Kernos
Revue internationale et pluridisciplinaire de religion grecque antique

12 | 1999
Varia

Epigraphic Bulletin for Greek Religion 1996

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Electronic version
URL: http://journals.openedition.org/kernos/724
DOI: 10.4000/kernos.724
ISSN: 2034-7871

Publisher
Centre international d'étude de la religion grecque antique

Printed version
Date of publication: 1 January 1999
Number of pages: 207-292
ISSN: 0776-3824

Electronic reference
Angelos Chaniotis, Joannis Mylonopoulos and Eftychia Stavrianopoulou, « Epigraphic Bulletin for Greek Religion 1996 », *Kernos* [Online], 12 | 1999, Online since 13 April 2011, connection on 15 September 2020. URL : http://journals.openedition.org/kernos/724

Kernos, 12 (1999), p. 207-292.

Epigraphic Bulletin for Greek Religion 1996 (*EBGR* 1996)

The ninth issue of the *EBGR* contains only part of the epigraphic harvest of 1996; unforeseen circumstances have prevented me and my collaborators from covering all the publications of 1996, but we hope to close the gaps next year. We have also made several additions to previous issues. In the past years the *EBGR* had often summarized publications which were not primarily of epigraphic nature, thus tending to expand into an unavoidably incomplete bibliography of Greek religion. From this issue on we return to the original scope of this bulletin, which is to provide information on new epigraphic finds, new interpretations of inscriptions, epigraphical corpora, and studies based primarily on the epigraphic material. Only if we focus on these types of books and articles, will we be able to present the new publications without delays and, hopefully, without too many omissions.

The epigraphic publications presented in this issue include important contributions to several aspects of Greek religion which have attracted scholarly interest in recent years. Of primary importance, one should mention the studies concerning the **'Orphic' texts**. In addition to a new critical edition of the text of Hipponion (n° 238), two new lamellae have been published recently, one from Sicily with a text similar to the well-known metrical inscription of Hipponion (n° 62), and a second one from Pherai in Thessaly with a new version of the secret words exchanged between the mystes and the guards of the underworld (n° 40); the latter text confirms the central role of Persephone (Brimo) in Orphic eschatology. The finds of the last decade have demonstrated the close connection of the 'Orphic' lamellae with the mysteries of Dionysos (see esp. *EBGR* 1994/95, 148; *cf. infra* n^{os} 40, 62, 97, 234). New philological investigations suggest now that the 'Orphic' text of Hipponion is the Dorian adaptation of a text originally composed in Ionia or in the Ionic dialect (n^{os} 33 and 62), and this view seems to be confirmed by the new text found in Sicily (n° 62). The Olbian graffiti associated with 'Orphic' views (*cf.* n° 62) can now be conveniently found in the new Olbian corpus (n° 76). In this city, it is tempting to attribute to 'Orphic' influence a graffito on a vase which names members of the cult association of the Boreikoi (*cf.* Apollon Bores) and seems to list the properties of Apollon: Βίος - Βίος, Ἀπόλλων - Ἀπόλλων, Ἥλιο[ς] - Ἥλιος, Κόσμος - Κ[όσ]μος, Φῶς - Φῶς. There is a striking similarity between this text and the texts written on bone plates, which have been attributed to the Olbian 'Orphics' (βίος, θάνατος, βίος, ἀλήθεια, εἰρήνη, πόλεμος, ἀλήθεια, ψεῦδος, σῶμα, ψυχή, etc.).

With regard to the study of **mystery cults**, it should be mentioned that new finds suggest that the telesterion in the Kabeirion of Lemnos is older than the telesterion of Samothrace (n° 17); new epigraphic finds at Sardeis show the important part played by associations of *mystai* there (n° 117). According to a new interpretation of rupestral inscriptions on the Pnyx and Mouseion Hills in Athens, these texts may be related to the mysteries of the Mother of Gods (n° 212).

One of the most important inscriptions of religious interest published in recent years is an archaic or early classical **lex sacra** from Selinous concerning purificatory rituals, presented in an excellent edition with thorough commentary [*EBGR* 1993/94]. Naturally, the new inscription has excited some controversy both with regard to the nature of its text and to the interpretation of several problematic passages and terms – such as the significance of the Erinyes / Eumenides (distinct deities or two opposite aspects of the same group of deities) and the terms ἐλάστερος and αὐτορέκτας. The relevant articles and book reviews have been summarized in a single lemma (n° 45). The new studies suggest that the document was issued by the city of Selinous and that the rituals in it were arranged chronologically (e.g., annual, biennial, triennial, and quadrennial rituals, followed by rituals not performed at regular intervals). The analogy between the new text of Selinous and the 'cathartic law of Kyrene' has been pointed out by all commentators; the Kyrenean text is no less enigmatic than its Selinountian counterpart; a new study is devoted to the interpretation of one of its most difficult passages, which apparently prohibits those who have visited a grave from participating in certain ceremonies (n° 69).

The interest in **magic**, especially in curses, remains vivid (e.g., n^{os} 53-55, 81, 153-154, 166, 168, 193, 274) and is being nourished every year by new finds. I single out the new corpus of Olbia, which contains several defixiones (n° 76), a new defixio from Britain belonging to the group of prayers for justice (n° 109; *cf. EBGR* 1994/95, 362), and new defixiones from Akanthos (n° 262), Olbia (n° 270), and Carthage (n° 130). The substantial progress in the study of ancient magic has also contributed to a better understanding of literary texts which reflect magical practices and formulae (e.g., *EBGR* 1994/95, 120-121, 183; *cf. infra* n^{os} 81-82). It now seems probable that two of the earliest Greek inscriptions, 'Nestor's cup' of Pithekoussai and an Eretrian graffito (*SEG* XXXIX 939), are magical incantations (*EBGR* 1994/95, 377; *infra* n° 82). There is also a number of new phylacteries and amulets (n^{os} 109, 112, 132, 148, 186, 267), including a long and very interesting text which imitates the language of the defixiones, against which it was ment to be used (n° 112). Scholars interested in **oracles** should welcome the collection of the metrical oracles of Apollon Klarios (n° 183).

Several studies are dedicated to **festivals** and particularly to the way festivals and processions reflect the social and political organisation of a community – e.g., new studies on the Panathenaic procession (n° 25), on the purificatory festival Xandika in Thessaly and Macedon (n° 42), on the organisation of the Athenian Thesmophoria (n° 44, with conclusive arguments for the view that the festival was not administered by the central polis authorities, but by the demes), on

the Mouseia of Thespiai (n° 143), and on processions (n^os^ 99, 114, 141, 144; cf. *EBGR* 1994/95, 67).

The organisation, administration, and economic role of **sanctuaries** is another area of research which is based primarily on the epigraphic evidence. Several new studies highlight the economic importance of sanctuaries: One study is dedicated to the financial administration of the sanctuary at Eleusis in the 5th cent. (n° 34); there are some indications of banking activities in Delphi in the 4th cent. (n° 241); and a new study focuses on the economic role played by frontier sanctuaries (n° 247). Among the subjects related to the legal status of sanctuaries, the phenomenon of supplication and inviolability (**asylia**) occupies a central position; the relevant research has been enhanced through the publication of a corpus of inscriptions concerning the asylia of sanctuaries in the Hellenistic period (n° 229); related studies are dedicated to the history of this institution (n° 74; cf. n° 259), and particularly to the attempts to limit the misuse of the asylia (n° 38 bis). Further contributions to sanctuaries are related to architects regularly employed by sanctuaries (n° 73) and the assembly of political bodies in sanctuaries (in the sanctuary of Zeus Stratios near Amaseia, n° 90).

The interest in the phenomenon of **sacred manumissions** has increased in recent years because of the discovery of new inscriptions. New documents from the sanctuary of Herakles Kynagidas at Beroia (Macedon, 1st. cent. B.C./A.D.) attest the (obligatory?) dedication of silver vases of a certain weight (50 drachmai) by the manumitted slaves (n° 4). The conditions under which sacred manumissions occasionally took place can be seen in a new text from Macedon (n° 198, A.D. 223): a slave was freed on the day of a festival in the sanctuary of Enodia, under the condition that he offered his services to the goddess on the days of festivals. Similar practices are known elsewhere. A very interesting group of inscriptions concerning the dedication of slaves and family members in the sanctuary of Apollon Lairbenos in Phrygia presents some similarities to Macedonian manumission records (n° 227); and a new manumission record from Phanagoreia (n° 40, A.D. 51) may support the view that freedmen converted to the Jewish religion according to the conditions of their manumission (or, according to a different understanding of the text, offered their services to the synagogue).

With regard to the cult of particular **deities**, I single out studies on the cult of Athena (n^os^ 96, 231, 232), the Charites (n° 221), Homonoia (n^os^ 256-257), Zeus Hypsistos in Macedonia (n° 41), and Achilles, Apollon Ietros, and Apollon Delphinios in Olbia (n° 76). There are some new attestations of cults and epithets: Zeus Kladea(tas?) in Olympia (n° 121), Poseidon Pontios in Chalkidike (n° 272), Apollon Bores (?) in Olbia (n° 76), Asklepios Poliouchos and Hygieia Poliouchos in Messena (n° 170), the river-god Kalykadnos in Seleukeia (n° 107), Zeus Kronion in Miletos (n° 145), Zeus Pigindenos in Karia (n° 200), and Zeus Nikator in Arykanda (n° 284). As usual, there are many studies and finds pertaining to **dedicatory practices**, e.g., the relation between metrical dedications and rituals (n° 60), the anatomical votives (n° 86), the dedicatory practices on the Athenian acropolis (n° 96), the display of power by means of dedications in classical Athens (n° 158), and family dedications (n° 160). The **ruler cult** in

antiquity continues to be of central interest, e.g., with prosopographical contributions to high priests and their families (see the index) and studies of particular aspects, such as the naming of months after members of the imperial family (n° 14), the interpretation of the cult of imperial Kalliteknia (a reference to Julia and her sons Caius and Lucius Caesar, n° 104), the early history of the emperor cult in the Greek East (n^{os} 122, 178, 226, 277), and the function of the Panhellenion (n° 128). I single out a recent find which puts an end to the controversy about whether king Antigonos Gonatas was worshipped as a god; it is now clear that he was awarded divine honors (ἰσόθεοι τιμαί) in Athens (n° 103).

Among the new texts I would like to single out the publication of a new document related to the Salaminian association of worshippers of Bendis (n° 252); clay vase moulds from Macedon with an iconography related to the epic cycle (n^{os} 2-3); an honorific decree from Xanthos which attests the establishment of the cult of a benefactor (n° 95, 196 B.C.); an inscribed vase at Taras whose inscription urged the participants in a ritual to keep religious silence (n° 159); numerous inscribed vases found at the sanctuary of Artemis and Apollon at Hyampolis (Phokis), probably used during sacrificial banquets (n° 206); a new funerary epigram from Kyrenaika which expresses the idea that the soul of the deceased child has gone to the land of the Blessed (n° 190. 1st cent. A.D.); and an interesting funerary epigram of the Imperial period, in which a woman expresses the idea that after her death she will continue to live through her sons (n° 253, near Stratonikeia).

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

Abbreviations

ACSS	*Ancient Civilizations from Scythia to Siberia.*
Africa Romana, XI	M. KHANOUSSI – P. RUGGERI – C. VISMARA (eds), *L'Africa Romana. Atti dell'XI convegno di studio, Cartagine, 15-18 dicembre 1994*, Sassari, 1996.
Archaeological Research in Egypt	D.M. BAILEY (ed.), *Archaeological Research in Egypt* (*JRA*, Suppl. 19), Ann Arbor, 1996.
ArkDerg	*Arkeoloji Dergis.*
AST, XIII	*XIII. Arastirma Sonuçlari Toplantisi, Ankara, 29 Mayis-2 Haziram 1995*, Ankara, 1996.
Boeotia Antiqua, V	J.M. FOSSEY – P.J. SMITH (eds), *Boeotia Antiqua. V. Studies on Boiotian Topography, Cults and Terracottas*, Amsterdam, 1995.
CCET I	Z. GOČEVA, *Corpus Cultus Equitis Thracii, Vol. I*, Leiden, 1981.

Edessa G. KIOUTOUTSKAS (ed.), *Πρακτικὰ Α΄ Πανελληνίου Ἐπιστημονικοῦ Συμποσίου' Ἡ Ἔδεσσα καὶ ἡ περιοχή της, ἱστορία καὶ πολιτισμός', Ἔδεσσα, 4, 5 καὶ 6 Δεκεμβρίου 1992*, Edessa, 1995.

Energeia J.H.M. STRUBBE – R.A. TYBOUT – H.S. VERSNEL (eds), *Ἐνέργεια. Studies on Ancient History and Epigraphy Presented to H.W. Pleket*, Amsterdam, 1996.

Ephesos H. KOESTER (ed.), *Ephesos. Metropolis of Asia: An Interdisciplinary Approach to its Archaeology, Religion, and Culture*, Valley Forge, 1995.

Epigraphes Makedonias E. VOUTIRAS (ed.), *Ἐπιγραφὲς τῆς Μακεδονίας. Γ΄ Διεθνὲς Συμπόσιο γιὰ τὴ Μακεδονία, 8-12 Δεκεμβρίου 1993*, Thessalonike, 1996.

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Griechische Heiligtümer F. BUBENHEIMER – J. MYLONOPOULOS – B. SCHULZE – A. ZINSMAIER (eds), *Kult und Funktion griechischer Heiligtümer in archaischer und klassischer Zeit. 1. Archäologisches Studentenkolloquium, Heidelberg, 18.-20. Februar 1995*, Mainz, 1996.

Inventory of Poleis M.H. HANSEN (ed.), *Introduction to an Inventory of Poleis. Symposium, August 23-26, 1995. Acts of the Copenhagen Polis Centre, vol. 3* (*Det Kongelige Danske Videnskabernes Selskab, Historisk-filosofiske Meddelelser*, 74), Copenhagen, 1996.

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A Passion for Antiquities *A Passion for Antiquities. Ancient Art from the Collection of Barbara and Lawrence Fleischman*, Malibu, 1994.

Pnyx B. FORSÉN – G. STANTON (eds), *The Pnyx in the History of Athens. Proceedings of an International Colloquium Organised by the Finnish Institute at Athens, 7-9 October, 1994*, Helsinki, 1996.

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Religion and Power P. HELLSTRÖM – B. ALROTH (eds), *Religon and Power in the Ancient Greek World* (*Boreas*, 24), Uppsala, 1996.

The Role of Religion R. HÄGG (ed.), *The Role of Religion in the Early Greek Polis*, Stockholm, 1996.

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Subject and Ruler A. SMALL (ed.), *Subject and Ruler: The Cult of the Ruling Power in Classical Antiquity. Papers Presented at a Conference Held in the University of Alberta on April 13-15, 1994, to Celebrate*

	the 65th Anniversary of Duncan Fishwick (*JRA*, Suppl. 17), Ann Arbor, 1996.
Tranquillitas	M.-O. JENTEL – G. DESCHÊNES-WAGNER (eds), *Mélanges en l'honneur de Tran tam Tinh*, Québec, 1994.
Voluntary Associations	J.S. KLOPPENBORG – St. G. WILSON (eds), *Voluntary Associations in the Graeco-Roman World,* London – New York, 1996.

Select Topics

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

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1) M. ADAK, *Claudia Anassa – eine Wohltäterin aus Patara*, in *EA*, 27 (1996), p. 127-142 [*BE* 1998, 417]: Ed. pr. of six inscriptions pertaining to Claudia Anassa, member of a prominent family at Patara and benefactor of the city (four honorific inscriptions, a building inscription, the epitaph of Anassa and her relatives, first half of the 2nd cent. A.D.). The building inscription (5) shows that Anassa served as high priestess of the Augusti – probably in the city of Patara, together with her husband Ti. Claudius Eudemos. [AC]

2) I.M. AKAMATIS, *Πήλινες μῆτρες ἀγγείων ἀπὸ τὴν Πέλλα. Συμβολὴ στὴ μελέτη τῆς ἑλληνιστικῆς κεραμικῆς*, Athens, 1993 (with English summary) [*SEG* XLV 785]: A. presents a corpus of the clay vase moulds found at Pella (2nd cent.). Many moulds belong to the 'Homeric' group, with representations inspired from the epic cycle and from Attic drama (Iliou Persis: p. 122-125, 238-243, n^{os} 298-302; the blinding of the Polyphemos: p. 125f., 244, n^{os} 303-304; the sacrifice of Polyxene: p. 126-128, 247-254, n^{os} 305-306; *cf.* EURIPIDES' *Hecuba*; the contest between Autolykos and Sisyphos: p. 128f., 255-261, n° 307; *cf.* EURIPIDES' *Sisyphos*; the slaying of the suitors: p. 130f., 267-269, n° 310) [*cf. infra* n° 3]. Often inscriptions identify the persons involved in these mythological scenes (Agamemnon, Aias, Antikleia, Antitheos, Autolykos, Diomedes, Epeios, Hermes, Kelados, Kyklops, Neoptolemos, Nestor, Odysseus, Polyphemos, Polyxene, Sisyphos, Teukros). [*Cf.* J. TOULOUMAKOS, *Die klassische Bildung im Makedonien der römischen Zeit*, in *Tekmeria*, 2 (1996), p. 200-201, who underlines the evidence these moulds provide for the reception of classical literature in Macedonia]. There is one Dionysiac scene with inscriptions (p. 136, 284-290, n° 316: Αἰγίπ[ους] or Αἰγιπ[ᾶν], [Βάκχ]ος, Ἰνώ, Μαι[νόλης] or Μαι[νόμενος], Σάτυροι, [θ]ρίαμβος). [AC]

3) I.M. AKAMATIS, *Spolium Homericum Pellense*, in *Tekmeria*, 2 (1996), p. 1-6 [*BE* 1998, 250]: Ed. pr. of a small fragment of a large relief vase of the 'Homeric' group. The inscription Δημοπτόλ[εμον] μὲν Ὀδυσσε[ύς] (*cf.* HOM., *Od.* XXII 266) identifies the representation, which does not survive, with the killing of the suitors [*cf. supra* n° 2]. [AC]

4) V. ALLAMANI-SOURI – E. VOUTIRAS, *New Documents from the Sanctuary of Herakles Kynagidas at Beroia*, in *Epigraphes Makedonias*, p. 13-39 [*BE* 1997, 370]: Ed. pr. of four inscriptions engraved on a marble slab, originally set up in the sanctuary of Herakles Kynagidas in Beroia. The longest text is the fragment of a royal letter concerning privileges given to the soldiers who had participated in a campaign (probably of Antigonos Doson, in 223 B.C.) [now in L. GOUNAROPOULOU – M.B. HATZOPOULOS, *Ἐπιγραφὲς Κάτω Μακεδονίας. Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας*, Athens, 1998, n° 4; *cf.* the detailed discussion by M.B. HATZOPOULOS, *BE* 1997, 370]. The letter possibly mentions Delos, which is kown to have had close ties with the Antigonids throughout the 3rd cent. [However, GOUNAROPOULOU – HATZOPOULOS, *op.cit.*, p. 96 suggest reading ἐγδήλου, instead of ἐκ Δήλου]. The dossier includes three records of dedications made by manumitted slaves (1st cent. B.C./A.D.) [= GOUNAROPOULOU – HATZOPOULOS, *op.cit.*, n^{os} 31-33]. The dedicated objects were (silver?) skyphoi (*cf.* the φιάλαι ἐξελευθερικαί in Athens); each manumitted slave dedicated a skyphos weighing 50 drachmas, an amount probably fixed by the sanctuary which served as warrantor of the manumission. Another inscription (249/48 B.C.; M.B. HATZOPOULOS, *Cultes et rites de passage en Macédoine*, Athens, 1994, p. 103 = GOUNAROPOULOU – HATZOPOULOS, *op. cit.*, n° 3) stipulated that the manumitted slaves should offer skyphoi instead of phialai. [AC]

5) F. ALPI, *Beyrouth: une nouvelle mosaïque inscrite*, in *La lettre de Pallas*, 4 (1996), p. 18-19 [*BE* 1997, 19]: Ed. pr. of an inscription written on a Byzantine mosaic found at Berytos. The text, known from the Greek Anthology (XI, 193) and from inscriptions in Lyon (KAIBEL, *EG* 1115) and Dokimion in Phrygia (Th. REINACH, in *BCH*,

24, 1900, p. 291-299) castigates envy; and yet, envy is also praised, because it causes the eyes and the heart of the envious person to melt away (ὁ φθόνος ἐστί κάκιστος· ἔχει δέ τι καλὸν ἐν αὐτῷ· τήκι γὰρ φθονερῶν ὄμματα καὶ κραδίην) [*cf. SEG* XXXVIII 1103 = *EBGR* 1993/94, 57: βάσκανος γὰρ Ἀΐδας | ἐσθλοῖσι *τάκων ὄμματ'* ἂν τόσαν χάριν]. [AC]

6) A. ANASTASIADIS, *Κυβέλη καὶ Σαβάζιος, δύο φρυγικὲς θεότητες στὴν Κύπρο*, in *RDAC*, 1995, p. 229-235: A. presents the scanty evidence for the cult of Kybele on Cyprus (Tamasos, Achna, Cholades, Aphrodision, Palaikastro); the epigraphic testimonia show that she was identified with Meter Theon and Aphrodite Oreia. The cult of Sabazios was not widely diffused; his name appears on two lamps of the Hellenistic period near Paphos. [AC]

7) R. ARENA, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia IV. Iscrizioni delle colonie achee*, Alessandria, 1996: Corpus of the Archaic Greek inscriptions of the Achaean colonies and their respective sphere of influence, in South Italy and Sicily (Greek text, basic bibliography, linguistic commentary; no new texts) [*cf.* the corpus of R. GIACOMELLI, *EBGR* 1988, 58]. In an introduction, A. discusses the historical questions and the literary tradition concerning the presence of the Achaeans in Magna Grecia. *Sybaris* (with Laos, Pandosia, San Sosti, Sirino, Pissunte, Molpe): A dedicatory inscription on a bronze plate addressed to Athena by the Olympic victor Kleomrotos (2); graffiti on vases dedicated to Athena (9), Dionysos (8), and. a θεά (10); a miniature bronze axe dedicated to Hera ἐν πεδίōι (15, San Sosti). *Poseidonia*. Dedications on metal objects to Athena (24), Hera (19, Hera Hoplosmia ?), Zeus Xenios (23), *Thea* (20-21) [Demeter ?, according to GIACOMELLI], and *Thea Pais* (22, Hera or Persephone ?); further inscriptions attest the cults of Chiron (25) and of Nymphe (26) [Persephone, according to GIACOMELLI]; an apotropaic inscription (30). *Kroton* (with its colonies, esp. Kaulonia, Terina, Temesa, Petelia, Crimisa): Evidence for the cults of Zeus Meilichios (41) and Hera Eleutheria (39). *Metapontion*. Dedications on stone attest the cults of Apollon Lykeios (56-58, 67, 72) [for n° 56 see now the new edition by LO PORTO, *infra* n° 161], Apollon Lykeios Nikaios (60), Zeus Agora(ios?) (59) [*cf. EBGR* 1988, 58], Zeus Aglaos (64, 65), Athena Hygieia (68); graffiti on vases dedicated to Aphrodite (73-74) and Hera (75); a metrical inscription addressed to ϝάναξ Herakles (79). In the *chora* of Metapontion, an inscription on a bronze plaque lists dedications to the θεὰ ἐπὶ Σίρι ἐπὶ δρόμōι (81, Siris) [Hera or Demeter ?, *cf. EBGR* 1988, 58]; an inscription on a bronze vase dedicated to Apollon (82). [ES]

8) R. ARENA, *Per la lettura di un'iscrizione di Megara Iblea*, in *PP*, 51 (1996), p. 46-48 [*BE* 1997, 727]: A. restores l. 2-4 of a controversial Archaic inscription of Megara Hyblea (*SEG* XXVI 1084, *ca.* 600-575): hός κα τō ἀρχō μά?ούε, ὀγδόαν ἀποτεισάτō ("whoever does not obey to the archos, shall pay one 8th"), instead of hός κὰ⟨τ⟩ τὸ ἀρχομάō θύε⟨ι⟩ ὀγδόαν ἀποτεισάτō. [According to earlier interpretations (*cf. EBGR* 1988, 62; 1989, 6 and 29) the text attested the cult official *archomaos* (M. GUARDUCCI) or the month Archomaos (L. DUBOIS)]. [AC]

9) R. ARENA, *Review of M.H. Jameson – D.R. Jordan – R.D. Kotansky, A Lex Sacra from Selinous, Durham, 1993*, in *PP*, 52 (1997), p. 428-439: A. gives a useful linguistic commentary of the new lex sacra of Selinous and an Italian translation. For further remarks see *infra* n° 45. [AC]

10) J. ARONEN, *Dragon Cults and Νύμφη δράκαινα in IGUR 974*, in *ZPE*, 111 (1996), p. 125-132: The Greek expression νύμφη δράκαινα is used in the Latin funerary inscription of an Imperial liberta (Rome, Imperial period, *IGUR* 974). Δράκαινα is frequently attested in the literary sources and not unparalleled in epigraphy (*CIL* III 8238; VI 30159). In this epitaph, the expression νύμφη δράκαινα occurs next to the phrase *coniux sine exemplo*. This indicates that it was not used in a negative sense (as suggested by M. LEIWO), but as

an honorific attribute, probably denoting the deceased woman's membership in an esoteric religious association – perhaps even the assumption of sacerdotal duties. The mystery cults of the Imperial period predominantly used the Greek language. One could suggest a dragon cult or a cult with dragon imagery (e.g., Glykon, Hekate, or Dionysos Sabazios). [JM]

11) M. AURENHAMMER, *Sculptures of Gods and Heroes from Ephesos*, in *Ephesos*, p. 251-280: A. focuses on the sculptural repertoire in Ephesos in the Hellenistic and Roman periods and presents a selection of Ephesian sculptures of goddesses, gods, and heroes. In this context, A. discusses briefly the cult of these divinities, based mainly on epigraphical sources: Aphrodite (*I.Ephesos* 1202), Apollon Patroios (*I.Ephesos* 101-102), Asklepios (*I.Ephesos* 1600 l. 48), Athena, Nemesis (*I.Ephesos* 2042), Eros (*I.Ephesos* 724, 3015), Hekate (*I.Ephesos* 567, 1233), Hermes (*I.Ephesos* 1248), Kybele (*I.Ephesos* 101-104, 107-109, 1203, 1214-1227, 1576), Zeus Patroios (*I.Ephesos* 101-104), Zeus Meilichios (*I.Ephesos* 1241), Isis and Sarapis, and the Hero Androklos [on Androklos *cf. infra* n° 261]. [JM]

12) A. AVRAM, *Καλλατιανά I*, in *Studii si Cercetari*, 45 (1994), p. 303-325 [*BE* 1996, 286]: Ed. pr. of a decree from Kallatis (2, 3rd cent.) which was to be erected in the sanctuary of the Samothracian gods (ἐν τῶι Σαμοθα[κίωι], sic) [*cf. infra* n° 13]. [AC]

13) A. AVRAM, *Les cités grecques de la côte ouest du Pont-Euxin*, in *Inventory of Poleis*, p. 288-316: In a study of early colonization on the western coast of the Black Sea A. discusses the cults of the five early colonies (Istros, Apollonia, Odessos, Mesambria, Kallatis), founded before the end of the 6th cent. (p. 303-305). The cults attested in Istros, Apollonia, and Odessos reveal a Milesian origin (Apollon Ietros, Artemis, Leto, Zeus Polieus, Aphrodite, the Samothracian gods) [on the Samothracian gods, *cf. supra* n° 12]. The cults of Dionysos Patroos and Dasyllios, Aphrodite, and Peitho (Kallatis), Demeter Mallophoros (Mesambria), and Apollon (Mesambria, Kallatis) were introduced by the Megarian colonists. A list of divinities from Kallatis (4th cent.) [*EBGR* 1994/95, 23: Dionysos Patroos, Dionysos Bakcheus, Aphrodite Pandemos, Peitho, Dasyllios, Artemis Chthonia, Kronos] shows a remarkable conformity with PAUSANIAS' report on the cults of Megara (I, 43, 5-6: Dionysos Patroos, Dionysos Dasyllios, Aphrodite, Peitho). [AC]

14) A. BEGERT, *Die Ehrenmonate in der Zeit Caligulas. Zur Familienpropaganda des letzten julischen Kaisers*, in *Tyche*, 11 (1996), p. 11-43: Discussion of the month names introduced to the Egyptian calendar in A.D. 38 in order to honor Caligula (Γαΐειος, in commemoration of Caligula's *dies imperii* in 37 A.D., and Σωτήρ, in comemmoration of his recovery in the same year) and the *gens Iulia*. The new month names focused on the family of Germanicus and on the relation between Caligula and Augustus. Caligula was more cautious in Rome, where he introduced only one new month name, Germanicus (September). [AC]

15) D. BERGES, *Rundaltäre aus Kos und Rhodos, mit Beiträgen von V. Patsiada und J. Nollé*, Berlin, 1996 [*BE* 1997, 90]: B. studies the form, fabrication, typology, and chronology of round altars (mainly funerary) found on Kos and Rhodos (p. 14-83); P. presents the funerary tables and altars found in the necropolis of Rhodes (p. 84-109); N. comments on the inscriptions (p. 153-172). The catalogue (p. 110-152, 280 pieces) contains many inscribed altars, but only five texts are of religious interest: A funerary altar with a bilingual inscription (Greek/Latin) is dedicated to Θεοὶ Καταχθόνιοι / *D(is) M(anibus)* (9, Kos, 1st/2nd cent.); the word βωμός is used in n° 16 (Kos, 1st cent.; *IGR* IV 1076); an altar was dedicated (in second use) to the emperor Claudius identified with Poseidon Asphaleios (24, Kos, *ca.* 41-54, unpublished); a funerary altar names the priest of Rhea Parmeniskos (91, Kos, 2nd cent.); an inscription records the crowning of Marsyas

of Ephesos by the association of the Herakleistai Poseidaniastai (140, Rhodes, late Hellenistic). [AC]

16) A. BERNAND, *Les veilleurs du Phare*, in *ZPE*, 113 (1996), p. 85-90: The Theoi Soteres mentioned in the dedicatory inscription of the Pharos of Alexandria – known from the literary sources – should be identified with Zeus and Poseidon. [AC]

17) L. BESCHI, *Ἡ ἱστορικὴ σημασία τοῦ ἱεροῦ τῶν Καβείρων στὴ Λῆμνο*, in *Λῆμνος Φιλτάτη. Πρακτικὰ τοῦ 1ου Συνεδρίου Δημάρχων τοῦ Αἰγαίου, Μύρινα Λήμνου 21-24.8.1992*, Athens, 1994, p. 65-77 [*SEG* XLV 1194]: B. presents the results of the latest excavations in the Kabeirion of Lemnos; the telesterion is older than the telesterion of Samothrace (8th-6th cent.). A dedicatory inscription on a vase found in the telesterion (p. 77, fig. 7: *Novaisa Zarí*) attests relations with the Tyrrhenians (*cf.* HESYCH., s.v. Αἰσοί, θεοὶ Τυρρηνῶν). A Hellenistic vase bears on its base the inscription ἱερόν (p. 77, fig. 8) [*cf. EBGR* 1989, 27]. [AC]

18) V. BEŠEVLIEV, *Θεὸς Σουρεγέθης*, in *Studia Mihailov*, p. 55-58 [*SEG* XLV 862]: Ed. pr. of a plate of limestone found at Dobroplodno (near Varna) with a dedicatory inscription addessed to Theos Epiphanes Epekoos Souregeses (= Souregethes) by five men with Thracian names [republished now in *IGBulg* V 5329]. The relief on the panel shows a procession, probably of the members of a cult association who are about to attend a banquet. B. collects the epigraphic testimonia for the Thracian god Souregethes from Batkun, Sillistra, and Philippoi and discusses the role played by banquets in his cult. [On Souregeses see also *SEG* XXXVII 610 = *IGBulg* V 5610, Prilepci]. [AC]

19) G. BEVILACQUA, *Eisitetèria – eisagògeia: Considerazioni sul decreto onorario per Timokrite, sacerdotessa di Aglauro*, in *RAL*, Ser. 9, 6 (1995), p. 757-766 [*BE* 1996, 175]: In the honorific decree for Timokrite, the priestess of Aglauros (Athens, 247/46 or 246/45, *SEG* XXXIII 115) [*cf. EBGR* 1990, 227] B. argues that the subject of the verb ἔθυεν (l. 11) is not the priestess, but her son Aristophanes, who was serving as an ephebe. Thus, one should distinguish between two different rituals: the sacrifices offered to Aglauros, Ares, Helios, the Horai, Apollon, and the other gods by the ephebe Aristophanes, on the occasion of the ephebic festival of the εἰσιτητήρια (l. 11-14) and the sacrifices offered by the priestess on the occasion of the initiatory festival εἰσαγώγεια (l. 25-30), which was probably reserved for women and included a παννυχίς. It is not clear whether the Eisagogia are related to the ritual of the Arrhephoria. [See the justified objections of Ph. GAUTHIER, *BE* 1996, 175, who observes that Aristophanes must have been a citizen, since he made an *apangelia* to the council; since the decree was passed in the Metageitnion (2nd month of the year), this must be a reference to the sacrifices offered by the priestess at the beginning of the year (*eisiteria*), and not to the ephebic *eisiteria*, which were celebrated in the prytaneion in the Boedromion (3rd month)]. [AC]

20) G. BEVILACQUA, *Exitèria per Afrodite Hegemone da Ramnunte*, in *MGR*, 20 (1996), p. 55-67 [*BE* 1997, 223]: The sacrifice ἐξιτήρια for Aphrodite Hegemone is attested in a decree of Athenian soldiers in Aphidna in honor of the general Nikomachos (Rhamnous, 222/21; *SEG* XLI 90 = *EBGR* 1991, 183). The sacrifice was offered by the general at the end of his term of office. Sacrifices of a similar character, at the beginning or the end of a public service, are known from Athens and other Greek cities (ἐξιτήρια at the end of the ephebic year: *IG* II^2 1039, 2221; εἰσιτήρια offered by various magistrates at the beginning of the year: *IG* II^2 689, 690, 974, 975, 1006, 1008, 1011, 1028, 1315; *SEG* XXXIII 115; *Hesperia*, 29, 1960, p. 78; *SEG* XLI 1003 II 37, Teos: εἰσιτήρια τῆς ἀρχῆς; *I.Didyma* 314: ἰσιτήριον; *OGIS* 339, Sestos; *cf.* the εἰσιτήρια offered before a battle: *IG* II^2 17; the commemorative festival Eisiteria for Artemis Leukophryene in Magnesia on the Maiander: *I.Magnesia* 100). The exiteria were offered to Aphrodite Hegemone, a patron of the magistrates and civic concord; sacrifices to Aphrodite by magistrates at the end of their

term of office are also attested in Thebes (XENOPH., *Hell.* V, 4, 4) and Olbia (*BE* 1959, 325). Aphrodite Hegemone, closely associated to the Charites [*cf. infra* n° 221], was not primarily of a warlike nature, but she could be regarded as a patron of soldiers and ephebes; e.g., a priestess of Aphrodite is associated with a dedicaton to Pan in Thasos (*cf. IG* XII Suppl. 430). [AC]

21) W. BLÜMEL, *Kopien A. Biliottis von Inschriften aus Halikarnassos, Bargylia, Keramos und Kos*, in *ArkDerg*, 2 (1994), p. 99-117 [*SEG* XLIV 871]: A few of the inscriptions copied by the British Vice-Consul Alfred Biliotti in 1865 were unpublished; in some cases he gives better copies of already published inscriptions. The texts include a funerary imprecation from Halikarnassos (26: [τούτῳ | μήτ]ε γῆ μήτε θάλασσα καρπὸν [φέροι]) [= now J. STRUBBE, *Ἀραὶ ἐπιτύμβιοι. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor: A Catalogue* (*IGSK*, 52), Bonn, 1997, n° 80; *SEG* XLIV 885]. An inscription from Bargylia honors a person who carried out building work in the sanctuary of Artemis Kindyas (46, undated) [*SEG* XLIV 868]. [AC]

22) W. BLÜMEL, *Epigraphische Forschungen im Westen Kariens, 1994*, in *AST*, XIII.1, p. 235-244: see *EBGR* 1993/94, 23 and 1994/95, 37.

23) B. BORISOV, *Nouvelles découvertes sur le sanctuaire du cavalier Thrace au nord du village de Karanovo, département de Sliven*, in *Studia Mihailov*, p. 75-80 [*SEG* XLV 847]: Ed. pr. of a statue base with remains of the statue of a rider, found in a sanctuary of the Thracian rider god at Karanovo, dedicated to Δισερνος by a Thracian (early 3rd cent. A.D.). The building inscription of the temple of Zeus Sabazios Arselenos (*IGBulg* I^2 1588, 202 A.D.) thought to have been transported to Karanovo from Augusta Traiana, was probably originally from Karanovo. This temple may be identified with a round building excavated there. [AC]

24) L. BRICAULT, *Myrionymi. Les épicleses grecques et latines d'Isis, de Sarapis et d'Anubis*, Stuttgart-Leipzig, 1996: A useful alphabetical list of the epithets of Isis, Sarapis, and Anoubis attested in inscriptions, papyri, and literary sources. In addition to many common epithets of Isis (e.g., ἀλεξίκακος, ἄνασσα, ἐπήκοος, ἐπιφανής, εὐάκοος, κυρία), one finds some less common attributes (e.g., ἀβίβαστος πᾶσιν, ἀμίαντος). Isis is identified with numerous deities (esp. with Athena, Anaitis, Artemis, Astarte, Atargatis, Aphrodite, Ge, Demeter, Dikaiosyne, Hekate, Helena, Eleuthera, Hestia, Hera, Kore, Leto, Meter Theon, Nemesis, Rhea, Selene, Dea Syria, Tyche). Similarly, Sarapis is called among other things ἀγαθός, ἅγιος, ἀλεξίκακος, ἐπιφανής, ἐπήκοος, κύριος, μέγας, σωτήρ, ὕψιστος, but also ἀλάλητος and ἀψευδής θεός; he is identified with Ammon, Hades, Asklepios, Dionysos, Zeus, Helios, Mithras, and Plouton; finally, Anoubis is assimilated to Hermes, Helios, and Kronos. [Unfortunately, there is no attempt to classify the epithets according to their composition; the mistakes in the Greek texts, esp. with regard to accents, are countless (e.g., ἅγια, βραβεύτις, τὸ ἐρώτικα [!], ὕψιστη, κάλλιστη, κράτιστη, κρήμνοις, Νειλᾶγωγος, ὄργια, πρεσβύτατη, πλούσια, προκαθήμενη, ὕψιστη, ὑψιστων); one misses some necessary cross-references; e.g., under the word μήτηρ there is no reference to πολυτίμητε μήτηρ; ἄνω appears under the letter T (τὸ ἄνω)]. [AC]

25) P. BRULÉ, *La cité en ses composantes: remarques sur les sacrifices et la procession des Panathénées*, in *Kernos*, 9 (1996), p. 37-63: B. explains the ways in which the procession and the sacrifice of the annual Panathenaia and the procession of the Great Panathenaia reflect the civic organisation and the ideology of the Athenian state. He discusses in particular the recipients of the sacrifice at the annual festival (*IG* II^2 334 = *LSCG* 33 B 19-20, *ca.* 336-330; the recipients of the sacrifice in l. 8-10 are both Athena Polias *and* Erechtheus); the distribution of the meat of the sacrificial animals and its close relation to the arrangement of the procession (l. 10-27); and the participation of foreigners in the procession of the Great Panathenaia. [AC]

26) A. BRUMFIELD, *Aporreta: Verbal and Ritual Obscenity in the Cults of Ancient Women*, in *The Role of Religion*, p. 67-74: Based on the literary sources B. argues that the words spoken at the various cults of Demeter and Kore were 'unspeakable' in both senses of the word ἀπόρρητος: 'indecent language' and ritual secret. Demeter cults are attested all over the Greek world; they feature obscene language (αἰσχρολογία) and imagery (e.g., pastries baked in the shape of male and female genitals). B. examines briefly the myth of Baubo as one of the possible explanations for the ἀπόρρητα in the cults of women. B. also discusses a few inscriptions concerning Demeter cults in a more general context (e.g., *IG* II^2 1177: decree of the Peiraieis concerning the Thesmophoria; *LSCG* 96: cult calendar of Mykonos). The paper concludes with a [superficial and hardly relevant] comparison between women in ancient and modern Greece and a polemical outlook on the relation between male and female in ancient Greece. [JM]

27) Ph. BRUNEAU, *L'autel de cornes à Délos*, in *CRAI* (1995), p. 321-339 [*SEG* XLV 1041; *BE* 1997, 60]: The altar of horns (κερατών, κεράτινος βωμός) made according to the literary tradition by Apollon (*cf. Hymn. Apoll.* 58-63) and the ἄλειψις of which (applying of pitch) is mentioned regularly in the Delian accounts of the hieropoioi (Ph. BRUNEAU, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, p. 25f.) may be identified with an apsidal building (*Guide de Délos* n° 39); a large rectangular building in its vicinity should be identified with the Πύθιον, where a laurel-tree was kept, probably the tree under which Apollon was born. [*Cf.* the remarks of F. CHAMOUX, *ibid.*, p. 336-339]. [AC]

28) T. BRYCE, *The Gods and Oracles of Ancient Lycia*, in *Religion in the Ancient World*, p. 41-50: B. discusses the interaction between Greek and Lykian elements in religious matters, in general, and in divination and oracles, in particular [*cf. EBGR* 1993/94, 84, 97]. Our knowledge about the indigenous gods of Lykia derives primarily from rock-cut inscriptions – mostly Lykian texts inscribed on tombs; the longest surviving inscription in the Lykian language (*TAM* I 44, Xanthos), is of great significance, since it describes the rituals for and the properties of a number of native deities. Explicit equations between Lykian and Greek deities begin in the 4th cent. In one of the bilingual inscriptions, the local Mother Goddess is equated with Leto (*TAM* I 56, Antiphellos). In his discussion of the oracular shrine at Patara and its relation to Apollon, B. suggests that the shrine was associated with Apollon only from the 4th cent. onwards, when it began to achieve prominence outside Lykia. [JM]

29) F. BUBENHEIMER – J. MYLONOPOULOS, *Die Stoa von Brauron – Gestalt und Funktion der ältesten Π-förmigen Säulenhalle in Griechenland*, in *Griechische Heiligtümer*, p. 45-60: In the light of a document issued by the Athenian nomothetai, concerning restorations in the sanctuary of Artemis in Brauron (*ca.* 250-200; preliminary publication in *Ergon*, 1961, p. 25), B.-M. propose a new reconstruction of the form and the function of the stoa in this sanctuary [*cf.* MYLONOPOULOS – BUBENHEIMER, *infra* n° 194]. According to a new interpretation of l. 2-7, part of the stoa served as an ἀμφιπολεῖον; the stoa probably had a second storey (ὑπερῷα), possibly the dormitory of the arktoi. In the 'Prostoon', north of the stoa, B.-M. locate panels (λευκώματα) and exclude the possibility that the horse stalls (l. 5: ἱππῶνες) were located in this building, so close to the center of the temenos. [JM]

