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EPIGRAPHIC BULLETIN FOR GREEK RELIGION 1988 (*EBGR*)

This second issue of *EBGR* presents the publications of 1988, including some additions to *EBGR* 1987. The principles explained in *Kernos*, 4 (1991), p. 287-288 apply also for this issue. Unfortunately, the articles in *ANRW* II 18.2 (1988) dedicated to religion can not be presented here. In order to facilitate work with this bulletin until the first indices appear, I have added a survey of some selected topics. The abbreviations used are those of *L'Année Philologique* and *Supplementum Epigraphicum Graecum*. I express my thanks to M.G. Peachin for improving the English text and Chr. Veligianni for supplying me with xeroxes; once more I would like to encourage criticism and suggestions.

Additional abbreviations

- Africa Romana* V : A. MASTINO (ed.), *L'Africa Romana. Atti del V convegno di studio, Sassari, 11-13 dicembre 1987*, Sassari, 1988.
- Comptes* : D. KNOEPFLER (ed.), *Comptes et inventaires dans la cité grecque. Actes du colloque international d'épigraphie tenu à Neuchâtel du 23 au 26 septembre 1986 en l'honneur de Jacques Tréheux*, Neuchâtel-Genève, 1988.
- Makedonia-Thrake* 1 : 'Υπουργείο Πολιτισμοῦ καὶ 'Επιστημῶν, Τὸ 'Αρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη, 1 (1987), Thessaloniki, 1988.
- Mélanges Lévêque* I : M.M. MACTOUX - E. GENY (eds.), *Mélanges Pierre Lévêque. I. Religion*, Paris 1988.
- Mélanges Taillardat* : "Ἡδιστον λογόδειπνον. *Logopédies. Mélanges de Philologie et de Linguistique grecques offerts à Jean Taillardat*, Paris, 1988.

Selected topics

- acclamations* : 104. 117
accounts : 29. 143
animals in cult : 105. 115. 163
associations : 13. 33. 42. 55. 57. 92. 171. 195
asylia : 97. 117. 145-149. 157. 158
calendar : 68 (Chalkidike). 97 (Aizanioi). 106 (Tauromenion)
Christianity : 23
confession inscriptions : 36. 105. 144. 168

- cults of cities/areas* (a selection) : Aizanoi 97; Akoris 13; Aspendos 22; Crete 15. 59; Daskyleion 33; Kyrene 108; Metapontion 102; Mylasa 19; Perge 117; Piraeus 55; Sicily/South Italy : 58. 155; Tomis 171; *introduction of cults* : 30. 55. 178. 185; also see *emperor cult*, *governor cult*, *royal cult*
- curses* : 19. 59. 60. 72. 162. 175. 184. 191
- death* : 48. 117. 131. 171
- dedications* : 15. 154; *after a victory* 43. 174; *in fulfillment of testaments* 117; *of anchors* 58; *clothes* 63; *Egyptian statues* 114; *fountains* 181; *lillies* 97; *leaping weights* 20; *ransome money* 6; *spoils* 43. 198; *weapons* 143. 174. 198; *wheels* 143;
- defixio* : see *curses*
- deities* (a selection; new and rare deities, deities attested for the first time in a place, deities discussed thoroughly) : Aphrodite (Amathous) : 70; Aphrodite Euploia (Mylasa) : 19; Apollon (Ikáros / Failaka) : 145; Apollon Χαλκῆς πύλης προκαθήμενος : 141; Apollon Etdomaios : 179; Apollon Keraitas (Larnax) : 79; Apollon Prostates (Delos) : 165; Ares (Philippoi) : 44; Artemis (Oinoe) : 150; Artemis Chitone/Kithone (Milet) : 63; Artemis Daidaleia : 151; Athena Aigidia (?) : 102; Demeter (Kyrene) : 188-189; Dionysos Kebrenios (Daskyleion) : 33; Dionysos Paionikos : 187; Hera (Kyrene) : 93; Kore (Gerasa) : 56; Matrobia 6; Meter Gonane : 97; Meter Kouaene : 97; Φολφέια : 110; Ouegeinos (Pisidia) : 23; Pan Teletarches : 26; Pasa : 26; Poseidon (Philippoi) : 44; Sabazios (Egypt) : 8; Zeus Abozenos : 97; Zeus Bennios : 97; Zeus Erinymenos : 40; Zeus Moigenos or Mottenos : 97; Zeus Stratios (Stratonikeia) : 181. *Egyptian d.* : 11. 13. 14. 18. 55. 80. 107. 140. 171. 179. *Oriental d.* : 7. 8. 18. 27. 36. 41. 51. 55. 80. 84. 97. 105. 160. 163. 169. 171. 185. 191
- emperor cult* : 4. 19. 22. 23. 57. 66. 81. 97. 104. 117. 122. 139. 164. 171. 181. 193
- epiphany* : 30. 178
- festivals* : 10. 19. 25. 43. 49. 55. 60. 71. 82. 94. 96. 97. 117. 121. 123. 131. 145. 147. 158. 166. 171. 181. 193
- funerary foundations* : 117
- funerary imprecations* : 23. 52. 97. 162
- games* : see *festivals*
- governor cult* : 104. 158
- gymnasion* : 94. 95. 126
- healing* : 13. 14. 30. 36. 88. 105. 157. 171
- heroes, hero cult* : 5. 20. 30. 55. 44. 122. 171
- Jews* : 190
- Julian* : 132
- illness, as punishment* : 105. 144 (blindness)

inventories : see *sanctuaries*

invocations : 46. 173

ktistes : 50. 67. 117. 171

land, sacred : 19. 37. 38. 44. 51. 82. 97. 117. 134. 152

leges sacrae : 15. 19. 62. 76. 87. 117. 152. 171. 172. 183

magic : 47. 59. 61. 78

miracles : 14. 30. 161. 178

mysteries : 26. 171. 172

myths : 21. 30. 117

names, theophoric : 23 (Pelonios). 77 (Molpagoras. Orgialeus); 97 (deriving from Men and Meter). 111 (deriving from Oulios). 112 (deriving from Bendis). 113 (on Delos); *Archieratikos* 97; *phylai/phratries named after deities* : 76. 117. 122; *a ship called Artemis* : 153

oath : 94. 168

oracles : 13. 15. 92. 126. 171; *alphabetic* : 23; *astragal* : 129; *dice* : 129

Orphism : 155

phylacteries : 47. 61

pilgrimage : 14

politics and religion : 21. 30

priests, families of : 3. 117. 181; *lists of* : 30. 64. 93. 108; *for life-time* : 97. 117; *iteration of office* : 13. 15. 97. 117. 171; *purchase of priesthood* : 19. 117. 171; *virgin priestesses* : 30; *other cult officials* : ἀγωνοθέτης 12. 25. 123. 171. 193; ἀρχιβαμιστής 56; ἀρχιδενδροφόρος 171; ἀρχιραβδοῦχος 171; ἀσιάρχης 81; δημιουργός 29; εἰκονοφόρος 97; ἱερεὺς θρησκευῶν 13; ἱεροθύτης 15; ἱεροναύτης 171; ἱεροποιός 100; ἱεροπόλος 35; ἱεροργός 15; ἱερώνης 15; κλειδοφόρος 181; κοσμβάτας 15; κρεανόμος 19; μολπός 77; ναΐαρχος 25; ναϊκὸς εὐθνος 25; νεβέυσασα 179; μαστιγοφόρος 117; μυστάρχης 171; ναοκόρος 15; ναοποιός 82; παστοφόρος 171; περιάκτρια 29; προεδρεύων 13; προφήτης 13. 97; σεβαστοφόρος 193

royal cult : 19. 21. 44. 67. 91. 194

sacrifice : 76. 87. 183

sanctuaries : *control by a city* : 118; *inventories of* : 63. 98. 100. 101. 117. 142. 177; *property of* : 19. 29. 44. 52. 82. 118. 144. 157 (also see *land*); *loans made by* : 118. 142; *jurisdiction in* : 99. 105. 144; *relocation of* : 145; *slaves of* : 58. 105. 144