30) P.A. BUTZ, *Prohibitionary Inscriptions, ξένοι, and the Influence of the Early Greek Polis*, in *The Role of Religion*, p. 75-95: In Greek religion, access to a precinct or participation in ritual activities could be denied to a variety of individuals for a variety of reasons. In her thorough study, B. focuses on the exclusion of the ξένοι, in the light of the only four surviving examples of prohibitionary inscriptions directed againt ξένοι in a religious setting – all from the Cyclades (*I.Delos* 68 A+B, 5th/4th cent.; *IG* XII 5, 225, with

some modifications in the reading, Paros, *ca.* 450 B.C.; *IG* XII 7, 2, Amorgos, 4th cent.; *Syll.*^{3} 1024 = *LSCG* 96, the cult calendar of Mykonos, 2nd cent.; *cf.* a brief discussion of *I.Delos* 15, 30, 35, 87; *IG* V 2, 3; IX 1, 334, 867; XII 5, 105, 134, 183; XII 7, 1, 68; XII 8, 358). B. suggests that the four inscriptions from the Cyclades do not reflect a general attitude of isolationism againt foreigners; they just indicate that, in certain religious situations, boundaries were enforced in this part of the Greek world [See also P. BUTZ, *The Double Publication of a Sacred Prohibition on Delos: ID 68, A and B,* in *BCH*, 118 (1994), p. 69-98]. [JM]

31) W.M. CALDER III, *The Seuthopolis Inscription. IGBR 1731, a New Edition*, in R.W. WALLACE – E.M. HARRIS (eds), *Transitions to Empire. Essays in Greco-Roman History, 360-146 B.C., in Honor of E. Badian*, Norman-London, 1996, p. 167-178: C. gives a full edition of the inscription which records the oath taken by Berenike and her sons with regard to the safe departure of Epimenes, a suppliant in the sanctuary of the Samothracian gods (Seuthopolis, 4th/3rd cent.: *IGBulg* 1731) [with no knowledge of the critical edition by K.-L. ELVERS: *SEG* XLII 661; *EBGR* 1993/94, 68]. C. also presents an English translation and brief commentary, assuming that Epimenes, was the ruler of a city attacked by the sons of Seuthes and Berenike. [AC]

32) J.M. CAMP, *Excavations in the Athenian Agora 1994 and 1995*, in *Hesperia*, 65 (1996), p. 231-261 [*BE* 1997, 210]: An honorific decree for the phylarchos Theophilos, who offered the customary sacrifies to the gods ([ἔθυσεν τὰς θυ]σίας πάσας τοῖς θεοῖς) was found in the foundation of the Augustan temple of Aphrodite in the Athenian Agora (3rd/2nd cent.). [JM]

33) A.C. CASSIO, *Da Elea a Hipponion e Leontinoi: Lingua di Parmenide e testi epigrafici*, in *ZPE*, 113 (1996), p. 14-20 [*BE* 1997, 28, 718]: In the 'Orphic' text of Hipponion [*cf. infra* n° 238], C. defends the reading πιέναι τῆς Μνεμοσύνες in l. 12 (instead of πιῆν αὐτες Μνᾶμοσύνες; *cf.* πελέναι in PARMENID. fr. 8, 22 and 45 ed. Coxon); similarly, in the 'Orphic' text from Pharsalos [*SEG* XXIII 410; *cf. EBGR* 1994/95, 96 n° 115] one should read πιέν' ἀπὸ τῆς κρήνης (with crasis of -αι and ἀπό). The variants Μνεμοσύνης (l. 12) and Μναμοσύνας (l. 1, 6, 14) indicate that the text of Hipponion is the Dorian version of a text originally composed in the Ionian dialect (but possibly in the West, and not in Ionia). [AC]

34) M.B. CAVANAUGH, *Eleusis and Athens: Documents in Finance, Religion, and Politics in the Fifth Century B.C.* (*American Philological Association,* 35) Atlanta, 1996 [*BE* 1998, 153]: C. studies the administration of the sanctuary at Eleusis in the 5th and 4th cent., focusing on a series of Attic documents, esp. the 'Epistatai Decree' (*IG* I^3 32), the decree concerning the offering of aparchai (*IG* I^3 78), and the Eleusinian account-inventories (new edition of and commentary on *IG* I^3 386-387, 408/7). C. reconstructs the history of the financial administration of Eleusis in the 5th century as follows: In the period between *ca.* 460 (*IG* I^3 6) and *ca.* 435 B.C. (*IG* I^3 78) the hieropoioi alone were in charge of the sanctuary's funds; with the money they received from the selling of the aparche they covered the expenses for sacrifices, for the construction of additional warehouses, and for the dedications; no provision was made for a surplus. The creation of the board of the epistatai in 432 B.C. (*IG* I^3 32) as the primary financial administrators of the sanctuary and supervisors of the hieropoioi marks a new period. The hieropoioi are not mentioned in *IG* I^3 391 (422-418 B.C.) and in the account-inventories for the year 408/7 B.C., which reflect the circumstances of the Dekelean War; C. assumes that the office of the hieropoioi did not exist in these difficult years, when, in the absence of the aparche, there was scarcely any need for their services. A new board of hieropoioi (ἱεροποιοὶ ἐγ βουλῆς), which took over some of the functions of the earlier hieropoioi of Eleusis, is attested for the year 329/8 (*IG* II^2 1672). The aparche was received by the epistatai, who

also gave the money to the hieropoioi for sacrifices and dedications; again, no surplus was made. C. gives a useful summary of the information provided by the account-inventories and sketches the administration of a major sanctuary. The items listed and the religious funds were kept on the Akropolis, in the City Eleusinion, and at the main sanctuary of Demeter and Kore at Eleusis. Only the dedications made of precious materials are listed (no sculpture or pottery), following a distinction often made in 5th cent. inventories. The financial resources of the sanctuary included, besides the dedications, the fees payed by the initiates; even without the revenues from the aparche the sanctuary was in the position to make a loan of 20,000 drachmai to the Athenian State. The wealth in building materials and equipment (e.g., timber, tiles, etc.) demonstrate the sanctuary's ability to function almost on a self-sufficient basis. The evidence suggests a symbiotic relationship between polis and sanctuary; in the light of this evidence it seems plausible to date the 'First-fruits decree' in the 430's, in a period in which Perikles encouraged the offering of an aparche by the Athenian allies to Demeter and Kore, thus fostering both the cult and Athens' hegemony. [ES]

35) P. CECCARELLI, *La struttura dell'epigramma del pilastro di Xanthos (TAM I 44 = CEG 177)*, in A. DELL'ERA - A. RUSSI (ed.), *Vir Bonus Docendi Peritus. Omaggio dell'Università dell'Aquila al prof. Giovanni Garuti*, San Severo, 1996, p. 47-69: C. shows that the metrical structure of the dedicatory epigram addressed to the Twelve Gods by the Lykian dynast Gergis (Xanthos, *ca.* 400, *TAM* I 44 = *CEG* 177), with a sequence of (i) two hexameters+two pentameters, (ii) two elegiac distichs, and (iii) four hexameters, is not due to the limited abilities of its composer, but corresponds to a division of its content into three sections; this epigram is closely connected to the poetry of Simonides. [AC]

36) C. CHAMPION, *The Soteria at Delphi: Aetolian Propaganda in the Epigraphical Record*, in *AJPh*, 116 (1995), p. 213-220 [*BE* 1997, 261]: C. discusses how the Aitolian propaganda reshaped the tradition on the attack of the Gauls against Delphi (279/78). A Koan decree which concerns thanksgiving sacrifices to Apollon (*Syll.*^{3} 398, 278 B.C.) underscores Apollon's epiphany, thus suggesting that the divine elements in the literary tradition (PAUS. X, 23, 1-9; JUST., *epit.* XXIV, 7, 6; 8, 3-7) derive from a Delphic tradition established shortly after the invasion. The divine elements are conspicuously absent in the later tradition, i.e., in the recognition decrees for the first celebration of the pentaeteric Soteria at Delphi in 246/45 (*IG* II^2 680; *F.Delphes* III 1, 481-483; III 3, 215); these decrees reflect the Aitolian version of the attack, emphasizing the Aitolian piety and implying that the Aitolians repulsed a massive invasion before Delphi. In these decrees Zeus Soter (not Apollon Pythios) occupies the most prominent position. The divine element reappears later (*ca.* 241) in a decree of Smyrna (*I.Smyrna* 574), which should be dissociated from the group of the 'recognition decrees' [*EBGR* 1990, 82]; unlike the early Koan decree which mentions only Apollon's epiphany, the decree of Smyrna refers to more than one god (ἐπιφάνειαν τῶν θεῶν), perhaps Apollon, Athena, and Artemis (*cf.* JUST., *epit.* XXIV, 8, 5), incorporating two Aitolian deities into the Delphic legend. [AC]

37) A. CHANIOTIS, *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit* (*HABES*, 24), Stuttgart, 1996 [*BE* 1998, 318]: Corpus of the treaties between the Cretan cities in the Hellenistic period (critical edition, translation, commentary), with detailed discussion of several subjects of a religious interest, such as the treaty oaths (p. 66-77: swearing ceremonies, the gods invoked in the treaty oaths, the prominent position of gods with epithets which derive from place names and often reflect the extension of the territory of the parties to the treaty, imprecation formulae); invocation of gods, which probably reflect prayers in the assembly which confirmed the treaty (p. 83-85); ephebic oaths (p. 124f.); mutual participation of the citizens and the young men in the festivals and agons, especially in festivals related to the institution of the ephebeia (p. 126-

128); evidence for the existence of a regional amphictyony centered around the extra-urban sanctuary of Hermes at Simi Viannou (p. 128-130); regulations concerning the status of frontier sanctuaries (p. 130), Zeus. [AC]

38) A. CHANIOTIS, *Bemerkungen zum Kalender kretischer Städte in hellenistischer Zeit*, in *Tekmeria*, 2 (1996), p. 16-41 [*BE* 1998, 322]: Based on an analysis of the judiciary procedures and the deadlines mentioned in Cretan treaties (*I.Cret.* I, xvi 3-4; IV 181 = CHANIOTIS, *supra* n° 37, n^{os} 43, 54-56) Ch. rejects the reconstruction of the calendar of Gortyn, Knossos, Lato, and Olous proposed by M. GUARDUCCI (*Note sul calendario cretese*, in *Epigraphica*, 7, 1945, p. 72-87) and supports the reconstruction suggested by T. HOMOLLE (*Convention entre trois villes crétoises*, in *BCH*, 3, 1879, p. 304f.). Leschanorios and Koronios cannot be the first months of Gortyn and Knossos respectively; they probably were the first months of the second half of the year. For Knossos, Lato, and Olous the following sequence is probable:

Knossos	Lato	Olus
1) Nekysios	Apellaios	Thesmophorios
2) Velchanios?	Agrianios?	Hyakinthios?
6) Spermios	Eleusinios	Thiodaisios
7) Karonios/Koronios	Delphinios	Sartiobiarios (Lato)

This sequence can be confirmed, in part, by further parallels (e.g., Apellaios is often the first month of the year) and by an artificial 'Cretan calendar' of the Imperial period (W. KUBITSCHEK, *Die Kalenderbücher von Florenz, Rom und Leyden*, Vienna, 1915, p. 42-53) which gives Thesmophorios the first and Thiodaisios the seventh place. The correspondence of the Cretan months with months of the solar year cannot be determined with certainty; but in the year 116 B.C. Nekysios/Apellaios/Thesmophorios corresponded to *ca.* September/November (*cf.* the celebration of the Attic Thesmophoria in Pyanopsion and of the Nekysia in Boedromion), Spermios/Eleusinios/Thiodaisios to *ca.* February/April, and Karonios/Delphinios/Sartiobiarios to *ca.* March/May (*cf.* the celebration of the Attic Delphinia in Mounychion). The position of Velchanios/Agrianios/Hyakinthios, which are usually months of the late spring, present an unsolved problem. [AC]

38 bis) A. CHANIOTIS, *Conflicting Authorities. Asylia Between Secular and Divine Law in the Classical and Hellenistic Poleis*, in *Kernos*, 9 (1996), p. 65-86 [*BE* 1997, 487, 491]: Discussion of the measures taken by Greek poleis in order to get rid of suppliants in sanctuaries. Although the Greeks were extremely reluctant about the introduction of laws that might limit or even regulate asylia, the documentary evidence reveals three ways to deal with the problem: (i) by prohibiting persons most likely to seek asylum, e.g., convicted and polluted persons, from entering a sanctuary in the first place (*IG* I^3 45, Athens, *ca.* 432; *cf.* ANDOC. I, 33; LYS. VI, 24; [DEMOSTH.] LIX, 87; AESCH. III, 177; POLYB. IV, 35, 3; possibly *LSCG* 124, Eresos, 2nd cent.); (ii) by having measures against suppliant wrongdoers confirmed by the gods through oracles (*IPArk* 8, Mantineia, *ca.* 460; *cf. LSAM* 29, Metropolis, 4th cent.; *cf.* LYS., *Leocr.* 93); (iii) by prohibiting the food-supply of suppliant slaves and by conferring on the religious personnel the authority to expel them (*LSCG* 65, Andania, 1st cent.; *SEG* XXVII 545, Samos, Hellenistic period; C. HABICHT, *Samische Volksbeschlüsse der hellenistischen Zeit*, in *MDAI(A)*, 72 (1957), p. 226-231, n° 59, Samos, late 3rd cent. [for a new edition see now K. HALLOF – Chr. MILETA, *Samos und Ptolemaios III. Ein neues Fragment zu dem samischen Volksbeschluss AM 72, 1957, 226, Nr. 59*, in *Chiron*, 27, 1997, p. 255-285]; *cf.* ACHILL. TAT. VII, 13). [AC]

39) F. CHAUSSON, *Vel Iovi vel Soli: Quatre études autour de la Vigna Barberini (191-354)*, in *MEFRA*, 107 (1995), p. 661-765: C. assembles the Greek and Latin

inscriptions found at Vigna Bonelli in Rome and pertaining to the cult of the gods of Palmyra and Emesa (Sol, Sol Victor, Sol Alagabalus, Ἥλιος Ἀνίκητος, Βῆλος/Bel, Μαλαχβῆλος/Malakbel, Ἀγλιβῶλος, Ιαριβῶλος, Ἀστάρτη, Ἄρης θεὸς πατρῷος = Arsu, Dea Syria, Sabazios) from the mid-1st to the early 3rd cent. A.D. (p. 663-718); discussion of the cults at Vigna Barnerini on the Palatine (p. 718-765). [AC]

40) P. CHRYSOSTOMOU, *Ἡ λατρεία τοῦ Διονύσου στὴ Θεσσαλία καὶ εἰδικότερα στὶς Φερές*, in *Hypereia*, 2 (1994), p. 113-149 [*SEG* XLV 646; *BE* 1997, 285]: C. discusses the mythological traditions associating Dionysos and Ino/Leukothea with Thessaly. The cult of Leukothea is attested in Pherai, Atragas, Phthiotic Thebes, and Larisa; the cult of Dionysos is epigraphically widely attested in Thessaly (p. 119-127). C. presents the ed. pr. of a very important inscription, which offers new evidence for the 'Orphic-Dionysiac' mysteries in Thessaly (p. 127-138) [*cf. EBGR* 1994/95, 148]. A gold, rectangular band, rolled in the form of a cylinder, was found in the south cemetery of Pherai in 1970. As can be inferred from the text (4th cent.) the band with the secret words which would help the initiate to find his way in the underworld, was given as a token to the deceased person: Σύμβολα. Ἀν⟨δ⟩ρικε|παιδόθυρσον, ἀνδρικεπαι|δόθυρσον. Βριμώ, Βριμώ. Εἴσιθ⟨ι⟩ | ἱερὸν λειμῶνα. Ἄποινος | γὰρ ὁ μύστης ["Token. Andrikepaidothyrson, andrikepaidothyrson, Brimo, Brimo. Enter the sacred meadow, for the initiate has atoned (the sin)"]. The letters [.]ΑΠΕΔΟΝ ([γ]άπεδον ?) were written upside down at the end. The new 'Orphic' text gives an otherwise unattested version of the words exchanged between the mystes and the guards of the underworld (*cf.* the papyrus of Gurôb: *Orph. fr.* 31; M.L. WEST, *The Orphic Poems*, Oxford, 1983, p. 170f.). It is also the earliest attestation of the word σύμβολα in the meaning of the secret words and tokens used for the recognition of the mystes in the underworld. The mystes reveals the secret name of the god (ἀνδρικεπαιδόθυρσον, a composite of ἀνήρ, παῖς, and θύρσος), which is then repeated by the guards of the underworld. The secret name refers to the symbol of the god (thyrsos) and his attributes as a boy and a man. The epithet Ἀγάθυρσος is attested for Dionysos [only restored in an inscription from Halikarnassos (*GIBM* 902 = *SEG* XXVIII 839, 3rd cent.: ἀ[γάθυ]ρσε or [μεγάθυ]ρσε)]. The personal name Thyrsos is attested in Thessaly, in Pherai (*IG* IX 2, 445) and Halos (*IG* IX 2, 1906). The new text implies that Dionysos was the son of Brimo (the 'powerful'), i.e., the goddess of the underworld Persephone (*cf. P. Gurôb* 1). After this dialogue, the mystes is led into the ἱερὸς λειμών already attested in other Orphic texts. Since he had paid the penalty for the crime of the Titans through his initiation, he is regarded as ἄποινος. [On the understanding of Persephone as the mother of Dionysos and on the idea that Dionysos delivered the initiate from punishment for the crime committed by the Titans *cf.* F. GRAF's commentary on the 'Orphic' texts from Thessalian Pelina: *EBGR* 1994/95, 148]. [AC]

41) P. CHRYSOSTOMOU, *Ἡ λατρεία τοῦ Διὸς Ὑψίστου στὴν Ἔδεσσα*, in *Edessa*, p. 99-110: C. presents a catalogue of the testimonia for the cult of Zeus Hypsistos in Edessa, including two unpublished stone statuettes of eagles and five published inscriptions: M.G. DIMITSAS, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις καὶ μνημείοις σωζομένοις*, Athens, 1896, n^{os} 6 (5, 2nd/3rd cent.) and 38 (2, 1st cent. B.C.); S. PELEKIDES, in *AD*, 8 (1923), p. 268 n° 1 (3, 51 A.D.; a dedication of the συνήθεις ἐπιμεληταί for M. Vibius Ambouas); *SEG* XXIV 532 (4, 2nd/3rd cent.; a dedication κατ' ὄναρ); *SEG* XL 537 = *EBGR* 1990, 75 (1, 1st cent. B.C.). The sanctuary of Zeus Hypsistos should be located on the hill of Hagios Loukas (east of Edessa) and not on the acropolis [*cf.* M.B.HATZOPOULOS, *BE* 1996, 252]. The epigraphic evidence for this cult in Macedonia suggests that the worshippers represent the lower social strata (freedmen, artisans); women are hardly represented among the dedicants. Many different titles of sacred officials are attested: ἱερεύς, ἀρχισυνάγωγος, διάκονοι, λογιστής, προστάτης, γραμματεύς, ἐπιμεληταί, κριτής (responsible for screening the applicants for membership in the cult associations). The cult of Zeus Hypsistos, who was worshipped as a weather-god who promoted fertility, probably originates in Macedonia. [AC]

42) P. Chrysostomou, *Οἱ θεσσαλομακεδονικοὶ θεοὶ τῶν καθαρμῶν καὶ ἡ μακεδονικὴ γιορτὴ Ξανδικά*, in *Makedonika*, 29 (1993/94), p. 175-201 [*BE* 1997, 356]: C. discusses the cult of divinities related to purificatory rituals in Thessaly and Macedon, particularly with En(n)odia, Zeus Meilichios, Zeus Thaulios, Zeus Aphrios, and Zeus Phonios. En(n)odia Pheraia was worshipped in Pherai and in other cities of Thessaly (Pagasai, Larisa, Krannon, Atrax, Pharsalos, Phakion, Phthiotic Thebes, Olosson, Phalanna, Gonnoi, Pythion), in Macedon (Pella, Beroia, Exochi, Agia Paraskevi Kozanis, Perseis, Lete?), in Athens, and in Euboia (Oreoi). Various epithets of En(n)odia are attested: Pheraia, Astike, Hosia, Patro(i)a, Stathmia, Alexeatis, Mykaike, and Korillos. She was related to purificatory rituals (p. 175-181) and, thus, she shared the same properties as Zeus Meilichios, a god of purifications and fertlity, whose cult is attested in Larisa, Pherai, Phthiotic Thebes, Magnesia, and Pella. A joint cult of En(n)odia and Zeus Meilichios is attested in Exochi (Macedon) and Pherai in Thessaly (p. 183-185). In Pherai, En(n)odia was also worshipped together with Zeus Thaulios, whose cult is well attested in Thessalian cities (Atrax, Pharsalos, and Larisa). Two other gods who were associated with purificatory functions – particularly with the punishment and expiation of violent manslaughter – were Zeus Aphrios in Pherai and Zeus Phonios in Larisa (p. 185-189). The mythological traditions which associate Apollon with Thessaly (Tempe) may be seen in the context of the Thessalian purificatory rituals (p. 190-194). The Macedonian festival Xandika (from Apollon Xanthos?), during which the Macedonian army was purified at the the beginning of the war period (in the month Xandikos) by means of a dog sacrifice, may have been of a Thessalian origin. [This possibility is excluded by M.B. Hatzopoulos, *BE* 1997, 356 and C. Trümpy, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen*, Heidelberg, 1997, p. 227f.]. The dog is associated with the cult of Hekate and Ennodia, who were connected with the festival of the Xandika. [AC]

43) W. Clarysse – M. Huys, *A Verse Inscription from the Temple of Aïn Labakha*, in *ZPE*, 113 (1996), p. 213-215 [*BE* 1997, 694]: C.-H. restore a metrical dedication found in the temple of Aïn Labakha [*cf. infra* n° 275]. According to their analysis the inscription consists of three distichs: [ε]ὐξάμ[ε]νος με[γάλ]ωι Ἀμμώνιος | [Ν]ικολά[ο]υ / σῶστρον | [ναυτι]λ[ίη]ς σοι μ' ἀνέ|θ[ηκε] μάκαρ. / Σῶζε | δ[έ μ]ιν γνωτῆς τε δύω [π]ινυτόφρονας υἷας, | / Φίλον Πουλύβιόν τ' | [ἀ]στέρας ἀμφοτέρους, / παῖδά τε Χρυ|σογένειαν, ἀδελφειήν τε Τ[ι]μοῦθιν. | / Ἔστι δ' ἐμεῖο πατὴρ [---]. The dedicatory inscription, an *objet parlant*, addresses the god (μάκαρ) and explains the reason for the dedication (σῶστρον ναυτιλίης). Then, Ammonios himself prays for the well-being of members of his family. [JM]

44) K. Clinton, *The Thesmophorion in Central Athens and the Celebration of the Thesmophoria in Attica*, in *The Role of Religion*, p. 111-125 [*BE* 1997, 56]: C. examines the literary sources and the epigraphic material concerning the festival of the Thesmophoria in Athens. With an apparent exception, there is not a single mention of the Thesmophoria in the public documents of the Polis. Documents issued by the Athenian demes (Piraeus: *IG* II^2 1177; Cholargos: *IG* II^2 1184; Phrearrhioi: *SEG* XXXV 113; Melite: O. Broneer, *The Thesmophorion in Athens*, in *Hesperia*, 11, 1942, p. 250-274) and literary sources show that the festival was not administered by the central polis authorities, but by the demes. Literary sources attest the celebration of the Thesmophoria in five more demes. The situation in Eleusis (*IG* II^2 1363) is not clear; perhaps this is the only case, in which the state organised and financed the celebration of the Thesmophoria. Surely, not every deme had a Thesmophorion; in some areas a sanctuary may have been shared by two or more demes. C. suggests that the City Eleusinion functioned as the Thesmophorion of the deme of Melite; it may be the place where the action of the Aristophanic *Thesmophoriazousai* takes place. [JM]

45) K. CLINTON, *A New Lex Sacra from Selinus: Kindly Zeuses, Eumenides, Impure and Pure Tritopatores, and Elasteroi*, in *CPh*, 91 (1996), p. 159-179: In his detailed review of M.H. JAMESON – D.R. JORDAN – R.D. KOTANSKY, *A Lex Sacra from Selinous*, Durham, 1993 [*EBGR* 1993/94, 121; *cf. EBGR* 1994/95, 180] C. makes a substantial contribution to the interpretation of this difficult inscription. The text, written on two columns on a lead sheet, contains a series of sacrificial and purificatory regulations. It is dated by the ed. pr. to the mid-5th cent. [An earlier date (first half of the 5th cent.) is favored by GRAHAM, *infra* n° 100 (p. 367) and CORDANO, *infra* n° 48, p. 137f.]. We summarize his most important suggestions: (i) A 7-9 is a new self-contained section of the document; its beginning has not been lost in the preceding erasure. This section opens with the expression τõν ηιαρõν ηα θυσία (A 7: "the performance of the sacred sacrifices" or "the sacrifice of the sacred things" rather than the editors' "--- the hiera (images?), the sacrifices are to be performed", p. 160f.). [More plausible is GRAHAM's (*infra*, n° 100, p. 367) understanding of ηιαρά: "sacrificial victims"]. (ii) The sacrifices in this section are quadrennial, based on the Olympic year (p. 161). [DUBOIS, *infra* n° 75, p. 133 points out that this is probably the earliest attestation of the Olympic truce]. (iii) The rituals in the document were arranged chronologically (e.g., annual, biennial, triennial, and quadrennial rituals, followed by rituals not performed at regular intervals). Thus, the document was probably not confined to the one sheet we have; there is no opposition between the sets of rituals in col. A (rituals of groups) and col. B (rituals of individuals; contra ed. pr.); and the regulations are not concerned with a single issue (purification), as suggested by the ed. pr. (p. 161-163). (iv) The document was issued by the city of Selinous (p. 163). (v) The sacrifices did not take place in the excavated sanctuary of Zeus Meilichios on the Gaggera, which is believed to have been divided up into plots marked by inscribed stones or cippi [a view shared by DUBOIS, *infra* n° 75, p. 134], but in precints of Zeus Meilichios in the sanctuaries of Myskos and Euthydamos (A 9: τõ Διὶ τõι Μιλιχίοι τõι ἐν Μύσ?ο; A 17: τõ ἐν Εὐθυδάμο); Myskos and Euthydamos may have been local heroes, not necessarily founders of Selinous (p. 163-165) [*cf.* CORDANO, *infra* n° 48, p. 139; DUBOIS, *infra* n° 75, p. 129 and 137 does not exclude the possibility that Myskos should be identified with an homonymous man of the 7th cent. (L. DUBOIS, *Inscriptions grecques dialectales de Sicile*, Rome, 1989, n° 71) or with an oikistes]. The primary function of the inscribed stones and cippi found in the sanctuary of Zeus Meilichios on the Gaggera was not to mark spots for sacrifices, but to serve as embodiments of the god (p. 164 note 18). (vi) The Eumenides and the Erinyes were distinct deities and not names for two opposite aspects of the same group of goddesses; Aischylos may have been the first to identify them. The Eumenides appear as the recipients of sacrifices together with Zeus Eumenes and Zeus Meilichios in a single set of related rites (A 8f., p. 165-170) [on Zeus Eumenes *cf.* DUBOIS, *infra* n° 75, p. 133f.]. (vii) Separate sacrifices were offered to the impure and the pure Tritopatores [Tritopatreis] (A 10-13: τοῖς μιαροῖς... κἔπειτα τοῖς κ⟨αθ⟩αροῖς; *cf.* the separate sacrifices offered to the Maniai and Ake near Megalopolis: see PAUS. VIII, 34, 1-3; contra ed. pr., who suggested that the polluted Tritopatores are the same as the pure ones; they became pure, after they had received a sacrifice and then they were offered a second sacrifice as 'the pure Tritopatores'). Both sacrifices were offered on the same altar, which, however, had to be cleaned and renewed after the sacrifice to the polluted Tritopatores, in order to receive the sacrifices for the pure ones (A 12-13). The ninth parts burned for the impure Tritopatores were those of the victim sacrificed to them (A 11; contra ed. pr.: the ninth part of the animals sacrificed to Zeus Eumenes, the Eumenides, and Zeus Meilichios). The Tritopatores were worshipped by the city, and not by a group (p. 170-172). [For an analysis of the sacrifices to the Tritopatreis see also DUBOIS, *infra* n° 75, p. 134-136: it is not clear what the origin of the impurity of the impure Tritopatreis is (recent death ?, pollution from the living ?); for the libation of wine *cf.* PAUS. X, 4, 10. *Cf.* NORTH, *infra*, n° 199, p. 300, who adopts the view of the ed. pr. concerning the identity of the impure and pure Tritopatores and points out how a ritual performed by human

beings changes the status of superhuman beings]. (viii) The rituals described in A 17-21 do not concern the Tritopatores, but Zeus Meilichios, who received a sacrifice in the sanctuary of Euthydamos; the ἱερὰ τὰ δαμόσια (A 18) were various sacred objects (not a plurality of images) [but see GRAHAM, *infra* n° 100, p. 367: "let him take out (remove, separate off) the public sacrificial victims"]; it is not clear whether ϝοίϙοι (A 20-21) means 'at home' or 'in a (public) sacred building'. [DUBOIS, *infra* n° 76, p. 137f. supports the reading σφαζόντο δὲ καὶ βō[ν πρ]ὸ ἀγαλμάτων (A 21) and provides parallels for the sacrifice of an ox in a funerary context]. (ix) The purification from vengeful spirits (ἐλάστεροι) in the second column (B 1-4) should be translated as follows (after a restoration of the text by C.): "If a person (who is an) αὐτορέκτας [homicide ?] wishes to be purified of ἐλάστεροι, having made a proclamation..., let him purify himself, and let the one serving as host give (water) to wash with and (something) to breakfast on and salt to the αὐτορέκτας." After the purification had been accomplished by washing, the purificand was socially re-integrated by partaking of the purifier's meal and salt (*cf.* AESCH., *Choeph.* 219-296). [ARENA, *supra* n° 9, p. 438 provides parallels for the use of salt in purificatory rituals (THEOCR., *id.* XXIV, 97-98; SOPHRON III 330 ed. Page; MENAND., *Phasma* 53-56)]. Then, a sacrifice was offered to Zeus, probably at the purifier's home, and the purified person departed from the host's home (B 5: ἐξ αὐτō). [DUBOIS, *infra* n° 76, p. 141 understands the phrase ἐξ αὐτō as a reference to an object which represented the vengeful spirit (*cf.* the κολοσσοί in the analogous ritual at Kyrene)]. A separate ritual was followed for two marked types of homicide, the murder of a guest and that of a blood relative, which were prosecuted by the ξενικοὶ and πατρῶοι ἐλάστεροι (B 7-13). [The same interpretation has been suggested by DUBOIS, *infra* n° 76, p. 141, with reference to APOLL. RHOD. IV 716f. *Cf.* GRAHAM, *infra* n° 100, p. 367, who also recognizes the beginning of a new procedure of purification in B 7. NORTH, *infra* n° 199, p. 295-298, doubts in the interpretation of αὐτορέκτας as a homicide and in the view that column B deals with bloodshed. *Cf.* DUBOIS, *infra* n° 76, p. 139, who considers the possibility of a more general sense ('agent responsable'), without excluding the interpretation of the word as 'homicide' (*cf.* αὐθέντης, 'murderer')]. The ἐλάστεροι were supernatural beings (not gods) connected with the underworld (p. 174-179). [*Cf.* DUBOIS, *infra* n° 76, p. 138f.: 'poursuivant, vengeur'; D. observes that 'Ελάστερος in B 12, the recipient of a sacrifice, is probably Zeus Elasteros. GRAHAM, *infra* n° 100, p. 367, remarks that HESYCHIOS's gloss ἀλήτωρ should be dissociated from the ἐλάστεροι in this text]. The analogy between the purification from the ἐλάστεροι in this lex sacra and the expulsion of a visitant or ghost (ἱκέσιος ἐπακτός) in the 'cathartic law of Kyrene' (*LSS* 115 B 28-39) is a superficial one. The ἐλάστεροι were supernatural beings which haunted murderers, closely corresponding to the Erinyes, whereas the ἱκέσιος ἐπακτός was addressed as a human being (ὦ ἄνθρωπε, αἴτε ἀνὴρ αἴτε γυνά); the visitant was regarded as the extention of its (human) sender (p. 175 with note 64, p. 179). [For a close comparison of the text of Selinous with the 'cathartic law' of Kyrene see also DUBOIS, *infra* n° 76, p. 140-142. On the wide diffusion of similar practices in the Mediterranean, *cf.* CORDANO, *infra* n° 48, p. 139-141. Some further observations: The verb καθαιγίζειν (A 3) should be understood as a form of καθαγίζω (DUBOIS, p. 131); *cf.* ARENA, *supra* n° 9, p. 432, who suggests a confusion of καθαγίζειν (consecration by means of the sacrificial fire) and καταιγίζειν (*cf. LSCG* 18 Γ 11, Δ 11). The name of the festival of the Kotytia is rather related to the Thracian name Kotys than to a Semitic word (DUBOIS, p. 132; on the Kotytia *cf.* ARENA, p. 432f.). The epithet Aptochos (sc. Zeus, if correctly restored in A 23) possibly means 'fearless' (DUBOIS, p. 138). For the verb ὑπολείβω (A 10-11) see ARENA, p. 434: "versare nell'ipogeo", "versare guttatim". ARENA, p. 436 suggests correcting τὰ ἱερὰ τὰ δαμόσια ἐξh(α)ιρέτō (A 18-19) to τὰ ἱερὰ τὰ δαμόσια ἐξιρέτō (*cf.* the expression ἱρεύω ἱερήιον)]. [AC]

46) W.E.H. COCKLE, *Two Bronze Lamps with Greek Inscriptions*, in D.M. BAILEY, *A Catalogue of the Lamps in the British Museum. IV. Lamps of Metal and Stone, and Lampstands*, London, 1996, p. 1-2 [*BE* 1997, 127]: Ed. pr. of a bronze lamp found in Sinai, dedicated to the Nabataean god Θεὸς Δουσάρης by a man with a Semitic name (Q 3682, 1st cent. B.C./A.D.). The dedicant apparently came as a pilgrim (l. 2-3: ἦκα). [l. 3-4 may be restored as εὐ[χαριστί]ας χάριν]. [AC]

47) Comune di Udine. Civici Musei di Storia e Arte. Museo Archeologico, *Gemme Romane da Aquileia*, Trieste, 1996: This catalogue of 207 gems from Aquileia includes a few inscribed pieces (inedita are marked with an asterisk): (i) Representation of Tyche and Nike and the text ΕΥΧΙ [= εὐχή ?] (69, 3rd cent. A.D.). (ii) Representation of a man with lion's head and the text ΣΑΒΑΩΚ (obverse) and ΝΕΙΚΑΡΟΠΑΗ (reverse; 181*, 2nd/3rd cent. A.D.) [i.e., νιχαροπληξ]. (iii) Representation of a lion killing a bull, a star, the sun, and the crescent moon, and the text ΘΩΒΑΡ | ΡΑΒΑΥ (182, 2nd/3rd cent. A.D.) [*cf. PMG* VII 977, XIII 963]. (iv) Dexiosis and the text Ὑγία (200*, 1st/2nd cent. A.D.). (v) The magical sign SSS between the letters Ε and Σ | ΑΒΡΑΜΑΩΘ (206, 2nd/3rd cent. A.D.). [AC]

48) F. CORDANO, *Review of M.H. Jameson – D.R. Jordan – R.D. Kotansky, A Lex Sacra from Selinous, Durham, 1993*, in *Aevum*, 70 (1996), p. 137-141 [*cf.* EAD., in *PP*, 52 (1997), p. 423-427]: For C.'s views see *supra* n° 45.

49) Th. CORSTEN, *Inschriften aus dem Museum von Denizli*, in *ArkDerg*, 3 (1995), p. 215-224: Ed. pr. of a funerary imprecation (3, unknown provenance, 2nd/3rd cent.) with the formulaic expression [ἄ]σπερμος τ' ἄγαμος τ' ἄτε[κνος τ' ἀπόλοιτο]. Notice the term θέμα ὑπὸ τῷ [βωμῷ], i.e., the structure which supports the funerary altar. [AC]

50) Th. CORSTEN, *Historisch-epigraphische Forschungen in Laodikeia, 1994*, in *AST*, XIII.1, p. 229-233 [*BE* 1997, 585]: Report on the discovery of new inscriptions at Laodikeia [now in *I.Laodikeia*, to be presented in *EBGR* 1997], including the dedication of a statue of Herakles to an unknown deity, the emperors, and the Demos (possibly near the seat of the strategoi, *I.Laodikeia* 66), and an honorific inscription for Antonia, neokoros and high priestess of the provincial emperor cult in Asia, priestess of an unknown civic cult, and wife of L. Antonius Zenon, high priest of the provincial emperor cult in Asia and priest τῆς πόλεως (*I.Laodikeia* 53). [AC]

51) Th. CORSTEN – Th. DREW-BEAR, *Inschriften aus Laodikeia am Lykos und Eumeneia*, in *EA*, 26 (1996), p. 31-42 [*BE* 1996, 584]: New edition of the dedicatory inscription on the Syrian Pyle of Laodikeia on the Lykos (*IGR* IV 847); the building was dedicated to Zeus Megistos Soter and emperor Domitian (p. 31-40). New edition of an epitaph at Eumeneia (*IGR* IV 748, Imperial period). The text is the testament (διάταξις) of the deceased who forbade the burial of other persons next to him, besides his own and that of his wife. [AC]

52) G. CRESCI MARRONE, *Famiglie Isiache ad Industria*, in A. MASTROCINQUE (ed.), *Culti pagani nell'Italia settentrionale*, Trento, 1994, p. 41-51: C. suggests with conclusive arguments that the cult of Isis at Industria was supported by two wealthy families, those of the Avilii and the (*liberti*) Lollii. These families were probably responsible for the introduction of Isis' cult from the East during the reign of Augustus. Several inscriptions of Delos (*I.Délos* 1523, 1731, 2628 a III 34, 2nd cent.) attest the connection of these families with the Egyptian deities. [JM]

53) J.B. CURBERA, *A Curse Tablet from Emporiae (IRC III 175)*, in *ZPE*, 110 (1996), p. 292-294: New edition of a Latin curse tablet found at Emporion (1st cent.; G. FABRE – M. AYER – I. RODÀ, *Inscriptions romaines de Catalogne. III. Gerone*, Paris, 1991, n° 175). C. corrects the reading of several names. The text consists of a list of eight names in the

nominative, followed by the formula *omnes quei inimeici Senecae*. One of the cursed persons was a Jewish or Syrian woman (Zodiana = Sosana), possibly a slave. [AC]

54) J.B. CURBERA, *Venusta and Her Owner in Four Curse Tablets from Morgantina, Sicily*, in *ZPE*, 110 (1996), p. 295-297 [*BE* 1997, 728]: C. shows that four of the defixiones found at Morgantina (2nd/1st cent.; *SEG* XXIX 930-933) [*cf.* L. DUBOIS, *Inscriptions grecques dialectales de Sicile*, Rome, 1989, n° 195] are addressed against the same person, Venusta, the slave of Sextius Rufus and makes minor restorations in two of the texts (*SEG* XXIX 932-933). [AC]

55) J. B. CURBERA – D.R. JORDAN, *A Curse Tablet from Pannonia Superior*, in *Tyche*, 11 (1996), p. 45-50 [*BE* 1997, 99, 159]: New edition of a defixio from Siscia (Pannonia Superior, 3rd cent. A.D.; *cf.* V. HOFFILLER - B. SARIA, *Antike Inschriften aus Jugoslawien, I. Noricum und Pannonia Superior*, Zagreb, 1938, n° 526). The lead tablet had been folded thrice horizontally and then pierced with a nail. The text consists of a list of 29 names of men and women, followed by magical charakteres. [AC]

56) K. DANALI, *Ἡ ἑλληνιστικὴ κεραμικὴ ἀπὸ τὸ Πρόπυλο τοῦ "Γυμνασίου" στὸ Ἀσκληπιεῖο τῆς Ἐπιδαύρου*, in *AEphemeris* (1994) [1996], p. 255-298: Antigonos Doson is known to have been honored in Epidauros (*IG* IV 1^2 589). D. suggests that this king was responsible for the building of the Propylon in the Asklepieion (*ca.* 230-210) and that the agon of the Antigoneia (POLYB. II, 70, 5; XXVIII, 19; XXX, 29; PLUT., *Kleom.* 16, 7; *Arat.* 45, 3; *Iscr. Agon. Greche* 45; M. ERRINGTON, *Geschichte Makedoniens*, Munich, 1986, p. 166, 255 note 21), which was established in 224 B.C., was celebrated in Epidauros. [AC]

57) D.I. DAN'SHIN, *The Jewish Community of Phanagoria*, in *ACSS*, 3 (1996), p. 133-150: Ed. pr. of a manumission record (Phanagoreia, 51 A.D.): three slaves were freed by the Jewish synagogue (ἄφετοι τῇ προσευχῇ), under the condition that they visit the synagogue (χωρὶς εἰς τὴν προ⟨σ⟩ευχὴν προσκαρτερήσεως καὶ θωπίας, "on condition of diligently visiting and revering the house of prayer"); the Jewish synagogue undertook their patronage (συνεπιτροπεούσης τῆς συναγω[γῆς] τῶν Ἰουδαίων). In Bosporos, the expressions θωπεία and προσκαρτέρησις appear only in Jewish manumissions, the earliest dating to 16 A.D. (*IOSPE* II 364, p. 137). Based on the evidence of manumission records D. supports the opinion of J. DERENBOURG and E. SCHÜRER (*SB Ak. Berlin* 1897, p. 203) that freedmen converted to Judaism according to the conditions of their manumission; since many manumissions were initiated by worshippers of θεὸς ὕψιστος, this cult should be associated with Hellenistic Judaism. [*Cf. infra* n° 111. However, the association of θεὸς ὕψιστος with Judaism has been challenged by P.R. TREBILCO, see *EBGR* 1991, 241. Προσκαρτέρησις can indeed have the meaning of religious devotion (e.g., *Act. Apost.* 1, 14; see also HEINEN, *infra* n° 111), but the verbs θωπεύω and προσκαρτερέω often express the duties of a servant; e.g., DEMOSTHENES LIX 120: τὰς θεραπαίνας τὰς Νεαίρᾳ προσκαρτερούσας; PLATO, *Theaet.* 173 a: τὸν δεσπότην λόγῳ τε θωπεῦσαι; *cf. PSI* V 525 l. 16. Thus, one cannot exclude alltogether the possibility that this clause is analogous to the *paramone*-clause of manumission acts which oblige the freed person to a conditional offering of services to the previous owner, or to the obligation of the freedman to serve a sanctuary on the days of festivals (see *infra* n^{os} 198 and 227); in this case, this would mean serving the sunagogue on certain occasions]. D. collects the rich evidence (inscriptions, graffiti, drawings of Jewish symbols, Jewish names) for the presence of Jews in Bosporos, especially in Phanagoreia, Pantikapaion, and Gorgippia. The appearance of Jewish symbols on gravestones, the use of the Hebrew script, and certain changes in onomastics (the use of the names Samuel, Isaac, Menahim, Miriam, Moses, Abraham) from the 3rd-4th cent. onwards indicate that a new wave of Jewish settlers came to Bosporos, with different traditions than those of the Hellenized Jews and proselytes of the earlier period (p. 146). [AC]