soul : 32. 123. 171. 179

syncretism : 2. 56. 57. 163

temple-state : 144

theoria, theoros, theorodokos : 9. 10. 121. 125. 147

virginity : 30

Greek words

cult objects/statues : ἄγαλμα 85; ἀλαρ 15; ἀνδριάς 13; εἰκὼν 85; ἔμπυρον 97; κυνιατοα 15; σπονδιστήριον 41; τράπεζα 97

epithets : ἄλυτος 36; ἀχειροποίητος 23; ἀψευδής 23; ἐπήκοος 19. 28. 33. 39. 97. 171; ἐπιφανής 178; μέγας/μέγιστος θεός 11. 13; πλουτοδότης (Ammon) 13

various expressions : ἀμαρτάνειν 36; ἀμαρτίαν ἀπαίρειν 144; βάσκανος 181; βουκοπία 87; δύναμις 105; δωροτελεῖν 15; ἐπ' ἀγαθῷ 13; ἐγκαθεύδειν 15; ἐπερωτᾶν 168; ἐπιζητεῖν 36; εὐάμερος 15; εὐλογεῖν 105; εὐσέβεια 13; εὐχαριστεῖν/εὐχαριστία 13. 36. 168; θεόκτιστος 171; ιερόκτιστος 50; ιερόλυσις 168; ιερόσυλος 52; μέγα ὄνομα 104; παράκλητος 144; προχάριαιος 87; σκῆπτρον τιθέναι 168

1) B. ALLAMANI, in *AD*, 35 B1 (1980) [1988], p. 406 : Mention of an honorific inscription with a list of κωνηγοὶ of Herakles Kynagidas (Beroia, late 2d c. BC). [On this cult see S. DÜLL, *Die Götterkulte Nordmakedoniens*, München, 1977, p. 87.]

2) W.I. AL-SALIHI, *The Weary Hercules of Mesene*, in *Mesopotamia*, 22 (1987), p. 159-167 [*BE* 1989, 128; *SEG* 37, 1403] : Ed. pr. of an inscribed statue of Herakles found in Seleukeia on the Tigris. The bilingual (Greek-Aramaic) inscription records a campaign of the Parthian king Vologeses IV against king Mithradates of Mesene-Charakene (AD 151); after his victory Vologeses brought the statue to Seleukeia and dedicated it in the temple of Apollon. The Aramaic text identifies Herakles with Verethragna and Apollon with Nebo. [See *infra* (142); analogous records of campaigns, often on dedicatory inscriptions : e.g. *SEG* 30, 1245 (Arbinas, 5th/4th c.); *OGIS* 54 (Ptolemaios III, 247/21); *I. Philae* 128 (C. Cornelius Gallus, 29 BC); *OGIS* 199 (a king of the Axomitai, 1st c. AD); *SEG* 20, 324 (Sapor I, after AD 272); *OGIS* 200; *SEG* 32, 1601 (Aeizanas, 4th/5th c.); *OGIS* 201 (Silko, 6th c. AD)].

3) M. ALEXANDRESCU-VIANU, *Autour de la généalogie du Hippolochos, fils de Theodotos de Histria*, in *SCIV*, 39 (1988), p. 275-281 [Rum., with French summary] : A. reconstructs the genealogy of a distinguished Istrian family which held the priesthood of Apollon (late 5th-late 4th c.).

4) E. ANDREOU, in *AD*, 36 B1 (1981) [1988], p. 279 : A new altar from Nikopolis dedicated to an emperor with the epithet Dodonaios. [Certainly Hadrian; his cult as Zeus Dodonaios is already attested at Nikopolis : *SEG* 35, 674.]

5) P.E. ARIAS, *Euthymos di Locri*, in *ASNP*, 17 (1987), 1-8 [*BE* 1989, 136] : A. discusses the literary evidence for the cult of the heroized athlete Euthymos of Lokroi, who was believed to be the son of the river Kaikinos. A. associates with his cult a series of inscribed pinakia (Εὐθύμ., Εὐθύμου ἱερή, ΘΥ = Θεοῦ ?), depicting three women protomes and a bull with human face.