58) M. DAUMAS, *Des stèles de Thèbes : images d'un culte à mystères ?*, in *Epeteris tes Hetaireias Boiotikon Meleton*, 2 (1995), p. 285-309 [*SEG* XLV 427]: On the basis of a [rather superficial] similarity in the iconography of a group of Boiotian funerary stelae (*SEG* XXXI 395, 448, 507), representing warriors and banquet scenes, and vases found at the Kabeirion of Thebes, D. suggests that the deceased men had been initiated in the local mysteries. [AC]

59) A. DAVESNE, *Une prospection de l'IFEA en Cilicie Trachée en 1988*, in *Anatolia Antiqua IV*, Paris, 1996, p. 147-179: Ed. pr. of a rupestral graffito at Davarca Dag of the μνησθῇ-type (p. 170, fig. 38). [AC]

60) J.W. DAY, *Interactive Offerings: Early Greek Dedicatory Epigrams and Ritual*, in *HSCP*, 96 (1994), p. 37-74: D. argues that an important function of archaic dedicatory inscriptions was to stimulate an interaction between the dedicated object and its viewer and, thus, to commemorate the original act of the dedication. The archaic epigrams often use the language of rituals; e.g., eight dedicatory epigrams addressed to Athena, on the Athenian Acropolis, use epithets, like 'daughter of Zeus' (*CEG* 180: Διὸς ϙόρηη), Pallas (*CEG* 185), and Tritogeneia (*CEG* 185), which – in D.'s view – allude to the Panathenaic festival. The reading of the epigrams brought the mood of the festival back to life. Thus, archaic epigrams represent a *mimesis* of the original ritual (dedication, prayer, singing of a hymn, proclamation of a victory). [JM]

61) J. DE LA GENIÈRE, *Bilan sommaire des découvertes récentes à Claros*, in *Anatolia Antiqua IV*, Paris, 1996, p. 303-309: Two archaic kouroi were discovered at Klaros, deposited near a monument for L. Valerius. According to an inscription, one of them was dedicated to Apollon by Timonax, τὸ πρῶτον ἱερεύσας. The same expression is found in the inscription on a kore, found in earlier excavations near the altar of the goddess and dedicated to Artemis by the same Timonax. This expression does not mean that Timonax was the first priest ever, since the cult activity is already attested in the 7th cent. [Timonax may have been the first priest after a cult reform or a reorganisation of the cult]. [AC]

62) E. DETTORI, *Testi 'orfici' dalla Magna Grecia al Mar Nero*, in *PP*, 51 (1996), p. 292-310: D. discusses various new 'Orphic' finds. (i) A new 'Orphic' text, very similar to the one found at Hipponion, but with a stronger presence of Ionic elements, was found at Petro (near Entella on Sicily, 3rd cent.) [*SEG* XLIV 750; ed.pr. by J. FREL, in *Eirene*, 30 (1994), p. 183-184, *non vidimus*]. The new text presentes the form [ἐν] φρασὶ πευκαλίμῃσι (l. 10; *cf.* ἐν⟨ὶ⟩ φρεσὶ πευκαλίμαισι in l. 8 of the text from Hipponion). The new find is probably closer to the original version of the text – probably composed in Ionia –, with the archaic form φρασί and the Ionic form πευκαλίμῃσι; πευκαλίμαισι in Hipponion is a hyperdorism. In early poetry, the word φρήν is used with regard to the intelligence of both mortals and gods; in the texts of Hipponion and Petro it is used with reference to the guardians of the underworld (p. 294-299). (ii) A quotation of a verse of the Odyssey (10, 39), inscribed on a vase in Olbia (*SEG* XXX 933, undated: Ἰλιό[θεν] | με φ[έρων] | ἄνεμ[ος | Κικ]όνεσσι | [πέλ]ασσεν), may be an allusion to the journey of the soul (*cf.* ARIST., *de anima* 410 b 19 = *Orph. fr.* 27 ed. Kern: τὴν ψυχὴν ἐκ τοῦ ὅλου εἰσιέναι ἀναπνεόντων, φερομένην ὑπὸ τῶν ἀνέμων). The land of the Kikones – Thrace – was associated with Orpheus; being the land of the famous Ismarian wine, it is also associated with Dionysos (p. 299-301). (iii) D. presents 12 early epigraphic testimonia (mostly graffiti) related to the cult of Dionysos in Olbia in the 6th and 5th cent. (p. 301-304). They include the theonyms Βάκχος (a), Ἴακχος (f = *SEG* XXX 914; h = *SEG* XXXII 746), Διόνυσος Βάκχος (g = *SEG* XXXII 745), Διόνυσος (m = *SEG* XXX 928; n = DUBOIS, *infra* n° 76, text n° 80), the personal names Διονυσόδωρος (b = *I.Olbia* 58 = DUBOIS, *infra* n° 76, text n° 2) and Λήναιος (b; c = DUBOIS, *infra* n° 76, text n° 70 = *SEG* XXX 883; d = DUBOIS, *infra* n° 76, text n° 92; l = *SEG* XXX 958), the acclamation εὐαί (d = DUBOIS, *infra* n° 76, text n° 92; i = *SEG* XXXII

779), a reference to Demeter, Persephone, and Iakchos (e = DUBOIS, *infra* n° 76, text n° 79; one of the earliest attestations of the theonym Iakchos) [interpreted by LEBEDEV, *infra* n° 154, as a curse]. (iv) The Attic form of the word ἀλήθεια (instead of the Ionic ἀληθείη) in the 'Orphic' bone plates from Olbia (5th cent.) [*SEG* XXXVIII 659-661; *EBGR* 1987, 32; 1991, 264] suggests an Attic influence on the 'Orphic'/Dionysiac cult in Olbia (p. 304-310). Attic influence may also explain the drawing of a ship on one of the plates, along with the abbreviated name of Διόν(υσος); this may be an allusion to the procession of Dionysos' wheeled ship at the Anthesteria in Athens. [These plates are interpreted by LEBEDEV, *infra n°* 153, as objects used in kleromancy]. The arrival of Dionysos on a ship is also attested in late sources for Smyrna, but there is no evidence for this element in the festivals of the Katagogia in Miletos (*LSAM* 48) and Priene (*LSAM* 37). [AC]

63) J. DEVREKER – J.H.M. STRUBBE, *Greek and Latin Inscriptions from Pessinus*, in *EA*, 26 (1996), p. 53-66: Edition of 15 inscriptions from Pessinous (new texts are marked with an asterisk). An honorific inscription for M. Cocceius Seleukos, high priest of the emperor cult in Galatia (1, 1st/2nd cent. A.D.). Seleukos was already known from a list of high priests engraved in the temple of Roma and Augustus at Ankyra; his father, Pylaimenes, served as agonothetes, sebastophantes, and high priest of the Koinon of the Galatians; his mother Claudia Th[---] held the office of the high priestess twice, probably together with her husband and – the second time – with another male relative, possibly her son. Two dedications are addressed to Roman emperors, Hadrian and the Senate (3*), and Antoninus Pius (4). Further dedications are addressed to Attis (5, by the tribe Sebaste), an unknown deity (6*), Meter Magna (7, Μητρὶ Μάγνῃ ὑπὲρ [τ]ῶν εἰῶν εὐχὴν καὶ νίκην, Imperial period). An inscription found in the theater mentions the ἱερὰ μουσικὴ Σεουαριανὴ σύνοδος of the Dionysiac artists (9*, 2nd/3rd cent.). A fragmentary inventory (11*, Imperial period) may be the inventory of the dedications in a sanctuary. The objects include a μηνίσ[κος] (l. 2, a crescent shaped object), τύποι στηθι[αῖοι?] (l. 4, relief figures, busts?), κιόνια (l. 6, small pillars), an ἀέτωμα (l. 7, jewelry in the form of a naiskos?), [σ]τεφάνια χρυσά (l. 8, crowns), [and in l. 5, possibly [ἐν]ώτια χρυσὰ μεικρά]. [AC]

64) M. DILLON, *The Importance of Oionomanteia in Greek Divination*, in *Religion in the Ancient World*, p. 99-121: The most common forms of divination until the Classical period were the observation of the birds' flight (οἰωνομαντεία) and the investigation of the entrails of sacrificial animals (ἱεροσκοπία). Οἰωνομαντεία seems to be the earliest form of divination; not every bird was regarded as a transmitter of divine messages. A lex sacra of Ephesos (*LSAM* 30 A, 6th/5th cent.) gives guidelines for the interpretation of the birds' flight. The formulation of the text suggests that the diviner was supposed to observe the flight of birds from a particular location. Ἱεροσκοπία was preferred to οἰωνομαντεία only in military operations. [JM]

65) G.-M. DIMITRIADIS, *Οἱ Ὀλύμπιοι θεοὶ καὶ οἱ λατρευτικὲς ἐπικλήσεις των στὴν ἀρχαία Λακωνία*, in *Lakonikai Spoudai*, 13 (1996), p. 307-356: Commented list of the attestations of Lakonian divinities and their epithets in literary and epigraphic sources (Aphrodite, Apollon, Ares, Artemis, Athena, Demeter, Dionysos, Hermes, Kore, Poseidon, Zeus). [AC]

66) L. DI SEGNI, *A Decorated Altar Dedicated to Dionysos, the "Founder", from Beth-Shean (Nysa-Scythopolis)*, in *Eretz-Israel*, 25 (1996), p. 336-350 (in Hebrew, with English summary, p. 101): Ed. pr. of an altar dedicated to Dionysos (Nysa-Skythopolis, 141/2 A.D.: Ἀγαθῇ Τύχῃ. Θεῷ Διονύσῳ κτίστῃ τῶ κυρίῳ... χαριστήριον). The epithet ktistes alludes to the foundation myths of Nysa. The altar was found in a basilica used for the emperor cult. [AC]

67) P. DI VEROLI, *Nuovi eponimi della Sicila ellenistica*, in *ZPE*, 110 (1996), p. 309-310: Additions to the list of eponymous officials compiled by R. SHERK (*ZPE*, 83, 1990, p. 249-288; 84, 1990, p. 231-295; 88, 1991, p. 225-260; 93, 1992, p. 223-272). Sacred officials are attested as eponyms at Alontion (hieromnemon), Morgantina (hiarapolos), and Solunto (hierothytas). [ES]

68) S. DMITRIEV, *Notes on Inscriptions from Asia Minor*, in *EA*, 26 (1996), p. 105-110: D. suggests restorations in several inscriptions found in various cities of Asia Minor. *Nikaia*: [ἀρχιερέα] Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ should be restored in an honorific inscription (p. 105, *I.Nikaia* 56). *Kasossos*: A fragmentary decree concerns the election of a committee for the upkeep (ἐπιμέλεια) of a grove dedicated to Zeus (*I.Mylasa* 943) [*EBGR* 1988, 19]. *Knidos*: The expression ἐν ταῖς γεινο[μέναις κατ' ἐνιαυτὸν] ἐπιθύσεσιν (annual festivities) should be restored in the honorific decree for Lykaithion (p. 108f., *I.Knidos* 73, 1st/2nd cent.) [*EBGR* 1992, 25]. [AC]

69) C. DOBIAS-LALOU, *Le cinquième commandement de la loi sacrée di Cyrène*, in *Scritti Stucchi*, I, p. 73-78 [*BE* 1997, 702]: D.-L. restores and translates the fifth clause of the 'cathartic law' of Kyrene (*LSS* 115 = *SEG* IX 72, 4th cent.): "Il y a accès licite (ὁσία) aux *Akamantia* (a festival ?, a sanctuary ?) pour chacun, pur ou profane (καὶ ἁγνῶι καὶ βαβάλω[ι]); en effet, hormis le contact avec un humain Battos quel qu'il soit (ἀπ' ἀνθρώπω Βάττω τω), descendant du fondateur, avec les Tritopàteres et avec Onymastos de Delphes (probably a heroized person), le contact avec tout autre lieu où repose un homme rend l'accès illicite (οὐκ ὁσία) pour le pur. Par ailleurs, il y a accès licite aux cérémonies sacrées (ou aux lieux sacrés) pour chacun (τῶν δὲ ἱαρῶν ὁσία παντί)." In this clause the determination of what was ὁσία and what was not depended on the visit of a grave – this explains the reference to heroized persons (Battos, the Tritopatores, Onymastos); ἀκάμαντες (literally, 'the immortals') is a generic designation of the heroized dead. D.-L. restores an incription which attests the existence of the festival Ἀκαμαντιάδες (*SCir* 114) [*EBGR* 1987, 92]; the correct reading of l. 35-36 is [Ἡ]ραίω | [πρ]άτα φθίνοντος and not [κ]αταφθίνοντος ("jour d'Akamantia: le premier Hèraios, le Karnèios"). [AC]

70) S. DÖPP, *Das Stegreifgedicht des Q. Sulpicius Maximus*, in *ZPE*, 114 (1996), p. 99-114: D. translates the poem composed, in improvisation, by the boy Q. Sulpicius Maximus on the myth of Phaethon (Rome, A.D. 86: *IG* XIV 2012) and discusses the phenomenon of improvisation in antiquity. The poets had to be familiar with the literary tradition, and it was the degree of this familiarity which was honored by their public. [ES]

71) F.K. DÖRNER, *Sculpture and Inscription Catalogue*, in D.H. SANDERS (ed.), *Nemrud Dagi. The Hierothesion of Antiochus I of Commagene 1*, Winona Lake, 1996, p. 175-377: D. presents a catalogue of all the inscriptions found at the hierothesion of king Antiochos I of Kommagene at Nemrud Dag [*cf. EBGR* 1991, 214, 271; 1994/95, 374], including a second copy of the inscription of the East terrace (the 'Propylaia Odos Inscription') which warned impure and evil persons not to enter the sanctuary; the second copy stood on the West terrace (*cf.* the existence of two copies of the lex sacra *OGIS* 383; *cf.* S.H. WALDMANN, *Die kommagenischen Kultreformen unter König Mithridates I. Kallinikos und seinem Sohne Antiochus I.*, Leiden, 1973, p. 61-78). [JM]

72) M. DONDERER, *Zeugnisse Kleinasiens für Agone in den Bildenden Künsten*, in *Fremde Zeiten*, I, p. 329-338 [*BE* 1997, 94]: Competitions among painters and sculptors are attested in the Imperial period in Asia Minor, in Termessos for painters (*SEG* VI 634 a: [ζωγ]ραφίης κῦδος ἔχων ἱεροῖς ἐν ἀγῶσι; 634 d: ζωγράφος ἱερονείκης) and in Aphrodisias for sculptors (Ch. ROUECHÉ, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods*, London, 1993, n° 76; ἀγὼν τῶν ἀγαλματοποιῶν τῶν Λυσιμαχήων Τατιανήων, *cf.* n° 52); analogous agons are also known in Sparta (*ABSA*, 26, 1923-25, p. 213 n° 12), Korinth (*BE* 1971, 307; *cf.* PLIN., *nat.* XXXV 58), and Delphi (PLIN., *nat.* XXXV 58). [AC]

73) M. DONDERER, *Die Architekten der späten römischen Republik und der Kaiserzeit. Epigraphische Zeugnisse* (*Erlanger Forschungen, Geisteswiss.*, 69), Erlangen, 1996 [*BE* 1997, 52]: Corpus of Greek and Latin inscriptions concerning architects from the 1st cent. B.C. to the 6th cent. A.D. (179 texts, translation, no critical apparatus, brief commentary; n^{os} D1-4 are inscriptions pertaining to earlier architects, of the 6th-2nd cent.). D. discusses the training, status, and activities of architects (p. 15-79). The corpus includes several dedications of architects (*cf.* p. 34-39: A5 = *IGR* I 1254; A6 = *SEG* XLI 1501; *EBGR* 1991, 213; A21 = *SEG* IX 126; A23 = *Syll.*^{3} 799; A51 = *IvPergamon* 333) [In A51, D. translates θιοῖς, ἀὶ τεχνείταις ἱεροῖς (l. 2) as follows: "durch die Götter, die auf ewig heiligen Schöpfer"; rather: "to all the gods" (θιοῖς... ἠσφαλίσατο καὶ κόσμησε ἅπασιν)]. There is one unpublished dedication to Asklepios and Hygieia ἐπήκοοι (A58, near Tyana, Imperial period). An interesting group is that of architects working for sanctuaries (*cf.* p. 48f.): Damokrates, possibly in the service of the cult of Helena and the Dioskouroi at Sparta (A31, late 1st cent.: *IG* V 1, 209 l. 17); Pratakon, in the service of the sanctuary at Olympia (A69, *ca.* 50-100: *IvOlympia* 62); C. Iulius Epagathos, ἀρχιτέκτων τῆς θεοῦ (sc. Artemis) in Ephesos (A50, *ca.* 150-200: *I.Ephesos* 1061), possibly identical with an ἀρχιτέκτων τῆς θεοῦ who also served as priest of Dionysos, Zeus Panhellenios, and Hephaistos (A82, Imperial period: *I.Ephesos* 1600); an architect of an association (?) in Pergamon (A85, early 2nd cent. A.D.: *AvPergamon* 486); Zosimos, possibly responsible for the sanctuaries at Arykanda (A66, 2nd cent.: *SEG* XLI 1341; *I.Arykanda* 108) [on this text *cf. EBGR* 1991, 252]; Prempourous, ἀρχιτέκτων "Αμμωνος θεοῦ at Silsilis (A70: *EBGR* 1989, 8 n° 107); and Alexandros, ἀρχιτέκτων θεοῦ Βήλου in Palmyra (A3: *SEG* VII 155). The erection of impressive temples is mentioned in the epitaphs of the architects Harpalos (A8, Hermoupolis, *Inscr.métriques* 23) and Perikles (A20, Mylasa, 3rd/4th cent.?, *I.Mylasa* 468) [for Perikles see *infra* n° 162]. The architect Zenon made a donation for the celebration of an agonistic festival commemorating the construction of the theater (ἀγῶνα γυμνικὸν γενέθλιον τοῦ θεάτρου) at Aspendos (A38, *ca.* 150-175, *CIG* 4342d); an oracle concerns the construction of the theater at Miletos (P. HERRMANN, *I.Milet* 935, 2nd/3rd cent.). [*Cf.* the remarks of M. SÈVE, *BE* 1997, 52]. [AC]

74) M. DREHER, *Das Asyl in der Antike von seinen griechischen Ursprüngen bis zur christlichen Spätantike,* in *Tyche,* 11 (1996), p. 79-96: D. presents a useful historical outline of the evolution of asylia, from personal asylia and supplication [*cf. supra* n° 38 bis], through the development of asylia into a political and sacral institution in the Classical and Hellenistic periods (esp. the recognition of the inviolability of sanctuaries) [*cf.infra* n° 229], to the position of asylia in the Roman Empire and in Late Antiquity. [ES]

75) L. DUBOIS, *Une nouvelle inscription archaïque de Sélinonte*, in *RPh*, 68 (1995), p. 127-144: D. reprints the text of the new lex sacra of Selinous with translation and commentary on several aspects of the text. For D.'s remarks see *supra* n° 45. [AC]

76) L. DUBOIS, *Inscriptions Grecques dialectales d'Olbia du Pont,* Geneva, 1996 [*BE* 1997, 418]: D. presents a corpus of the dialectal inscriptions found in Olbia, which makes many texts that were published in Russian books and journals, widely accessible (critical edition, brief commentary, grammatical appendix). *Cults*: Numerous texts are related to the cult of *Achilles*, from its first establishment by the Greeks settlers to the 3rd cent. A.D. [*cf. EBGR* 1991, 96; 1994/95, 192, 202, 238, 365]. They include dedications (49, *ca.* 400-350; 53, 4th cent., of an altar and a tree: τὸ κέδρον), graffiti (52, *ca.* 500-450), and an amulet (51, 6th/5th cent.). The development of Achilles' cult can be studied on the basis of his various epithets, such as Soter, Heros, Prostates, and – especially in the Imperial period – Pontarches. Until the 1st cent. A.D, the cult was practiced on the island of Leuke ("the island of Achilles" of the literary tradition), where a sanctuary and an oracle existed (48, 5th cent., is probably an oracular response), and later at Berezan. The sanctuary of *Apollon Ietros* on the acropolis of Olbia was probably built in the second half of the 6th

cent.; the cult is also attested at Berezan through graffiti (54, *ca.* 600-575; 55, *ca.* 550-525; 56, *ca.* 575-550), a dedication to Apollon Ietros at Istros (58, *ca.* 475-450), a joint dedication to Apollon Delphinios and Ietros (65, 6th cent.), and a graffito on a tile belonging to the sanctuary (59, *ca.* 525-500: Ἰητρόον, the sanctuary of Apollo Ietros) [for this cult *cf. EBGR* 1994/95, 51, 204, 365]; there are also two joint dedications to Apollon Ietros and the river god Borysthenes – on an architectural fragment (57, *ca.* 550-500) and on an bone plate (90, 530-525). The cult of *Apollon Delphinios* was introduced in Olbia and Berezan at the end of the 6th cent. by the Milesian colonists; he was worshipped together with Zeus and Athena on the acropolis; alongside a dedication by the collegium of the molpoi (2, 5th cent.), several graffiti are addressed to him (60-65, 6th cent.; 64: [Δε]λφινίωι εἰκοστή, i.e. dedication of the 20th part). Two graffiti (83 a-b, 6th cent.) are addressed to Ἀπόλλωνι Βορῆι (*cf.* the cult association of the Boreikoi, below). D. interprets the epithet as the dative of the deity Βορῆς, perhaps assimilated with Apollon (and not the epithet Apollon Βορήιος). The cult of other deities is attested mainly through graffiti on vases: Aphrodite Apatoure (75, 5th cent.), Aphrodite Syrie (73-74, 6th and 5th cent.), Athena (68-70, *ca.* 525-500), Demeter, Persephone, Iakchos, and Demetrion (? 79, 5th cent., "to the sanctuary of Demeter" or Δήμητρι ΟΝ[--]) [A. LEBEDEV, *infra* n° 154 reads Δημητρίο⟨ις⟩, sc. θεοῖς, and interprets this graffito as a curse], Dionysos (80, 5th cent.), the Dioskouroi (84, 3rd cent., by Dioskourides), Hermes (76-77, 5th cent.), Hermes and Aphrodite (78, 5th cent.), Hermes and Heuresibios (12, 4th cent.), Meter Theon / Kybele (81, 5th cent.: Meter Phrygia; 24, *ca.* 400, a joint dedication to Meter Theon, Herakles, and Borysthenes), Zeus (67, *ca.* 500), Zeus Eleutherios (7-9, 4th cent.), Zeus and Athena (67, *ca.* 510, graffito incised on the body of a young man represented on the vase), the river-gods Hypanis and Borysthenes (82, *ca.* 400). A bronze mirror (92, *ca.* 500) is related to the cult of Dionysos (Zagreus), as can be inferred from the ritual acclamations εὐαί (its earliest attestation) and εἰαί, written next to the names of the dedicants, Demonassa and Lenaios [*cf. supra* n° 62]. Two graffiti (71 a-b, *ca.* 400-370 and 500-450 respectively) mention the ἄβατα Ἀφροδίτης ("[objet] destiné au saint des saints d'Aphrodite", but the plural form is unusual). The significance of a graffito mentioning Demeter, Persephone, Kore, Hermes, and the Δῖοι Καβίροι (85, early 4th cent.) is not clear [LEBEDEV, *infra* n° 154 reads Διο{ι}⟨νύσοι⟩, Καβίρῳ and regards this text as a curse]. *Cult associations*: A list of the members of a thiasos (11, 4th cent.: [ἱ]ερεῖς Εὐρησιβ[ιάδαι] or Εὐρησιβ[ίου] [καὶ θι]ασῖται) is written under the name of Zeus Soter; the thiasos was possibly dedicated to the heroic cult of a certain Heuresibios; Heuresibios is mentioned together with Hermes on a graffito on a vase (12, 4th cent., a dedication ?). An inscription engraved on a vase, in two columns (95, 5th cent.), attests the existence of the thiasos of the Boreikoi (for Apollon Bores, see above). One column lists five persons (with the names of their fathers), the other column seems to list the properties of Apollon: Βίος - Βίος, Ἀπόλλων - Ἀπόλλων, Ἥλιο[ς] - Ἥλιος, Κόσμος - Κ[όσ]μος, Φῶς - Φῶς. The similarity of this text with the 'Orphic' tablets (see below, 94), suggests that this thiasos was somehow related to or influenced by the Olbian 'Orphics'. The cult association of the Neomeniastai (96, 6th cent.) worshipped Apollon Νεομήνιος ('of the first day of the month'), an epithet otherwise known only from literary sources. D. regards a graffito mentioning a θεόπροπος Ἑρμοῦ (98, *ca.* 400) as a "graffite d'une association d'Hermaistes" [see, however, LEBEDEV, *infra*, n° 153, who interprets it as a curse]. *Leges sacrae*: A sacred regulation (88, *ca.* 230), associated with the cults on the acropolis of Olbia (and not with the sanctuary of Zeus only), is concerned with the aparche (ἀπάρχεσθαι), which the worshippers had to deposit in the thesauros for the different sacrificed animals (ox, sheep, goat, pig). A board of seven men (ἑπταδεύσαντες) — known from other inscriptions (*SEG* XXXII 794; *IOSPE* I^2, 26-27) and from the Olbian coins as well – was responsible for the financial admninistration of the sanctuary (88, *ca.* 230). At the end of their term of office the ἑπταδεύοντες dedicated a thesauros and fixed the amount of money to be deposited by the worshippers for the sacrifice of various animals. Their number is probably explained by the importance of number seven in the cult of Apollon (*cf.* below,

93). *Orphism:* D. agrees with J. VINOGRADOV's suggestion [*EBGR* 1987, 32; 1991, 264] that the bone tablets with the formulae βίος, θάνατος, βίος, ἀλήθεια, Διό(νυσος), Ὀρφικοί (94a), εἰρήνη, πόλεμος, ἀλήθεια, ψεῦδος, Διόν(υσος) (94b), and Διόν(υσος), ἀλήθεια, σῶμα, ψυχή (94c, 5th cent.) present a 'bréviaire orphique', used by the mystai during ceremonies [*cf. supra* n° 62; LEBEDEV, *infra* n° 153 associates these tablets with kleromancy]. D. associates with the Olbian 'Orphics' two texts related to the cult of Apollon: (i) the inscription of the Boreikoi (above, 94); and (ii) a tablet from Berezan (93, *ca.* 550-525), with a dedication to Apollon Didymaios and a text consisting of a sequence of numbers (7-70-700-7000) and images (wolf, lion, bow-bearer, dolphin), followed by a promise of peace and blessing [a text interpreted by W. BURKERT as an oracle of Apollon of Didyma concerning the future of Olbia; see *EBGR* 1994/95, 51]; D. interprets the text on the reverse of this tablet (ἑβδ⟨ο⟩μ(ήκοντα?) βοῦ(ς)) as the reference to a sacrifice of 70 oxen to Apollon [on the contrary, BURKERT recognizes the expression βοῦς ἕβδομος]. *Cult objects:* The inscription on the foot of a cup (89, 4th cent.) qualifies it as 'pure' (καθαρή), i.e., appropriate for libations. *Magic:* 11 defixiones (98, *ca.* 400; 101, 5th cent.; 102-107, 4th cent.; 108, 4th/3rd cent.; 109-110, Hellenistic period) – all but one (98) engraved on lead tablets – are lists of names and curses against opponents in lawsuits [for two new finds see *infra* n° 270; for another curse tablet possibly from Olbia, see *EBGR* 1992, 44; for the interpretation of several graffiti as curses, see LEBEDEV, *infra* n^{os} 153-154]. An amulet with a retrograde graffito may be a magical text (91, *ca.* 550-525: λίθō εἰμί | χαῖρε). *Calendar:* A graffito on a vase dedicated by Andokis to Apollon Delphinios, Ietros, Thargelios, Lykeios (99, *ca.* 450) gives a sequence of four letters (AZMΘ) which may be an abbreviation referring to the first and the seventh days of the month Thargelion; all the months of Olbia are listed on a second column, on the same vase. The list begins with Taureon; except for this month, all the other months have the ending -ιών (instead of the Milesian -εών); a further difference from the Milesian calendar can be seen in the month name Κυανεψιών (instead of Πυανεψιών); the form κύανος for πύανος – existed in Miletos in the mid-7th cent., when the month name was introduced to Olbia by the colonists. A fragmentary inscription (of private character ?) on a sherd (100, *ca.* 450) names the month Taureon, gives further chronological indications (ὑστεράῃ νεομηνίης, κατ' ἐπαγομ[έ]ν̣[ας]), and seems to mention Hera (l. 4). [ES]

77) J. EBERT, *Review of: Ch. Roueché, Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods, London, 1993*, in *Nikephoros*, 7 (1994), p. 296-303: In this detailed review of Ch. ROUECHÉ's edition of inscriptions pertaining to festivals and spectacles at Aphrodosias, E. gives a very useful overview of the agonistic life in this city, including a commented list of the agonistical festivals (Sebasta, Aphrodisia Isolympia, Epinikia, Lysimachea / Lysimachea Tatianea, Kallikrateia – probably only a musical agon –, Adrasteia – probably a dramatical agon, πολιτικὸς ἀγών – an athletic competition only for the Aphrodisieis –, agon of Hossidius Iulianus, Aphrodisia Philemoniea, agon of the synodos of the hieronikai – not necessarily only a musical agon –, Aphrodisiea Adonea, Attalea Gordianea Kapetolia, and Valeriana Pythia). Only the agons Sebasta, Aphrodisia Isolympia, Attalea Gordianea Kapetolia, and Valeriana Pythia had the status of an ἱερὸς ἀγών. The expression τῶν Σεβαστῶν ἀγῶνες should be translated as 'the contests of the Σεβαστά' (contra R.: 'contests of the Augusti'). E. reprints and translates the list of prizes given to the winners of the various musical, dramatic, and athletic competitions of an unknown festival (n° 52 III in R.'s edition). Among E.'s numerous corrections, in details, I single out the discussion of the notion of the περίοδος and the restoration of the honorific inscription n° 89. [AC]

78) Y. EL GHERIANI, *Les cultes d'Alexandrie*, in *Tranquillitas*, p. 163-177: Brief discussion of the evidence for the cult of Sarapis and of Egyptian influence on religious life in Alexandria. [AC]

79) H. ENGELMANN, *Eine Victoria Caesaris und das Parthermonument (IvE 721)*, in *ZPE*, 113 (1996), p. 91-93 [*BE* 1997, 496]: Discussion of the honorific inscription for Timaios, high priest of the provincial emperor cult and agonothetes of the Megala Epinikia and the provincial agon of Asia (Ephesos, after 165 A.D., *I.Ephesos* 721). E. rejects D. KNIBBE's views concerning the expenses for the spectacles mentioned in the inscription (*cf.* J. and L. ROBERT, *BE* 1977, 417): The provincial Koinon had included the expenses for the *venationes* in its budjet (l. 6-7); however, these expenses were covered by Timaios, who used the funds of the Koinon for the dedication of an object known as 'Victoria Caesaris' (l. 6; for similar actions *cf. I.Ephesos* 462 add., 702, 3066; according to KNIBBE Timaios had nothing to do with this dedication). Following a suggestion made by J. und ROBERT, E. identifies the *Victoria Caesaris* / Νείκη Καίσαρος with the honorific monument for the Parthian Wars of Lucius Verus. [JM]

80) S. ENSOLI VITTOZZI, *I rifornimenti idrici del santuario cireneo di Apollo dal IV secolo a.C. alla fine dell'età tolemaica*, in *Scritti Stucchi*, I, p. 79-110 [*BE* 1997, 704]: Recent excavations have lead to the identification of a monumental fountain in Kyrene; a building inscription reports that the building was erected when Philothales was the priest of Apollon (*ca.* 325; Philothales is known also from *SEG* IX 11 l. 6; *SCir* 16). This dedication initiated a series of monumental dedications made by members of the Kyrenean elite during their term of office as priests. [AC]

81) M. FANTUZZI – F. MALTOMINI, *Ancora magica in Teocrito (VII 103-114)*, in *ZPE*, 114 (1996), p. 27-29: Simichidas' prayer to Pan (THEOCR., *Id.* VII 103-115) can be compared with the magical εὐχαί. The βιαστικαὶ ἀπειλαί (l. 109-115: εἰ δ' ἄλλως ναύσαις...), show that the prayer resembles a magical ἀγωγή; a demon is coerced to fulfill a wish (*cf. PMG* IV 2094-2098, 2065f., 2319, 2329, 2902, V 256; *Suppl. Mag.* I 45, 9-15; II 94 ii 52; AUDOLLENT, *Defixionum Tabellae* 270 l. 21). [AC]

82) Ch. A. FARAONE, *Taking the "Nestor's Cup Inscription" Seriously: Erotic Magic and Conditional Curses in the Earliest Inscribed Hexameters*, in *CA*, 15 (1996), p. 77-112 [*BE* 1997, 714]: F. discusses in great detail the analogy between the inscription on 'Nestor's cup' found in a grave at Pithekoussai (late 8th cent.) and ancient magical practices [cf. *EBGR* 1994/95, 377]. He argues that the hexametrical couplet (l. 2-3: "whoever drinks from this cup, desire for beautifully crowned Aphrodite will seize him instantly") is a magical incantation, and not a playful allusion to the Homeric poems. This view is supported by the structure of these verses – analogous to that of conditional curses –, by the use of the deictic pronoun (l. 2: τοῦδε) which implies a performative utterance, characteristic of magical incantations, by the evidence that hexametrical verse was commonly used in magical incantations, and by the fact that early Greek thought could regard erotic seizure as an accursed thing. The first line of the inscription (a trimeter?) can either be interpreted as an ordinary owner's inscription ("I am the cup of Nestor good for drinking") or, should Nestor be identified with the legendary king of Pylos, as a rubric for the magical incantation of l. 2-3 (*cf.* analogous rubrics, such as 'the sword of Dardanos', 'the seal of Solomon', 'the stele of Aphrodite', etc.); the first phrase of the 'Orphic' lamellae of Hipponion and Petelia (Μνημοσύνης τόδε θρῖον, i.e., 'the leaf of Mnemosyne') should be also understood as a rubric, referring both to the inscription and to the object which bears it [however, the reading θρῖον has been rejected by RUSSO, *infra* n° 238]. In his well documented article F. discusses numerous aspects of ancient magic, such as the use of Homeric verses for magical purposes; the possibility that traditional language – developed for specific rituals – was employed in Homeric poetry; allusions to magical practices in the *Homeric Hymn to Demeter* (l. 227-230: cf. the many rare words, such as ἀντίτομον, ὑλοτόμος, ὑποταμνός, ἐπηλυσίη, ἐρυσμός –, the 'incantatory' character of the verses with repetition of words and sounds, and the similarity of l. 228 to the magical incantantion of Phalasarna [*I.Cret.* II, xix 7; *EBGR* 1992, 112; 1993/94, 49]); Helen's potion

in the *Odyssey* (4, 220-226; *cf.* the self-advertising description of the potion: φάρμακον... νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον); the hexametrical incantation attributed to Empedokles (IAMBL., *V. Pyth.* 113); a still unpublished hexametrical love charm at the Getty Museum, a few lines of which run: "whoever hides in a house of stone the notable letters of these sacred verses (τῶν[δ'] ιερῶν ἐπέων ἀρίσημα... γράμματα) inscribed in tin, they (sc. wild animals or demons) shall not harm him, however many the broad earth rears or load-groaning (ἀγάστονος) Amphitrite nourishes in the sea" (Selinous?, mid-4th cent.); and a magical incantation in a fragment of a papyrus magical handbook (Abusir el Melek, 1st cent. B.C./A.D., *Suppl. Mag.* 72). In addition to 'Nestor's cup', there are two other early cups possibly inscribed with magical spells: (i) the inscription on a 5th cent. Attic cup in Berlin may be an incantation (or a prayer) to get a beautiful virgin ([ε]ἴ μοι γένοιτ[ο παρθένος ?]; *cf.* HIPPONAX *fr.* 119 West); (ii) the inscription on a kotyle at Eretria (late 8th cent.; *SEG* XXXIX 939; cf. *EBGR* 1993/94, 377) may be a hexametrical incantation which aimed at restraining anger (l. 1: θυμοκά[τοχον ?]). PAVESE, *infra* n° 211, who gives a new edition of the text and studies the exact context of the cup's discovery (in the grave of a young boy of 10-14 years), comes to different conclusions: The first line (probably a trimeter) is an ordinary owner's inscription (Νέστορος ἐ[μί]) and has nothing to do with the legendary Nestor. The following hexameters are not a playful allusion to the famous δέπας of Nestor (*Il.* 11, 632-637), but describe the erotic properties of the particular cup in the context of the symposion [*cf. EBGR* 1994/95, 262]. The inscription had probably been engraved a long time before it was placed in the tomb of the boy by Nestor, its owner – the boy's father or lover. The inscription on 'Nestor's cup' cannot be regarded as evidence for the knowledge of the Homeric poetry in Italy in the late 8th cent., but it provides evidence for the diffusion of epic poetry in Euboia and at Pithekoussai – contemporary to, but independent from Homer. P. discusses also Aphrodite's epithet καλλιστέφανος and the expression ἵμερος Ἀφροδίτης. [AC]

83) F. FERRANDINI TROISI, *Bytios, un tearodoco di Locri,* in *MGR,* 20 (1996), p. 51-54: The only testimony for a thearodokos from Lokroi Epizephyrioi is found in a list of Epidaurian thearodokoi (*IG* IV 1^2, 94-95, l. 41: Bytios). Neither the cult of Asklepios nor that of Apollon is directly attested at Lokroi (but *cf.* the month name Apellaios); but it seems that Lokroi maintained relations with the Greek mainland during the 5th and 4th cent. The name of the Lokrian thearodokos, Bytios, is very rare. It is only attested in an inscription from Mykene (*SEG* XI 298, 5th cent.) and in Macedon (*SEG* XXX 605, 2nd/3rd cent. A.D.). Bytios of Mykene, who served as a hieromnamon, may be an ancestor of the Lokrian thearodokos. [ES]

84) E. FONTANI, *I Vedii di Efeso nell II secolo DC,* in *ZPE,* 110 (1996), p. 227-237: Review of the dossier of Ephesian inscriptions which concern the prominent family of the Vedii, discussion of their date, and reconstruction of the family tree in the second century A.D. Members of this family occupied the offices of the asiarches, panegyriarchos of the festivals of the Megala Ephesia and Pasithea, agonothetes of the Megala Hadrianea (for life διὰ γένους), alytrarches of the Olympia: they also dedicated statues and temples for the imperial cult, and participated actively in the political and religious life of Ephesos. [ES]

85) B. FORSÉN, *The Sanctuary of Zeus Hypsistos and the Date and Construction of Pnyx III*, in *Pnyx*, p. 47-55: In the light of the epigraphic and archaeological evidence F. argues that the sanctuary of Zeus Hypsistos on the Pnyx was established after the abandonment of the hill as an assembly place (early Imperial period) [*cf. EBGR* 1993/94, 78]. [AC]

86) B. FORSÉN, *Griechische Gliederweihungen. Eine Untersuchung zu ihrer Typologie und ihrer religions- und sozialgeschichtlichen Bedeutung* (*Papers and Monographs of the Finnish Institute at Athens*, 4), Helsinki, 1996 [*BE* 1998, 62]: F. offers a very useful study of a group of 'anatomical votives': the relief representations of diseased body parts on stone, found in mainland Greece, the Aegean Islands, and the Greek colonies of Asia Minor (4th cent. B.C.-2nd cent. A.D.). His catalogue includes 171 reliefs representing sick parts of the body (eyes, hands, arms, legs, genitals, breasts); most dedications (111 pieces) are known from various sanctuaries in Attika, primarily from the Asklepieion (49 pieces) and the sanctuaries of Zeus Hypsistos (23 pieces) and Aphrodite at Dafni (9 pieces); another major group are the still unpublished dedications found recently in the sanctuary of Artemis Kyparissia in Sparta (16 pieces) [cf. *EBGR* 1994/95, 201] and the 16 votives known from various sites on Paros. Isolated attestations are known from other sites in the Peloponnese (Epidauros and Kalamata), Thessaly (Demetrias, Pherai, Gonnoi), Macedon (Velbendos), the islands (Mytilene, Samos, Kos, Rhodes, Delos, Melos, Crete), and coastal cities of Asia Minor (Ilion, Pergamon, and Smyrna). Most anatomical votives were inscribed (no new texts). According to the dedicatory formulae, the dedications were made in fulfillment of vows (εὐχήν: 1.1, 7, 10, 22, 24, 38, 41, 43, 48-49; 6.1; 7.2; 8.1, 3-12, 14, 16-19, 23; 9.11; 10.1-2; 12.1; 14; 23.1-2; 24.1; 25.1; 29.3; 30.1; 31.1-2; 32.4; 33.1; εὐξάμενος/η: 1.47; 18.1; 19.1), in expression of gratitude (εὐχαριστήριον: 1.36; 29.2; 33.1; εὐχαριστῶ: 8.20; χαριζομένη: 11.1; χάριν τεύξας: 19.1), usualy after a cure (cf. 10.2: θεραπευθείς; 13.1: *sanus*; 16.1: τυχῶσα; 18.1: κατατυχοῦσα); some dedications were made for a family member (1.1, 40, 47; 32.5). The diseased part of the body is mentioned only in one case (21.1: τὸ[ν ὀφθαλμόν?]). The inscriptions are most commonly addressed to Asklepios (Athens: 1.5, 7, 10, 22, 32, 38, 47; 2.2; 12.1), Asklepios Epekoos (10.1), Asklepios and Hygieia (Athens: 1.24, 39, 48-49; 9.12; Samos: 29.1; Melos: 33.1-2), Asklepios Hypataios and Hygieia (Paros: 29.2), Asklepios Soter and Hygieia (Athens: 1,40); other recipients of dedications include the Athenian heroes Amynos (2.4) and Iatros (3.1), Artemis Dynatera (Crete: 34.1), Artemis Kalliste (Athens: 5.1), Artemis Kyparissia (Sparta: 14.1-6), Aphrodite (Athens: 11.1-4; Samos: 25.1), Artemis Kolenis Epekoos (Athens: 6.1), Athena (Mytilene: 21.1), Eileithyia (Paros: 31.1, 2), Herakles Pankrates (Athens: 7.2), Kore (Smyrna: 23.1-2), the Nymphs (Paros: 30.1), Zeus (Kalamata: 16.1), Zeus Hypsistos (Athens: 8.2, 6, 14, 19; cf. Hypsistos: 8.1, 3, 7-9; 11-14, 17-18; Theos Hypsistos: 8.16, 23), Theoi Epekooi (Velbendos: 19.1), and an anonymous Theos (Paros: 32.4). F. gives a critical edition of the texts (with several emendations). In the systematic discussion of the material F. summarizes the basic characteristics of the stone anatomical votives (material, form, size, decoration, colors, manner of display, inscriptions), presents useful statistics for the body parts represented in them, discusses their geographical and chronological distribution, and compares them with other types of anatomical dedications (metal and terracotta votives, reliefs, sculpture in the round, painting). The preponderance of the Attic material suggests that this particular type of anatomical votive originates in Athens, probably in the period of the flourishing sculptors workshops (5th/4th cent.). They were usually dedicated to divinities which presided over birth and women (Aphrodite, the Nymphs, Demeter and Kore) or protected health, in general (Asklepios, Amynos, Heros Iatros, Amphiaraos, Zeus, Herakles, Apollon, Athena). This material does not support the view that certain deities were 'specialized' in the cure of particular diseases or that the dedicants of anatomical votives came only from the lower social strata. [AC]

87) J.M. FOSSEY, *Ἡράκων*, in *Boeotia Antiqua* V, p. 71-90: The theophoric name Ἡράκων is attested almost exclusively in a particular region of Central Greece, around Mts Kithairon, Pastra, and Parnes (Attika, Megaris, Eastern and Central Boiotia, Eretria, Chalkis, a few attestations in Delphi, Aitolia, and Lokris); in this region, the cult of Hera was very important, especially in Plataia (*cf.* the festival Daidala). F. wonders whether this

distribution of the name suggests an origin predating the dialectal divisions, i.e., the migrations of the late Bronze Age. [AC]

88) J.-L. FOURNET, *Inscriptions grecques inédites de la rive ouest d'Assouan. Du nouveau sur le colosse chantant de Memnon ?*, in *BIFAO*, 96 (1996), p. 143-170: Ed. pr. of graffiti engraved in the stone quaries of Gabal G'ulab, on the west bank of Assouan. Two of them are designated as προσκύνημα (1, 6, early 3rd cent. A.D.) [on the meaning of the word see *EBGR* 1994/95, 29]. The signature of Prepelaos (5, early 3rd cent.) is followed by the designation χαλκεὺς Μέμνων ("smith of Memnon"?); Prepelaos was possibly employed for the restoration of the 'colossus of Memnon', one of the main attractions of tourists and pilgrims in Roman Egypt [for these visits *cf.* T.C. BRENNAN, *The Poets Julia Balbilla and Damo at the Colossus of Memnon*, in *ClW*, 91 (1998), p. 215-234]. [AC]

89) D.H. FRENCH, *Amasian Notes 4. Cults and Divinities: The Epigraphic Evidence*, in *EA*, 26 (1996), p. 87-98 [*BE* 1997, 602]: Review of the inscriptions which attest cults at Amaseia (Aither Alexichalazos: 5-7; Apollon, Artemis, and Leto: 3; Demeter and Kore: 4; Herakles: 16; Meter Theon: 4; Miloxenos: 18; the Nymphs: 20; Pylon: 21; Theos Epekoos: 17; Theos Hypsistos: 19; Zeus Bobeomenos: 8; Zeus Disabeites: 9; Zeus Epikarpios: 4; Zeus Omanes, possibly of Persian origin: 15; Zeus Sarapis: 10; Zeus Stratios, whose cult had been promoted by Mithridates VI: 11-14, Iuppiter Optimus Maximus Augustus: 1; Fortuna Augustorum: 2). Ed. pr. of several inscriptions of the Imperial period: Dedications to Herakles (16), Μιλοξηνος θεὸς ἐπήκοος (18) [C. BRIXHE, *BE* 1997, 602 tentatively suggests an (originally Ionic) form Μηλόξεινος], Pylon (21, [τ]ῷ μεγάλῳ | [κ]αὶ ἐπηκό|[ῳ] θεῷ Πυ|[λ]ῶνι ... | [ε]ὐχαριστή[ρι]ον), Theos Epekoos (17, εὐξάμενος ἀνέθηκα), Theos Hypsistos (19, σωθεὶς ἐκ μεγάλων κινδύνων), Zeus Βοβηομενός (8, εὐχήν), Zeus Δισαβείτης ἀλεξίκακος (9, an altar dedicated by a Pontarches), Zeus Ωμανης (15), Zeus Stratios (11, an altar, χάριν = χαριστήριον), and the *Fortuna Augustorum* (2, Κυρείων Τύχη); two markers (?) of a temenos of Αἰθὴρ Ἀλεξιχάλαζος (6-7, *cf.* 5). [AC]

90) D.H. FRENCH, *Amasian Notes 5. The Temenos of Zeus Stratios at Yassiçal*, in *EA*, 27 (1996), p. 75-92: F. studies the topography and function of a temenos of Zeus Stratios at Ebimi/Yassiçal, which has been known since 1900. The temenos had as its focal point an altar, which is represented on the coins of Amaseia. F. argues that a group of 34 inscriptions found there (see the catalogue in p. 83-86) name the regions into which the territory of Amaseia was divided. These stones were arranged round the altar and served as assembly points of these regions during the celebration of an important ceremony, which cannot be determined. The temenos of Zeus Stratios must have played an important role in the civic life of Amaseia. [AC]

91) D.H. FRENCH, *The Site of Barata and Routes in the Konya Plain*, in *EA*, 27 (1996), p. 93-114: Brief discussion of an inscription at Kizikale (province of Konya, p. 95f.). The enigmatic text Κράτερος Ἑρμοκράτου ἱερεὺς ἐπήδησε, i.e., "Krateros, son of Hermokrates, priest, leaped (from here)", is written near the outlines of feet (*SEG* XXXVI 1235 bis, Hellenistic period?). The text either records an event (Krateros made a deliberate leap) [a ritual dance?] or is a comment on an early Iron Age relief which shows king Hartapus. [AC]

92) F. FRISONE, *Una legislazione funeraria a Gortina?*, in *StAnt*, 8 (1995), p. 55-68 [*SEG* XLV 1246, 1279, 1286]: An analysis of four inscriptions which had been associated with Gortynian funerary legislation, justifies strong doubts on whether these texts were part of a legislation aiming primarily at regulating the funerary rites. The word πρόθεσις in *I.Cret.* IV 22 B (KOERNER, *Gesetzestexte* 124, *ca.* 600-525) does not refer to the laying out of a corpse, but to legal actions. *I.Cret.* IV 72 col. III 37-40 (KOERNER, *Gesetzestexte* 167, *ca.* 450) is concerned with questions of inheritance. Impurity and purification is the main concern of the other two texts (*I.Cret.* IV 46 B 6-14 = KOERNER, *Gesetzestexte* 137, *ca.* 500-

450: transportation of corpses through private property; *I.Cret.* IV 76 B = KOERNER, *Gesetzestexte* 150, *ca.* 450-400: the performance of rites of purification by the heirs of the deceased person). [AC]

93) R. GARLAND, *Strategies of Religious Intimidation and Coercion in Classical Athens*, in *Religon and Power*, p. 91-99: G. examines based on literary sources and epigraphic material (i) strategies available to religious officials and institutions, (ii) strategies available to the demos, (iii) divine retribution invoked by the demos, and (iv) divine retribution administered by the gods in Classical Athens, excluding chthonic religion and all forms of religion which were not subsidised at least in part by the state. He suggests that in *ca.* 400 B.C., after the great plague and the defeat in the Peloponnesian War, the Athenian gods were not in the best of health; the state gods were experiencing a temporary decline. [JM]

94) L. GASPERINI, *Note di epigrafia cirenea*, in *Scritti Stucchi*, I, p. 143-156 [*BE* 1997, 705]: A dedicatory epigram by Hermesandros, commemorating the sacrifice of 120 cows during a festival of Artemis, survives in two copies (*SCir* 161-162; *SEG* XXXVIII 1898); the two texts were not written on two separate monuments; the later text (3rd/2nd cent.) is a renewal of the original dedicatory inscription of the late 4th cent.; Hermesandros may be identified with a Kyrenean magistrate, possibly an eponymous priest of Apollon (p. 143-148). [AC]

95) Ph. GAUTHIER, *Bienfaiteurs du gymnase au Létôon de Xanthos*, in *REG*, 109 (1996), p. 1-34 [*BE* 1997, 566]: Ed. pr. of two honorific decrees found in the Letoon of Xanthos. The first decree is dated (l. 1-5) with reference to the reign of Antiochos III and his son Antiochos (196 B.C.), the high priest of the dynastic cult (in the Seleucid kingdom) Nikanor (appointed in 209 B.C.; *cf. SEG* XXXVII 1010 = *EBGR* 1987, 67), the city priest of the kings (τῶν βασιλέων) – elected annually –, and the city priest πρὸ πόλεως ('devant la ville') – probably appointed for life (discussion of these offices in p. 5f.). The *neoi* of Xanthos honor the gymnasiarchos Lyson with the erection of a bronze statue (l. 34-40) and with the dedication of two altars in the gymnasion (l. 40-47). One of the altars was dedicated to Zeus Soter; Lyson or his representative were to offer sacrifices to Zeus on this altar as long as Lyson lived. This is the first attestation of the cult of Zeus Soter in a gymnasion; the establishment of this cult should be seen in the context of recent wars and destructions, alluded to in the decree (p. 23-27). The second altar was erected for the cult of Lyson (τοῦ Λύσωνος [τοῦ Εὐεργέτου ?, or rather τοῦ Κτίστου?]). Annual sacrifices were to be offered there by the gymnasiarchos; the association of the *neoi* was to offer the sacrificial animals, two (?) three years old oxen; the funds were specified in the lost part of the inscription. Cultic honors were often offered to benefactors in gymnasia, e.g., to Diogenes in Athens, Diodoros Pasparos in Pergamon, Athenaios in Kolophon, and Anticharis at Kyaneai (p. 20-23). This decree provides important evidence for the importance of the gymnasion in the public and cultic life of the Hellenistic cities (p. 7-15). Another unpublished fragment refers to sacrifices in the gymnasion and mentions expenses and τραγ[ήματα] ('friandises'), probably in the context of a festival (p. 8f., late Hellenistic period). A second, fragmentary, decree (1st cent. B.C.) was issued by the *neoi* of Kandyba (?) for a benefactor (p. 27-32). It is dated with reference to an eponymous priest (l. 2). The decree was erected in the Letoon, because it served as a federal Lykian sanctuary from the mid-2nd cent. B.C. onwards. [AC]

96) D. GEAGAN, *Who was Athena?*, in *Religion in the Ancient World*, p. 145-164: G. explores the dedicatory practices on the Athenian Acropolis in (i) the Archaic and Classical period, (ii) the 4th cent., and (iii) the Roman period, by examining the inscriptions on marble dedicatory bases (691 inscriptions). 395 votive monuments of the Archaic and Classical period have been found on the Acropolis (vs. only 18 monuments

at Eleusis recorded in *IG* I^2). G. focuses on the formulaic language of the dedicatory inscriptions: The votive offering is often described as ἀπαρχή or δεκάτη; 29 dedications indicate that they were made in fulfillment of a vow (εὐχήν, εὐχόμενος, εὐξάμενος). The offering is most commonly called an ἄγαλμα. Some of the dedicants were members of land-owning families, others identify themselves as craftsmen (esp. potters, 2 fullers, 1 tanner, 1 architect, 1 shipbuilder, 1 scribe, 1 washerwoman, 2 kithara-players). Families are involved in several dedications. Victors in athletic and poetic agons dedicated their prizes on the Acropolis. War booty and thanks-giving offerings after a victorious war could be dedicated both publicly and privately; two monuments were set up by Athenian colonists. Many Athenians thanked the goddess for prosperity. The name of the goddess – in the dative – is preserved in over half of the inscriptions from the Archaic and Classical period; usually, she is addressed with the name Athena or 'the goddess'; only very few dedications address Athena with an elaborate nomenclature – all but four are metrical inscriptions. In this period, the Acropolis seems to be an all purpose sanctuary which attracted public and private cult. In the 4th cent., new cults attracted types of monuments which attest personal devotion; in this period, more than twice as many votive offerings are preserved from the Asklepieion as from the post Classical Acropolis. In the 4th cent. Athena is addressed with the epithet Ergane, which is not used after the end of the century. The epithet Polias occurs in the inscriptions in the 3rd cent. and is henceforth used continualy. In the Roman Period, twice as many statues of Athenians were set up at Eleusis as on the Acropolis. The shrine of the Eleusinian Goddesses seems to have replaced the Acropolis as a cult place prefered by the elite. Almost half of the known statues of Romans were set up in the 1st cent. B.C. and A.D. The majority of statues of members of the Roman imperial family on the Acropolis were set up in the period of the Julio-Claudian dynasty, those at Eleusis in the 2nd cent. About two thirds of the statues of members of foreign dynastic families were set up on the Acropolis. The number of statues of Romans and members of the imperial family on the Acropolis decreased in the 2nd cent.; the Antonine emperors preferred Eleusis. By the 3rd cent. only 10 statues of any type can be attributed to the Acropolis. [JM]

97) G. GIANGRANDE – H. WHITE, *On the Orphic Cult in Northern Greece*, in *Parnassos*, 35 (1993), p. 464-474 [*SEG* XLV 632]: Discussion of the evidence for the Orphic/ Dionysiac cult in Thessaly in the light of the literary sources and the 'Orphic' lamellae. The literary traditions which connected Orpheus with Northern Greece have been confirmed by the discovery of the 'Orphic' leaves of Thessaly, in Pharsalos (*SEG* XXXIII 410) and Pelinna (*SEG* XXXVII 497) [see now also *supra* n° 40]. The epigraphic evidence shows the syncretistic character of the Orphic cult, which incorporated Orphic, Dionysiac, and Pythagorean elements. The cult was highly uniform, possessing a doctrinal content and fixed ritual formulae. A central doctrine was the belief that the devotee becomes a god at the moment of his death. G.-W. discuss three questions related to the lamellae of Pelinna: (i) The hexameters contain one dactyl to many; the dactylic heptameter, common in inscriptional poetry, probably originates in cultic poetry. (ii) The three animals mentioned in the text (kid, bull, ram) represent forms assumed by Dionysos; the word γάλα in the formula ἔριφος ἐς γάλα ἔπετες does not denote real milk, but the ascension of the devotee to the Milky Way (*cf.* EURIP., *Hel.* 1013: εἰς ἀθάνατον αἰθέρ' ἐμπεσών; *cf.* the 'Orphic' text from Thourioi: ἱμερτοῦ ἐπέβαν στεφάνου) [*cf. EBGR* 1994/95, 148]. (iii) The initiation of women was possible, probably under the influence of the Dionysiac mysteries. [AC]

98) Z. GOČEVA, *Les monuments funéraires avec des images de cavaliers du littoral occidental de la Mer Noire*, in *Tranquillitas*, p. 229-241: G. compares the iconography of dedications to the Thracian rider god with that of funerary monuments with representations of riders, in the west coast of the Black Sea (Odessos: *CCET* I n^{os} 50-61; Septemvriizi: *CCET* I n° 1; Viniza: *CCET* I n° 12; Kameniza: *CCET* I n° 15; Apollonia: *CCET* I

n° 170). The funerary monuments adopted elements from the iconography of the rider god (e.g., phiale, altar, snake); the inscriptions on the monuments indicate that the population which dedicated them was only superficially Hellenized. [AC]

99) F. GRAF, *Pompai in Greece. Some Considerations about Space and Ritual in the Greek Polis*, in *The Role of Religion*, p. 55-65: G. distinguishes between two types of processions, those going towards the civic and religious centers (centripetal) and those starting from the center to reach a place in the periphery (centrifugal), making use of the iconography, the literary sources, and inscriptions concerning the Milesian procession to Didyma (*LSAM* 50) [*cf. infra* n° 114], the Athenian pompe to the Bendideion in Piraeus (*IG* II^2 1283), the pompe in Antiocheia on Pyramos from the political center to the Altar of Homonoia (*LSAM* 81), and the Eleusinian pompe (*IG* II^2 1006, 1008, 1011, 1028, 1078, 1092). [JM]

100) A.J. GRAHAM, *Review of M.H. Jameson – D.R. Jordan – R.D. Kotansky, A Lex Sacra from Selinous, Durham, 1993*, in *Phoenix*, 49 (1995), p. 366-367: For G.'s views see *supra* n° 45. [AC]

101) L.-M. GÜNTHER, *Eine familienstolze Hydrophoren-Mutter: Die Tantenschaft der Julia Hostilia Rheso (IvDidyma 372)*, in *Tyche*, 11 (1996), p. 113-121: Distinguished relatives are often mentioned in the honorific inscriptions for the Milesian hydrophoroi at Didyma, in order to underscore the reputation of the girls' family (*IvDidyma* 307-388). Unusual in the honorific inscription for an anonymous hydrophoros (*IvDidyma* 372, early 3rd cent. A.D.) is that her mother, Julia Hostilia Rheso, mentions the fact that she was the *aunt* of a prominent man, Diodotos, a member of the family of the Julii Antipatri. Diodotos undertook many litourgies and served as archon, sitones, and προστάτης τοῦ θεοῦ (l. 10-16). Julia Hostilia Rheso herself was the daughter of the high priest Julius Theophilos, grand daughter of Apellaios Zosimos, who served as prophetes, agonothetes of the Megala Didymeia and Kommodeia, and panegyriarchos, and mother of a pyrophoros. [JM]

102) W. GÜNTHER, *Didymea Reperta: Zu zwei wiedergefundenen Inschriften*, in *MDAI(I)*, 46 (1996), p. 245-250 [*BE* 1997, 508]: G. republishes (with corrections) two inscriptions from Didyma, which were known from early, partly inaccurate copies and were rediscovered recently. The first text is the inscription of the hydrophoros Lenis (*IvDidyma* 342, 38 B.C.); during her term of office Antonius and Octavian restored the old constitution of Miletos. The second text is an honorific inscription erected by the agonothetai (of the Didymeia) for the victor in [ἐγκ]ώμιον (not [Πανι]ώνιον; *IvDidyma* 200, 2nd cent. A.D.). [AC]

103) C. HABICHT, *Divine Honours for King Antigonus Gonatas in Athens*, in *Scripta Classica Israelica*, 15 (1996), p. 131-134 [*BE* 1997, 212]: A recent epigraphic find at Rhamnous (*SEG* XLI 75 = *EBGR* 1991, 182) shows that – contrary to a widespread view – Antigonos Gonatas did receive divine worship (ἰσόθεοι τιμαί) in Athens; the cult was probably established in *ca.* 255. Antigonos Gonatas is certainly the king mentioned as recipient of a sacrifice in another decree of Rhamnous (*ISE* 25, 236/235: εἰς τὴν θυσίαν τῶν Νεμεσίων καὶ τοῦ βασιλέως). Thus, there is no reason to doubt that Antigonos Soter, recipient of sacrifices on Ios (*IG* XII Suppl. 168), is Antigonos Gonatas (and not Antigonos Monophthalmos). [AC]

104) C. HABICHT, *Iulia Kalliteknos*, in *MH*, 53 (1996), p. 51-54 [*BE* 1997, 533]: The statue of Kalliteknia, mentioned in a dedicatory inscription from Euromos [*EBGR* 1993/94, 73; *SEG* XLIII 711] should be associated with Iulia, the daughter of Augustus [*cf.* C. BRIXHE, in *BE* 1995, 525]. The fact that the priest of her καλλιτεκνία served also as the priest for the cult of the Dioskouroi shows that the word καλλιτεκνία does not refer to the

fact that Julia gave birth to four children, bur specificaly to the fact that she had given birth to the two heirs of Augustus, Caius and Lucius Caesar. Two further dedications to Iulia because of her καλλιτεκνία are known from Priene (*I.Priene* 225) and Halasarna on Kos (unpublished, *cf.* R. HERZOG, in *HZs*, 125, 1922, p. 217 with note 2). In an inscription from Eresos on Lesbos (*IG* XII 2, 537) Iulia is identified with Venus Genetrix, and thus she is placed on the same level as the divine ancestor of the *gens Julia*. All these inscriptions belong to the period before Julia's exile (2 A.D.). A Hellenistic parallel is provided by an honorific inscription for Apollonis, queen and queen-mother at Pergamon (*OGIS* 308, *ca.* 175-150), in which the attribute Kalliteknos is used – an allusion to the two heirs to the throne, Eumenes II and Attalos II. [ES]

105) C. HABICHT, *Neue Inschriften aus Kos*, in *ZPE*, 112 (1996), p. 85-94 [*BE* 1997, 433]: Review of M. SEGRE, *Iscrizioni di Cos*, Rome 1993 (published posthumously, *cf. EBGR* 1993/94, 219) with remarks on many inscriptions. (i) The lex sacra concerning the cult of Aphrodite Pandemos (ED 178) should be dated to the period after the earthquake of 198 B.C. (*cf.* l. 31f.). (ii) ED 180 (Statute for the priest of Herakles Kallinikos): The prostates Eukarpos, son of Kleonikos (ED 180), belongs to the same family as the Koan trierarch Κλ[εό]νικος Εὐ[κάρ]που (*IG* XII 8, 260. l. 5-6: 82 B.C.), who probably also purchased the priesthood of Adrasteia and Nemesis (ED 62 B). (iii) The mystai in a list of mystai found at Samothrace (F. SALVIAT, in *BCH*, 86, 1962, p. 275 n° 4) are Koans, as can be inferred from the names of two Koan citizens mentioned in ED 202 l. 8-9. [ES]

106) A.S. HALL – N.P. MILNER – J.J. COULTON, *The Mausoleum of Licinnia Flavilla and Flavianus Diogenes of Oinoanda: Epigraphy and Architecture*, in *AS*, 46 (1996), p. 111-144 [*BE* 1997, 562]: New finds permit a new reconstruction of the mausoleum of the family of Licinnia Flavilla and Flavianus Diogenes at Oinoanda (late 2nd cent. A.D.). Apart from the famous genealogical inscription on the east front of the monument, new and rediscovered fragments demonstrate that further genealogical inscriptions covered the north and west front. On the east front were the local ancestors of Licinnia Flavilla and Flavianus Diogenes; the new finds of the north front illustrate the genealogy of Flavia Platonis from Kibyra, an ancestor of Licinnia Flavilla; according to this inscription, which was left incomplete, Platonis was a descendant of the legendary Spartan heroes Amyklas and Kleandros. On the west front were the names of further ancestors of both Flavilla and Diogenes, focusing on their relatives in other cities – including persons who served as Asiarchai and Lykiarchai (col. II a 5-6; c 15, 19f.; d 11f). [JM]

107) M. HAMDI SAYAR, *Weihung an den Flußgott Kalykadnos*, in *ArkDerg*, 2 (1994), p. 121-122: Ed. pr. of a dedication to Θεὸς ποταμὸς Καλύκαδνος in fulfillment of a vow (Seleukeia on the Kalykadnos, Kilikia, 2nd/3rd cent.). The river-god Kalykadnos was hitherto known only from coins. [AC]

108) J.R. HARRIS, *Mithras at Hermopolis and Memphis*, in *Archaeological Research in Egypt*, p. 169-176: H. observes that currently Roman Mithraism can only be documented with any degree of certainty at two Egyptian sites: Hermopolis Magna and Memphis. The lower part of a sizeable marble roundel (late 2nd cent. A.D., Archäologisches Seminar, Münster) preserves what is clearly a portion of the Mithraic tauroctony (a lion, a vessel, nine altars). It may have come from Hermopolis, although it has no recorded provenance other than Egypt. However, the style and the dedicant's name (apparently Zandys) suggest a Thraco-Danubian origin. [JM]

109) M.W.C. HASSALL – R.S.O. TOMLIN, *Roman Britain in 1995, II. Inscriptions*, in *Britannia*, 27 (1996), p. 439-457: Ed. pr. of a defixio (in Latin) found at the temple of Mercury on West Hill (Uley, Gloucestershire, Britain, n° 1) [*cf. EBGR* 1994/95, 159]. The lead sheet preserves the following text: "The sheet (of lead) which is given to Mercury (*carta qu(a)e Mercurio donatur*), that he exact vengeance (*ut ultionem requirat*) for the

gloves which have been lost; that he take blood and health (*ut illi sangu(in)em [e]t sanitatem tolla[t]*) from the person who has stolen them; that he provide what we ask (*rogamus*) the god Mercury [...] as quickly as possible for the person who has taken these gloves" (3rd cent. A.D.). For Britain, this is the first explicit instance of a curse tablet being called *carta* and the first attestation of the phrase *ultionem requirat* in a defixio. The formula *sanguinem et sanitatem tollat* is transliterated into Greek letters in another, still unpublished, text from the same temple (*tollas illi medullas, sanguem, animam*). Ed. pr. of a uterine phylactery found at West Deeping, Lincolnshire (10); the lead tablet was roled up: "Womb, I say to you, stay in your place [...] has given too you. I adjure you by Iaω, and by Sabaω, and by Adωnai, not to hold onto the side; but stay in your place, and not hurt Cleuomedes (?) daughter of A[...]" (4th cent. A.D.). "The spell is prompted by the ancient belief that the womb is a separate living creature liable to move about a woman's body and cause her various illnesses" (p. 444) [to the bibliography on uterine magic given by H.-T. add: *EBGR* 1989, 103; 1991, 78; 1994/95, 387]. [AC]

110) M.B. HATZOPOULOS, *Ἡ λατρεία τῆς θεᾶς Μᾶς στὴν Ἔδεσσα*, in *Edessa*, p. 125-132 [*SEG* XLV 745, 749-750]: H. republishes with new readings an inscription of Edessa containing a dedication of ὑπεποίκια [an annexe to the main cult building] and στοαί to Μᾶ ἀνίκητος (*SEG* XII 315 A, 211/212 A.D.) and a manumission record addressed to Meter Theon (*SEG* XII 315 B, 239/240 A.D.). According to the new readings, Ma and Meter Theon were worshipped in Edessa in the same sanctuary (contra J. and L. ROBERT, *BE* 1977, 210); Ma was possibly identified with Meter Theon. According to another manumission record found in the same sanctuary and addressed to Παρθένος (*SEG* XLIII 388, *ca.* 200-150 B.C.), Ma was also worshipped as a virgin goddess; the fact that the dedicated slave was a Syrian woman suggests that Ma Parthenos may have been assimilated with Dea Syria (*cf.* PS.-LUCIAN, *Asinus* 34; APULEIUS, *Metam.* VIII, 25). In another building inscription from the area of Beroia (*SEG* XLIII 385, 173/174 A.D.) H. restores [τὰ ἄ]ν⟨ε⟩τα Μᾷ κατεσκ[εύασεν] (*cf. BE* 1994, 401); the word ἄνετα designates the parts of the sanctuary which were accessible to the worshippers. If the stone's original provenance is the sanctuary of Meter Theon Autochthon at Leukopetra, this text would also attest the joint worship of Ma and Meter Theon. The cult of Ma in Macedonia probably predates the coming of the Greeks; it was later brought to Asia Minor by the Phrygians. The Macedonians assimilated Ma with Artemis, Demeter, Meter Theon, Pasikrata, En(n)odia, and Parthenos, and her consort with Dionysos, Zeus/Dionysos, and Zeus Hypsistos. The revival of the old cult of Ma in the late Hellenistic and Imperial period may be due both to the popularity of Anatolian cults and to the rise of lower social strata of pre-Hellenic origin after the collapse of the Macedonian ruling class. [On the cult of Ma see also A. BOUSBOUKIS, *Ἡ Μᾶ "Μητέρα" στὴν Ἔδεσσα καὶ τὸν εὐρύτερο μακεδονικὸ χῶρο*, in *Edessa*, p. 111-124]. [AC]

111) H. HEINEN, *Rome et le Bosphore: Notes épigraphiques*, in *CCG*, 7 (1996), p. 81-101: H. discusses the contacts between the Kingdom of Bosporos and Rome from the Augustan period to late antiquity. Dedicatory inscriptions (*CIRB* 38, 978, 1046) to the deified Augustus and Livia by Queen Dynamis or to king Ti. Julius Rheskouporis, the "descendant of Herakles Eumolpos Poseidon" (*CIRB* 53, A.D. 215/16) show the existing bonds with Rome and the degree of acculturation of Greek, Roman, and local elements. To these elements H. adds furthermore the Jewish aspect, by discussing two inscriptions reated to the synagogue: a manumission record (*CIRB* 70, A.D. 81) and a dedication for Theos Hypsistos (*CIRB* 64, A.D. 306/7), in which the dedicant repaired the προσευχή in fulfillment of a vow. [ES]

112) F. HEINTZ, *A Greek Silver Phylactery in the MacDaniel Collection*, in *ZPE*, 112 (1996), p. 295-300 [*BE* 1998, 77]: Ed. pr. of a Greek phylactery of 60 lines written on a silver lamella (4th c. A.D. or later), with no use of magical charakteres. The text is divided

into two main sections. A series of *voces magicae*, divine names, and series of vowels take up almost two thirds of the text (l. 1-36). The Θωθω-logos of this section seems to be made up of 36 ὀνόματα; their number is probably related to the 36 decans of the Zodiac. Ancient medical astrology assigned each part of the human body to the tutelage of a particular decan. The 36 names in this phylactery are invoked to protect "each part of the body of Thomas" (l. 52-54). The second part (l. 37-60) contains a prayer for protection against witchcraft, sorcery, curse tablets, the spirits of the dead, and every evil thing (ἅγια κα⟨ὶ⟩ ἰσχυρὰ καὶ δυνατὰ ὀνόματα τὰ τῆς μεγάλης Ἀνάγκης, διατιρήσατε καὶ διαφυλάξατε ἀπὸ πάσης γοετίας καὶ φαρμακίας καὶ καταθεσίμων [a new word] καὶ ἀώρων καὶ βειέων καὶ παντὸς κακοῦ πράγματος τὸ σῶμα καὶ τὴ⟨ν⟩ ψυχήν) on behalf of Thomas, son of Maxima. Unusual in this prayer is the fact that although the text was ment as a protective device against curse tablets (l. 45-46), it deliberately replicates the language of the defixiones (l. 9, 30-33, 46-48, 52-53, 56-60). The sequence of names (l. 1-36) is not the one normally expected in a phylactery, since it contains several elements of aggressive, chthonic magic. Among the metal amulets known so far, this phylactery offers the longest parallel to the magical papyri (*cf.* the analogy between l. 1-36 and *PGM* XIX a, 6-9). [JM]

113) W. Held, *Gergakome in Karien. Survey 1994*, in *AST*, XIII.2, p. 51-70 [*BE* 1997, 529]: Description of the sanctuary at Gergakome in Karia, its temple (previously interpreted as a grave), and the inscriptions engraved on the rocks and the buildings; the finds include a statue of Kybele. The rock inscriptions Γεργα, Γεργας, Γεργα κώμη (in one case Γεργα ΕΝΒΟΛΟ) possibly defined the borders of the sanctuary; the name Gergas (a divinity?) is also written on two buildings (probably springs). The sanctuary was founded in the 2nd/3rd cent., in a period characterized by the renaissance of old cults. [AC]

114) A. Herda, *Von Milet nach Didyma. Eine griechische Prozessionsstraße in archaischer Zeit*, in *Griechische Heiligtümer*, p. 133-152: H. studies the course and the organisation of the procession from Miletos to Didyma, for which important information is provided by the lex sacra of the molpoi (*LSAM* 50, 450/49). H. identifies the five προσέταιροι mentioned in this text (l. 1-4, *cf.* l. 7) with representatives of the five demes (*cf.* N. Robertson, *Government and Society at Miletus, 525-442 B.C.*, in *Phoenix*, 41, 1987, p. 356-398), who led the procession together with the aisymnetes. The Karian Argasa and Teichioussa were Milesian demes from the 5th cent. onwards; the participation, on an equal basis, of Greeks and Karians in the organisation of the pompe underscores the unity of a population with a different origin. Apollon, a god worshipped both by Greeks and Karians, served this purpose particularly well. [JM]

115) A. Herrmann – A. van den Hoeck, in *A Passion for Antiquities*, p. 316-318: Ed. pr. of a bronze statuette of a Lar. The inscription on the base designates it as the Lar (Γενίῳ) of the praetorian soldier Aurelius Valerius (Rome?, 3rd cent. A.D.). [AC]

116) P. Herrmann, *Eine Mosaikinschrift aus Milet*, in *ArkDerg*, 2 (1994), p. 89-97: H. examines the equivocal evidence for the existence of the office of a *pompaios strategos*, responsible for processions, in Miletos and Smyrna. [AC]

117) P. Herrmann, *Mystenverein in Sardeis*, in *Chiron*, 26 (1996), p. 315-348 [*BE* 1997, 163; 1998, 371]: The only attestation of associations of mystai in Sardeis was an inscription (*Sardis* VI.1, 17) in which the word μυστήριον is used twice in the sense of a "fraternity-hall of the mystai", with regard to an unknown association and an association for the cult of Attis; an inscription, mentioned by F. Polland (*Geschichte des griechischen Vereinswesens*, Leipzig, 1909, p. 39) should be attributed to Tralleis, and not Sardeis. To this evidence H. adds five new inscriptions: (i) An inscription in honor of Asklepiades, who died while still in his puberty, was dedicated by the μύσται of an unknown god (1, Imperial period). (ii) A dedication of the mystai of Apollon (2, 1st cent. A.D.) is probably related to the cult of Apollon Πλευρηνός, whose cult and mysteries are attested in three

further inscriptions (*SEG* XXXII 1237, and two unpublished texts). (iii) The statue of a certain T. Flavius (1st/2nd cent.) was dedicated by οἱ τοῦ Διὸς μύσται καὶ θεραπευταί (*cf. Sardis* VII.1, 22a: οἱ τοῦ Διὸς θεραπευταὶ οἱ τῶν εἰς τὸ ἄδυτον εἰσπορευομένων). The same cult association is attested by the fragmentary dedication ὑπ[ὲρ] τοῦ... καὶ τῶν θεραπευτῶ[ν] (1st cent. B.C./A.D.). H. associates with this group the inscription concerning the dedication of a statue of Zeus of Baradates by the Achaemenid hyparchos of Lydia Droaphernes (*SEG* XXIX, 1205, a 2nd cent. A.D. copy of an Achaemenid text of 427/26 or rather 368/2). Droaphernes forbids the therapautai of Zeus (εἰσπορευομένοις εἰς τὸ ἄδυτον νεωκόροις θεραπευταῖς αὐτοῦ) to participate in the mysteries of Sabazios, Angdistis, and Ma. The recurrent terminology in these inscriptions (θεραπευταί, εἰσπορευόμενοι εἰς τὸ ἄδυτον) reveals a continual tradition in these associations from the 4th cent. B.C. to the 2nd cent. A.D. All these inscriptions were found near the temple of Artemis. Although all these associations are defined as associations of mystai, it is not entirely clear whether a mystery was the central part of the cult. The inscription of Droaphernes refers to two rituals which are attested for the 4th cent. B.C. The worshippers of Zeus of Baradates "crown the god" (l. 8-9: στεφανοῦσι τὸν θεόν) in the adyton; and fire sacrifices were offered during the mysteries of Sabazios (*cf.* l. 9-11: μὴ μετέχειν μυστηρίων Σαβαζίου τῶν τὰ ἔνπυρα βαστα-ζόντων). (iv) A statue of an athlete who probably won at the agon of the Χρυσάνθινα in honor of Kore, whose cult was prominent in Sardeis (2nd/3rd cent.) was dedicated, among other persons, by two ἀρχενβάται; the term ἀρχενβάται is attested only here (*cf.* the ἐνβάται at Smyrna: *I.Smyrna* 726; the σηκοβάται at Thessalonike: *IG* X 2.1, 220). In the light of the connection of the embatai of Smyrna with the cult of Kore, H. associates this term with the cult of Kore; it suggests the existence of a privileged group of persons (*cf.* the εἰς τὸ ἄδυτον εἰσπορευόμενοι in the mysteries of Zeus), who had the right to enter the abaton of the sanctuary. The element ἀρχι- indicates an hierarchical order and presupposes the existence of a group of embatai. (v) *Sardis* VII.1, 62 (2nd cent. A.D.) is a testimony for mysteries in connection with the emperor cult (l. 3ff.: καὶ σε[βαστοφάντην καὶ τῶν] μυστη[ρίων ἱεροφάντην]. [ES]

118) P. HERRMANN, *Epigraphische Notizen 14-15*, in *EA*, 27 (1996), p. 55-62: A still unpublished epitaph from Sardeis shows that the stephanephoros replaced in the 1st cent. A.D. the priest of Dea Roma as the city's eponymous magistrate (p. 57f. with note 15). [AC]

119) P. HERRMANN, *Milet unter Augustus. Erkenntnisse aus einem Inschriften-Neufund*, in *Energeia*, p. 1-18: This is a shortened and slightly changed version of *EBGR* 1994/95, 160. [AC]

120) P. HERZ, *Seltsame Kaisergentilizien. Beobachtungen zur kaiserzeitlichen Nomenklatur*, in *Fremde Zeiten*, II, p. 253-259: H. discusses the honorific inscription for the athlete T. Aelius Aurelius Maron (Seleukeia on the Kalykadnos, *SEG* XLI 1407 = *EBGR* 1991, 212). Several of the agons, in which Maron had been victorious, cannot be identified with certainty (Antiocheia, Ephesos, Smyrna, Pergamon, Tarsos). Antiocheia (l. 12-13) is most probably the city on the Orontes (agon Olympia?); the agons at Ephesos and Smyrna (l. 13-14) were probably those dedicated to the emperors; the agon at Pergamon (l. 15) was either the Augousteia or the Traianeia; at Tarsos, Maron probably won at the Hadrianeia (l. 15). Maron was awarded the Roman citizenship by the emperors Antoninus Pius and Marcus Aurelius (*ca.* 147-161), probably after a victory at the Capitolia. [AC]

121) K. HITZL, *Die Gewichte griechischer Zeit aus Olympia* (*Olympische Forschungen*, XXV), Berlin-New York, 1996 [*BE* 1997, 108]: Publication of 479 weights from the sanctuary of Zeus in Olympia; all but one (made of silver) are made of bronze; they represent different shapes. The earliest weights (late Archaic period) follow

the 'Pheidonian' standard; the Aiginetan standard was introduced probably after the synoikismos of Elis (*ca.* 471 B.C., 'Klasse A'). From the mid-5th cent. this system was used alongside with the Attic standard ('Klasse B'). The new Attic standard (based on a standard of 110 Attic drachmai), was introduced in Olympia, probably after the treaty of alliance between Athens and the Peloponnesian states of Elis, Mantineia, and Argos (420 B.C., 'Klasse C'); this standard remained in use even after Sparta's victory, until the mid-4th century; later weights have not been found (p. 142-145). Almost all weights are inscribed with the name of Zeus in the genitive (Διός, Διόρ), probaby a guarantee of the correct weight (*cf.* the inscription Ἥρης on a weight of the classical period from the Heraion of Samos and a weight from the Amphiareion of Oropos with the text Ἀμφιαράου ἱερόν, p. 77 note 504, p. 127) [for a further paralles see *infra* n° 187]. Zeus' name is followed by the epitheton Ὀλύμπιος, and the words ΚΑΛΟΥ (Διὸς Καλοῦ ?), Κλαδέα (perhaps an epitheton of Zeus deriving from the name of the river Kladeos, i.e., Ζεὺς Κλαδέας) [rather Διὸς Κλαδεά(τα), as suggested by M. Sève, *BE* 1997, 108], and ἱερῶν (a reference to the sacred object or to the sacred personnel). Two Olympian weights were found in other places, possibly as dedications (Aigeira: n° 474; Lousoi: n° 479). [AC]

122) M.C. Hoff, *The Politics and Architecture of the Athenian Imperial Cult*, in *Subject and Ruler*, p. 185-200: The construction of the temple of Roma and Augustus on the Acropolis (*IG* II^2 3173) may have been occasioned by Augustus' visit to Athens in 19 B.C. Pammenes, hoplite general and priest of Thea Rhome and Sebastos Soter, was a prominent member of the Athenian elite and possibly a client of Agrippa [for Pammenes *cf. infra* n° 178]. The erection of the temple on the Acropolis, shortly after Tiberius' campaign against the Parthians, may be related to the association of the Acropolis with victories over the Persians. A building in the 'Roman Market' (the 'Arcuated Building' or 'Agoranomion') may have served as a Sebasteion after 42 A.D. (*cf.* the dedicatory inscription *IG* II^2 3183: Ἀθηνᾶι Ἀρχηγέτιδι καὶ Θεοῖς Σεβαστοῖς) [*cf. EBGR* 1994/95, 171]; 17 altars for the cult of Augustus have been found in the vicinity of the 'Roman Agora'. [AC]

123) F.A.J. Hoogendijk, *A Note in P.Kellis I 82*, in *ZPE*, 113 (1996), p. 216-218: Discussion of a wooden board containing a calendar of good and bad days; the calendar was to be consulted before making use of an oracle or applying magic (4th cent. A.D.). A comparison with the *Sortes Astrampsychi* shows that l. 1-10 do not refer to the 12 first days of a month, but to the 12 hours of the day; l. 12-33 do not list the good and bad days of a particular month, but, as the heading σεληνοδρόμιον shows (l. 11), the days of any month as numbered according to the moon. [AC]

124) A. Hurst, *La stèle de l'Hélicon*, in *La montagne des Muses*, p. 57-71: Detailed discussion of the three metrical inscriptions on a stele dedicated to the Muses by Euthykles on Mt. Helikon (*IG* VII 4240, 3rd cent.); the three texts form a unity, whose structure can be compared to the structure of the hymn of Isyllos to Asklepios (dedication, praise of the Muses, 'signature', oracle of Helikon, reference to the Hesiodic epos, personal relation of Euthykles to the Muses). [*Cf.* Veneri, *infra* n° 269, who discusses Euthykles' poem in connection with Korinna's poem on the contest between Kitheron and Helikon (*PMG* 654 col. I); V. suggests that the reference to Hesiod and to agricultural production in Helikon's oracle (πειθομένοισι βροτοῖς ὑποθήκαις Ἡσιόδοιο | εὐνομία χ[ώρ]α τ' ἔσται καρποῖσι βρύουσα) should be seen in the context of the grain shortage in Boiotia in the 3rd cent. and the measures taken to improve the grain supply]. [AC]