6) N.G. ASHTON, *What Does the Turtle Say ?*, in *NC*, 147 (1987), p. 1-7 [*SEG* 37, 252] : Ed. pr. of an inscribed Aiginetan stater (ca. 510-485) with the text Μαρροβίας τοῖ στατέρες ἠιαροῖ· τὰ λύτρα. A. argues that the coin belonged to the dekate of ransome money taken by the Aiginetans and dedicated to Matrobia (probably an epithet of Artemis, Aphaia, or Hekate).

7) P. BADENAS - M. ANGEL ELVIRA - F. GAGO, in *Boletín del museo arqueológico (Madrid)*, 5.1-2 (1987), p. 7-19 [SEG 37, 1618] : Ed. pr. of an inscribed statue of Kybele with a dedication to Μήτηρ Ἄνγυδισις (Kybele = Angdistis; unknown provenance, possibly Phrygia, late 2d c. AD) [*non vidi*].

8) R.S. BAGNALL, *Papyri and Ostraka from Quseir al-Qadim*, in *BASP*, 23 (1986) [1988], p. 1-61 [BE 1989, 817; SEG 37, 1636-1638] : Ed. pr. of 3 fragmentary dedications (p. 47-50; Leukos Limen, 1st c. AD), including a dedication to Sabazios; the god is for the first time attested in Egypt.

9) K. BARAKARI-GLENI, in *AD*, 35 B1 (1980) [1988], p. 122 : Dedication of a statue to Zeus and Hera in Lerna; the honored person was hieromnemon of Hera and architheoros of Nemea and Heraia, sent to Asia and Alexandria (undated).

10) V.N. BARDANI, Ἐκ Βοιωτίας, in *Horos*, 5 (1987), p. 75-77 [BE 1989, 249; SEG 37, 388] : A new list of proxenoi and euergetai from Boiotia (unknown provenance, ca. 50 BC), who represented their states (Elis, Chalkis, Samos, Stephane in Phokis, Tanagra, possibly also Megara, Aigosthena, Echinai, and the Opuntian Lokroi) in games and at a sacrifice. B. proposes to identify this festival with the Herakleia of Thebes. [This is not certain; these games were perhaps organized for the first time (ἀγωναθεοῦντος [name of the festival] τὸ πρῶτον), whereas the Herakleia existed at the latest since the 3d c. BC; see L. ROBERT, in *OMS* I, p. 262-3. Ph. GAUTHIER, in *BE* 1989, 249 stresses the analogy to Samothracian lists of theoroi honoured with proxeny.]

11) G. BASTIANINI - C. GALLAZZI, *Un'epigrafe scomparsa di Tebtynis*, in *Tyche*, 3 (1988), p. 25-27 [BE 1989, 810] : Ed. pr. of an inscribed altar dedicated to the crocodile god Sekneptynis μέγας θεός, found in Tebtynis, probably in front of one of the deipneteria (rooms for convivial meetings) along the processional road (AD 6).

12) A. BAZAMA - J. REYNOLDS, *Some New Inscriptions from Cemeteries of Ancient Ptolemais*, in *LibAnt*, 15/16 (1978/79) [1988], p. 255-261 [BE 1989, 837; SEG 37, 1713-1714] : Ed. pr. of gravestones of Ptolemais, including that of an agonothetes (in Ptolemais ?) of equestrian rank (p. 259, 2d/3d c.), and a priestess [perhaps of Artemis; see C. DOBIAS-LALOU, in *BE* 1989, 837] (p. 260, hell.).

13) E. BERNAND, *Inscriptions grecques et latines d'Akôris*, Le Caire, 1988 [BE 1989, 811-812] : Re-edition and thorough discussion of the inscriptions from Tenis/Akoris (Egypt). The dedications (1-27) date from imperial times, except for a hell. dedication to Isis Mochias (1). The main deities are the θεοὶ μέγιστοι (2.24) Ammon, Souchos, and their synnaoi (2.7-9.22.24.27 ?; among them Hera and Hermes : 29-41); Ammon is called θεὸς μέγιστος (16.19), μέγας (17), καλός (23), πλουτοδότης (only here) and ἐπιφανής (18). Other deities : Zeus Megistos (= Ammon, 3), Zeus Helios Megas Sarapis (20; popular in the garrison of Alexandria), Sarapis (21), and Isis Mochias (1.10; her epithet derives from a place name). A dedication to Ammon and Souchos was made after healing (θεραπείας ἐπιτυχῶν ὄλων σώματος, 22, 2d/3d c.). B. interprets a dedication to Ammon (19) as fulfillment of a vow addressed to the Dioskouroi Soterai (Διοσκούρους σωτήρας... εὐξάμενος). [The Dioskouroi are not the object of εὐξάμενος, but of ἀνέθηκεν : this is a