125) A. Inglese, *Theorodocoi e prosseni cretesi ad Epidauro e Delfi*, in *PP*, 51 (1996), p. 351-359 [*BE* 1998, 171]: Inscriptions in Epidauros (*IG* IV^2 1 96; M. Mitsos, in *AEphemeris* 72, 1933 *Parartema*, p. 10ff.) and Delphi (A. Plassart, in *BCH*, 45, 1921, p. 1-85) give the names of Cretans who were appointed theorodokoi of these sanctuaries in the late 3rd cent. and early 2nd cent. [The list of Delphi should be dated to c. 230/210 and

not to the first half of the 2nd cent. (p. 353); see most recently P. PERLMAN, *Θεωροδοκοῦντες ἐν ταῖς πόλεσιν. Panhellenic Epangelia and Political Status*, in M.H. HANSEN (ed.), *Sources for the Ancient Greek City-State*, Copenhagen, 1995, p. 130]. Both Epidauros and Delphi were interested in having theorodokoi in the major political power bases on Crete (Aptera, Knossos, Kydonia, Lappa, and Polyrhenia). The two brothers Menoitios and Philodamos, theorodokoi of Epidauros in Kydonia in the late 3rd cent., were probably grandsons of Philodamos, theorodokos of Delphi in the same city in the early 3rd cent. (*F.Delphes* III 1, 439). [AC]

126) B.P. JALENKO, *Graffiti Tirsi*, in *Studia Mihailov*, p. 245-260 [in Russian]: Ed. pr. of graffiti found at Tyras, including dedications to Artemis (1, 5th/4th cent.), Zeus (2, 3rd/2nd cent.), and Herakles (? 3, 2nd/1st cent.); an amulet is inscribed with the voces magicae ακλεεχιρεγ ιβωναραχ βραχ (7, 3rd cent.). [AC]

127) S.I. JOHNSTON – T.J. MCNIVEN, *Dionysos and the Underworld in Toledo*, in *MH*, 53 (1996), p. 25-36: The underworld scene on an Apulian funerary krater attributed to the Dareios Painter (*ca.* 340-330, Toledo Museum of Art) is closely connected to the 'Orphic' eschatology known from the lamellae. Dionysos is represented standing outside the palace of Hades and Persephone and clasping the hand of Hades, not as a sign of arrival or departure, but as a sign of acknowledment and concord; Hades ratifies Dionysos' power in his realm and recognizes his authority to release his initiates from the toil of death. Persephone, a central figure in 'Orphic' theology as Dionysos' mother and an important agent of the initiates' salvation, is observing the handclasp. Two thyrsoi-bearing maenads (labelled as Persis and Acheta), the satyr Oinopos, and a paniskos represent the festive life which awaits the initiates in the holy meadows, as described in the 'Orphic' lamellae. The figures of those who rejected Dionysos (Pentheus, Aktaion, and Agaue) represent those who are excluded from the good life-after-death. J.-M. tentatively suggest an alternative reading of the passwords used by the initiates to enter the underworld, mentioned in the newly published 'Orphic' lamella from Pherai [*supra* n° 40]: ἀνδρικε and παιδόθυρσον (p. 33 note 31). [AC]

128) C.P. JONES, *The Panhellenion*, in *Chiron*, 26 (1996), p. 29-56 [*BE* 1997, 233]: J. summarizes and modifies the scholarly view on the Panhellenion. The initiative for its establishment did not come from Hadrian, but from the Greeks, probably because of the completion of the Olympieion in Athens. The worship of Hadrian (later of other emperors) was established, and the adjective Panhellenios, attested in the title of the priest, assimilated Hadrian to Zeus without introducing Zeus' cult. The Panhellenion should be distinguished from the temple of Zeus Panhellenios; it should be located in Eleusis (rather than in Athens), in the light of the special relationship which existed between the Panhellenes and the ancient sanctuary of Demeter and Kore at Eleusis. The most conspicuous public duty of the Panhellenion was the celebration of the annual agon of the Panhellenia; old theories, e.g., concerning its members and its alleged function as a court, are unsustainable. The Panhellenion may have been modelled on the Hellenion of Naukratis, which may still have flourished in the 2nd cent. A.D., the sanctuary of Zeus Hellenios in Aigina, the leagues in Imperial Greece, and above all the 'League of the Greeks' for the cult of Zeus Eleutherios at Plataea and the festival of the Eleutheria. The participation in the cult of the Panhellenion followed Greek traditions. An important criterion was that of the εὐγένεια: the members had to provide proof of authentic Greek origins. The creation of the Panhellenion may have intensified the search for this proof by some cities of Asia Minor, but the phenomenon as such is already attested in the Hellenistic Age. J. suggests removing Synnada from and adding Ptolemais/Barka to the list of members compiled by A.J. SPAWFORTH and S. WALKER (in *JRS*, 75, 1985, p. 80). In contrast to earlier views, J. underscores the religious character of the Panhellenion as "an important monument to the Greek sense of self und unity, and to Greek

perceptions of imperial power." In an appendix, J. gives a new text, translation, and a line by line commentary of two rescripts of Hadrian, addressed to Kyrene and to the archon of the Panhellenes (*SEG* XXXIX 1721: Kyrene, A.D. 134/35); according to J., the inscription attests the claims of Kyrene and Ptolemais/Barka for being regarded as Hellenic cities and, accordingly, to be accepted as members of the Panhellenion; these claims were accepted by Hadrian. In a second appendix, J. discusses a dedication of Claudios Attalos Andragathos of Synnada, priest of the Homonoia of the Hellenes and of Zeus Eleutherios, to Athena Polias (*IG* V 1, 452); this inscription refers to the Synnadeis as colonists of the Lakedaimonians. Since the priesthood refers to the cult of Zeus Eleutherios at Plataea (*cf.* H. MÜLLER, in *Chiron,* 10, 1970, p. 462-466) [see also *BE* 1996, 194], this inscription cannot be regarded as evidence for the membership of Synnada in the Panhellenion. [ES]

129) C.P. JONES, *Polybius of Sardis*, in *CPh*, 91 (1996), p. 247-253 [*BE* 1997, 232]: An inscription of Sardeis (mid-2nd cent. A.D.) concerning honors awarded to the rhetor Polybios of Sardeis (*EBGR* 1993/94, 111) contains the minutes of a meeting of the Athenian Areopagos. In his thanksgiving address Polybios possibly alludes to the tradition of Ares' trial before the Areopagos (τῆς ἀφ' ὑμῶν ἀπολαῦσαι μαρτυ[ρί]ας ἧς ποτε τυχόντες μέγα ἐφ[ρό]νησαν καὶ θεοί). The obverse contains the last part of the letter sent by the Aeropagos – and not the Panhellenion – to Sardeis. The πάτριοι θεοί mentioned in this letter (ἐρρῶσθαι ὑμᾶς τοῖς πατρίοις θεοῖς εὐχόμεθα) are the ancestral gods of Athens. It is not certain whether Polybios was member of the Panhellenion. [AC]

130) D.R. JORDAN, *Notes from Carthage*, in *ZPE*, 111 (1996), p. 115-123 [*BE* 1997, 98]: Ed. pr. of five lead tablets of the Imperial period in the Musée National de Carthage. With the exception of a funerary inscription (1), the texts are defixiones. A Greek defixio (2) contains an invocation to the angels, asking them to send debility and death to Aemilia Hygieia; following the common practice of magical texts, the intended victim is given maternal lineage. Besides Jewish divinities and angels, the text invokes Baal (Βηλ) as well, a very rare divine name in Greek magical texts. Two other defixiones (3-4) are written in Latin, both with grammatical errors. J. was also able to open an unopened tablet, which contained within the folds a rather flat rectangular papyrus packet; the papyrus remains unopened. The rolling or folding of a lead curse tablet around some other substance is attested (*cf. Suppl. Mag* I, 45, 47). [JM]

131) D.R. JORDAN, *Greek Verses from Stabiae*, in *ZPE* 111 (1996), p. 124 [*BE* 1997, 720]: A Greek graffito on a wall in the 'Villa of Ariadne' (Stabiae, 1st c. A.D.) follows a Greek model. The metrical inscription curses any handsome youth, who had not agreed to anal sex, to have future erotic disappointments: Εἴ τις καλός γ' ὢν οὐκ ἔδωκε πυγίσαι | καλῆς ἐρασθεὶς μὴ τύχοι βινήματος. [JM]

132) D.R. JORDAN – R. KOTANSKY, *Two Phylacteries from Xanthos*, in *RA*, 1996, *p.* 161-174 [*BE* 1997, 568]: Ed. pr. of two exorcistic phylacteries found at Xanthos, near a sarcophagus. The first phylactery was made of silver (3rd/4th cent. A.D.) and aimed at protecting Ioannes, son of Theoktista, probably a Christian (or influenced by Christianity), as can be inferred from the names and the sign of the cross. The phylactery bears a drawing of an *ouroboros*, Greek letters, *charakteres*, magical words, series of vowels, and the following text [*cf.* C. BRIXHE, *BE* 1997, 568, who corrects the reading κὲ (ἰ)σχυροί to κὲ 'σχυροί (elision)]: ἅγια οἰστυχῖα (= στοιχεῖα), ἅγιοι χαρακ|τῆρες δυνατοὶ κὲ 'σχυροί, | ἀπελάσατε πάντα φαῦλον | δέμονα, συνάντημα ἢ ἀ|πάντημα ἢ συνκύρημα | ἢ ὀφθαλμὸν βάσκανον. 'Α|πελάσατε κὲ ἀποδιώξατε | ἀπὸ 'Ιωάννου, ὃν ἔτεκεν | Θεοκτίστα — ἤδη ἤδη, ταχὺ ταχύ ("holy elements, holy charakteres, powerful and strong, drive away every wicked demon, occurence or happening or encounter or evil eye, drive and chase them away, from Ioannes, whom Theoktista bore, now, now, quickly, quickly"). The second phylactery is made of bronze (4th-6th cent. A.D.) and bears a representation of a praying figure,

representations of fish (on the reverse side), *charakteres*, and the following text: † Κ(ύρι)ε, βοήθι τῶ φορῶντι, ὃν ἔτεκε | Ἀναστασίαν [read Ἀναστασία {Ν}], Ἐπυφά|νιον. Ὁρκύζω {Υ} |ὑμᾶς, Σολομῶνα, τὸν μέγα ἄγγελον Μι|χαήλ, Γαβριήλ, Οὐ|ριήλ, Ραφαήλ. Ὁρκί|ζω ὑμᾶς Αβραξαα. Ὁ|ρκίζω ὑμᾶς ἀβραϊ|στὶ Φθαωβαραω Ψ|αβαώθ. Ἐπυφάνιον. Ὁρκίζω τὸ|ν μέγα θ(εὸ)ν Ἀβραάμ, | Αδω Αδωνάη | Αγελεοον Σκιριαξου | (*charakteres*) ἀλ⟨λ⟩ὰ ἀ[λλ]ᾶξαι | τὸν ζῶντα {τα} | ἀπὸ τ[οῦ] συνελόντος EAOM|EI Ιαω Ιαια (magic words) ("Lord, help the bearer, Epiphanios, whom Anastasia bore. I adjure you by Solomon, the great angel Michael, Gabriel, Uriel, Raphael. I adjure you by Abrasax. I adjure you in Hebrew Phthaobarao, by Sabaoth, Epiphanios. I adjure you by the great god of Abraham, Ado Adonai Ageleoon Skiriaxou, release the living from the demon that holds him. Iao Iaia"). [AC]

133) E.Ch. KAKAVOGIANNIS, in *Hypereia*, 2 (1994), p. 61-78 [*SEG* XLV 645]: A marble head of Aphrodite (Pherai, late 4th cent. B.C.) may be attributed to a marble altar of Aphrodite, part of a series of altars inscribed with the names of Aphrodite, Athena, Demeter, Ennodia, Hestia, and Themis. The heads of the goddesses were probably detachable, to be carried during processions. [AC]

134) R.A. KEARSLEY, *The Asiarchs of Cibyra Again. The Roman Presence in Southern Asia Minor 1st cent. A.D. and its Impact on the Epigraphic Record*, in *Tyche*, 11 (1996), p. 129-155: After a detailed study of onomastic practices in Imperial Asia Minor (esp. Roman nomenclature), K. discusses prosopographical and chronological questions related to a family of Asiarchs at Kibyra (Flavius Krateros, Ti. Claudius Hieron, Ti. Claudius Deioterianus, Ti. Claudius Polemon) and presents a new stemma of the family. [Unfortunately, K. insists on the view that the title of the Asiarches is not related to the office of the high priest of the provincial emperor cult (p. 153 note 182); see, however, *EBGR* 1994/95, 33 with further references]. [AC]

135) A. KEEN, *The Identification of a Hero-Cult Centre in Lycia*, in *Religion in the Ancient World*, p. 229-243: Archaeological investigation of a heroon probably dedicated to Sarpedon in the city of Xanthos; two Hellenistic inscriptions (*TAM* II 264, 265) attest the existence of a deme named after Sarpedon. [JM]

136) M. KERSCHNER, *Perirrhanterien und Becken, Alt-Ägina II 4*, Mainz, 1996: K. publishes the water basins of stone and clay found in the sanctuary of Apollon in Aigina (with the exception of n° 36). Almost all pieces made of clay were not made in Aigina, but in Korinthos; the sanctuary of Apollon in Aigina is, together with the sanctuary of Poseidon at the Isthmus, one of the most important finding spots of Korinthian clay perirrhanteria. Only a stone perirrhantterion (48 = *BE* 1955, 96, Archaic period) bears a dedicatory inscription addressed to Athena. K. discusses the use and the position of water basins in the light of literary and epigraphic sources, esp. dedications, inventories, and a few leges sacrae [*cf.* the more detailed study of PIMPL, *infra* n° 220]. [JM]

137) F. KIRBIHLER, *Les femmes magistrats et liturges en Asie Mineure (II^e s. av. J.-C. – III^e s. ap. J.-C.*, in *Ktema*, 19 (1994) [1997], p. 51-75 [*BE* 1998, 327]: K. presents a useful list of inscriptions from Asia Minor which concern the assumption of offices (with the exclusion of priesthoods) and liturgies by women in the cities of Asia Minor and the islands of Paros, Amorgos, Lesbos, Chios, and Samos, from the reign of Augustus to the 3rd cent. A.D. (214 cases; the majority of the dated inscriptions are from the period between 160 and 250 A.D.). Most attestations (3/5) are found in Ionia and Karia. The most common liturgies undertaken by women were those of the gymnasiarchia (74 cases) and the agonothesia (28 cases, besides 1 panegyriarchos); the public offices most commonly excersised by women were those of the prytanis and the stephanephoros. From this evidence K. infers an amplification of the public role of women in the Imperial period. [*Cf.* now the more differentiated analysis of R. VAN BREMEN, *The Limits of Participation:*

Women and Civic Life in the Greek East in the Hellenistic and Roman Period, Amsterdam, 1996]. [AC]

138) G.A. KIRK – P. GIGNOUX, *Greek Funerary Inscriptions and Ostraka from Elusa*, in *'Atiquot*, 28 (1996), p. 171-192: G. publishes the inscriptions found by K. at Elusa (Khalasa) in 1937/38. The formulaic expression θάρσι οὐδεὶς ἀθάνατος et sim. is used in a series of epitaphs (3, 4, 70, 98, 170, 171, 185, 210, 221). [AC]

139) A. KLONER – A. HÜBSCH, *The Roman Amphitheater of Bet Guvrin: A Preliminary Report on the 1992, 1993, and 1994 Seasons*, in *'Atiquot*, 30 (1996), p. 85-106: Two altars were found in the amphitheater of Bet Guvrin (Palestine), one of them dedicated to Kyrios Theos Heliopolites (i.e., Zeus/Hadad) for the safety of emperor Commodus. Three rolled lead tablets were found in the subterranean structures of the arena, one of them folded at both ends. They may be associated with cursing tablets. [AC]

140) J.S. KLOPPENBORG, *Collegia and Thiasoi: Isssues in Function, Taxonomy and Membership*, in *Voluntary Associations*, p. 16-30: K. attempts a classification of the voluntary associations in the Greek and Roman world. He rightly rejects the use of the ostensible functions of the associations as a criterium for their classification and proposes, instead, to base such classifications on the profile of their membership. K. distinguishes three groupings: (i) those associated with a household; (ii) those formed around a common trade; (iii) and those formed around the cult of a deity. The *collegium* provided a social setting to those persons who could not participate in the political life and the cursus honorum of a city; it also gave a further opportunity to the elite to display generosity in the form of benefactions. [The classification and the criteria proposed by K. may apply to the Roman world and the Hellenistic period, but are not entirely satisfactory for the Classical period and for associations such as the thiasoi and the orgeones]. [ES]

141) D. KNIBBE, *Via sacra Ephesiaca. New Aspects of the Cult of Artemis Ephesia*, in *Ephesos*, p. 141-155 [*BE* 1998, 642]: Artemis was not only the patron of the earth's fertility, but also the protector of the dead, whom she visited from time to time in a procession on her sacred way around Mt. Pion. This role belonged previously to the Phrygian Mother. Many altars on strategic locations along the *via sacra*, with the inscription βωμὸς τῆς Ἀρτέμιδος, designated stops on the route of the procession and established Artemis' claim on this *via sacra*. K. restores three different processions for Artemis: (i) from the Artemision around Mt. Pion; on this occasion, the statue would have been dressed and adorned by women, who were called κοσμητεῖραι τῆς θεοῦ in the Imperial period (*I.Ephesos* 742, 792, 875, 892, 980); (ii) to Ortygia on the goddess' birthday, on the 6th of the month Thargelion (*I.Ephesos* 27); and (iii) to the Artemision. [JM]

142) D.KNOEPFLER, *Du nouveau sur les dèmes et tribus d'Éretrie*, in *REG* 108 (1995) XXXV-XI: The words Μεταξύ and Φυλακεῖ in *IG* XII 9, 189 l. 5-6 (ἀγῶνα μουσικῆς... τεῖ Μεταξὺ καὶ τεῖ Φυλακεῖ) are epithets of Artemis, the 'neutral' and the 'guardian'. [AC]

143) D. KNOEPFLER, *La réorganisation du concours des Mouseia à l'époque hellénistique: esquisse d'une solution nouvelle*, in *La Montagne des Muses*, p. 141-167 [*BE* 1997, 272]: After a detailed discussion of the date of the reorganisation of the festival of the Mouseia at Thespiai, K. suggests that this event should be seen in the context of the reorganisation of many Boiotian festivals in the late 3rd cent. [*cf. EBGR* 1994/95, 265]. A fragmentary Amphictyonic decree (*SEG* XXII 450, *ca.* 225) probably concerns the asylia of the sanctuary of the Muses (*cf. IG* XI 4, 1061 l. 14), which must have been recognized on the occasion of the reorganisation of the Mouseia. [AC]

144) J. KÖHLER, *Pompai. Untersuchungen zur hellenistischen Festkultur*, Frankfurt, 1996: K.' dissertation is an attempt to characterize the specific and innovative elements of

Hellenistic festivals through a study of the processions (dimensions, duration, organisation, performative elements, aesthetic aspects, costumes, distinction of performers and audiences, etc.). He focuses on a limited [and not particularly representative] number of festivals known from the literary sources (the procession of Ptolemy II in Alexandria and the procession of Antiochos IV at Daphne) and a few inscriptions (the processions at the festivals of Zeus Sosipolis, Artemis, and Artemis Leukophryene in Magnesia on the Maeander, the procession for Diodoros Pasparos in Pergamon, the procession during the celebration of the mysteries at Andania. [Unfortunately, in the case of the Magnesian festivals, K.' reconstruction is based on the erroneous assumption that three separate festivals known from inscriptions (the festival of Zeus Sosipolis, the Eisiteria, and the pentaeteric Leukophryena) formed a unity. Further shortcomings of the book are the countless bibliographical gaps, many mistakes in the understanding of the epigraphic sources, and an one-sided concentration on the evidence for a few great festivals, ignoring the largest part of the epigraphic evidence. For a detailed review see A. CHANIOTIS, in *Bonner Jahrbücher*, 1997 (forthcoming)]. [AC]

145) W. KOENIGS, *"Rundaltäre" aus Milet*, in *MDAI (I)*, 46 (1996), p. 141-146 [*BE* 1997, 112]: Ed. pr. of a round altar or base of the 6th cent. dedicated later (in the Imperial period) to Zeus Kronion in Miletos; this epithet is attested for the first time in Miletos. [AC]

146) C. KOKKINIA, *Zur Abkürzung der Homonymität in griechischen Inschriften*, in *ZPE*, 111 (1996), p. 133-134: The numeral adverb δίς following the name of the Lykiarches Antichares (*TAM* II 905: Ἀντιχάρης δίς) has been misunderstood by C. LETTA [*cf. EBGR* 1993/94, 144 as a reference to an iteration of the high priesthood of the Lykian koinon], whereas it is a reference to his filiation. Δίς simply means that Antichares had the same name as his father. [ES]

147) U. KRON, *Priesthoods, Dedications, and Euergetism: What Part did Religion Play in the Political and Social Status of Greek Women?*, in *Religion and Power*, p. 139-182: K. combines archaeological and epigraphical data with literary sources in a discussion of the participation of women in religious activities – the only major part of public life in which women could participate. In a first part, K. studies honorific inscriptions and statues for priestesses (*IG* II^2 836, 1036, 3455, 4025; *I.Priene* 173) [however, there is no indication in the text of *IG* II^2 4025 that Philylla, whose statue was dedicated by her mother to Demeter and Kore in Eleusis, was a priestess]. Priestesses often acted as dedicants of statues, buildings in sanctuaries, altars or aediculae (*IG* II/III^2 4596, 4753). In a second part, she discusses dedications of non sacerdotal women (e.g., *IG* I^2 444, 473; *IG* I^3 487, 683, 857; *IG* XII 5.1, 215-216; *IG* XII 5.2, p. XXIV; *IvO* 160). In the last part, K. examines the phenomenon of female benefactions based on epigraphic material from Samothrace, Miletos, and Pergamon. K. argues that in the field of religion Greek women always had a certain influence and retained a certain independence. [JM]

148) A. KRUG, *Römische Gemmen im Rheinischen Landesmuseum Trier*, Trier, 1995: The collection includes a gem made of green jasper with the representation of Abrasax and the name Ἰαώ on the obverse, and the palindromic text ABΛAN/AΘANAΛ/BA followed by AKPAM/MAXAMA/PI on the reverse Side B) (69, 2nd cent. A.D.; *cf.* F.X. KRAUS, *Die altchristlichen Inschriften der Rheinlande*, Freiburg, 1890, n° 250; *EPRO* 12 n° 10). [AC]

149) J. KUBINSKA, *Sépulture d'un Bithynien mort à Smyrne*, in *Archeologia (Wars.)*, 45 (1994), p. 95-97: *I.Smyrne* 443 is not a round funerary altar, but an urn. This inscription provides information on the various forms of ancient ostothekai (*cf.* σὺν ὀστοθήκῃ καὶ ἐνσορίοις). [AC]

150) J. KUBINSKA, *L'ostothèque et le taphos dans une épitaphe d'Ancyre*, in *Archeologia (Wars.)*, 46 (1995), p. 97-98 [*BE* 1996, 446]: The word βωμός in an epitaph at Ankyra (*CIG* 4078: τὸν βωμὸν [κὲ] τὴν ἐπ' αὐτῷ ὀστοθή[κ]ην σὺν τῷ τάφῳ) does not designate an altar, but the substructure which supports the sarcophagus. Τάφος designates, here, a funerary niche. [AC]

151) M. KUNZE *et al.*, *Olympia IX. Bericht über die Ausgrabungen in Olympia*, Berlin – New York, 1994: (Re)edition of a dedicatory inscription (Πυθίον ἀνέθεκε ho Κεφάλο ho Βυζάντιος) written on a pillar which supported a bronze statue made by the famous sculptor Onatas (p. 16 = *SEG* XXXII 412, early 5th cent.). An Archaic Chalkidic helmet was dedicated – according to a dedicatory inscription (p. 32-41, new text) – by the Apolloniatai (perhaps the Korinthian colony on the coast of Illyria, although the inscription uses the Euboian *lamda*). The enemy, from which the Apolloniatai took the helmet as war booty, is not known. [JM]

152) G. LABARRE, *Les cités de Lesbos aux époques hellénistique et impériale*, Paris, 1996 [*BE* 1997, 436]: L. studies the political, institutional, and social history, the economy, and the historical topography of Lesbos from *ca.* 336 B.C. to the 1st cent. A.D.; he presents a selection of 92 inscriptions (critical edition, translation). We single out the discussion of the federal sanctuary at Messa, site of the assembly of the Lesbian Koinon from the 2nd cent. onwards (p. 42-50; none of the building contracts [n^{os} 3-5] from Mytilene concerns the construction of the temple at Messa); the religious influence of the Lagids (the festival Ptolemaia at Eresos: p. 57, n^{os} 70, 71, 73; the introduction of the cult of Sarapis at Eresos: p. 59, *IG* XII 2, 511); the emperor cult (p. 125-128); sacred offices (esp. p. 169, 185-188: agonothetes, achiereus, hierokeryx, hieronomos, hieropoios, kissophoros in the cult of Dionysos, panegyriarchos, zakoros); the calendar of Lesbos (p. 189f.); the sanctuaries of Mytilene (p. 207-217). The selected inscriptions (p. 251-367) include the contracts for the bulding of a temple in Mytilene (3 = *IG* XII 2, 10, *ca.* 330-300); the contract for the extension of the temple of Asklepios (4 = *IG* XII 2, 11, *ca.* 330-300); the decree of Mytilene concerning its participation in the Thessalian festival for Asklepios (14 = *IG* XII Suppl. 3, early 2nd cent. ?); a decree of Mytilene concerning the cult of Augustus (21 = *IG* XII 2, 58, 26 B.C.); an honorific decree of Mytilene for the physician Bresos, who had assumed a series of sacred offices (kissophoros; paredros of Zeus Aitherios, Ammon Eleutherios, Adrasteia, the mysteries of the Sebastoi, Pnistia, Etephila, Poseidon, Mychios and Mychia, the Ἀπαραίτητοι θεαί, i.e., the Erinyes, εἴρα καλία, Zeus Mainolios; parakeleustes of Athena Polias; archichoros of Artemis and Apollon; ἱεροκάρυξ τῶν γερέων; zakoros of Asklepios Soter; prothytes of the emperor καὶ τῶν τᾶς πόλιος εἴρων; periegetes, probably an office connected with the Asklepieion: 50 = *IG* XII 2, 484, 3rd cent. A.D.); an honorific decree of Methymna for a priest of king Ptolemy IV (54 = S. CHARITONIDES, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα*, Athens, 1968, n° 115, *ca.* 209-205); an honorific decree of Eresos for a benefactor who made many donations for the celebration of various festivals (Nedameia, Sebasta, Kaisareia) and dedicated temples to the cult of Augustus an Livia (78 = CHARITONIDES, *op.cit.*, n° 124, *ca.* 2 A.D.). [AC]

153) A. LEBEDEV, *Pharnabazos, the Diviner of Hermes: Two Ostraka with Curse Letters from Olbia*, in *ZPE*, 112 (1996), p. 268-278 [*BE* 1997, 422]: New edition of two magical graffiti written on ostraka, found in Olbia (*ca.* 400 B.C.), originally published by A.S. RUSYAYEVA (*Zemledel'cheskie kul'ty Ol'vii dogetskogo vremeni*, Kiev, 1979, p. 118f.) [= DUBOIS, *supra* n° 76, n° 98]. The first graffito is written on an ostrakon which also bears, within a circle, the engraved portrait of a man wearing a mitra; a knife is piercing his throat. The text is written in circle; 'needles' above each letter presumably reinforced the effect of the curse. L. proposes the following reading: Φαρνάβα[σ]ζος φιλόλαλος, πρόοιδα τέθνηκας· ἠρέμε(ι), ὦ θεοπρόπος Ἑρμοῦ ("Pharnabazos the babbler, I foreknow you are dead: don't move, you, diviner of Hermes"; contra R.: "Pharnabazos, the lover of the

beautiful, i.e., φιλόκαλος, I know before you are dead; I am calm, I, the prophet of Hermes") [but L. DUBOIS, *BE* 1997, 422 points out that the adjective φιλόλαλος is not attested in this early period]. Isolated letters written outside the circle may be the initials of chthonic deities, i.e., Δ(ήμητρος) or Δ(ιονύσου), Ἄ(δου), and Ἑ(ρμοῦ) or Ἐ(κάτης). The ostrakon was covered by ochre (possibly on the principle of *similia similibus*). According to the new reading, the prophecy of death programs and causes death. Pharnabazos, probably a Persian (rather than a Greek charlatan with an exotic name), practiced divination (θεοπρόπος Ἑρμοῦ), probably astragalomanteia and kleromancy; the bone plates found in the Eastern temenos were used for kleromancy and may have belonged to him [however, for these bone plates see *supra* n° 76, with further references]. From the fact that Pharnabazos is wearing a mitra, L. suggests that he was a Bacchic priest (*cf.* Dionysos Mitrephoros). The second graffito reads: Ἀριστοτέλης, ἱερ(ὸς) Ἑρμέω ἕο(ι)ς καὶ [[α]] ⟨τε⟩θναίης ξυνὼν †ηρογενης ηροφανης† ("Aristotle, may you be sacred to Hermes and die, being in the company with the deceased"; contra R.: "Aristotle, the priest of Hermes, and earlier Athena, together with him Herogenes, Herophanes"). Aristotle is consecrated to Hermes, i.e., cursed to death; the iteration of ηρο- (ἥρως or ἠρίον, i.e., grave) sounds like an incantation. The two last words are either invocations of chthonic deities or adjectives meaning the deceased or the ghosts of the dead ("those who are born from and appear from the grave"). The reverse side of the ostrakon bears a portrait of the victim, placed, again, in a circle; a device sticks into his head from behind. The effeminate features of the portrait (earing, kekryphalos) – which, in fact, had been interpreted by R. as the portrait of a woman – suggest that Aristoteles may have been a metragyrtes or a priest of Aphrodite. The two ostraka may be contemporary: Pharnabazos, the diviner of Hermes, consecrated Aristotle to Hermes, while Aristotle, a rival wandering priest and diviner (*cf.* πρόοιδα), cursed Pharnabazos. If Pharnabazos was a Persian related to Zoroastrian religion, the image of Zoroaster as the inventor of magical arts possibly goes back to the late 5th cent. B.C. [AC]

154) A. LEBEDEV, *The Devotio of Xanthippos: Magic and Mystery Cults in Olbia*, in *ZPE*, 112 (1996), p. 279-283 [*BE* 1997, 423]: Two graffiti on ostraka (Olbia, 4th cent. B.C.) had been interpeted by A.S. RUSYAYAVA (*Arkheologia*, 1971.4, p. 28-40) as dedications. L. reinterprets them as curses by means of consecration of the cursed person to chthonic divinities. The first graffito should be read as follows: Ξάνθιππως Δήμητρι, Περσεφόνηι, Ἰάκχωι, Δι⟨ιονυσίωι⟩, Δημητρίο⟨ις⟩ (sc. θεοῖς πᾶσι ἀνάκειται or ἱερὸς ἔστω) [*cf.* DUBOIS, *supra* n° 76, the text n° 79]. The circular writing, the magical signs after ΔΙΔΗΜΗΤΡΙΟ, and the scrambling of Xanthippos' name a second time, within the circle, with signs interpreted by L. as initials of chthonic deities [*cf. supra* n° 153] indicate the practice of magic. The cursed person, Xanthippos, may be an Athenian honoured in Olbia with proxeny. [But Xanthippos' proxeny is now dated to *ca.* 300 B.C.: see *SEG* XLII 722. On the drawing, one reads ΔΙΔΗΜΗΤΡΙΟΩΙ, for which there are alternative interpretations, e.g., Δὶ Δημητρί{ο}ωι. Zeus Demetrios is known from Lindos and Thera: see *SEG* XLV 1105]. L. establishes the text of the second graffito (early 4th cent. B.C.) as follows: Δή⟨μητρι⟩, Περσ⟨εφόνη⟩, Κόρη, Διο{ι}⟨νύσοι⟩, Καβίρῶι, [Δ]ημητρ[ίοις] (sc. θεοῖς πᾶσι ἀνάκειται or ἱερὸς ἔστω) [DUBOIS, *supra* n° 76, text n° 85, reads Δῖοι Καβίροι]. If the restoration of Dionysos' name in the two graffiti is correct, the god was worshipped in the sanctuary of Demeter at the Western temenos of Olbia [on the Western temenos see also *infra* n° 239]. Here, the Eleusinian deities (Demeter, Kore, Iakchos), Dionysos, and the Kabeiroi were grouped together as Δημήτριοι θεοί. Clay phalli found here indicate initiation rites; the temenos was also used for the deposition of defixiones. The promotion of the cult of Dionysos and of the Eleusinian deities may be related to Athenian political propaganda in the late 5th cent. B.C. [*cf. EBGR* 1994/95, 365]. [AC]

155) F. LEFÈVRE, *Antiochos le Grand et les Étoliens à la fin du IIIe siècle*, in *BCH*, 120 (1996), p. 757-771 [*BE* 1998, 194]: New edition of two fragments of an Amphictyonic decree (*SEG* XIII 355, now safely dated to 201/200) in response to an embassy (?) of Antiochos III. Although the exact content of the decree cannot be determined, one can recognize references to honors decreed for Apollon, the ancestor of the Seleucids (A 13-14: τιμῆσαι δὲ καὶ τὸν ἀρχη[γὸν τοῦ γένους Ἀπόλλωνα εὐχαῖς ?] καὶ θυσίαις), to the recognition of the asylia of a sanctuary (?, A 16: [ἄσυλο?]ν καὶ ἱερόν), and to a pentaeteric celebration (B 2: κατὰ πεντετηρίδα). [AC]

156) L. LEHNUS, *On the Metrical Inscription Found at Pergamum (SEG 39. 1334)*, in *CQ*, NS 46 (1996), p. 295-297 [*BE* 1997, 16]: A metrical dedication to Dionysos and Attalos I (Pergamon, 3rd/2nd cent.: *SEG* XXXIX 1334) [*EBGR* 1989, 77; 1990, 158] on the base of the statue of the satyr Skirtos may be associated with the Sikyonian poet Mnasalkes, who composed both epigrams and dithyramboi. The relation of the poem to Sikyon had already been observed by A. KERKHECKER [*cf. EBGR* 1990, 158]. [JM]

157) P. LÉVÊQUE, *Brekekex koax koax: grenouilles-déesses de Grèce*, in *Classica. Revista Brasileira de Estudios Clássicos*, 5/6 (1992/93), p. 149-156 [*BE* 1996, 237]: L. discusses the cult of Artemis Digaia Blaganitis, known from manumission records of Macedonia [*cf. EBGR* 1987, 45; *SEG* XXXVII 592]. The name of the goddess is derived from the word βλαχάν, 'frog'. Frogs are associated with the aquatic element and thus with fertility [non vidimus; *cf.* M.B. HATZOPOULOS, *BE* 1996, 237]. [AC]

158) T. LINDERS, *Ritual Display and the Loss of Power*, in *Religon and Power*, p. 121-124: In the 5th cent., the Athenian temples with their numerous votive offerings of silver and gold were eloquent proof of Athenian power. Despite their defeat in the Peloponnesian War, the first thing the Athenians did after they had driven out the oligarchs in 402/1, was to use their confiscated property to dedicate 20 silver hydriai as well as a pinax and a chernibeion of gold; another seven hydriai were dedicated a year later (*IG* II^2 1372, 1381). The Athenians did not give up their aspiration to become a great power again, and in this effort ritual display was an important element. In 374 B.C. they added a new golden Nike to the one surviving from the 5th cent. (*IG* II^2 1421). L. discusses briefly the reorganisation of the finances of the sanctuaries by Lykourgos (*IG* II^2 1493-1495) and suggests that an important motive for his promotion of cults was the idea that ritual display showed strength, – greater than in reality. [JM]

159) E. LIPPOLIS – S. GARRAFFO – M. NAFISSI, *Culti Greci in Occidente. Fonti scritte e documentazione archeologica. I. Taranto*, Taranto, 1995: This impressive volume assembles and discusses the evidence for the cults of Taras. L. studies the archaeological evidence pertaining to the local cults (sanctuaries, dedications, koroplastic, statues, etc., p. 31-129); the numismatic evidence is presented by G. (p. 133-151: Aphrodite, Apollon, Apollon Karneios, Athena, Dionysos, Dioskouroi, Eros, Helios, Hera, Herakles, Hermes, Hyakinthos, Nike, Pan, Phalanthos, Poseidon, Satyra, Taras, and Zeus). The literary and epigraphic evidence, discussed by N., covers the largest part of the volume (p. 155-334). It pertains to the cult of Greek deities (Anemoi, Aphrodite Basilis, Apollon Aleus, Artemis Agrotera, Asklepios, Athena, Bakchos, Damia, Demeter Epilysamene, Dionysos, the Dioskouroi, Ge, Hades, Hekate Aphrattos, Hera, Herakles, Hestia, Hygieia, Karpophoros, Korythalia, the Muses, Persephone, Poseidon, Soter/Soteira, Taras, Zeus), Roman gods (Diana, Dis Pater, Hercules, Iupiter, Minerva, Neptunus, Proserpina, Vesta), and heroes (Achilles, Agamemnonidai, Aiakidai, Asklepios, Atreidai, Hyakinthos, Laertidai, Phalanthos, Soteres, Taras, Tydeidai). N. discusses attestations of festivals (Dameia, Nesteia, Graitia), rites, dedications, ktisis legends, and the evidence for dedications of the city and citizens of Taras in panhellenic sanctuaries and the participation of citizens of Taras in cults abroad (Delos, Delphi, Dodona, Epidauros, Olympia, and Sparta). The catalogue

contains several new texts: two kotylai dedicated to Dionysos (3, 4th cent.: ιαρά); a cup dedicated to Gaia (2, 6th cent.); skyphoi dedicated (ιαρά) to an anonymous deity (p. 243, n° 1, p. 244 n° 1, p. 250 n° 2, 5th-4th cent.); a cup dedicated to an anonymous goddess (p. 249, n° 1, 6th cent.). Two objects deserve some attention. A vase inscribed with the name of Hygieia (p. 200 n° 1, 3rd/2nd cent.) was probably used for libations in symposia (γραμματικά ἐκπώματα); its anatomical form (zona pubica) finds its nearest parallels in the therapeutic vases of Paphos (I. NICOLAOU, *Les bouillottes thérapeutiques de Paphos et leurs parallèles hors de Chypre*, in *BCH*, 113, 1989, p. 301-318). The inscription on a bowl designated as δα(μόσιος) reminds one to keep religious silence after the libation: [ε]ὐφαμία ἔστω τῷ hη[---] (p. 244 n° 2, 4th/3rd cent.). A well known text is the inventory of cult objects related to the cult of Artemis Agrotera (*EBGR* 1992, 154; *SEG* XXXVIII 1014, 6th cent.). N. mentions a still unpublished archaic inscription which mentions Athena (p. 177). [AC]

160) C. LÖHR, *Griechische Familienweihungen*, in *Griechische Heiligtümer*, p. 117-130: Study of monuments set up in sanctuaries and other public places as family dedications. A distinction should be made between groups consisting of the members of an οἶκος (e.g., the 'Geneleos group' in Samos; the 'base of the Potamioi' in Athens: *IG* II^2 3829; the dedicatory relief of Lysistrate: *IG* II^2 4613), groups consisting of father and son, and groups consisting of the members of a γένος; it is not always possible to recognize family dedications without the help of a dedicatory inscription. [JM]

161) F.G. LO PORTO, *Una nuova lettura delle stele di Apollo a Metaponto*, in *PP*, 51 (1996), p. 373-377. New edition (based on autopsy) of an Archaic dedication to Apollon, on an aniconical stele (Metapontion, *ca.* 500 B.C.: *LSAG*, p. 255 n° 14) [*cf. supra* n° 7, the text n° 56]: Απόλōνος Λυκ(είō) ἐμί. Θεάγεος βυδ(ō) θ[ἐμα] ('Io sono di Apollo Liceo, di Teagete musico offerta (votiva)"). The abbreviated word βυδ(ō) corresponds to the Cretan term βυδός ('musician'); the dedicant was possibly of Cretan origin; with his dedication he wanted to celebrate his victory in the musical agon dedicated to the principal deity of Metapontion. Both the date and the text of the inscription can be associated with the construction of the temple A (phase III), which has already been attributed to Apollon Lykeios. [ES]

162) W. LUPPE, *Das Grabepigramm auf den Architekten Perikles von Mylasa*, in M. WACHT (ed.), *Panchaia. Festschrift für Klaus Thraede* (*JAC*, Ergänzungsband 22), Munich, 1995, p. 156-160: L. presents a new edition of the grave epigram for the architect M. Aurelius Perikles (*I.Mylasa* 468). W. BURKERT had suggested that Perikles was one of the five architects of the temple of Venus in Rome (μυρίων ἀνθρώπων πέμπτον συντελέσαντα ναόν) in 312 A.D. [*cf. EBGR* 1992, 38]. According to L.'s reading Perikles built an ⟨ἄμ⟩εμπτον ναόν, possibly an early Christian basilica in the reign of Constantine [J. NOLLÉ favours, however, a date in the early 3rd cent. A.D.; *cf. EBGR* 1994/95, 275]. Perikles' achievement is compared to Herakles' deeds (τὸν Ἡρακλέους ἄπο μῖμον, i.e., μῖμον τῶν ἀπὸ Ἡρακλέους, sc. ἔργων; *cf.* τὸν ἀφ' Ἡρακλέους προφανέντα: "den von Herakles her erschienenen"). [*Cf.* J. NOLLÉ's translation of the latter phrase: "nach dem Vorbild des Herakles erschienen"; *cf.* DONDERER, *supra* n° 73, A 20: "seine Heimatstadt erkannte ihn als einen, der von Herakles abstammte". This epigram is now republished by R. MERKELBACH – J. STAUBER, *Steinepigramme aus dem griechischen Osten. Band 1. Die Westküste Kleinasiens von Knidos bis Ilion*, Leipzig, 1998, n° 01/15/03. They accept the reading πέμπτον ναόν and a date in the 4th cent. A.D., and print J. NOLLÉ's translation. They follow W. BURKERT's suggestion that the phrase τὸν ἀφ' Ἡρακλέους προφανέντα implies that Perikles claimed descent from Herakles. For the construction ἀπό + a legendary or historical forefather *cf.*, e.g., *IG* II^2 3679: ἀπὸ Περικλέους καὶ Κόνωνος; 10051: Πυλαιμένεος δ' ἀπὸ ῥίζης]. [AC]

163) J.-P. MAHÉ, *Moïse de Khorène et les inscriptions grecques d'Armawir*, in *Topoi*, 4 (1994), p. 567-586: M. republishes (p. 578-585, French translation) the seven Greek rock inscriptions found at Armavir in Armenia (3rd/2nd cent.; *BE* 1952, 176; 1954, 255; 1959, 485; *SEG* XII 547), which include a metrical inscription (2), strongly influenced by Euripides, a text referring to Hesiodos and Perses (1), and a list of the months of the Macedonian calendar, followed by a benediction (5, l. 2: Φαρνάκη ὑγίην εὖ ἄν ἔχο(ι)). The metrical inscription had been interpreted by H. MANANDYAN as an oracle of Anahita/ Artemis; Chr. HABICHT (*Über eine armenische Inschrift mit Versen des Euripides*, in *Hermes*, 81, 1953, p. 251-256) suspected a conglomerate of Euripidean verses, written down for didactic purposes; didactic purposes explain also n^{os} 1 and 5. MAHÉ points out that the expression πολεμικωτέρα θεός in the metrical inscription (2, l. 1) fits the properties of Athena, rather than those of Artemis; Athena may be addressing her father Zeus (l. 4-7). Athena was assimilated with Anahita. The texts n^{os} 1, 2, and 5 may be related to the oracular and didactic activities of a sanctuary (p. 575f.). [According to R. MERKELBACH (*cf. EBGR* 1994/95, 244) the metrical inscription is the epitaph of an Armenian king, referring to the power of envy]. [AC]