dedication of their statues; cf. *infra* (16)]. A statue (ἀνδριάς) of Souchos was dedicated to Theoi Patrooi (13) [see *infra* (16)]; B. gives other Egyptian parallels for ἀνδριάς = cult statue. Two dedications (5-6) were made by the same couple, the first on May 26th, 159 and the second exactly a year later, on the anniversary of an unknown event [for the day of a festival]. Common expressions : ἐπ' ἀγαθῶ (5-10.13-16.18.22.24.25.27.32.34.37), εὐσεβείας χάριν (5.6.8.9), ἔνεκεν/ὕπερ εὐχαριστίας (2.15.16.18.25). Many texts commemorate the flood of the Nile in the area of the sanctuary of Ammon and Souchos (29-41, 3d-4th c.); they name the priest, who was responsible for the ceremonies (ιερεὺς θρησκευῶν), and a προσεδρεύων («surveiller» ?); sometimes priest and προσεδρεύων are the same person (34-36); one person held the office of priest and προφήτης for 4 years (33-35, AD 289/92). An epitaph (45, 4th c. AD) mentions the high-priest of a cult association (ἀρχιερεὺς ιερᾶς συνόδου).

14) E. BERNAND, *Pèlerins dans l'Égypte grecque et romaine*, in *Mélanges Lévêque*. I, p. 49-63 : Based on the epigraphic material B. gives an overall picture of the meaning and character of pilgrimages in Ptolemaic and Roman Egypt, the motifs for the visit, the origin and occupation of the visitors (often officials and soldiers). A visit to places of religious significance (Syringes, Kolossos of Memnon, royal tombs, Deir el-Bahari, Memnoneion of Abydos, Medinet Habou, Luxor, Karnak, Soknopaiou Nesos, Fayoum, Philai) sometimes expresses only a "touristic interest"; however, many inscriptions show that the visitors did not only admire the works of art, but were also inspired religiously; they witnessed a miracle at the "singing statue" of "Memnon", hoped to be healed, especially in the sanctuaries of Amenotnes-Imhotep-Hygieia in Deir el-Bahari or in the Memnoneion of Abydos, where incubation was practiced, or sought oracular responses (e.g. oracle of Bes in Abydos). In view of the complex and manifold character of the proskynemata, any generalization would be misleading.

15) M. BILE, *Le dialecte crétois ancienne. Étude de la langue des inscriptions, recueil des inscriptions postérieures aux IC*, Paris, 1988 : P. 28-69 collection and translation of inscriptions in Cretan dialect not included in *I. Cret.* (some of them not in *SEG*). Texts of religious interest : Decree of priests (ἔφαδε τοῖσι θεοῖσι) concerning dedications (6, Dreros, 7th/6th c.); two *leges sacrae* (? , 7-8, Dreros, 7th/6th c.); graffito on a vase naming Herakles, Gortys, and Kastor (? , 10, Phaistos, 6th c.); a dedication of a winner of games to Meter (13, Knossos, 5th c.); the decree about the scribe Spensitheos (18, Datala, ca. 500); a dedication to the Nymphs (31, Kydonia); a *lex sacra* (34 = *LSSC* 145, Axos); a dedication of a priest of πάντες θεοὶ for the 3d time to Apollon, Artemis, and Leto (35, Kydonia); report of constructions at the temple of Ares and Aphrodite (47, Lato, late 2d c.); a mention of Apollon Delphinios (48, Dreros, 3d c.); a pentekostys named after the Dioskouroi took care of a temple (49, near Rhethymnon, late 3d c.); dedication to the Kouretes (51, Gortyn, 1st c.); *lex sacra* of the sanctuary of Artemis Skopelitis (51, Knossos, 2d/1st c.); *lex sacra* of the Asklepieion of Lisos (56, Lisos); a dedication to Eileithyia (84, Inatos, 1st c.); dedications to Zeus Thenatas (87-88, Annisos, 1st c.). B. discusses epithets of deities, names of religious officials (ιαρογός, ιαροθύτας, ιεράνας, νακόρος, κοσμβάτας = priest) and terms used in cult (p. 356-61) : ἀλαπα (object or aliment used in sacrifices), ἀρετά (the divine power that cures), ἀσσυρίας (acc.pl., impure, rather than «the Syrians»),