164) M. MALAISE, *Le culte d'Isis à Canope au III^e siècle avant notre ère*, in *Tranquillitas*, p. 353-370 [*BE* 1996, 513]: Close examination of the earliest epigraphic evidence on the cult of Isis at Kanopos, especially of Isis' assimilation with Arsinoe Philadelphos and her worship as a patron of the sailors. The earliest testimony for the cult of Isis at Kanopos is a dedication by the admiral Kallikrates (*SB* I 429, *ca.* 279-270). The shrine he dedicated to Isis and Anoubis was not necessarily located in the sanctuary of Sarapis; the presence of Anoubis may indicate a chthonic aspect in the cult of Isis. The same Kallikrates dedicated a temple of Arsinoe/Aphrodite at Cap Zephyrion, near Kanopos (POSEIDIPPOS, *ep.* xii-xiii apud A.S.F. GOW – D.L. PAGE, *The Greek Anthology* I; *cf.* the dedication to Arsinoe Zephyritis by Selenaia of Smyrna: CALLIM. *ep.* 5 ed. Pfeiffer); his dedication – along with other evidence – underscores the worship of Arsinoe as a patron of sailors (Euploia), an aspect which may be explained either in the light of her assimilation with Aphrodite or in the light of Arsinoe's maritime policy. Isis, who was assimilated with Arsinoe, may have also been regarded a patron of sailors as early as *ca.* 270, although unequivocal evidence for her cult as Euploia, Pelagia, and πελάγους κυρεία (*P.Oxy.* 1380 I 61f.) exists only from the early 2nd cent. onwards. The Isiac festival of the Kikellia should not be regarded as a predecessor of the Ploiaphesia or the *Navigium Isidis*. At Kanopos, Isis' cult was probably also connected with that of the Nile. M. makes some observations on various inscriptions: In a dedication from Halikarnassos (*SIRIS* 270) M. suggests reading Σαράπι, Ἴσι Ἀρσινόη[ι Φιλαδέλφωι] (not Ἴσι, Ἀρσινόη[ι]); i.e., Isis was assimilated with Arsinoe (p. 360). A joint dedication to Sarapis, Isis, and Herakles, by a man with the Aramaic name Barthybas (*SB* V 8124, 3rd cent.) attests only a personal and occasional identification of Herakles (the Egyptian Khonsou) with the Semitic god Melkart (p. 366). The place name Taposiris in a dedication to Isis Taposiris is probably Taposiris Parva, between Alexandria and Kanopos (p. 367). [AC]

165) H. MALAY, *New Inscriptions from Phrygia*, in *ArkDerg*, 2 (1994), p. 173-183: Ed. pr. of inscriptions from various Phrygian sites. *Laodikeia ad Lycum*: A priest (?) dedicated a monument with representations of Zeus and Hermes (10). In several epitaphs the deceased persons are called ἥρως/ἡρωΐς (1, 8, 9). *Güllüköy*: A φιλόθεος and εὐσεβής dedicated an altar for emperor Claudius (26). [AC]

166) F. MALTOMINI, *PMG XII 50-51: Ὁ δεσπότης τῶν μορφῶν*, in *ZPE*, 111 (1996), p. 140: The expression ὁ δεσπότης τῶν μορφῶν in *PMG* XII 50-51 is unique; it corresponds to an Egyptian epithet of deities of the moon phases (Re, Osiris, Horus). In this magical papyrus, the epithet is found with regard to the various manifestations of Helios in the various hours of the day. [AC]

167) E. MANAKIDOU, *Heroic Overtones in Two Inscriptions from Ancient Lete*, in *Epigraphes Makedonias*, p. 85-98 [*BE* 1997, 389]: Two inscriptions found near the sanctuary of Demeter in Lete (mid-4th cent.) have been interpreted by M.B. HATZOPOULOS (*Cultes et rites de passage en Macédoine*, Athens, 1994) [*EBGR* 1993/94, 110; *SEG* XLIV 537] as commemorations of initiatory rituals (p. 55f.: ἐπὶ Χύρι | ἵππων δρόμος, ἐπὶ Χύρι | πεζῶν δρόμος; *cf.* p. 58 = *SEG* XLIV 523, Beroia: ἐπὶ Φρασικλείδου | πεζῶν δρόμος). Without knowledge of H.'s work, M. prefers to associate them with funerary agons [*cf. EBRG* 1993/94, 178; *SEG* XLIII 395]. The expression ἐπί + dat. is attested with regard to funerary competitions (*cf.* ἆθλα ἐπὶ Πατρόκλῳ). The relation of the two inscriptions to the sanctuary of Demeter and Kore is not clear; the stelae must have stood near the tombs of the dead persons they commemorated, marking the starting line for the competitions of horses and runners. In the 4th cent. such commemorations of the performance of funeral games and the bestowal of heroic honors are reminiscent of the epic poetry. They find their parallels in the bestowal of heroic honors in the Hellenistic period. [AC]

168) G. MANGANARO, *Fallocrazia nella Sicilia greca e romana*, in *ZPE*, 111 (1996), p. 135-139 [*BE* 1997, 725]: Ed. pr. of an inscribed clay phallus, probably a dedication. The text gives the names of a man (Dion) and a woman (Lecho), and describes the object (ψωλαί); dedications of phalli are widely attested (e.g., *SEG* XXXIV 495; XLI 170). A representation of a lion with a phallus-head (Akrai) and the apotropaic inscription καὶ σύ, finds a close parallel in a bronze medal in Paris, with the text ὑγιαίνετε ζήλου καὶ μὴ βάσκαινε, τοῖς βασκάνοις κατὰ πρ(ω)κτ(οῦ) τρύπανον [R. MERKELBACH, in *ZPE*, 111 (1996), p. 139 improves the reading: καταπρ(ω)κτοτρύπανον; at the beginning, read ὑγίαινέ τε: "be healthy from envy and do not envy (others); this borer of the proctus is for those who envy / bewitch by the evil eye"]; discussion of the apotropaic function of phallic representations [*cf.* D. FEHLING, *Ethologische Überlegungen auf dem Gebiet der Altertumskunde*, Munich, 1974, p. 7-38]. [AC]

169) G. MANGANARO, *Figurazioni e dediche religiose della Sicilia greca e romana*, in *ZPE*, 113 (1996), p. 77-81 [*BE* 1997, 26]: Brief discussion of several dedications to Apollon, Asklepios, Athena, Demeter, Dionysos, the Dioskouroi, Herakles, and Zeus Soter found in Sicily, including a small bronze basis with a dedicatory inscription addressed to Apollon (*ca.* 500-450: *EBGR* 1994/95, 232), a mill-stone with the inscription ἱερόν (Cività di Paternò, possibly a dedication to Demeter), and a small bronze amphora with the text Διὸς Σωτῆρος (Montagna di Marzo or Morgantina). [JM]

170) G. MANGANARO, *Asklepios e Hygieia "divinità salvatrici e protettrici della città" a Messina*, in *ZPE*, 113 (1996), p. 82-84 [*BE* 1997, 726]: An altar of the Imperial period (already published) with the text Ἀσκληπιῷ | καὶ Ὑγείᾳ | Σωτῆρσιν | Πολιούχοις shows that Asklepios and Hygieia were in fact worshipped as πολιοῦχοι at Messena (contra L. ROBERT). This altar is not the same as the altar (with an identical text) drawn by G. Walther in 1624 in Messina, where it had been brought to from Aigeai in Kilikia, since the latter altar had a second inscription on its backside, a dedication to Antoninus Pius. [JM]

171) Z. MA'OZ, *Banias, Temple of Pan – 1993*, in *Excavations and Surveys in Israel*, 15 (1996), p. 1-5: M. reports the discovery of a dedicatory inscription "to Zeus Heliopolitanus, the father" at Banias. A physician dedicated a statue of Asklepios, in fulfillment of a vow, for the well-being of the emperors (temple of Pan at Banias, 158/9 A.D.). [AC]

172) L. MARANGOU, *Amorgos and Egypt in the Hellenistic and Roman Periods: Old and New Evidence*, in *Tranquillitas*, p. 371-381: Discussion of the archaeological and epigraphic evidence for the political relations of the poleis of Amorgos to the Ptolemies, for the introduction of Egyptian cults in Amorgos (*IG* XII 7, 227, 255, 429-431), and for the

(public?) cult of Arsinoe Philadelphos in Minoa (*SEG* XLIII 574); an unpublished inscription of Arkesine mentions Sarapis (p. 375). A building excavated in Minoa (3rd cent. B.C.-2nd cent. A.D.) may be identified with the Serapeion mentioned in *IG* XII 7, 227). A sanctuary excavated on the acropolis of Minoa (in use from the 8th cent. onwards) was probably dedicated to Heros Ktistes. Various archaeological finds indicate that Dionysos, who was worshipped in a sanctuary on the acropolis of Minoa from the 6th cent. B.C. onwards (*cf. SEG* XLIII 576), was assimilated to Osiris and Sarapis in the Imperial period (p. 377f.). [AC]

173) P. MARCHETTI, *Le "Dromos" au cœur de l'agora de Sparte. Les dieux protecteurs de l'éducation en pays dorien*, in *Kernos*, 9 (1996), p. 155-170: Study of the religious topography of Sparta. M. argues that the sites Χορός, Δρόμος, Ἀφεταΐς, and Πλατανιστάς were located in the district Helos, near the agora. The divinities worshipped there were significant for the civic ideology and the acculturation of the ephebes (Aphrodite Enoplios, Asklepios Schoinatas, the Moirai, Karneios Oiketas, Karneios Dromaios, Poseidon Domatitas, Herakles Genarchas, Kore, Temenios, Aphetaios, Dioskouroi Apheterioi). This district played a central role in the Spartan agoge and the integration of the ephebes, analogous to that of the δρόμος in Argos and in other Dorian cities. [AC]

174) S.M. MARENGO, *Per un'interpretazione delle liste sacerdotali di Cirene*, in *Scritti Stucchi*, p. 219-226: Discussion of the composition of the lists of the priests of Apollon and the priestesses of Hera at Kyrene; these lists were not inscribed at the private initiative of a priest, but were the object of public decisions. Besides their commemorative function, these lists had an honorific function as well. Several inscriptions show that individuals who did not serve as priests were occasionally honored with the registration of their name in the list of priests (e.g., *SEG* IX 354 l. 10-12: [ἐ]γγράψ[αι δὲ] αὐτὸν καὶ ἐς τὸς ἰαρεῖς τῶ Διονύσ[ω] ἱερατευκότα). [AC]

175) A. MARTIN, *Review of Supplementum Epigraphicum Graecum, vol. XL (1990)*, Amsterdam, 1993; *vol. XI (1991)*, Amsterdam, 1994, in *AC*, 45 (1996), p. 419-420: M. improves the reading of several magical gems: *SEG* XL 1659 n° 7 [*EBGR* 1992, 208 n° 119]: αχθειοφι Ερεσχιγαλ Νεβουτοσουαληθ (*cf.* A. DELATTE – Ph. DERCHAIN, *Les intailles magiques gréco-égyptiennes*, Paris, 1964, p. 191 n° 254 bis); *SEG* XLI 1715 [*EBGR* 1992, 214 n° 868]: ωρθμενχινιαμβων (*cf.* DELATTE-DERCHAIN, *op. cit.*, p. 209 n° 284, p. 271 n° 389); *SEG* XLI 1719 [*EBGR* 1992, 214 n° 870]: αβλαναθαναλβα. [AC]

176) O. MASSON, *Inscriptions syllabiques et incisions diverses*, in D. BUITRON-OLIVER (ed.), *The Sanctuary of Apollo Hylates at Kourion: Excavations in the Archaic Precinct* (*SIMA*, 109), Jonsered, 1996, p. 179-180: M. recognizes in a syllabic inscription on an Archaic vase fragment found at the sanctuary of Apollon Hylates at Kourion the formula *to-te-o* (τῶ θεῶ, fig. 81.1). [JM]

177) D. MATSAS – Ch. KARADIMA – M. KOUTSOUMANIS, *Ἡ ἀνασκαφὴ στὴν Παναγιὰ τ' Μαντάλ' τῆς Σαμοθράκης*, in *AEMTh*, 7 (1993) [1997], p. 647-655: Report on the research conducted in a sanctuary of Artemis near Prophetes Helias (Samothrace, 8th cent. B.C.-2nd cent. A.D.). The finds include dedicatory graffiti on pottery (p. 659, 5th cent.), clay statuettes, and Attic kylikes. [AC]

178) T. MAVROJANNIS, *Apollo Delio, Atene e Augusto*, in *Ostraka*, 4 (1995), p. 85-102: M. discusses seven dedicatory inscriptions which record the dedication of statues of Augustus and members of the imperial family by the Athenian demos and – in one case – by an individual, to Apollon, Artemis, and Leto on Delos (*I.Delos* 1588-1594). All these inscriptions were found in the area of the great temple of Apollon. The dedication of the statues of Augustus and Agrippa in the temple implies their worship as the σύνναοι of

Apollon; Dea Roma was already being worshipped in the same temple from the 2nd cent. B.C. onwards (*cf. I.Delos* 1450 A 119, 140 B.C.). Three of the dedications, as well as the dedication of a statue of L. Aemilius Paulus Lepidus (*I.Delos* 1592-1594, 1605) were made during the period of office of Pammenes as priest of Apollon Delios (*ca.* 17-13 B.C.); the same person had served earlier as strategos and ἱερεὺς θεᾶς Ῥώμης καὶ Σεβαστοῦ Σωτῆρος ἐπ' ἀκροπόλει in Athens when the round temple for Thea Rome and Augustus was dedicated on the Athenian Akropolis (*IG* II^2 3173) [*cf. supra* n° 122]. On the basis not only of this evidence, but also of inscriptions from Athens which attest the assimilation of various emperors (Augustus, Claudius, and Nero) with Apollon (*SEG* XXIX 167 = *IG* II^2 3262 + 4725; *IG* II^2 3274, 3278) and the combination of the priesthood of the emperors with the priesthood of Apollon Patroios or Apollon Delios (*IG* II^2 1990, 3274, 3530, 3270 + 3535) M. suggests that the emperor cult in Athens was associated with the cult of Apollon Delios from the time of its first establishment. The association of Augustus with Apollon is also evident in the decree which establishes the celebration of Augustus' birthday (12 Boedromion) on the same model as the celebration of Apollon's birthday (*IG* II^2 1071 = *SEG* XVII 34, 21/20 B.C. ?). The renaming of the theoria from Athens to Delos and Delphi to δωδεκαΐς (*F.Delphes* III 2, 59-66, 30/29 B.C.-85/86 or 91/92 A.D.; *I.Delos* 2535-2543, 112/113-155/156 A.D.) may be related to the date of Augustus' birthday. Apollon was according to the literary evidence Augustus' patron. [AC]

179) T.D. MCCLAIN – N.K. RAUH, *Signs of Woman's Influence? The Dedications of the Stertinian Familia at Delos*, in *Aevum*, 70 (1995), p. 47-67: Sp. Stertinius made a series of dedications to Artemis Soteira (*I.Délos* 2378, 2379), the Minoides Nymphs (*I.Délos* 2446), the Charites (*I.Délos* 2449, after recovery from a disease), and the Egyptian gods (*I.Délos* 2155-2156). His dedications focus on Greek and Egyptian deities; most of them were made in proximity to his home; thus, his religious devotion exhibits a domestic and private tone. Although he was a prominent member of the Italian mercantile community at Delos (*cf. I.Délos* 1687), the deities more typically worshipped by the Roman merchants at Delos (Mercurius, Apollo, Neptunus, Hercules) are absent in his dedications. These peculiarities suggest that Stertinius may have been influenced by a concern for his wife, his children, and other female dependents (*cf.* his dedication ὑπὲρ τῆς [γυναικ]ὸς καὶ τῶν τέκνων: *I.Délos* 2618). The female members of the Sertinian family "affected the religious outlook of this otherwise prominent Italian merchant by directing his attention toward the worship of Artemis Soteira, Hydreos, the Nymphs, the Charites, and Isis" (p. 51). At least 14 Roman women appear in religious dedications on Delos and another 23 are mentioned in dedications and subscriptions to the Syrian and Egyptian gods. Their dedications focus on new or 'female-oriented' deities (Aphrodite, Demeter and Kore, Artemis, Leto). [AC]

180) J. MCDONALD, *Athens and the Hiera Orgas*, in *Religion in the Ancient World*, p. 321-332: M. attempts to identify and locate the *orgas* on the basis of literary sources, discusses restrictions of the use of sacred land, in the light of literary sources and inscriptions (*IG* I^3 84, 402; II^2 295, 310, 1035; *LSCG* 37; *Syll.*^{3} 685), argues that the Athenians did not try to politicise their dispute with the Megarians over the hiera orgas, and discusses the inscription (*IG* II^2 204 = *LSCG* 32, 352/51) which records their efforts to settle the matter of the cultivation of the *hiera orgas* through the Delphic oracle. The Athenians would have little to gain from an annexation of this area, since it would be declared sacred land. [JM]

181) H.B. MCLEAN, *The Place of Cult in Voluntary Associations and Christian Churches on Delos,* in *Voluntary Associations*, p. 186-225: Overview of the cult places used by different associations on the island of Delos with a historical outline of the establishment of voluntary associations. M. uses the epigrafical and archaeological data in order to describe how the congregational and cultic domains of voluntary associations were expressed functionally in architectural forms. He distinguishes between two types of

associations: (i) those which utilized cultic space which was external to the place of gathering (whether proximate or remote) – e.g., the Heraklesiastai of Tyros, the Italian Hermaistai, and the Samaritan synagogue; combining the evidence of *SEG* XXXII 809-810 and *I.Delos* 2329 (2nd-1st cent.) M. suggests that the excavated synagogue is a Samaritan, and not a Jewish synagogue; (ii) associations which incorporated their cultic place into their place of assembly – e.g., the Poseidoniastai of Berytos, Sarapeion A and B; in all three cases the corresponding inscriptions (presented in translation: *I.Delos* 1520, 1778, 2325; *IG* XI 4, 1299) and the correlated archaeological finds show that the largest room served for the general assembly and that the place of sacrifice borders on the meeting place. Furthermore, the cultic space was always co-ordinated with one or more temples/ shrines the sanctity of which was expressed by their gradually increasing elevation. [ES]

182) N. McLynn, *The Fourth-Century Taurobolium*, in *Phoenix*, 50 (1996), p. 312-330: After a detailed discussion of Prudentius' *Peristephanon* and of the epigraphic evidence for the celebration of the taurobolium in 4th cent. A.D. Rome, M. suggests that a common element in late pagan taurobolium and Roman Christianity is their importance for senatorial self-expression; this is "far more significant than any shared soteriological promise or 'Oriental' character." [There is no doubt that the taurobolium had a high public profile (p. 325 with note 51); however, the religious motivation of its performers may be underestimated if one isolates the evidence from Rome. Praetextatus, e.g., did not only celebrate the taurobolium in Rome; he and his wife participated actively in traditional pagan cults in Greece, e.g., in the mysteries of Eleusis and Lerna (*CIL* 1779-1780). For the latter see *EBGR* 1994/95, 58; for the taurobolium in 4th cent. A.D. Athens and Praetextatus' activities see I.K. Loukas, *Ἡ Ρέα - Κυβέλη καὶ οι γονιμικὲς λατρεῖες τῆς Φλύας*, Chalandri 1988, p. 110-135]. [AC]

183) R. Merkelbach – J. Stauber, *Die Orakel des Apollon von Klaros*, in *EA*, 27 (1996), p. 1-54 [*BE* 1998, 326]: M.-S. present a very useful collection of the metrical oracles of Apollon of Klaros (critical edition, translation, brief commentary) and discuss briefly the methods of divination, the cultic regulations and purifications recommended by the oracle of Klaros as remedies in critical situations, and the 'theological' oracles of the 3rd cent. A.D., which are closely connected with contemporary philosophical works. A detailed word index makes this article an indispensable work of reference for further studies of the oracles of Klaros. With the exception of an oracle given to Alexander the Great, all the other texts are from the Imperial period. The collection includes the following texts: The oracle concerning the re-foundation of Smyrna (**1**, 333 B.C.: Paus. VII 5, 1-3; *I.Smyrna* 647); a group of oracles against pestilence [of 165/66 A.D. ?] and infertility (**2**, Pergamon: *IvPergamon* 324; **4**, Hierapolis: G. Pugliese Carratelli, *Χρησμοὶ di Apollo Kareios e Apollo Klarios a Hierapolis in Frigia*, in *ASAA* 41/42, 1963/64, p. 360 n° II b; M.L. West, *Oracles of Apollo Klarios. A Revised Text*, in *ZPE*, 1, 1967, p. 184f.; **8**, Caesarea Troketta: *IGR* IV 1498; **9**, Kallipolis: *I.Sestos* 1; **11**, an unknown city on the Hermos: *SEG* XLI 981 = *EBGR* 1992, 84; **13**, Nikomedeia: *TAM* IV 1, 92); a fragmentary oracle concerning a sacrifice (**5**, Hierapolis: Pugliese Carratelli, *art.cit.*, p. 365 n° III a; West, *art. cit.*, p. 186); an oracle recommending obedience towards the Roman administration (**6**, Hierapolis: Pugliese Carratelli, *art. cit.*, p. 365 n° III b 1-9; West, *art. cit.*, p. 186); oracles recommending the erection of statues of gods – in two cases (Syedra, Ikonion) against pirates and brigands – (**10**, Anchialos: *IGR* I 767 = *IGBulg* I^2 370; **12**, Vasada in Isauria: H. Swoboda et al., *Denkmäler aus Lykaonien, Pamphylien und Isaurien*, Brünn, 1935, p. 24 n° 35; **15**, Syedra: *SEG* XLI 1411); a fragmentary oracle recommending a procession of women (**14**, Kios: *LSAM* 6 = *I.Kios* 19); oracles given to individuals (**19**, unknown site in Phrygia: A. Souter, in *CR*, 11, 1897, p. 31 n° 4; **20**, Aizanoi: A. Körte, in *MDAI(A)*, 25, 1900, p. 398-400 n° 1; **21**, oracle for Aelius Aristides: *Hieroi Logoi* III, 12; **22**, for Oinomaos of Gadara: Euseb., *praep. evang.* V 22-23; **23**, Antiocheia on the Orontes: Paus. VIII, 29, 3-4); fragmentary oracles of unclear content (**7**, Hierapolis: Pugliese Carratelli, *art. cit.*, p. 365

n° III b 1-26; WEST, *art. cit.*, p. 187; **17**, Laodikeia: *I.Laodikeia* 68; **18**, Odessos: *IGBulg* I^2 224); and oracles defining the nature of divinity (**25**, Oinoanda: *SEG* XXVII 953; **26**, H. ERBSE, *Theosophorum Graecorum Fragmenta*, § 13 p. 7-9; **27**, LACTANT., *de inst.* I, 7, 1; **28**, MACROB., *Saturnalia* I, 18, 19-21). The collection includes also the dedicatory inscription of [--]llianos, who inscribed four oracles of Apollon [κ]ατ' ἐπιταγὴν θεοῦ [ἀ]ρχηγέτου Ἀπόλλ[ω]νος in Hierapolis (**3**, *cf.* 4-7), and references to the oracle of Apollon Klarios in a group of Latin inscriptions in Britannia, Dalmatia, Mauritania, and Sardinia – probably in connection with an illness of Caracalla in 213 A.D. (**24**). [On the oracles of Klaros pertaining to the great plague of 165/66 A.D. see now C.A. FARAONE, *Talismans and Trojan Horses: Guardian Statues in Ancient Greek Myth and Ritual*, New York-Oxford, 1992, p. 61-64 (*EBGR* 1992, 67; *cf. EBGR* 1991, 68); on the oracle against the pirates (Syedra) see *ibid.*, p. 74-78 and E. MARÓTI, *Miscellanea Graeco-Latina*, in *Gymnasion*, 98 (1991), p. 177-178 for a restoration of l. 2: χθόνα παμμιγέων ἐ[ριβώλ]ακα φωτῶν (*EBGR* 1991, 169; *SEG* XLI 1411)]. [AC]

184) M. MERTENS-HORN, *In der Obhut der Dioskuren. Zur Deutung des "Monopteros der Sikyonier" in Delphi*, in *MDAI (I)*, 46 (1996), p. 123-130: M. discusses briefly the epigraphic evidence for the cult of the Dioskouroi in Delphi (*CID* I 9 bis), accepts the identification of the twin kouroi of Delphi (the so-called Kleobis and Biton) with the Dioskouroi (ἄνακες) [*cf. EBGR* 1992, 126; 1994/95, 155], and suggests that these kouroi originally stood in the 'Sikyonian monopteros'. [AC]

185) G. MESSERI SAVORELLI – R. PINTAUDI, *Due domande oracolari in greco*, in *ZPE*, 111 (1996), p. 183-187: Ed. pr. of two oracular questions in papyri: (i) "se Thallos a preso tutto, estrai per mano di Terpo, figlia di Ptolemaios" (*P.Firenze*, Museo Egizio inv. 10082, Tebtynis, 3rd cent.); (ii) a question addressed to Soknopaios and Soknopais, theoi megaloi: "se non faro la diga che ho in mente, dammi questo" (*P.Grenf.* II 12, verso, Soknopaiou Nesos, 3rd cent. A.D.). [AC]

186) D. MICHAELIDES, *A Solomon Pendant and Other Amulets from Cyprus*, in *Tranquillitas*, p. 403-412 [*SEG* XLIV 1567; *BE* 1995, 6]: Ed. pr. of a magic pendant of lead and bronze (unknown provenance, Syria?, 4th cent. AD). On the obverse, a representation of the fight between Solomon (a rider) and the personification of the 'Evil' (a female figure and a lion); on the reverse, a representation of the evil eye being attacked by animals and weapons and the inscription (κύ)ριε βοήθι. [AC]

187) L. MILDENBERG, in *Passion for Antiquities*, p. 278-279 [*SEG* XLIV 1555; *BE* 1996, 108]: Ed. pr. of a bronze lead weight with the head of a lion in relief (unknown provenance, late Hellenistic period) [however, the palaeography suggests a date in the 3rd cent.]. The inscription ('Απόλλωνος) suggests that the weight was used in a sanctuary of Apollon [*cf. supra* n° 121]. [AC]

188) A.V.B. MIRON, *Alexander von Abonuteichos. Zur Geschichte des Orakels des Neos Asklepios Glykon*, in W. LESCHHORN – A.V.B. MIRON – A. MIRON (eds), *Hellas und der griechische Osten. Studien zur Geschichte und Numismatik der griechischen Welt. Festschrift für Peter Robert Franke zum 70. Geburtstag*, Saarbrücken, 1996, p. 153-188: Review of the sources on the history of the cult of the snake-god Glykon and the oracle founded by Alexander at Abonouteichos, with particular emphasis on the evidence provided by coins (for a gem mentioning the divine names Chnoubis, Iao, and Glykon see p. 180). [AC]

189) E. MITROPOULOU, *Ἡ λατρεία τῶν Νυμφῶν καὶ τοῦ Πανὸς στὴ Βοιωτία*, in *Epeteris tes Hetaireias Boiotikon Meleton*, 2 (1995), p. 331-387: Collection of the evidence (literary sources, reliefs, and a few inscriptions: *IG* VII 2453, 2483, 3094; *SEG* XIII 343) for the cult of Pan and the Nymphs in Boiotia (Kyrtone, Mt. Libethrion, Mt.

Kithairon, Plataiai, Thespiai, Chorsiai, Lebadeia, Alalkomenai, Orchomenos, Thebes, Tanagra, Halai, Oropos). [AC]

190) F.A. MOHAMED – J. REYNOLDS, *Inscriptions recently Discovered in Cyrenaica*, in *Africa Romana* XI.3, p. 1321-1327 [*BE* 1997, 710]: Presentation (p. 1323f.) of a new funerary epigram found at Martuba (1st cent. A.D.) which expresses the idea that the soul of the deceased child has gone to the land of the Blessed (σῶμα μὲν οὗτος | ἔχι παιδὸς τάφος | εἰς μακάρων δὲ χῶρον Κρι⟨σ⟩πίνας ψυχὰ ἐνφκίσατο). [AC]

191) D. MONTSERRAT, *'Your Name Will Reach the Hall of the Western Mountains': Some Aspects of Mummy Portrait Inscriptions*, in *Archaeological Research in Egypt*, p. 177-185: Only *ca.* 25 portraits (out of *ca.* 1000) bear Greek or Demotic inscriptions (portrait inscriptions and mummy labels) which identify the dead person. M. examines only the portrait inscriptions, their palaeography, chronological problems, and content. Portait inscriptions tend to be shorter and less informative than the mummy labels. They give the name (generally, without father's name) and occasionally an honorific epithet, such as χρηστός or ἀΐμνηστος. Although usually well-written, the portrait inscriptions do not form a component of the mummy's decorative scheme and seem to be fairly *ad hoc* productions; they were probably written after the mummification process was complete, while other additions as well were made to the portraits – and not at the time of the burial. [JM]

192) C. MORGAN – J. HALL, *Achaian Poleis and Achaian Colonisation*, in *Inventory of Poleis*, p. 164-232: The inscription ἱερ[ὸ]ν Αἰγέος on the lip interior of a bronze oinochoe found in a tomb in Aigion in 1938 (*ca.* 450/40, now in Baltimore; *cf.* D.M. ROBINSON, *New Greek Bronze Vases*, in *AJA*, 46, 1942, p. 194-197) presumably indicates the existence of a local hero cult or a cult name of Poseidon (p. 177) [*BE* 1944, 108]. [AC]

193) M.I. MURA, *Le tabellae defixionum africane come fonte di storia sociale: nota preliminare*, in *Africa Romana* XI, p. 1535-1546: Review of the defixiones found in North Africa (2nd cent. B.C.-3rd cent. A.D.). Most of them were found in Carthage (60 texts) and Hadrumetum (50 texts), but curse tablets are also known, in isolated cases, from Ammaedara, Cirta, Theveste, Hamman Lif, Pupput, and Leptis Magna. M. discusses the principle interests of the cursers (sport, love, trials, economy, two curses against thieves) and the onomastics. These elements may indicate the social position of the cursers. [AC]

194) J. MYLONOPOULOS – F. BUBENHEIMER, *Beiträge zur Topographie des Artemision von Brauron*, in *AA*, 1996, p. 7-23 [*BE* 1997, 57]: A still unpublished inscription concerning restorations in the sanctuary of Artemis in Brauron (*ca.* 250-200; preliminary publication in *Ergon*, 1961, p. 25) [*cf. supra* n° 29], mentions various buildings (l. 2-7). The relevant passage of the text had been interpreted as a list of buildings in the Artemision. A close study of the wording reveals a differentiated use of the conjunction καί and τε: The conjunction καί is used in order to list, paratactically, separate buildings (the tempel, oikoi, the gymnasion, a stoa, horse stalls), whereas the conjunction τε is used after the mention of a general term (e.g., οἶκος) in order to introduce explanations of the general term in appositive phrases (τό τε ἀμφιπολεῖον ... καὶ τὰ ὑπερῷα). According to this understanding of the text, the oikoi comprised a dwelling of the priests (ἀμφιπολεῖον) and an upper storey (ὑπερῷα) [*cf. supra* n° 29]. An analogous construction can be recognized in l. 2-3, where M.-B. restore: ὁ νεώς, ὅ τε ἀ[ρχαῖος καὶ ὁ Πα]ρθενών ("the temple, i.e., both the old temple and the Parthenon", instead of ὁ νεὼς ὅ τε ἀ[ρχαῖος Πα]ρθενών, "the temple and the old Parthenon"). The term ἀρχαῖος νεώς designated the cella and the term Παρθενών the adyton of Artemis' temple; the identificaton of the Parthenon with the adyton had already been suggested by L. KAHIL and M.B. HOLLINSHEAD. M.-B. also attempt to identify the other buildings mentioned in the inscription. [JM]

195) I. NICOLAOU, *Inscriptiones Cypriae Alphabeticae XXXIV, 1994*, in *RDAC*, 1995, p. 221-227: A fragmentary inscription, believed lost, has been rediscovered at Amathous. It mentions an eponymous priest and gives a list of παρανυμφεύσαντες, i.e., young men who attended Hera in her sacred marriage with Zeus (p. 225, n° 18, 51 A.D.). [AC]

196) I. NICOLAOU, *The Inscriptions*, in D. BUITRON-OLIVER (ed.), *The Sanctuary of Apollo Hylates at Kourion: Excavations in the Archaic Precinct* (*SIMA*, 109), Jonsered, 1996, p. 173-178: 6 Hellenistic inscriptions were found in the Archaic precinct of the sanctuary of Apollon Hylates at Kourion; one of them attests a priest of Apollon Hylates, Diagoras, son of Philippos, who dedicated a statue of his father in the sanctuary (5); another two priests of Apollon were already known. [JM]

197) S. NICOSIA, *L'Epitafio per Admeto di Tera (IG XII 3, 868)*, in *ZPE*, 11 (1996), p. 31-39 [*BE* 1997, 440]: New edition and translation of the epitaph for Admetos, priest of Apollon Karneios διὰ γένους (Thera, 1st cent. A.D.: *IG* XII 3, 868). [ES]

198) P.M. NIGDELIS – G.A. SOURIS, *Ἀπελευθερωτικὴ ἐπιγραφὴ ἀπὸ τὸ ἱερὸ τῆς Ἐνοδίας (Ἐξοχὴ Κοζάνης)*, in *Tekmeria*, 2 (1996), p. 69-80 [*BE* 1998, 239]: Ed. pr. of a manumission record found at the sanctuary of Enodia at Exochi Kozanis (223 A.D.), where three other manumission records had been found (A. RIZAKIS – I. TOURATSOGLOU, *Ἐπιγραφὲς Ἄνω Μακεδονίας*, Athens, 1985, n^{os} 116-117 a-b). Aurelia Iulia dedicated to the goddess (l. 10: θεᾷ Ἐνοδίᾳ) a slave, under the condition that he looks after her for the rest of her life (l. 14: γηροβοσκῆσε) and offers his services to the goddess on the days of festivals (ὑπηρετοῦ⟨ν⟩τα τῇ θεᾷ τὲς ἐθείμοις συναγωγές; *cf.* similar expressions in other manumission records). The manumission took place on the day of a festival, on the 12th day of Dystros (l. 4-6: οὔσας τελετῆς κὲ συναγωγῆς; *cf.* S. DÜLL, *Die Götterkulte Nordmakedoniens in römischer Zeit*, Munich, 1977, p. 381 n° 210, Suvodol, 281 A.D.: ἑορτῆς ἀγομένης θεᾶς Πασικράτας). [AC]

199) J.A. NORTH, *Review of M.H. Jameson – D.R. Jordan – R.D. Kotansky, A Lex Sacra from Selinous, Durham, 1993*, in *Scripta Classica Israelica*, 15 (1996), p. 293-301: For N.'s views see *supra* n° 45.

200) F. ÖLMEZ, *Zeus Pigindenos rahibi Athenagoras oglu Aristodemos için onur yaziti*, in *ArkDerg*, 3 (1995), p. 65-66: Ed. pr. of a [posthumous] honorific inscription for a priest of Zeus Pigindenos διὰ γένους, who is honored for his piety, his priestlike life, and his justice (εὐσεβῶς διακείμενον πρὸς τὸ θεῖον καὶ ἐζηκότα ἱεροπρεπῶς καὶ πρὸς τὸ δίκαιον φιλαγάθως). [For Zeus Pigendenos see K. BURESCH, *Aus Lydien*, Leipzig, 1898, p. 181, with the erroneous reading Διγινδηνός]. [AC]

201) Y. ÖTÜKEN, *Forschungen im nordwestlichen Kleinasien. Antike und byzantinische Denkmähler in der Provinz Bursa*, Tübingen, 1996 [*BE* 1998, 332]: Collection of the archaeological and epigraphic finds found in western Bithynia and eastern Mysia (the modern province of Bursa), including the ed. pr. of an epitaph mentioning a fine of 2,000 denarii for any violation of the grave, to be payed to the polis (M 47 b: Zeytinbagi, Imperial period) and a fragmentary funerary imprecation (MKP 16, Orhaniye, 2nd/3rd cent.). [ES]

202) A. OLIVER, in *A Passion for Antiquities*, p. 229-231 [*BE* 1996, 97; *SEG* XLIV 1554 B]: Ed. pr. of a pair of silver conical bowls inscribed on the rim with the texts Κοτέους Ἡλίου and Κοτέους Μητρὸς Ὀρέας (2nd-1st cent.) [or earlier: see M. SÈVE, *BE* 1996, 97]. G. BOWERSOCK (apud ed.pr.) suggests a Pisidian origin (in the light of the personal name Kotes); he interprets Κοτέους as a possessive genitive and regards this person as the priest of Helios and Meter Oreia (*cf.* the association of Helios Lerbenos and Meter at Motella: *BE* 1954, 233). [An alternative interpretation is that the genitives Ἡλίου and Μητρὸς Ὀρέας

are possessive; on pottery, the divine recipient of the dedication is very often in the genitive. In this case one should translate: "(dedication) of Kotes for Helios / Meter Oreia"; this does not exclude the possibility that Kotes was the priest of these deities. *Cf.* the (annual) dedication of two silver phialai, one to Asklepios, Hygieia, and Epione and the other to Apollon Kyparissios, by the city of Kos and the hieropoioi on the occasion of the Asklepieia: *LSCG* 159 l. 10-12, Kos, 3rd cent.]. [AC]

203) M. OSANNA, *Chorai coloniali da Taranto a Locri. Documentazione archeologica e ricostruzione storica*, Rome, 1992: In a general discussion of the chora of Taras and in connection with the cult of Aphrodite Basilis, O. discusses an Archaic dedicatory inscription on a sherd found on the acropolis of Sparta. He argues that the text Βασιλίδ[--] is not part of the name of the dedicant (Βασιλίδ[ας], as suggested by A.M. WOODWARD), but the epithet of a goddess (Βασιλίδ[ι], i.e., Athena Chalkioikos or Aphrodite Areia) [*cf. EBGR* 1990, 232]. [JM]

204) M. OSANNA, *Santuari e culti dell' Acaia antica*, Napoli, 1996: Study of the cults of Achaia, arranged according to geographical criteria (Dyme, Olenos, Patrai, Pharai, Triteia, Aigion, Helike, Keryneia, Boura, Aigai, Aigeira and Pellene), based primarily on Pausanias, but also with use of other literary sources, of the numismatic and achaeological material and the few relevant inscriptions [see now A.D. RIZAKIS, *Achaïe II. La cité de Patras: Épigraphie et histoire* (*Meletemata*, 25), Athens, 1998; for the cults of Achaia see already R.'s substantial contribution, *Achaie I. Sources textuelles et histoire régionale* (*Meletemata*, 20), Athens, 1995 (*EBGR* 1994/95, 307). There are some gaps in the exploitation of the archaeological material. O. seems to ignore the existence of a late Geometric apsidal temple in the chora of Aigion (discussed in p. 200-212) found near Ano Mazaraki (Rakita): see M. PETROPOULOS, *Περίπτερος ἀψιδωτὸς γεωμετρικὸς ναὸς στὸ "Ανω Μαζαράκι (Ρακίτα) Πατρῶν*, in *Πρακτικά τοῦ Δ' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν*, Athens, 1992/93, p. 141-158); there is an erroneous reference to two deposits at Ano Mazaraki (p. 211), whereas only one deposit has been found (in the vicinity of the temple): see M. PETROPOULOS, *Τρίτη ἀνασκαφικὴ περίοδος στὸ "Ανω Μαζαράκι (Ρακίτα) Πατρῶν*, in *Πρακτικά τοῦ Γ' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν*, Athens, 1987/88, p. 81-96]. [JM]

205) G. PACI, *Una dedica a Tolemeo Filometore il Giovane da Tolemaide*, in *Scritti Stucchi*, I, p. 237-242: Ed. pr. of the inscribed base of a statue of Ptolemaios Theos Philometor (Ptolemy VIII Physkon, Ptolemais, *ca.* 169-163); this is the second dedication to Ptolemaios Theos found at Ptolemais (*cf. OGIS* 124 add.; *SEG* IX 358). [AC]

206) A. PALME-KOUFA, *Die Graffiti auf der Keramik*, in R.S.C. FELSCH (ed.), *Kalapodi. Ergebnisse der Ausgrabungen im Heiligtum der Artemis und des Apollon von Hyampolis in der antiken Phokis. Band I*, Mainz, 1996, p. 273-331: Ed. pr. of 150 graffiti on pottery found in the sanctuary of Apollon and Artemis near Hyampolis (Kalapodi); only a few of them had been presented in the excavation reports (*cf. SEG* XXXVII 425, but with the assumption that the graffito names Artemis K[αλλίστη], which has been proven wrong after the discovery of a joining fragment: 133; for other inscriptions see *SEG* XXXVII 422-424); another 178 graffiti are so fragmented, that it is not possible to recognize individual letters. The graffiti can be dated to the Geometric (1-37), Archaic (38-85), and Classical period (86-143; 144: Imperial period; 145-150: early Byzantine). In the few cases that the content can be determined, the graffiti name the owner of the pottery: private persons (38-45, 86-93, *cf.* 95-101), the community (71: δα(μόσιον)), and the sanctuary (ἱαρόν: 47-52, 102-106); there is one vase used for measurements (46: ἡμι?ό(τυλον) ἱ(αρόν)), and a possible dedication to Apollon (94: ['Απόλλ]ονος ἐ[μί]). The name of Artemis may be tentatively restored in a few cases (55-57, 100). Most graffiti were written on drinking vessels, which were possibly used during sacrificial banquets (p. 282). [AC]

207) D. PANDERMALIS, *Ἡ ἀνασκαφὴ τοῦ Δίου κατὰ τὸ 1993 καὶ ἡ χάλκινη διόπτρα*, in *AEMTh*, 7 (1993) [1997], p. 195-199: A mosaic inscription with the benediction εὐτύχι Ζωσᾶ was found in Dion (undated). [AC]

208) Th. G. PAPPAS, *Θεατρικὲς παραστάσεις στὴν ἀρχαία Κέρκυρα. Ἵδρυση τῶν Διονυσίων: IG IX 1 694*, Athens, 1996 [with French summary; *cf.* Th. G. PAPPAS, *Ἵδρυση τῶν Διονυσίων στὴν Κέρκυρα: IG* IX 1, 694, in *Tekmerion*, 1 (1998), p. 91-118]: New critical edition, Greek translation and detailed commentary of the document (146 lines) concerning a private donation which aimed at reviving the theatrical performances at the Dionysia of Korkyra (*IG* IX 1, 694 = B. LAUM, *Stiftungen in der griechischen und römischen Antike*, Berlin, 1914, II, n° 1; 3rd/2nd cent.). Aristomenes and (his wife?) Psylla donated 120 silver mnai for the employment of Dionysiac artists every second year (three auletai, three tragoidoi, three komoidoi). According to the conditions of the donation (l. 1-38) and the *dogma* of the council (l. 39-146), the donation was to be administered by a committee consisting of three wealthy men appointed by the council. They were to lend the 120 mnai with an interest of 16%, until the capital would reach the amount of 208.80 mnai. Ca. 53 mnai would be spent in the fourth year for the first organisation of theatrical performances for the Dionysia (50 mnai for the honorarium of the artists, *ca.* 3 mnai for catering; for these expenses, *cf. IG* XII 9, 207, Eretria, early 3rd cent.). The raising of funds for the next festivals (every second year) could be achieved by lending out the remaining capital (*ca.* 156 mnai); in this way, the financing of the Dionysia would be safeguarded, as long as the interest of 16% and the honorarium of the artists remained unchanged. The agonothetes was responsible for the festival, in accordance with the law which described his duties (l. 23: ὁ τοῦ ἀγωνοθέτα νόμος; *cf.* l. 86-96). The document describes the duties of the administrators of the donation, the duties of the artists, and penalties for any violation of these conditions. Thus, it provides valuable information for the funding of festivals in Hellenistic Greece. The cult of Dionysos is well attested in Korkyra (p. 50f.). [AC]

209) R. PARKER, *Athenian Religion. A History*, Oxford, 1996: P. offers an invaluable insight into the historical evolution of the Athenian religion, from the Dark Ages to the early Hellenistic period, making ample use of the rich epigraphic material. We single out the discussion of the cultic activity under Peisistratos and his sons; the religious policy of Athens in the Athenian League; the introduction of new gods in the 5th cent.; the problem of religious repression at the end of the 5th and the beginning of the 4th cent.; the religious policy of Lykourgos; the changes in religious life after the death of Alexander. In an appendix dedicated to the *gene* (p. 284-327) P. provides two catalogues of (i) certain and probable and (ii) uncertain and spurious Athenian *gene* attested in literary sources and inscriptions, and discusses their religious activities. Two further appendices discuss the cult associations – local (p. 328-332) and private (p. 333-342). [JM]

210) V. PARKER, *Vom König zum Tyrannen. Eine Betrachtung zur Entstehung der älteren griechischen Tyrannis*, in *Tyche*, 11 (1996), p. 165-186: Discussion of the dedicatory inscription of Aiakes of Samos (MEIGGS-LEWIS, *GHI* 16) as evidence for the tyranny in Samos (p. 181-183). The interpretation of the phrase κατὰ τὴν ἐπίστασιν as 'because of a dream', should be rejected because of the use of the definite article. The word epistasis refers to the title of the Samian tyrant. The dedicant, Aiakes I, son of Brychon, should be identified with the Samian tyrant of the mid-6th cent. – Polykrates' father. The text was written on the stone later (early 5th cent.), by his grandson Aiakes II, son of Syslosson. [AC]

211) C.O. PAVESE, *La iscrizione sulla kotyle di Nestor da Pithekoussai*, in *ZPE*, 114 (1996), p. 1-23 [*BE* 1997, 713]: For P.'s views see *supra* n° 82.