δωροτελεῖν (donate), ἐγκαθεύδειν (incubate), ἐπιερον (sacrificial cake), θινος = θεῖος, ἐπιναιον (addition to a temple?), εὐάμερος (day of a festival), θίασος, ἰάρωμα (dedication), κυνιατοα (prehellenic name of cult-object), τέμενος, ομοτεμενεας (deities sharing the same temenos), χαριστίειον (thanksgiving-sacrifice).

16) J. BINGEN, *Akôris : épigraphie et onomastique*, in *CE*, 63 (1988), p. 165-172 : B. discusses the epigraphic corpus of Akoris [*supra* (13)]. He suggests that the θεοὶ πατρῶοι are Ammon and Souchos (13); in n° 19 he recognizes the dedication of a statue of the Dioskouroi.

17) V. BITRAKOVA-GROZDANOVA, *Monuments de l'époque hellénistique dans la république socialiste de Macédoine*, Skopje, 1987 [*SEG* 37, 554] : Mention of an inscribed kantharos dedicated to Pan (p. 108; Gorenci-Ochrid, 4th/3d c.) [*non vidi*].

18) A.D.H. BIVAR, *An Iranian Sarapis*, in *Bulletin of the Asia Institute*, 2 (1988), p. 11-17 : B. discusses the epithet *xsaθrapati* in the Aramaic version of the trilingual inscription of Xanthos [*SEG* 27, 942, 337 BC]; its Middle Persian form *sahrbed* can be transliterated into Greek in the form *Sarapis*. Based on this identification as well as on the testimony regarding the cult of *Sarapis* already during the life-time of Alexander, B. supports the Iranian origin of *Sarapis*, probably a «state god» of the Medes.

19) W. BLÜMEL, *Die Inschriften von Mylasa. Teil II. Inschriften aus der Umgebung der Stadt*, *IGSK*, 35, Bonn, 1988 [*BE* 1989, 14] : The second part of the corpus of Mylasa (cf. *EBGR* 1987, 6) includes some new texts from Mylasa and the inscriptions from the surrounding areas. The new texts are marked with an asterisk. *Mylasa* : Priests of Aphrodite Euploia and Zeus Eleutherios (207B*, 2d c. BC); mentions of Zeus Otorkondeon (207B*) and his sanctuary (157*); a dedication to Daimones Agathoi (350*, 4th/3d c.), who are also mentioned in epitaphs (494*.495*); the honour *μερίς ἀπὸ τῶν θυσιῶν* in a decree of the phyle Otorkondeis. *Olymos* : Most of the documents concern the purchase and leasing of sacred land (801-854, late 2d c. BC; land was purchased on behalf of the sanctuary of Apollon and Artemis (801-804.806.816.819.825.829, cf. 827) with the *ἱερὸν ἀργύριον* of these deities (801.819.825, cf. 827) or with donated money (829). The *ἱερὰ γῆ* of this sanctuary (805-6.810.818.835*, cf. 839*.851*.852*) and that of Zeus Labraundos (817.831) [probably also of Zeus Osogo (854)] was then leased. The responsible persons include a *ἱερεὺς καὶ βασιλεὺς κοινοῦ Καρῶν* (828) and priests of various deities : Apollon Pythios (806), Apollon and Artemis (803-4), Artemis Strateia (814-5), Daimones Agathoi (806.808.810-815.819, cf. 869-870), Dikaiosyne (803-804.816, cf. 871*), Dioskouroi (803-804.814-816.820-822), Eros (814), Isis (803-804), Zeus Kretagenes and the Kuretes (806), Zeus Eleutherios and Labraundos (803-804.814-816.841*.848*); Zeus Ktesios is mentioned in n° 850*. Other hell. documents related to the sanctuary of Apollon and Artemis, where official documents used to be published (868-869.873*.877*.906*), include a *lex sacra* regulating the participation in sacrifices (861 = *LSAM* 58) and a text concerning a loan made to the sanctuary; the revenues from the leasing of land would be used for the repayment (864). Note an honorific decree for a priest of Agathoi Daimones and *κρεανόμος* (distributor of meat after sacrifices, 869-870, late 2d c. BC) and a decree mentioning the honour *μερίς ἀπὸ τῶν θυσιῶν* (875*, cf. 157*). B. also