212) D. PEPPAS-DELMOUSOU, *The Pnyx and the Mouseion Hill Inscriptions Reconsidered*, in *Pnyx*, p. 103-115 [*BE* 1997, 234]: P. republishes a rupestral inscription on the south-western slope of the Pnyx, which marks the area belonging to a sanctuary of the Meter Theon: ἱερὸν | Μητρός (4th cent.). This is probably the site where according to literary sources the seer Metragyrtes was killed by the Athenians for trying to initiate women into the mysteries of the Mother of Gods (PHOTIUS, *s.v.* Μητρῷον; *Suda*, *s.v.* Μητραγύρτης). The 'Square with the Seven Seats' on the northwestern slope of the Mouseion Hill may be identified with the bouleuterion built by the Athenians in the sanctuary of Meter. P. gives a new reading of another rupestral graffito found in the same area (*SEG* XLI 232, 4th/3rd cent.), which tradition associated with the legendary poet Mousaios. The text, should be read as ἔπος δὲ φωνῇ (not φωνή), i.e., "the epos should be pronounced in a loud voice". The word ἔπος refers to a ritual text, probably a hymn (*cf.* ANDOC. VI 51: εἶπε τῇ φωνῇ τὰ ἀπόρρητα; *cf.* the lex sacra of the Iobakchoi found near the Mouseion Hill, *IG* II^2 1368 = *LSCG* 51 l. 107f.: μηδεὶς δ' ἔπος φωνείτω). Another rupestral graffito in the same area had been interpreted as a kalos-inscription; in fact, it is a metrical inscription glorifying the mind and poetry (*IG* I^3 1403: [ὅττι] νόος καλὸς μὲν ἰδῆν, | τέρπον νῶς δ' ἔπορσ' ἔπ[ο]|ς εἰπῆν, "that a mind is beautiful to behold, but the mind, which gives delight, stirs us up to develop the epos"). [AC]

213) A. PESCHLOW-BINDOKAT, *Der Kult des anatolischen Regen- und Wettergottes auf dem Gipfel des Latmos und das Heiligtum des Zeus Akraios im Tal von Dikilitas*, in *MDAI (I)*, 46 (1996), p. 217-225 [*BE* 1997, 65]: The discovery of inscriptions can now identify a small temple near the peak of Mt. Latmos, at Dikilitas, as the temple of Zeus Akraios. The cult of this weather god is reflected in the narrative of a procession to the summit of Latmos in the *Vita St. Pauli Iunioris* (10th cent.). [AC]

214) A. PESCHLOW-BINDOKAT, *Der Latmos. Eine unbekannte Gebirgslandschaft an der türkischen Westküste*, Mainz, 1996: In a general presentation of the history and topography of the area around Mt. Latmos, P. discusses briefly the letters of Antiochos III, his regent in Asia Minor Zeuxis (*ca.* 196-193), and the Scipones (189 B.C.) from the shrine of Athena in Herakleia (*SEG* XXXVII 859-860) [*EBGR* 1988, 194] and mentions the Hellenistic inscription from the temple of Zeus Akraios [*cf. supra* n° 213]. [JM]

215) G. PETZL, *Neue Inschriften aus Lydien (I)*, in *EA*, 26 (1996), p. 1-29 [*BE* 1997, 63, 519]: Ed. pr. of 29 inscriptions from Lydia. An epitaph describes the borders of a plot in which a funerary monument was built (3, Kalpomeia, 1st/2nd cent.) [= STRUBBE, *Arai*, n° 72 ter]; it was near the altar of Anaitis (Anahita) and Zeus [Hypa?]tos (l. 4-5). The grave contained eight ὑποσόρια, possibly for slaves or freedmen. Any violation of the grave would be punished by the gods (l. 12: ἔξει θεοὺς κεχολ[ωμένους]); fines were payable to the fiscus and the Καλπομέων κατοικία (l. 13-14). A dedication to an anonymous goddess, represented in relief with a scepter in her hand, was made ὑπὲρ ὑγείας καὶ σωτηρίας of Curtia Flavia Archelais Valentilla, member of a senatorial family (4, unknown provenance, 2nd/3rd cent.). An epitaph in the plain of Kastollos contains a funerary imprecation (5, 261/62 A.D.: ἔξει τοὺς καταχθονίους θεοὺς κεχολωμένους τέκνα τέκνοις ἰς ἀπαραίτητα (l. 15-18: "he and the sons of his sons will be prosecuted by the irrevocable anger of the gods"); in this text, notice the use of the Actian, and not the Sullan, era. Another epitaph from the same region refers to the 'consecration of the deceased person (13, 184/85 A.D.: τὸν πατέρα καθιέρωσεν; *cf. TAM* V 1, 177, 298; *SEG* XXXVIII 1232). A fragmentary inscription found in the plain of Kogamos attests an association, possibly of athletes (συνβίωσις Φιλονείκων; 14, 2nd/3rd cent.). In a (funerary?) epigram, a woman is described as θεοείκελος (l. 2-3) and 'companion of the Muses' (Πειερίδων ἑτάρης; 15, 1st/2nd cent.). A fragmentary inscription (?, 27, Dereköy, 2nd/3rd cent.) possibly refers to the dedication of a bronze statue (l. 4-5: φύλακα χαλκ[--- σὺν κόσ]μῳ παντί). [AC]

216) G. PETZL, *Bericht über die wichtigsten Ergebnisse des epigraphischen Survey in Lydien, 12. bis 30. September*, in *AST* XIII.2, p. 143-145: A survey of sites in Lydia (Kogamos valley, Tmolos, south Katakekaumene) led to the discovery of many monuments, including an epitaph which mentions altars of Anaitis and Zeus (Kalpomeia) [see *supra* n° 215], a relief with the representation of a praying man and an eagle (in a sanctuary of Zeus? near Esenyazi, no inscription), and a dedicatory inscription to a goddess in a peak sanctuary (1st cent. A.D.). [AC]

217) G. PETZL, *Vom Wert alter Inschriftenkopien*, in *Energeia*, p. 35-55 [*BE* 1998, 16]: P. studies a series of inscriptions known from copies made in the 17th cent. or earlier. The text on a gem known from a copy made by H. VAN DER HORST (*CIG* 7058) reads: εἷς μέγας θ(εός), σῶζε Σελευκίαν. The inscription is written between the drawings of two busts, the one bearing a crown with rays, the other with a crescent moon – obviously personifications of the Sun and the Moon. It is not clear whether Helios was Seleukias' 'great god'. A gem in the Bibliothèque Nationale in Paris, with a similar representation and the [Christian?] text εἷς θεὸς ἐν οὐρανοῖς, ὁ ὢν καὶ προών, ὁ πάντων μίζων, ὁ πᾶσι μεσουρανῶν, ὁ δεσποτεύων ὁρατοῖς καὶ ἀοράτοις, offers a close parallel (A. DELATTE – Ph. DERCHAIN, *Les intailles magiques greco-égyptiennes*, Paris, 1964, n° 381). P. improves the text of a gladiatorial inscription from Iasos (*CIG* 2889) on the basis of a copy made by H.D. COSSONS; a dedication to Nerva, Zeus Osogo and Zeus Labraundos, and the Demos by the former stephanephoros Aristeides, was copied by C. probably at Mylasa. [AC]

218) M. PIÉRART, *Le "nymphée" de l'agora d'Argos et le tombeau de Danaos*, in *Lettre de Pallas*, 3 (1995), p. 8: P. discusses briefly the history of the Nymphaion of Argos. A tholos (C) was erected in the Agora in the 1st cent. A.D., on the ruins of an earlier building (B); the tholos was transformed into a Nymphaion in the late 2nd cent. A.D. The building inscription ([---]τῶν πηγῶν καὶ τὸ νυμφαῖον μετὰ τῶν δοχε[ίων ---]) should not be associated with the early building B (as suggested by P. MARCHETTI – K. KOLOKOTSAS, *Le nymphée de l'agora d'Argos: Fouille, étude architecturale et historique*, Paris, 1995), but with the Nymphaion of the second half of the 2nd cent. P. identifies the early building (B) with the cenotaph of Danaos. The transformation of Danaos's grave into a Nymphaion was facilitated by the association of the Danaides with water and their identification with the Nymphs. [AC]

219) M. PIÉRART, *L'empereur Hadrien et Argos. Une dédicace partiellement inédite d'un temple d'Héra (SEG XI, 340+)*, in *Festschrift Lieb*, p. 7-16: *Cf. EBGR* 1994/95, 290.

220) H. PIMPL, *Perirrhanteria und Louteria. Entwicklung und Verwendung großer Marmor- und Kalksteinbecken auf figürlichem und säulenartigem Untersatz in Griechenland*, Berlin, 1997: P. presents a thorough study of the typology, chronology, and use of stone water basins, both in everyday life and in cult (for purificatory purposes, with extensive use of the epigraphic material (dedications, *leges sacrae*, inventories) and a useful discussion of the terms which designate utensils related to the use of water (περιρραντήριον, λουτήριον, ἁγιστήριον, χέρνιβον); the catalogue gives the text of inscriptions on perirhanteria. P. shows that the basins supported by Korae were certainly used for cultic purposes and that their origin was probably Lakonian. Basins supported by columns were also of cultic nature; their use can be determined in the light of the inscriptions (esp. of leges sacrae concerning ritual purity): They were usually set up in the entrance of sanctuaries, in front of temples, near altars, or in buildings used for banquets. 39 marble basins found on the Athenian Acropolis bear dedicatory inscriptions addressed to Athena; in two cases the basin is called an ἄγαλμα; 11 basins were offered as ἀπαρχή (two by women); such dedications were popular in the period *ca.* 530-480. The dedicants (the father's name is usually omitted) were fullers, potters, and scribes [*cf.*

supra n° 96]; dedicants who mention their profession, but not their origin, were probably metics. The dedicatory inscriptions on basins supported by a column associate these objects with various deities (Aphaia, Aphrodite, Apollon, Artemis, Asklepios, Athena, Demeter, Hera, Heros Amynos, and Nemesis). On three non-joining fragments of a perirrhanterion found in Rhamnous P. reads Φιλόδ[ορος ἀνέ]θε[κεν Νεμέσ]ει ἐστ[ήσατο] (*SEG* XXXVII 26, 6th or 5th cent.) [V. PETRAKOS' restoration is more plausible: Φιλόδ[ορο]ς ἐστ[ήσατο] Θέ[μιδι και Νεμέσ]ει]. P. points out that in Epidauros women dedicated perirrhanteria only to female, men only to male deities. In the Athenian Agora, several fragments of perirrhanteria made of marble from the islands were found in the area of the Tholos and the Bouleuterion; inscriptions reveal their use (τοῦ βουλευτερίου, δεμόσιον); P. suggest that horos-stones delimited the entire area of the agora, while perirrhanteria delimited a 'sacred' area (*cf.* DEMOSTH. XXIV, 60: οἱ μὴ καθαρὰς τὰς χεῖρας ἔχοντες, εἰσίοντες δ' εἰς τὴν ἀγοράν, ἀδικοῦσιν). P. discusses also the use of basins (louteria) in gymnasia and private houses. [JM]

221) V. PIRENNE-DELFORGE, *Les Charites à Athènes et à Cos*, in *Kernos*, 9 (1996), p. 195-214: A close study of the epigraphic, literary, and archaeological evidence in Athens and Kos reveals the close connection of the cult of the Charites with central aspects in the life of a young man: growth, marriage (in association with Hera and Aphrodite in Athens; *cf.* the sacrifice called γαμήλια; *cf. SEG* XLI 182 = *EBGR* 1991, 244: προτέλεια γάμου), the renewal of the civic body (*cf.* the sacrifice to the Charites on Kos, probably in connection with the ephebic oath: *LSCG* 151 D 5-17, mid-4th cent.; *cf.* the cults of Aphrodite Hypakouos, Aphrodite Pandemos, and Homonoia: A. MAIURI, *Nuova silloge epigrafica di Rodi e Cos*, Firenze, 1925, n° 675; *LSCG* 169 and 172), and the defence of the territory (in association with Aphrodite Hegemone in Athens: *cf. IG* II^2 2798; *SEG* XLI 90-91). [AC]

222) K. PREKA-ALEXANDRI, in *AD* 44 B2 (1989) [1995], p. 306-308 [*SEG* XLV 670; *BE* 1997, 86, 276]: Ed. pr. of a female statuette found in a temple at Gitane (Thesprotia, 3rd/2nd cent.). [M. SÈVE, *BE* 1997, 86 restores the inscription as a dedication to Parthenos, after a dream ([κ]ατὰ ὄραμα)]. [AC]

223) G.L. RAVAGNAN, *Vetri antichi del Museo Vetrario di Murano. Collezioni dello Stato*, Venice, 1994 [*BE* 1997, 129]: This catalogue of ancient glass objects in the Museo Vetrario di Murano includes two (already published) glass cups with benedictions (1st cent. A.D.): λαβὲ τὴν νίκην (231) and κατάχαιρε καὶ εὐφραίνου (232). [AC]

224) J.-P. REY-COQUAIS, *Inscription inédite du Qalamoun: notables de l'Antiliban sous le Haut-Empire romain*, in *Ktema*, 19 (1994) [1997], p. 39-49: Ed. pr. of a dedication of a building (οἰκοδομή) made by Iulia Saadne for the well-being (ὑπὲρ σωτηρίας) of herself and her family (Qalamoun, southeast of Chalkis, 2nd cent. A.D.); the *nomina gentilia* of this region show that the emperors awarded Roman citizenship to members of the local elite. [AC]

225) J. REYNOLDS, *The Dedication of a Bath Building at Carian Aphrodisias*, in *Studia Mihailov*, p. 397-402 [*BE* 1998, 382]: Ed. pr. of an inscription recording the dedication of a bath and an atrium to an unnamed emperor, the Θεοὶ Σεβαστοὶ Ὀλύμπιοι, and θεὰ Ἀφροδείτη Ἐπιφανὴς Προμήτωρ τοῦ γένους τῶν Σεβαστῶν (Aphrodisias, second half of the 1st cent. A.D.) [*cf. infra* n° 226]. [AC]

226) J. REYNOLDS, *Ruler Cult at Aphrodisias in the Late Republic and Under the Julio-Claudian Emperors*, in *Subject and Ruler*, p. 41-50: R. reviews the epigraphic evidence for the cult of the Roman emperors at Aphrodisias. In the late Republican period, the political relations between Aphrodisias and Rome lead to the establishment of the cult of Dea Roma; the grant of freedom to the city stimulated a cult of Eleutheria; a

dedication of a statue of Nike with the text Νίκη πάρειμ[ι] θεογενεῖ Καίσαρι (J. REYNOLDS, *Aphrodisias and Rome*, London, 1982, n° 32; *SEG* XXX 1245) probably refers to Octavian and not to Caesar. In the Julio-Claudian period, there is no direct evidence that Augustus was honored as a god before his death, although there is a dedication of a statue of Hygieia (by her priest) to Καῖσαρ Σεβαστός and the Demos (*SEG* XXX 1246); a still unpublished inscription suggests a joint cult of Caius Caesar (or Caligula) and Homonoia. At the latest under Tiberius, Aphrodite was associated with the imperial family, as προμήτωρ τῶν Σεβαστῶν/*Venus Genetrix* (*SEG* XXXVI 968) [*cf. supra* n° 225]. Her name appears in the dedicatory inscriptions of the 'Sebasteion' before the names of emperors and the Demos. After his death, Augustus was worshipped as Zeus Patroos together with Livia/Nea Demeter. The Θεοὶ Ὀλύμπιοι mentioned in an inscripion of the 'Sebasteion' may be identified with Augustus/Zeus and Livia/Demeter. Apart from the 'Sebasteion', where statues of members of the Julio-Claudian and the Flavian house were set up (*cf. SEG* XXX 1247, 1249-1252; a base for a statue of Domitian is still unpublished), the cult of the emperors was practiced in other parts of the city as well (*cf. SEG* XXX 1255: Augustus; P. PARIS – M. HOLLEAUX, *Inscriptions de Carie*, in *BCH*, 9, 1885, 79f. n° 10: Caligula or Domitian, in the temple of Zeus Nineudios; *CIG* 2739: Claudius and Dionysos). The information on the organisation of the emperor cult is limited to a few references to festivals (agon of the Augusti) [*cf. supra* n° 77] and priests (sebastophantes, archiereus). A still unpublished fragmentary inscription prescribes the use of certain funds, apparently for the celebration of birthdays (γενέσια), possibly of Germanicus and Drusus (p. 49, fig. 3); the text mentions the Caesars, Germanicus, prayers, sacrifices, thank-offerings, a temple, a temenos, images, and Hygieia; a particular celebration was to be modeled after a celebration in Alexandria (Troas?). In addition to the renaming of months (Kaisaros, Ioulios) and tribes (Rhomais), several cults of personified ideas associated with the emperors were established (Homonoia/Concordia, Hygieia/Salus, Amerimnia/Securitas, Nike/Victoria) Influences on the cult of the emperors at Aphrodisias came both from the koinon of Asia and from Rome. There is also evidence for private, idiosyncratic dedications (*SEG* XXX 1253: to Θειότης Αὐτοκρατόρων, i.e., the *numen* of Augustus and Tiberius, Aphrodite γενέτειρα, the Senate, Populus Romanus, and the Πολεῖται, i.e., the Demos). [AC]

227) M. RICL, *Les καταγραφαί du sanctuaire d'Apollon Lairbenos*, in *ArkDerg*, 3 (1995), p. 167-195 [*BE* 1996, 240]: Among the inscriptions found in the sanctuary of Helios Apollon Lairbenos to the north of Hierapolis in Phrygia (dedications, confession inscriptions, dedications of persons, 2nd-3rd cent. A.D.) R. studies the καταγραφαί, i.e., dedications of slaves, alumni, and family members introduced with the verb καταγράφω (attested in Greek law in connection with the transfer of property), followed by the names of persons. There is no involvement of priests, but the dedication usually followed a divine command. The katagraphe ment that the slaves became free and hieroi; their freedom was guaranteed by the god. As hieroi they had certain obligations towards the sanctuary. R. presents a catalogue of 43 texts (including 19 inedita: n^{os} 25-43. Two inscriptions are not καταγραφαί, but dedications: A man dedicated an ἀνδριάς and a silver phiale (*28); a soldier dedicated [.....]TA KAIKONTONKAI/[---] (35) [R.'s reading [ἀνδριάν]τα Κάικον τὸν καὶ [---] does not make a lot of sense; perhaps [---]τα καὶ κοντὸν καὶ.... I present a brief analysis of this material. The dedicants are usually couples (2, 6, 11, 13, 15, 16, 31, 33-34, 40, 42, 43), but also single men (5, 7, 8, 10, 26, 29, 41) and women (1, 3, 4, 9, 32, 36-39) – usually with the approval of a male relative (father: 36-38, the same woman; son and her grandchildren: 39); in one case the dedicants are two brothers (30). Two of the dedicants were ἱεροί (8, 11). The dedicated persons were most commonly alumni (2, 3, 6, 7, 9, 11, 13, 15, 18, 20, 26, 29-32, 34, 40-43), often members of the family (son: 1, 5; daughter: 16; children: 4, 31; grandson: 8), and only in a few cases slaves (36-38). The texts object to any violation of the katagraphe (the terms used are ἀντιλέγειν and ἐπενκαλεῖν: 1-4, 6-8, 11-13, 15, 16, 19-20, 26-27, 29-31, 34, 37-42); the fines for violations were to be paid to the god and

the fiscus (1-4, 6-8, 11-13, 15, 21, 26-27, 29-31, 37-42) or just to the god (16). The conditions of the dedication are occasionally stated (30: [κα]ταγράφομεν... ἱερὸν κὲ ἐλε[ύθε]ρον, μηδινὸς ἔχοντος ἀν[θρώ]που ἐξουσίαν κατὰ τοῦ 'Α[πολ]λωνίου διὰ τὸ οὕτως ἡμ[ῖν] δεδόχθαι; 32: μηδενὸς ἔχοντος ἐξουσίαν ἀντιπεῖν τῇ γραφῇ ταύτῃ (*cf.* 43) ἢ ἐφάψασθαι ὡς δούλης; *cf.* 9: ἐφ' ᾧ ὑπ[ὲρ τοῦ κα]ταλειφ(θ)ῆναι με ὑποδύτω μηδεμί[αν] ἐπίβασιν; 40: καταγράφομεν... εἰερόν). The dedication took place after divine command (κατὰ τὴν ἐπιταγὴν τοῦ θεοῦ: 7, 23, 31, 39, 41), often after a dream (κατὰ θεῖον ὄνιρον: 4; κατ' ὄνειρον: 5, 11, 16, 40). A katagraphe was sometimes followed by further dedications (*cf.* 9: καταγ[ράφω] κὲ ἄλ⟨λ⟩ην θρεπτήν). The god is addressed as ἐπιφανέστατος θεός (30, 35, 39, 43)]. In the same article R. compares the Phrygian katagraphai with the Macedonian manumissions in sanctuaries (p. 187-189) [*cf.* M. RICL, *Consécration d'esclaves en Macédoine sous l'empire*, in *Ziva Antica*, 43 (1993), p. 129-144]. She points out that the verb καταγράφω is used in the manumission records found in the sanctuary of Ma in Edessa (3rd cent. A.D.) as well, whereas the Macedonian manumission records found in other sanctuaries use other verbs (χαρίζομαι, δωρέομαι, δίδωμι, ἀποδίδωμι, ἀνατίθημι, στηλλογραφέω, ἀφίημι ἱερόδουλον); therefore, this term must have arrived to Macedonia together with the cult of the Anatolian deity Ma. [This suggestion is rejected by M.B. HATZOPOULOS, *BE* 1996, 240, who points out that the term καταγραφή is used in an unpublished manumission record found at Leukopetra (ὧν τὴν κα[ταγραφ]ὴν παρέδωκα τῇ θεῷ τῇ σήμερον ἡμέρᾳ) and that the cult of Ma in Macedonia is of very early date; *cf. supra* n° 110]. In Macedonia, exactly as in Phrygia, the slaves were dedicated to different deities, usually to local deities, especially to Artemis (Agrotera, Digeia Blaganitis, Ephesienne, Gazoria), Ma, Meter Theon, Meter Theon Autochthone, Nemesis, Enodia, Dea Syria, and Pasikrata, in isolated cases to a local Heros (Aiane) and to Dionysos (Beroia). The initiative came from the owner of the slave, from the god, or from a third party. The manumitted slaves had to serve the god on the days of festivals [*cf. supra* n° 198], but in exceptional cases they had to remain in the sanctuary for the rest of their life. Only a few dedications of free persons are attested in Macedonia (*SEG* XXXIV 657; L. ROBERT, *Hellenica*, 1, 1940, p. 76/77). The dedication of a free person did not mean a change of that person's status, but the obligation to offer services to the gods on festivals. [AC]

228) M. RICL, *Epigraphical Survey in Alexandreia Troas*, in *AST* XIII.1, p. 7-13 [*BE* 1997, 468]: 47 new inscriptions were discovered during a survey in 1994 [now in *I.Alexandreia/Troas*, to be presented in *EBGR* 1997]. They include two boundary stones of a sanctuary of (or land belonging to) Dionysos (Neandreia, Hellenistic period, *I.Alexandreia* 70-71); a decree of an association for the worship of Asklepios concerning the sale of a priesthood for life (*I.Alexandreia* 9); a funerary inscription prescribing the annual ῥοδισμός of the grave with funds provided by the deceased person (Imperial period, *I.Alexandreia* 152); a dedication to Dionysos (*I.Alexanreia* 73); and three dedications to Apollon Smintheus (*I.Alexandreia* 64, 64a, 65); one of these dedications (a column with σπειροκέφαλος) was made by a priest of πολυώνυμος Hekate. [AC]

229) K.J. RIGSBY, *Asylia. Territorial Inviolability in the Hellenistic World*, Berkley-Los Angeles-London, 1996 [*BE* 1997, 2]: R. presents an invaluable corpus of the inscriptions and the literary testimonia pertaining to the declaration and recognition of sanctuaries, cities, and territories as sacred and inviolable. After a brief introduction (p. 1-40: sacred space, declared inviolability, decrees of sacredness, acts of dedication, hikesia, sacred truce) and a discussion of cases of inviolability before the Hellenistic period (p. 41-53: Olympia, Delphi, Zeus Eleutherios at Plataia, Delos), R. present the cases of asylia in the Hellenistic period (p. 54-579; critical edition of the inscriptions, translation, commentary) and discusses the review of asylia claims in A.D. 22/23 (p. 580-586). The cases discussed are those of the sanctuaries of Athena Itonia at Koroneia (1), Apollon Ptoios at Akraiphia (2-3) [see now *SEG* XLV 434], Dionysos Kadmeios at Thebes (4), Amphiaraos at Oropos (6), Zeus Basileus at Lebadeia, Apollon Delios at Tanagra [add the Muses at Thespiai: see *supra* n° 143], Athena Alalkomenis, Aphrodite Stratonikis at

Smyrna (7), Asklepios on Kos (8-52), Poseidon and Amphitrite on Tenos (53-61), Apollon Pythaios at Kalchedon (62-64), Apollon Didymeus at Miletos (65), Artemis Leukophryene at Magnesia on the Maeander (66-131), Dionysos at Teos (132-161), Zeus Chrysaoreus and Apollon Isotimos at Alabanda (162-163), Artemis at Amyzon, Leto, Apollon and Artemis at Xanthos (164), Kore Soteira at Kyzikos (165-170), Apollon Klarios near Kolophon (172-173), Persike Thea at Bargylia (?, 174), Apollon on Anaphe (175), Athena Nikephoros at Pergamon (176-179), Asklepios Soter at Pergamon (180-181), Artemis at Ephesos (182-183), Hera on Samos (184), the Samothracian gods, Plouton and Kore at Nysa (185-186), an unknown god at Mylasa (?, 187-209), Dionysos Bakchos at Tralleis, Hekate at Lagina (210), Zeus at Panamara (211), Aphrodite at Aphrodisias (212), Artemis at Sardeis (214), Artemis Persike at Hierakome/Hierokaisareia (215-216), Demeter at Nikomedeia, Dionysos at Nikaia, Zeus at Aizanoi, Artemis at Perge, Athena at Side, Mes at Sillyon, Ma at Komana, Isis and Sarapis at Mopsouhestia, Zeus at Seleukeia in Pieria, Zeus at Baitokaike (218), numerous sanctuaries in Egypt (219-228), and many cases of cities in Asia Minor and the Near East with the title ἱερὰ καὶ ἄσυλος. [*Cf.* the observations of Ph. GAUTHIER, *BE* 1997, 2]. [AC]

230) K.J. RIGSBY, *Missing Places*, in *CPh*, 91 (1996), p. 254-260: The Coptic translation of the apocryphal *Acts of Paul*, narrates the imprisonment of Christians at Sidon in the temple of Apollon, the city's patron. In the light of the epigraphic evidence, which shows that the major cults at Sidon were those of Astarte and Ashmun/Asklepios, R. suggests that the story took place in Side, which has a prominent sanctuary of Apollon – probably to be located in the city proper. At the hands of the Egyptian translator of the *Acts* Side was turned into Sidon (p. 255-257). The apocryphal *Acts of Barnabas* contain the only ancient description of the sanctuary of Apollon Hylates at Kourion [*cf. supra* n^{os} 176 and 196]. They show that the name of the site in the vicinity of the sanctuary was not Hyle, but Hiera. It is not certain that the epithet Hylates derives from the toponym Hyle or from ὕλη (wood); two dedications found elsewhere (at Chytroi) are addressed θεῶι τῶι Ὑλάται (*I.ChyprSyll.* 84-85), and this might suggests that Hylatas was not felt to be a toponymic adjective. The literary tradition associates the sanctuary at Kourion with baying dogs (AELIAN., *NA* XI 7: ὑλακτοῦσι μὲν κύνες). The etymology of the epithet Hylates should remain open. [AC]

231) N. ROBERTSON, *Athena's Shrines and Festivals*, in J. NEILS (ed.), *Worshipping Athena. Panathenaia and Parthenon*, Madison, 1996, p. 27-77: R. discusses the various shrines of Athena in Athens and her three most important festivals (Plynteria/Kallynteria, Skira, and Panathenaia), making ample use of the literary, archeological, and epigraphical sources (esp. *IG* I^3 474, 476; II^2 334, 5026). R. recognizes in the 'Hekatompedon inscription' (*IG* I^3 4) evidence for the existence of two temples on the Acropolis around 485 B.C.: the hundred-foot Doric temple and a temple corresponding to the later Ionic temple (Erechtheion). The *oikemata* of the inscription should be identified with the two rooms between the east and west chambers of the great Doric temple. The cult precinct of Erechtheus should be identified with the 'shrine of Pandion', located at the southeast corner of the Acropolis, known from literary sources. R. discusses briefly the rites concerning Athena Nike (*IG* II^2 534, 1006 l. 14-15) and Athena Hygieia (*IG* I^3 824). [JM]

232) N. ROBERTSON, *Athena and Early Greek Society: Palladium Shrines and Promontory Shrines*, in *Religion in the Ancient World*, p. 383-475: Detailed study of Palladium and promontory shrines of Athena in the Greek world (7 Palladium shrines: Athens [2 cases], Argos, Tegea, Sparta, Pellene, and Thebes; 21 promontory shrines: 5 in Attika, 2 in Salamis/Megara, 1 on Keos, 2 in Akte, 3 in Lakonia, 4 in Messenia, 1 in Achaia, 1 on Crete, 2 in Italy), in the light of the literary sources and a few inscriptions (e.g. *IG* I^3

369; II^2 1006, 1008, 1011, 2245, 3177; *IG* V.1 1552, 1553; *IG* XIV 342). R. suggests that Athena is the most important patron of seafarers already as early as the Mycenean period. [JM]

233) D.G. ROMANO, *Lykourgos, the Panathenaia and the Great Altar of Athena: Further Thoughts Concerning the Pnyx Hill*, in *Pnyx*, p. 71-85 [*BE* 1997, 55]: R. suggests that Lykourgos built a theater and a stadium for the musical and athletic contests of the Panathenaic festival on the Pnyx Hill (*cf. IG* II^2 351 l. 16-18, 330/329: εἰς τὴν ποίησιν τοῦ σταδ[ί]ου | καὶ τοῦ θεάτρου τοῦ Παναθη[ναϊ]|κοῦ); he identifies the great altar on the middle terrace of the Pnyx Hill with the 'Great Altar of the Athena' mentioned in the decree concerning the reorganisation of the Panathenaic festival (*IG* II^2 334 = *LSCG* 33 B 19-20, *ca.* 336-330: ἐπὶ τῶι βωμῶι τῆς | [Ἀθηνᾶς τῶι με]γάλωι). According to this understanding of the text, the sacrifice of cows to Athena Polias took place on the Pnyx Hill; the meat was distributed ἐν [τῶι σταδίω]ι (l. 24-25; ἐν [Κεραμεικῶ]ι, all other editors). [But see the objections of M. SÈVE, *BE* 1997, 55 on all these points]. [AC]

234) L. ROSSI, *Il testamento di Posidippo e le laminette auree di Pella*, in *ZPE* 112 (1996), p. 59-65 [*BE* 1997, 379]: An inscribed gold lamella found in the east necropolis of Pella (*SEG* XLII 619, *ca.* 300 B.C. or later?: Φερσεφόνηι | Ποσείδιππος μύστης | εὐσεβής) has been associated by M.W. DICKIE (*EBGR* 1994/95, 104) with the 'Dionysiac-Orphic' mysteries. Poseidippos, the 3rd-cent. epigrammatist of Pella, who lived in Alexandria but retained his Pellaean citizenship (*IG* IX 1^2 17 l. 24), alludes in an elegy (*Suppl. Hellenist.* 705 l. 21-23) to his initiation in these mysteries and to his hope to reach the privileged section of the underworld (l. 21f.: μηδέ τις οὖν χεύαι δάκρυον· αὐτὰρ ἐγὼ / γήραι μυστικὸν οἶμον ἐπὶ Ῥαδάμανθυν ἱκοίμην). D. suggested a relation (perhaps an identification) of the person buried in Pella with the epigrammatist. R. accepts the association of this and other gold leaves with the 'Dionysiac-Orphic' mysteries [*cf. supra* n° 40 and *infra* n° 238] and points to the central part played by Persephone in the Orphic literature (p. 59f.). In view of the wide distribution of the name Poseidippos, she rejects a relationship or identification of the person buried in Pella with the epigrammatist (p. 60). R. argues that Poseidippos' elegy is not a σφραγίς of a collection of poems, but Poseidipoos' testament as a poet and an individual. In this poem he makes explicit allusions to his initiation and to the cult of Dionysos in Macedonia. The word μυστικὸς οἶμος is not an *epitheton ornans* (W. BURKERT, *Le laminette auree da Orfeo a Lampone*, in *Atti del XIV Convegno di Studi sulla Magna Grecia*, Napoli, 1975, p. 85), but can be identified with the ἱερὰ ὁδὸς of the mystai and bakchoi. In his elegy, Poseidippos speaks of his imminent death and his life in the underworld. Other allusions to the 'Dionysiac-Orphic' mysteries in this elegy are the attributes χρυσολύρης for Apollon (l. 2, *cf. Orph. hymn* 34 l. 3 Q.; *Anth. Gr.* VII 617) and τριετής (l. 4, *cf. Orph. hymn* 53 l. 5 Q.; 30 l. 5). R. collects the evidence for the association of Orpheus and Dionysos with Macedonia (p. 63-65) and agrees with D. that 'Dionysiac-Orphic' mysteries were celebrated in Pella. [AC]

235) A.-M. ROUANET-LIESENFELT, *Remarques sur l'assemblée provinciale crétoise et son grand-prêtre à l'époque du Haute-Empire*, in *Ktema*, 19 (1994) [1997], p. 7-25: R.-L. presents an exhaustive study of the history and the institutions of the provincial Koinon of Crete, which was responsible for the provincial emperor cult and the organisation of a pentaeteric agon. President of the Koinon was an ἀρχιερεύς; only a few high priests are known. This office contributed to the rise of some Cretan families into the elite of the empire. It is not clear whether they were elected only by the representatives of the 15 or 16 poleis-members, or by a larger assembly which met annually in Gortyn. The main task of the high priest was the organisation of the pentaeteric provincial agon in Gortyn, known from a few agonistic inscriptions (*IG* XII 1, 77 = *IGR* IV 1128; *CIG* 1719; *IG* V 2, 662; *IG* VII 1859). A *xystarches* assisted the high priest for the organisation of the athletic competitions (*I.Cret.* I,xviii 55). In an early period, the provincial agon was possibly an ἀγὼν ἰσολύμπιος (*IG* VII 1859: τὸν ἰσο[λύμπιον?]) and became an ἀγὼν

ἰσοπύθιος under Tiberius. The prominence of Apollon's cult in Gortyn and the close association of this god with Augustus may have contributed to the inclusion of musical competitions. [AC]

236) P. RUGGENDORFER, *Zum Kaisareion von Alexandria*, in *Fremde Zeiten*, II, p. 213-223: After a review of the literary and epigraphic sources concerning the Kaisareion (the later Sebasteion) at Alexandria, R. suggests that the *Forum Iulium* was originally conceived by Caesar as a secular building complex [but see *EBGR* 1993/94, 77]; it was dedicated by Kleopatra to the cult of Antonius. [AC]

237) V. RUGGIERI, *Epigraphic Testimonies from Chimaera-Yanartas (Olympos)*, in *EA*, 26 (1996), p. 67-70: Ed. pr. of a building inscription recording the dedication of a bath (l. 8: τὸ βαλανεῖον καθίερωσεν) for the well-being of Sept. Severus, Caracalla, Geta, and Julia Domna (Olympos, *ca.* 209-211 A.D.). [AC]

238) C. RUSSO, *Dalla morte alla "vera vita": Revisione autoptica della lamina di Hipponion*, in *Epigraphica*, 58 (1996), p. 35-59 [*BE* 1997, 719]: New edition, on the basis of an autopsy of the famous 'Orphic' text of Hipponion [*cf. EBGR* 1994/95, 28, 148, 308; *cf. supra* n° 33], with ample bibliography, translation, and a brief commentary on several problematic passages. R. favors the reading Μναμοσύνας τόδε ἠρίον (l. 1); the lamina is regarded, in a metaphorical sense, as the grave of Remembrance; this opening phrase was probably a ritual formula. In l. 2 the verb εὑρήσεις, used in other 'Orphic' texts, is missing; instead, the attribute εὐηρέας is used with regard to the house of Hades. The location of the lake of Remembrance varies in the 'Orphic' texts (right side, left side, near a cypress); but it is located further than the lake of Oblivion; the initiate has to be put in yet another test and pass by the first lake, before he can satisfy his thirst. The white cypress near the lake of Oblivion (l. 3) possibly symbolises the earthly rebirth of those who had not been initiated (*cf.* l. 4: ψυχαὶ νεκύων ψύχονται; the souls of the unitiated drink the water of Oblivion and thus remain subject to the cycle of rebirths). In l. 9 R. reads οὔρου {ε} ἐντός, i.e., within the boundaries of Hades; Hades is understood as a territory, where the sacred way (l. 15) starts. In l. 11 she accepts the reading δότ' ὦ[κα] ('give me to drink, right away'). The verb ἐρέουσι in l. 13 refers to the guardians of the underworld, who will report the initiate's answer to the king of the underworld. In l. 14 R. reads: καὶ δή τοι δώσουσι πιεῖν τᾶς Μναμοσύνας ἀπὸ λίμνα[ς]; in l. 15: καὶ δὴ καὶ σὺ πιών (συχνόν, et. sim., other editors). The words used to designate those who took the sacred path (l. 16), μύσται καὶ βάχχοι, differentiate between the initiates and those of them who reached ecstasis (a suggestion made by W. BURKERT). We present R.'s translation: "A Mnemosye appartiene questo sepolcro, quando sta per soccombere. Verso le case ben construtte di Ade c'è sulla destra una fonte, e presso ad essa, ritto, un lucente cipresso; lì discendono le anime dei morti e si rianimano. A questa fonte non devi andare vicino neppure un poco; ma più avanti troverai la fressa acqua che scorre dal lago di Mnemosyne: i guardiani ci stanno sopra, ed essi ti chiederanno in sicuro discernimento perché scruti la tenebra di Ade dentro il confine. Dí: 'Sono figlio della Terra e del Cielo stellato, sono secco di sete e muoio: ma datemi presto da bere l'acqua fresca dallo stesso lago di Mnemosyne'. E allora riferiranno al re infero, e ti daranno da bere dal lago die Mnemosyne. E così to dopo aver bevuto camminerai per la sacra via che anche gli altri iniziati e particolarmente i genuini estatici percorrono gloriosi." [AC]

239) A.S. RUSYAEVA, *Investigations of the Western Temenos of Olbia*, in *ACSS*, 1 (1994), p. 80-102: Recent research shows that the Western temenos of Olbia is the city's earliest sanctuary (6th cent. B.C.). It comprised a temple of Apollon Ietros, Kybele, Hermes, Aphrodite, and the Dioskouroi. R. reports the discovery of 6th and 5th cent. B.C. vases bearing dedicatory inscriptions addressed to Apollon, Meter (Theon), and the Dioskouroi (p. 88, fig. 6). [AC]

240) Ch. SAATSOGLOU-PALIADELI, *Ναῶν εὐστύλων. A Fragmentary Inscription of the Classical Period from Vergina*, in *Epigraphes Makedonias*, p. 101-122 [*BE* 1997, 369]: Ed. pr. of a fragmentary funerary epigram for an architect – perhaps Kallimachos, known as a distinguished sculptor. The text refers to the erection of temple(s) in Vergina (5th/4th cent., l. 2: ναῶν εὐστύλων). This expression is found in EUR., *Iph. Taur.* 128f., and can be connected with the presence of Euripides in Macedonia. [AC]