mentions a still unpublished text naming a priest of the kings (cf. *Amyzon* I, 167). *Hydai* : The new texts attest the purchase of land for the sanctuary of Apollon and Artemis (903*, cf. Olymos), and the priests of Zeus Olympios, Homonoia (903*), Ge, and Hekate (905*); an honorific decree for a paidonomos, who had offered sacrifices (909*). *Chalketor* : Two leges sacrae concern a festival (914 = LSAM 70) and the sacrifices of a syngeneia (931*); mention of a sanctuary of Apollon (912). *Kasossos* : A sanctuary of Zeus Kassosseon (941, hell.); a lex sacra regulating the purchase of his priesthood (n° 942 = LSAM 71); a *ιερόν ἄλσοσ* of Zeus (943); a curse against those who would not respect a decree (941). *Hydissos* : A priest of an anonymous *ἐπίκοος θεά* (953); a priest (952) [perhaps for the emperor cult, since he addresses his dedication to emperor Titus.]

20) Z.I. BONIAS, *Ἐνεπίγραφος ἀλτήρας Αἰγίων*, in AAA, 18 (1985) [1988], p. 246-253 : Ed. pr. of an inscribed *ἀλτήρ* dedicated to the otherwise unknown local hero Timagenes by an athlete in a rural sanctuary of Lakonia (Aigiai, late 6th c. BC); B. adduces some parallels on the dedication of stone "leaping weights" in sanctuaries (Sparta, Korinth, Eleusis).

21) J. BOUSQUET, *La stèle des Kyténiens au Létôon de Xanthos*, in REG, 101 (1988), p. 12-53 [BE 1989, 276] : Ed. pr. of a dossier from Xanthos (2 decrees of Xanthos and the Aitolians, 2 letters of the Aitolians and the Kytenieis). Kytemion (Doris) requested financial support for the reconstruction of the city wall (206/5); its ambassadors reminded the Xanthians of myths that proved the relations between the two cities. Following myths are cited in the decree of Xanthos : 1) Leto, archegetes of Xanthos, bore Artemis and Apollon in Lykia, whereas Asklepios, the son of Apollon and Koronis, the daughter of Phlegyas, was born in Doris; it is the earliest testimony of the birth of Apollon and Artemis in Lykia and a new version of the birth of Asklepios. 2) The Xanthian colonists led by Chrysaor, the son of Glaukos and grandson of Hippolochos, had been supported by the Dorian Aletes, one of the Herakleids. Aletes was married to the daughter of Aor, son of Chrysaor. The myth is new; Aor is probably an invented hero (cf. Crys-Aor). B. comments on these traditions and the cult of Leto in Lykia (Araxa). The decree of Xanthos mentions a priest for the cult of Theoi Euergetes and Ptolemaios Philopator and a priest of the deities protecting the city (*πρὸ πόλεως*). Kytemion also hoped to get support from Ptolemy IV and Antiochos III by underlining their descent from the Dorian hero Herakles.