241) F. SALVIAT, *Document amphictionique CID IV 2: Restitution*, in *BCH*, 119 (1995), p. 565-571 [*BE* 1997, 259]: S. offers a new restoration of an inscription published by F. LEFÈVRE, *Un document amphictionique inédit du IV^e siècle*, in *BCH*, 118 (1994), p. 99-102 (Delphi, before *ca.* 360 B.C.). He recognizes three clauses: (i) A prohibition against military actions against certain territories (ἔνκταμα), probably abroad, in accordance with Amphictyonic decrees preserved in the Palladion, the Delphic sanctuary of Athena (l. 4-6). (ii) Certain persons who arrive and depart on a mission (πομπά), i.e., the hieromnemones, the pylagorai, and those who accompany them, are exempted from the payment of the harbor tax. The victims of a violation of this privilege could place charges in the Amphiktyonic Council, on the same conditions as the theoroi (l. 6-11). (iii) A fragmentary clause concerns deposits in coins and metal (silver and gold) in the bank of the Delphic sanctuary and the possibility of repayment of the metal deposits in coins of the same weight, without any withholding (l. 10-17). The text proves the importance of monetary transactions and banking activities in the Delphic sanctuary as early as the first half of the 4th cent. [On the last point, *cf.* the reservations of F. LEFÈVRE, *Note additionelle*, in *BCH*, 119 (1995), p. 573; Ph. GAUTHIER, *BE* 1997, 259]. [AC]

242) L.J. SAMONS II, *The "Kallias Decrees" (IG I³ 52) and the Inventories of Athena's Treasure in the Parthenon*, in *CQ*, 46 (1996), p. 91-102 [*BE* 1998, 148]: S. points to discrepancies between the provisions believed to have been made by the second decree of Kallias concerning the dedications to Athena (*IG* I³ 52 B 26-29) and the inventories of the Acropolis at Athens. If the decree did contain provisions for the regular weighing of the objects which should be preserved, then one cannot explain why so many valuable dedications are designated as ἄσταθμος (*IG* I³ 286 l. 6, 309 l. 16, 317 l. 5). According to the decree, the weighing and the counting of the dedications should be carried out by the tamiai and the four ἀρχαί, yet, the inventories mention only the archai. Thus, this decree does not concern a regular procedure to be repeated in the future, but only one particular group of dedications. According to S., the first decree of Kallias (*IG* I³ 52 A) concerns the registration of the property of the other gods, which was kept in the Opisthodomos of Athena's temple. In the second decree, the word χρέματα (l. 26) is to be connected with the money kept in the Opisthodomos (l. 20-25); from this, S. infers that the second decree provides for the registration of property (money and bullion) which was kept in the Opisthodomos, but had not been weighed and counted [*cf.* ID., *A Note on the Parthenon Inventories and the Date of IG I³ 52 B*, in *ZPE*, 118 (1997), 179-182]. [JM]

243) M.H. SAYAR, *Kilikyada epigrafi ve tarihi-iografya arastirmalari, 1994*, in *AST* XIII.3, p. 55-75: Report on the discovery of new inscriptions in Anazarbos and its vicinity, including texts pertaining to the cult of Asklepios and Hygieia, Demeter, Herakles Kallinikos, Theos Agathos, and Theos Ouranos. [AC]

244) J. SCHEID, *Le δεσμός de Gaionas. Observations sur une plaque inscrite du sanctuaire des dieux syriens à Rome (IGUR 109)*, in *MEFRA*, 107 (1995), p. 301-314 [*BE* 1997, 23]: An enigmatic Greek inscription on a marble plate with a hole (*IGUR* 109, Rome, late 2nd cent. A.D.: Δεσμὸς ὅπως κρατε|ρὸς θῦμα θεοῖς παρέχοι | ὃν Γαιωνᾶς δειπνο|κρίτης ἔθετο) has been interpreted in various ways (*cf.* some of the translations of the text: "qu'un lien mystique puissant offre aux dieux un sacrifice que Gaionas le deipnokrites a institué" [R. DUSSAUD], "afin qu'un lien solide, traduit-il, qu'a imposé

Gaionas, juge des festins, procure un sacrifice aux dieux" [F. CUMONT], "le lien puissant que voici, Gaionas, l'ordonnateur des repas l'a établi, afin qu'il permette le sacrifice aux dieux" [Y. HAJJAR], "lien, afin que, puissant, il fournisse une victime sacrificielle aux dieux, qu'ici Gaionas a fait installer" [G. MONTESI]). In the light of the common use of the expression δεσμὸς κρατερός (*cf.* HOM., *Il.* V 385f.; *Od.* VIII 335) S. demonstrates that the stone was used for the fastening of sacrificial animals; such installations are known in Greek sanctuaries [*cf.* now A. LINFERT, *Prunkaltäre*, in M. WÖRRLE – P. ZANKER (eds), *Stadtbild und Bürgerbild im Hellenismus. Kolloquium, München, 24. bis 26. Juni 1993*, München, 1995, p. 135 (Klaros)]: "attache puissante, que Gaionas a fixée afin qu'elle procure une victime aux dieux." Gaionas was responsible, as δειπνοκρίτης, for sacrificial banquets in the sanctuary of the Syrian gods at Villa Sciarra (*cf.* the office of the συμποσίαρχος τῶν τοῦ θεοῦ Διὸς Βήλου ἱερέων at Palmyra). [AC]

245) R. SCHMITT, *Bemerkungen zu dem sogenannten Gadatas-Brief*, in *ZPE*, 112 (1996), p. 95-101: S. argues that the letter of Dareios to Gadatas, concerning the sanctuary of Apollon at Aulai (*I.Magnesia* 115) [*cf. EBGR* 1987, 121] is the Greek version of an Aramaic original, Aramaic being the language of the Persian administration. For Apollon's name the original may have used the Semitic name Reshep, well attested in the Phoenician-Cyprian bilingual inscriptions. The word ἀτρέκεια should be explained against the Greek background of the inscription, as 'prophecy'. This 'prophecy' had been given to Cyrus, when he conquered Lydia and, then, the whole of Asia Minor. Further literary testimonia and representations on the coins of Magnesia on the Maiander confirm the existence of an old cult of Apollo Αὐλαΐτης. The φυτουργοί of the letter (l. 22) should be identified with the 'sacred men' who uprooted huge trees (*cf.* PAUS. X, 32, 6) and the δενδροφόροι of the Magnesian coins. [ES]

246) G. SHIPLEY, *The Epigraphic Material*, in W. CAVANAGH (ed.), *Continuity and Change in a Greek Rural Landscape. The Laconia Survey II: The Archaeological Data* (*ABSA*, Suppl. 27), London, 1996, p. 213-234: S. presents a catalogue of the inscriptions found or rediscovered during a survey in Lakonia as well as inscriptions recorded by earlier travellers or scholars. Only four texts are of a religious interest (new texts are marked with an asterisk): (i) A votive stele (1*, Phagia, late 6th cent.: (ἀ]νέθε[κε or σαν]); (ii) a dedication to Antoninus Pius Soter, identified with Zeus Eleutherios (11*: [Ζα]νὶ Ἐλευ[θ]ερίοι Ἀντωνείνο[ι] | σωτῆρι); many copies of the same text have been found in different parts of the city of Sparta; they were probably erected on a single occasion, but inscribed by different people – some of them not very literate. *IG* V 1, 419 is the closest parallel to this text. (iii) A fragmentary roof tile of a sanctuary of Athena (17*, 3rd cent.: [δα]μόσιος | [Ἀθ]ανᾶς Ν[ι---]). (iv) Sherds of a cup dedicated to Zeus Mesapeus (22, Tsakona, 6th cent.: *SEG* XXXIX 376) [*cf. EBGR* 1989, 18; 1990, 51; 1991, 39]. [JM]

247) U. SINN, *The Influence of Greek Sanctuaries on the Consolidation of Economic Power*, in *Religion and Power*, p. 67-74: S. argues that frontier sanctuaries providing asylum made it possible for people to come together for trade and to pass safely from one territory to another. He discusses the economical significance of sanctuaries, such as those of Artemis in Ephesos and Magnesia on the Maeander, Poseidon and Amphitrite on Tenos, and Amphiaraos in Oropos. He interprets some Arkadian frontier sanctuaries as symbols which signalled protection to travellers. [JM]

248) M.F. SMITH, *An Epicurean Priest from Apamea in Syria*, in *ZPE*, 112 (1996), p. 120-130: S. presents a new edition of the dedicatory inscription of Aurelius Belios Philippos, priest and διάδοχος ἐν Ἀπαμείᾳ τῶν Ἐπικουρείων (J.-P. REY-COQUAIS, in *Annales Archéologiques Arabes Syriennes*, 23, 1973, p. 39-84), in accordance with an oracular instruction given by the 'mightiest holy god Bel'. S. proposes a date not later than the 2nd or 3rd century A.D. (not as late as Julian's reign). The title 'successor (or head) of the

Epicurean community in Apamea' is attested for the first time outside Athens. The fact that Aurelius Belios Philippos was priest of an oracle and at the same time leader of the Epicureans was certainly incompatible with Epicurean philosophy, but not entirely unusual. Three further examples show that leaders of Epicurean communities or Epicurean philosophers occupied priestly offices (priests of the emperor in Amastris: *CIG* III 4149; priest of Asklepios and Hygieia in Rhodiapolis: *TAM* II 910; *prophetes* in the oracle of Apollon Didymaios: *I.Didyma* 285). [ES]

249) K. SPORN, *Apollon auf Kreta: Zum Problem der Lokalisierung der Kultorte des Apollon Amyklaios*, in *Griechische Heiligtümer*, p. 83-93: S. reviews the literary and epigraphic evidence for the cult of Apollon Amyklaios at Amyklaion, a dependent community of Gortyn (*I.Cret.* IV 172) [*cf.* CHANIOTIS, *supra* n° 37, p. 394-399; N. CUCUZZA, *Considerazioni su alcuni culti nella Messarà di epoca storica e sui rapporti territoriali fra Festòs e Gortina*, in *RAL*, Ser. 9, 8 (1997), p. 64-70]. She rejects with conclusive arguments the Phoenician origin of the cult of Apollon Amyklaios (a view suggested by W. BURKERT). The mention of a sanctuary (Amyklaion) in the 'law code' (*I.Cret.* IV 72 col. III 7-8) and the existence of a homonymous month (*I.Cret.* IV 173 l. 12; 182 l. 23) [see now TRÜMPY, *op. cit.* (*supra* n° 42), p. 191f.] underscore the importance of this cult in Gortyn. [JM]

250) G.R. STANTON, *Some Inscriptions in Attic Demes*, in *ABSA*, 91 (1996), p. 341-364 [*BE* 1998, 170]: S. draws attention to the scanty epigraphical evidence for the deme of Sounion and suggests that a deme with the size of Sounion probably had more than one centre of population. The administrative focal point of the deme must be located in the region where the deme decree *IG* II^2 1180 was found (*ca.* 400-350?, *ca.* 4 km up the Agrileza Valley from the cape). S. discusses a dedicatory inscription of the deme to Zeus Archegetes, cut on the thigh of a male statue (IG I^3 1024, *ca.* 550). The community acted as the Σουνιεῖς even before its incorporation in the Athenian state as a deme. In the last part of his article, S. discusses various horoi from Attic demes. [JM]

251) J. STAUBER, *Die Bucht von Adramytteion* (*IGSK*, 50), Bonn, 1996 [*BE* 1998, 344]: The first volume is dedicated to the topography of the golf of Adramytteion and the antiquities of this region. I single out the discussion of the sanctuaries of Artemis Astyrene (Astyra, p. 21-23), Apollon Smintheus (Chryse, p. 29f.), Apollon Killaios (Killa, p. 32f.), Apollon Hekatos (p. 185-187, 191f., 197), Apollon Pornopios (Pornopia, p. 187f., 216f.), Asklepios (Asklapiakon, p. 189f., 216f.). The second volume consists of a catalogue of inscriptions, literary testimonia, and coins (no new texts). *Dedications*: A dedication to Θεοὶ πάντες καὶ πᾶσαι for Attalos III (3, Kokylion ?, *ca.* 138-133); three dedications at Andeira (?) are addressed to a Mother Goddess called 'Ανδιρηνή, θεὸς ἁγνή (13, by a woman in fulfillment of a vow; *CCCA* I 339), θεὸς 'Ανδειρίς (14; *CCCA* I 286), and [Μήτηρ ?] 'Ανδειρηνή (15). A priest for life dedicated armour and a sword (τὸν ἀδάμαντα τὸν περικείμενον καὶ τὸ ξίφος) to Alexikakos, i.e., Herakles (23, Andramytteion, Imperial period). The Asiarch Eunous dedicated θέαι (gladiatorial games?) for his son (1, *IGR* IV 263, Astyra, 2nd/3rd cent.). *Emperor cult*: S. restores the name of Trajan, the refounder of Andramytteion (and not Nero), in a dedication (22, Andramytteion). *Festivals*: A decree of Adramytteion mentions a panegyris and an agonothetes (17, l. 27; *SEG* XXXVII 1006 = *EBGR* 1987, 105). The demos of the Nesiotai honored its citizen and benefactor Thersippos (34, Hekatonnesoi, *ca.* 318; *OGIS* 4); the honors included a festival for his rescue (A 41-44: σωθέντος αὐτῶ ἐστεφα[νο]φόρησεν ἀμέραις τρὶς καὶ εὐαγγέλια καὶ σωτήρια ἔ[θ]υσε καὶ παν[άγυρ]ιν συνάγαγε δαμοτελήν) and a sacrifice (B). *Funerary cult*: Epitaphs mention the τυμβωρυχίας ἔγκλημα (7, Adramytteion, 3d cent. A.D.), a fine for the violation of the grave (12, Aurialene ?, Imperial period), and funerary structures (τόπος περικείμενος τῷ βωμῷ; 20, Andramytteion, Imperial period). *Sanctuaries*: A list of fines collected by magistrates (36, Hekatonnesoi, 4th cent., *IG* XII 2, 646) includes a reference of fines owed to a sanctuary of

Asklepios (l. 37-38: ἀργύριον Ἀσκλαπιακόν). A block of stone is probably the boundary stone (rather than the altar) of a sanctuary of Artemis Orthosia (47, Atarneus, 4th/3rd cent.). *Oaths*: The oath of a treaty between Hermias of Atarneus and Erythrai (45, Atarneus, *ca.* 350-340; *Staatsverträge* 322). [AC]

252) G. STEINHAUER, *Νεότερα στοιχεῖα γιὰ τὸν Σαλαμίνιο θίασο τῆς Βενδῖδος*, in *AEphemeris*, 132 (1993) [1995], p. 31-47: Ed. pr. of an honorific decree of the Salaminian cult association of Bendis for the officials of the association (epimeletai, grammateus), who performed the traditional sacrifices to the gods (Salamis, *ca.* 253-243). The decree was passed on the 2nd Skirophrion, which was already attested as the date of the main assembly of the association. A detailed analysis of the epigraphic evidence for the cult of Bendis in Salamis (*SEG* II 9-10; *IG* II^2 1317 and 1317 b) leads to the conclusion that there were two cult associations of Bendis in Salamis (*IG* II^2 1317 + *SEG* II 10; *SEG* II 9 + the new text). The foundation of an association in Salamis (before 272 B.C.) – exactly as the transplantation of the Bendideion from Mounychia to Zea – may be related to the Macedonian occupation of Piraeus, a major center of the cult of the Thracian goddes. The promotion of the cult of Bendis in the period *ca.* 280-240 should be seen in the context of the Athenian aspirations to regain control over Piraeus and to revive the economic contacts with Thrace. [AC]

253) H. TAEUBER, *Inschriften aus dem Bereich des oberen Kaikos*, in *ArkDerg*, 3 (1995), p. 145-163: Ed. pr. of two funerary altars found at Sidelik (1, 1st/2nd cent.) and Yirce (11, 2nd cent. A.D.), near Stratonikeia. In an interesting funerary epigram (12, Yirce, Imperial period) a woman expresses the idea that she continues to live after her death through her sons (λείπω δαὶ Μοσχιαν[ῷ φί]|λῳ ἀνέρι παῖδας ὁμο[ί]|ους καὶ διὰ τοῦτο δοκῶ | ζῆν παρὰ πᾶσι βρωτοῖς); she concludes that death is unavoidable (οὐδὶς ἀθάνατος, πᾶσι νόμος θανάτου) and urgers the passers-by to enjoy life. [AC]

254) C. TANRIVER, *Mysia'da epigrafi arastirmalari II*, in *ArkDerg*, 3 (1995), p. 105-109: A deceased woman in called ἡρωΐς in an epitaph at Daskyleion (6). [AC]

255) P. THEMELIS, *Μεσσήνη*, in *Ergon 1995*, p. 27-36: Th. reports the discovery of new inscriptions in Messene. Two *synhedroi* are honored for restoring the statues (ἀνδριάντες) of the Augusti and the fountain Arsinoe (1st cent. A.D., p. 27). Three inscriptions on the epistyle of a propylon found near the gymnasion inform us that the propylon was dedicated to Θεοὶ Πάντες and the Polis by the gymnasiarches Charikles, that the gymnasion was repaired (θεοῖς καὶ τᾶι πόλει) by the gymnasiarches Dionysios, and that a wealthy man provided the amount of 10,000 denarii to be used for sacrifices to the Augusti and for the distribution of olive oil in the two gymnasia (1st cent. A.D., p. 31). Another inscription in the gymnasion reports that two citizens dedicated a temple of Hermes and Herakles (κατεσκεύασαν τὸν ναὸν Ἑρμᾶι καὶ Ἡρακλῆ καὶ τᾶι πόλει, 1st cent. B.C./A.D., p. 35); the statues of the gods were made by two sculptors from Alexandria (*cf.* PAUSANIAS IV, 32, 1). [AC]

256) G. THÉRIAULT, *Le culte d'Homonoia dans les cités grecques*, Lyon-Québec, 1996 [*BE* 1997, 138]: T. studies the development of the cult of Homonoia in the Greek world and presents a catalogue of the literary, numismatic, and epigraphical testimonia (text, translation), distinguishing the following categories: (i) the cult of Homonoia and concord within the polis; (ii) the cult of Homonoia and concord between Poleis; (iii) the cult of Homonoia and the Greeks; (iv) the cult of Homonoia and concord in the family; (v) the cult of Homonoia in the Imperial period. The cult was particularly popular in Asia Minor and in Magna Grecia, and to a much lesser degree in Greece. The cult of Homonoia made its first appearance in the 4th cent., as a result of the political and social *staseis* in the cities; its popularity increased in the Hellenistic period, along with analogous cults of a political character. T. answers affirmatively the question concerning the

religious character of the personification of Homonoia by ascribing this cult to Greek polytheism. [ES]

257) G. THÉRIAULT, *L'apparition du culte d'Homonoia*, in *EC*, 64 (1996), p. 127-150 [*BE* 1997, 139]: T. discusses in detail the origins of the cult of Homonoia based on the different testimonia, arguing that there is no evidence for the existence of the cult earlier than the 4th cent., and more specifically the last quarter of the century (*cf.* the coins of Kimissa on Sicily, an Apulian vase of *ca.* 340-330, and the decree on the concord of Mytilene, *ca.* 340-330: *SEG* XXXVI 750). [ES]

258) H.J. THISSEN, *KMHΦ – ein verkannter Gott*, in *ZPE*, 112 (1996), p. 153-160: The theonyms Κνήφ, Κμήφ, Κμῆφις, Καμῆφις are not related to Chnoumis, although Kmeph can also be represented in the form of a snake. Κνήφ, Κμήφ, should be distinguished from Καμῆφις, an epithet of an ithyphallic god. In the light of these distinctions T. discusses a series of magical texts in which these theonyms occur (*Suppl. Mag.* II 70, *PMG* III 142 140 ff.; IV 1705). [AC]

259) C.M. THOMAS, *At Home in the City of Artemis. Religion in Ephesos in the Literary Imagination of the Roman period*, in *Ephesos*, p. 81-117: T. discusses the references to the cult image of Artemis Ephesia and the asylum offered by her temple in the novels and the literary sources, in general, of the Imperial period. In a brief note, T. suggests that as early as the mid-4th cent. B.C., the megabyzoi were no longer eunuchs (*cf. I.Priene* 231). [JM]

260) R. THOMAS, *Written in Stone? Liberty, Equality, Orality, and the Codification of Law*, in *BICS*, 40 (1995), p. 59-74: T. tentatively suggests that "the monumental inscription of law was intended not only to fix it publicly in writing, but to confer divine protection and a monumental impressiveness on just those kinds of law which did not receive the time-honoured respect accorded to the unwritten laws and customs" (p. 71-74); this view can be based on the primarily religious nature of sanctions for the violation of law, the role of oaths in the enforcement of law (*cf.* MEIGGS-LEWIS, *GHI* 10, 13, 17, 30), the invocations of gods, and the association of early public writing with temples. [*Cf.* H. VAN EFFENTERRE – M. VAN EFFENTERRE, *Ecrire sur les murs*, in H.-J. GEHRKE (ed.), *Rechtskodifizierung und soziale Normen im interkulturellen Vergleich*, Tübingen, 1994, p. 87-96, who wonder "si le vrai motif qui a fait apparaître ce genre de législation ainsi écrite n'était pas l'idée, encore quasi magique, de faire parler le dieu dans la loi" (p. 94); *cf.* K.-J. HÖLKESKAMP, *Tempel, Agora und Alphabet. Die Entstehungsbedingungen von Gesetzgebung in der archaischen Polis*, *ibid.*, p. 135-164, who underscores the importance of the agora and the temple in the early written registration of laws; the writing down of statutes with precise formulations gave them permanence, made reference to them possible made them binding, and limited the margin of interpretation; the 'monumentalisation' of the laws through their inscription on the walls of temples contributed to the protection of their content, since it created the necessary distance from the polis which generated the laws and hindered future interventions. *Cf.* W.V. HARRIS, *Writing and Literacy in the Archaic Greek City*, in *Energeia*, p. 57-77, for the use of writing for religious purposes from the 8th to the 6th cent. (esp. dedications, sacred laws, curses, and oracles)]. In a study of the various officials responsible for 'remembering' (p. 67-70) T. comments on the role of the *hieromnemon* in imposing fines (sacred law of Tiryns, 7th cent.: *SEG* XXX 380, p. 67), the task of the scribe Spensitheos in writing down and remembering the secular and divine affairs of the community of Datala on Crete (*SEG* XXVII 631, *ca.* 500), and the imprecations of Teos (*SEG* XXXI 985, *ca.* 480-450). [AC]

261) H. THÜR, *Der ephesische Ktistes Androklos und (s)ein Heroon am Embolos*, in *JÖAI*, 64 (1995), p. 63-103: T. presents the literary, archaeological, and epigraphic testimonia pertaining to the Ephesian ktistes Androklos (*I.Ephesos* 501, 644, 647; *SEG*

XXXIV 1107), discusses the usual location of graves of ktistai (both in the center and outside of a city), suggests the identification of Androklos' grave ('Ανδροκλωνεῖον) with a heroon on the south side of the processional street ('Kuretenstrasse') near the agora, and studies the reliefs of the monument (representation of Androklos as a rider). The heroon of the legendary founder may have been erected after Ephesos had regained its autonomy in the mid-2nd cent. [see, however, H. ENGELMANN, *Das Grab des Androklos und ein Olympieion (Pausanias VII 2, 9)*, in *ZPE*, 112, 1996, p. 131-133]. [AC]

262) E. TRAKOSOPOULOU-SALAKIDOU, *Ἀπὸ τὶς ἀνασκαφὲς τῆς Ἀνατολικῆς Χαλκιδικῆς*, in *AEMTh*, 7 (1992) [1997], p. 413-428: T. reports the discovery of yet another defixio in the cemetery of Akanthos [*cf. EBGR* 1988, 175]. It is a lead tablet, rolled together in the form of a cylinder, pierced by a nail (p. 415, fig. 6, no text). [The defixiones found earlier at Akanthos are now published by E. TRAKOSOPOULOU-SALAKIDOU, *Κατάδεσμοι ἀπὸ τὴν Ἄκανθο*, in A.Ph. CHRISTIDIS – D.R. JORDAN (eds), *Γλώσσα καὶ μαγεία. Κείμενα ἀπὸ τὴν ἀρχαιότητα*, Athens, 1997, p. 153-169; this volume will be presented in the next issue of the *EBGR*]. [AC]

263) V. TRAN TAM TINH, *Les empereurs romains versus Isis, Sérapis*, in *Subject and Ruler*, p. 215-230: T. sketches the development of the attitude of Roman emperors towards the Egyptian gods in the light of the epigraphic and numismatic evidence. During the Julio-Claudian dynasty, although the emperors supported traditional Roman religion and were opposed to the diffusion of the Egyptian cults in Rome, in Egypt, they were integrated into the pharaonic traditions. The cult of Sarapis was actively supported by the Flavian emperors, whose example was followed by later emperors. [AC]

264) M. TRUE – K. HAMMA, in *A Passion for Antiquities*, p. 61-63 [*SEG* XLIV 1543; *BE* 1996, 93]: Ed. pr. of a bronze olpe dedicated to the Dioskouroi by the hipparch Alkimachos (Eretria ?, *ca.* 500-480); the dedicant, Alkimachos, who held the office of the general of the cavalry, naturally addressed his dedication to divine twin horsemen. [AC]

265) Ch. TZOUVARA-SOULI, *Λατρεῖες καὶ ἱερὰ στὴν Ἤπειρο, στὴ Μεγάλη Ἑλλάδα καὶ τὴ Σικελία*, in *Dodone*, 20.1 (1991) [1994], p. 151-216 [*SEG* XLV 657]: The similarities in cult between Epeiros and the Greek colonies of Sicily and South Italy are primarily due to the Korinthian influence on its colonies (esp. with regard to the cults of Apollon, Athena, Aphrodite, Dionysos, and Hestia). Epeirotic influences can be detected in the cult of Zeus Dodonaios in South Italy, which was supported by the Mollossian kings Alexander and Pyrrhos. [AC]

266) Y. USTINOVA, *Orgeones in Phratries: A Mechanism of Social Integration in Attica*, in *Kernos*, 9 (1996), p. 227-242: U. argues that the Attic private cult associations (orgeones) developed from the need of those immigrants who came to Attika before the Solonic reforms and were not incorporated into clans to establish their own hereditary groups for the worship of local deities. In the classical period the cult associations contributed to the integration and the unity of the civic body; brief discussion of the epigraphic evidence for the cultic activities of the orgeones (p. 230-233). [AC]

267) I. VELÁSQUEZ (ed.), *Hispania Epigraphica*, 5, Madrid, 1995: V. discusses a gold amulet from Spain (p. 289-290 n° 944, Jerez de la Frontera?, 4th/5th cent.: F. GASCÓ – J. ALVAR – D. PLÁCIDO – B. NIETO – M. CARRILERO, in *Gerión*, 11, 1993, p. 327-335 [non vidimus]; *SEG* XLIII 684; *AE* 1993, 1007). The author of the phylaktery asks the destroyer of Sodoma and Gomora to eliminate a sinister spirit (ὡς Σόδομα καὶ Γό|μορα ὑπέτα|ξας, οὕτ⟨ω⟩ς | καὶ τὸ πνεῦμα) and invokes angels and divine names (Βαρκιήλ, Ἀριήλ, | Ἀκάλμια, Ιαω, | Γαβριήλ, Μικαήλ, | Ἀδωνάϊ, Ραφιήλ | [---]). V. also presents A. RODRÍGUEZ COLMENERO's readings of the inscriptions in the rural sanctuary of Sarapis at Panoias in Portugal (p. 328 n^{os} 1060-1063) [with no knowledge of G. ALFÖLDY's edition: see *EBGR*

1994/95, 7]. R. restores *CIL* II 2395 c as follows: Ὑψίστῳ Σεράπιδι συνναο⟨κ⟩όρῳ καὶ μιστωριοις [A. reads: σὺν γάστρᾳ καὶ μυσταρίοις]. [AC]

268) G. Velenis, *Συμπραγματευόμενοι Ρωμαῖοι σὲ μιὰ νέα ἐπιγραφὴ τῆς Θεσσαλονίκης*, in *Tekmeria*, 2 (1996), p. 8-14 [*BE* 1998, 260]: Ed. pr. of an honorific inscription dedicated by the Roman *negotiatores* in Thessalonike (1st cent. B.C./A.D.); the inscription is dated with reference to the ἱερεὺς καὶ ἀγωνοθέτης Καίσαρος Θεοῦ υἱοῦ Σεβαστοῦ Nikolaos, son of Demetrios (for his title *cf. IG* X 2.1, 31). V. discusses the possible location of the tempel of the emperor cult. [AC]

269) A. Veneri, *L'Elicona nella cultura tespiese intorno al III sec. a.C.: la stele di Euthy[kl]es*, in *La Montagne des Muses*, p. 73-86: see *supra* n° 124.

270) Y.G.Vinogradov, *New Inscriptions on Lead from Olbia*, in *ACSS*, 1 (1994) p. 103-111 [*BE* 1996, 297]: Ed.pr of two defixones from Olbia. In the first defixio (late 4th cent.) a person curses 15 oponents in a trial as well as καὶ οἱ ἄλλοι οἱ ἐνάντίοι ἐμοί; the second defixio is a list of five names in the nominative (4th cent). [AC]

271) J. Vokotopoulou, *Archaic Cities and Sanctuaries in Chalkidike*, in *ABSA*, 91 (1996), p. 319-328: Report on the excavations of a sanctuary of Poseidon at the promontory of Poseidi [*cf. supra* n° 272]. Poseidon's name is partly preserved on three Attic potsherds of the 6th cent. [EBGR 1992, 236; 1993/94, 261-262; 1994/95, 367]. Many of the vases bear dedicatory inscriptions in the Ionian dialect. Poseidon was the only divinity worshipped in this sanctuary. On the central peninsula of the Chalkidike, near the village of Parthenonas, a sancturary was discovered on an inaccessible peak of Mt. Itamos in 1990. V. was able to read the name Διός on a the sherd of black-glazed vase; other dedicatory graffiti are very fragmentary. [JM]

272) I. Vokotopoulou, *Ποσείδι 1993*, in *AEMTh*, 7 (1993) [1997], p. 401-412 [*BE* 1997, 404]: The continuing excavations in the early sanctuary of Poseidon at Poseidi (Chalkidike) [*cf. supra* n° 271, with further references] brought to light an inscribed altar which reveals the god's epithet (Poseidon Pontios, *ca.* 400-350, p. 404); V. mentions inscribed sherds of vases dedicated to Poseidon (p. 402f: ΕΜΟΙ or ΕΜΟΣ, late 8th cent. – the earliest inscription of the Chalkidike; p. 404: ἱερή, sc. κύλιξ, *ca.* 450-400; p. 406: Ἐπιχάρης ἀνέθ[εκε], written in the Chalkidic alphabet, late archaic period; p. 406: Φρυγίλō). [AC]

273) E. Voutiras, *Un culte domestique des Corybantes*, in *Kernos*, 9 (1996), p. 243-256 [*BE* 1997, 394, 480]: Ed. pr. of a kantharos dedicated by a woman to the Kyrbantes, found in a house in the Toumba of Kalamaria (near Thessalonike, *ca.* 350-325) and discussion of the private and domestic character of the cult of the Korybantes in the Classical period, esp. in the light of a lex sacra concerning the sale of the priesthood of the Korybantes at Erythrai (*I.Erythrai* 206, late 4th cent.). [AC]

274) E. Voutiras, *A propos d'une tablette de malédiction de Pella*, in *REG*, 109 (1996), p. 678-682 [*BE* 1997, 378]: V. makes some additional remarks on a defixio from Pella, which has been discussed by L. Dubois on the basis of V.'s preliminary publication [*SEG* XLIII 434; *EBGR* 1994/95, 113]. The defixio was found in a grave at Pella, which can be dated to *ca.* 380-350. V. rejects D's interpretation of the sequence of letters ΔΑΓΙΝΑΓΑΡΙΜΕ (δα⟨π⟩ινὰ γὰρ ἰμέ = ταπεινὴ γὰρ εἰμί), and prefers to leave this question open. The words τὸ τέλος καὶ τὸν γάμον καταγράφω indicate that the subject of the curse was not simply a frivolous affair, but the prospective marriage of the cursed persons, Dionysophon and Theotima. [AC]

275) G. WAGNER, *Les inscriptions grecques d'Aïn-Labakha (steles – graffites – depinti)*, in *ZPE*, 111 (1996), p. 97-114 [*BE* 1997, 694]: Preliminary publication of several inscriptions found in the temple of Piyris in the oasis of Aïn Labakha in Egypt (2nd/3rd cent.). Four dedicatory stelai use common formulae, such as ἐπ' ἀγαθῷ (II-IV), ὑπὲρ σωτηρίας (III), and εὐσέβειας χάριν (IV); Piyris is explicitly mentioned only in one text (IV); one text attests the proskynema of the worshipper (II) [for the metrical dedication n° I see *supra* n° 43]. 11 out of 19 graffiti und depinti are proskynemata (1, 5-7, 9-10, 12-13, 15-16, 19) [on the notion of the proskynema see *EBGR* 1994/95, 29], two are dedications (8: εὐσεβίας χάριν ἐπ' ἀγαθῷ; 17: σωτηρίας χάριν ἐπ' ἀγαθῷ); there are references to the τόπος of a certain Olbios (3) [for the term τόπος see *EBGR* 1993/94, 19] and the τέμενος of Pyiris (11). [JM]

276) G. WAGNER, *Nouvelles inscriptions funeraires grecques de Kom Abu Bellou*, in *ZPE*, 114 (1996), p. 115-140 [*BE* 1997, 674 bis]: Ed. pr. of 103 epitaphs (Kom Abu Bellou, Imperial period), which attest numerous (rather common) theophoric names: Ἀγαθὸς Δαίμων (42), Ἀθηνόδωρος (57, 93), Ἄμμων (54), Ἀμμώνιος (67, 89), Ἀπλωνάριν (66), Ἀπόλλων (30), Ἀπολλῶς (29, 72), Ἄρτεμις (49), Διονυσάριν (15), Διονυσία (27), Διόσκωρος (1), Ἑρμᾶς (13), Ἑρμίας (6, 92), Ἑρμιόνη (101), Ἡρακλάμμων (59), Ἡρακλᾶς (33), Ἡράκλεια (38), Θσονοσῖρις (65), Ἰσιδώρα (43, 86), Νεμεσᾶς (18, 25), Νεμεσίων (56), Τανοῦβις (21), Τασχῖνις (22), Ταφεβῶς (23), Ὡρίων (70), Ὧρως (68). Among the attributes which characterize the deceased notice the terms ἄωρος (2, 11, 16, 46, 54-56, 66, 69, 72, 80, 85-86, 88, 91, 95), εὐσεβής (25), and πιστή (43); notice also the formula εὐψύχει (6, 21, 25, 50, 53, 54, 57-59, 100, 102). A woman is characterized as ἐσίη (*cf.* the Egyptian *hsy*, "lucky, to drown in the Nile"). [JM]

277) M.E.H. WALBANK, *Evidence for the Imperial Cult in Julio-Claudian Corinth*, in *Subject and Ruler*, p. 201-213: Review of the evidence (primarily epigraphic and numismatic) for the beginnings of the emperor cult in Korinthos. The cult of Caesar, the colony's founder is well attested (*Corinth* VIII.3, 50 and 68); a temple represented on Korinthian coins may be identified with the temple of the *Gens Iulia*; a temple of Aphrodite/Venus ('Temple F'?) was possibly erected because of the close connection between Venus and the Julio-Claudian house; the cult of Dea Roma may be inferred from the numismatic evidence; there is also evidence for the cult of Apollon Augustus (*Corinth* VIII.2, 120), Divus Augustus (*Corinth* VIII.3, 53), the Lares Augusti, Providentia Augusti, and Salus Publica (*Corinth* VIII.2, 13 and 86-90) [for the cult of Salus see now L. WINKLER, *Salus. Vom Staatskult zur politischen Idee. Eine archaeologische Untersuchung*, Heidelberg, 1995]. W. suggests that the provincial cult was not celebrated at the Isthmus, but in Korinthos. [AC]

278) M.B. WALBANK, *Two Notes on Leases of Sacred Property in Attica*, in *ZPE*, 116 (1996), p. 39-40: W. adds to the known Attic leases two further records of leases of sacred property in Attica: (i) *IG* I^3 462–466 (437/6–433/2) mention among the recurring items of income for the construction of the Mnesikleian Propylaia the "rent of the Sacred House" without further indications as to the location of the building, the lessee or the lessor, or the terms of the lease. According to the complete record for the year 436/5 the rent amounted to 82 drachmai (*IG* I^3 463 l. 74); the same figure can be restored with some probability for the other years as well. W. supposes that as a reliable source of income, this sacred house was leased for a period of five years (or longer). The designation of the property is enigmatic, since the Propylaia to the Acropolis do not seem to have had any sacred character. (ii) *IG* II^2 598 (late 4th cent.) is probably the decree of a phyle or a deme (Koile, Kollytos, or Melite ?) recording the lease of a sacred temenos. The restriction on erecting any building within the temenos suggests that the lessee could use the temenos only for agricultural or pastoral purposes. This lease accords well with the trend in the

later 4th cent. for such citizen bodies like the phyle or the deme to assure regular income from the property controlled by them. [ES]

279) M.B. WALBANK, *Greek Inscriptions from the Athenian Agora: Financial Documents*, in *Hesperia*, 65 (1996), p. 433-465: Ed. pr. of 24 fragmentary inscriptions found in the Athenian Agora (5th-4th cent.). Most of them are possibly fragments of inventories (2, 4-6, 8, 11-15, 22-24); in n° 8 l. 2 and 4 (ὀπισθοδόμο?), there may be a reference to the Parthenon; n° 15 joins *SEG* XXV 180. Several texts (1, 3, 7, 9, 10, 25) may be accounts. N° 16+17 is possibly a list of objects related to a sacrifice, donated by several persons. The content of n° 18+19 (= *IG* II^2 1667) is not clear; n^{os} 20 and 21 (part of *IG* II^2 1594 ?) may belong to the series of the *rationes centesimarum*. [JM]

280) R.E. WALLACE, *Etruscan Inscriptions on an Attic Kylix in the Paul Getty Museum: Addenda et Corrigenda*, in *ZPE*, 111 (1996), p. 291-294: Remarks on two Etruscan dedicatory inscriptions on the foot of a red-figure Greek kylix (*ca.* 500-490, unknown provenance); the foot was broken and repaired in antiquity. From the first fragmentary inscription (on the bottom of the foot of the kylix, along the outer portion of the rim) the praenomen and the gentilicium of the dedicant and the name of the deity (Heracles?) are missing (IT[U]N TURUC[E], before *ca.* 450). The second inscription is inverted with respect to the first and runs parallel to it, along the inside of the rim. W. reads [ECN.TUR]CE. CAVI. CR[AI]CULI. HERCLES ("Cavi Craiculi dedicated this (kylix) on behalf of Heracles") and suggests that the second inscription was added after a repair of the vase. [JM]

281) J.C. WALTERS, *Egyptian Religions in Ephesos*, in *Ephesos. Metropolis of Asia*, p. 281-302: W. examines the evidence for Egyptian cultic activity in Ephesos using literary sources, archaeological data, and epigraphic material (*I.Ephesos* 199, 298, 1231, 1230, 1213, 1244-1247, 1503, 2912). Although limited, the evidence suggests that the Egyptian gods were worhipped in the city at least from the early 3rd cent. B.C. through the 4th cent. A.D., with a gap in the evidence from the late Republic to the early Imperial period, which corresponds to the general pattern of the chronological diffusion of Egyptian cultic activity. The Egyptian cults regained prominence in the early 2nd cent. A.D.; they seem to have experienced a revival during the period of the spread of Christianity in Ephesos. [JM]

282) A. WASOWICZ, *Artémis Chryselakatos de Philippes? Sur l'interprétation des reliefs rupestres*, in A. BURSCHE – M. MIELCZAREK – W. NOWAKOWSKI (eds), *Nunc de sμebis dicendum est. Studia archaeologica et historica Georgio Kolendo ab amicis et discipulis dicata*, Warsaw, 1995, p. 251-255: W. interprets a series of 40 rupestral reliefs with the representation of a goddess with long dress, polos, and spinning implements, found in close proximity to representations of Artemis on the slope of the Akropolis (some of them inscribed), as representations of Artemis Χρυσηλάκατος, known only from the literary tradition. Representations of women with distaffs on one of the stelae of Prinias (Crete; see A. LEBESSI, *Οἱ στῆλες τοῦ Πριν<u>ι</u>ᾶ*, Athens, 1976, p. 21 n° A1) and a fragmentary plate from Perachora are also interpreted as images of this goddess. [AC]

283) H. WETZEL, *Das Hephaisteion in Athen und seine Umgebung. Studien zur Funktion eines Peripteros im 5. Jh. v.Chr.*, in *Griechische Heiligtümer*, p. 31-42: Review of the inscriptions and the literary sources concerning the existence of a Hephaisteion near the Kerameikos in Athens (*IG* I^3 82, 472; II^2 223 B). W. accepts the identification of the Peripteros near the Agora with the Hephaisteion, but expresses doubts on the cultic function of this building. [JM]

284) M. WÖRRLE, *Ein Weihaltar aus Kilepe / Yesilköy*, in *Fremde Zeiten*, I, p. 153-160: Ed. pr. of a fragmentary inscription on an altar dedicated to Τύχη Αὐτοκράτορος Καίσαρος (probably Augustus) by Hieron, demarchos, priest of Zeus Nikator ἐν τῇ πόλει, and priest of another deity – possibly Ares (Yesilköy, near Arykanda, 1st cent. B.C./A.D.). This is the first attestation of the cult of Zeus Nikator in Lykia. [AC]

285) S. YILMAZ, *Hierapolis antik kenti Tripolis Caddesi Temizlik ve Düzenleme çaslis/malari*, in *VI. Müze Kurtarma Kazilari Semineri, 24-26 Nisan 1995, Didim*, Ankara, 1996, p. 131-161: The grave inscription of a tribunus militum and his wife was found in Hierapolis (Phrygia, 3rd cent. A.D.); they had served as high priest and priestess respectively. The epitaph is headed with the invocation Ἀγαθῇ Τύχῃ. The deceased persons were related to an association of gladiators: ὑπόμνημα φαμιλίας μονομάχων καὶ κυνηγεσίων καὶ ταυροκαθα[ψ]ί[ω]ν. [AC]

286) T. ZAWADZKI, *L'inscription de la basilique du Saint-Sépulcre*, in *Festschrift Lieb*, p. 347-356: The Latin graffito next to the drawing of a ship in the Holy Sepulchre Church at Jerusalem (4th cent. A.D.) does not read *Isis Mirionimus* (the name of the ship), but *Dominus ivimus*; thus, the earlier interpretations of the graffito (pagan graffito, allusion to the travels of pilgrims, allusion to a mystical journey, etc.) should be disregarded. [AC]

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