22) H. BRANDT, *Kulte in Aspendos*, in MDAI(I), 38 (1988), p. 237-250 : B. contrasts the numismatic evidence on the cults of Aspendos (S. JAMESON, in RE, Suppl. XII (1970), c. 99 sq.) with the epigraphic evidence. The latter confirms that Artemis, Aphroditai Kastnietides, Athena, Sarapis, and Zeus with Hera were worshipped in Aspendos, whereas there is no certain evidence for the cults of Asklepios, Zeus with Athena, Dionysos, Eurymedon, Hades, Harpokrates, Hephaistos, Hekate Triformis, Isis, Nemesis, and Tyche. The cults of Ares Kyaïos, Demeter, Helios, Hermes, and Zeus should be added; those of Apollon and Roma remain uncertain. *Θέμις* on some coins is not the name of the goddess, but means «games». B. also collects the documentation for the emperor cult (high priests, neokoria).

23) C. BRIKHE - R. HODOT, *L'Asie Mineure du Nord au Sud. Inscriptions inédites*, Nancy, 1988 : *Bithynia* : A grave stele dedicated to Zeus Bronton; this practice was common especially in NE Phrygia (1, 2d c. AD) [cf. *infra* (97)]; a dedication to Zeus (Bronton?) for an emperor and for a good harvest (ὑπὲρ τῶν κατὰ ἔτος καρπῶν, 2, 2d/3d c.). *Lykia* : Dedications to the Twelve Gods, local hunting gods (4-5, area of Antalya, imp.). *Pisidia* : A priest of Men and an unknown deity (OYETEINOΣ, cf. Meter Ουεγνα; 7 = *SEG* 35, 1407) and a priest of the emperor cult (8 = *SEG* 35, 1408, both in Tymbrida, 2d/3d c.). *Pamphylia, Aspendos* : The most important texts are the two new alphabetic oracles from Aspendos and Tymbrida (45-46, 2d c. AD). B.-H. offer a detailed study of all known alphabetic oracles [cf. *infra* (130)]. The new texts include new verses and variants of the known formulas; the large number of variants and the different tone of the various texts is impressive; out of 152 known verses 72 are unique. B.-H. argue that the alphabetic oracles do not derive from astragal-oracles, since their metre is iambic and not dactylic, but are rather related to gnomologia. They discuss the theories about the use of these texts. The deities mentioned in them include Zeus, Apollon, Hekate, Deo, Sarapis, Helios, Tyche, Nemesis, and Peitho; it is possible that sometimes local gods were preferred. The other inscriptions include two funerary imprecations (35, 3d c. AD : note the expression ἀγαθὴ ψυχὴ; 204, Christian); a dedication of a statue of Νίκη Ἀφροδίτης Πανθέου (43, 1st/2d c.); a priest (40) [S. FOLLET, in *BE* 1989, 215 suggests [σ]υ]νιπέως, instead of [πα]νιπέως; a new winner of the Isthmian horse races (222, 2d c. BC). B.-H. argue that a dedication to θεὸς ἀψευδῆς καὶ ἀχειροποίητος = «authentique» (42, 1st/2d c.) is not necessarily Christian. [The expression ἀψευδῆς θεός could be pagan; cf. EURIP., *Orest.*, 364; PLAT., *Rep.* II, 382e 6; but ἀχειροποίητος = «not made by hands, spiritual» is attested only in Christian context : see C. SCHNEIDER, in *RAC*, 1 (1950), s.v., p. 25-27. Εὐχὴν means «in fulfilment of a vow», not «en offrande»]. *Perge* : Re-edition of the dedication to Artemis Pergaia (5th/4th c.) [*EBGR* 1987, 44; *SEG* 37, 1215; cf. also G. NEUMANN, in *Gnomon*, 61 (1989), p. 432 and *infra* (118)]; also see O. MASSON - L. DUBOIS, in *BE* 1989, 332 for the theophoric name Pelonios = Apollonios (n° 195)].

24) A. BRUGNONE - M. CAVALIER, *I bolli delle tegole della necropoli di Lipari*, in *Kokalos*, 32 (1986) [1988], p. 181-282 : Some roof tiles found in a grave bear the inscription Θεός; their original destination was probably a sanctuary (Lipara, 2d/1st c.).

25) P. CABANES, *Les concours des Naia de Dodone*, in *Nikephoros*, (1988), p. 49-84 : C. discusses briefly the history of the sanctuary at Dodona, the cult of Zeus Naios, and the history of the excavations, studies the development of the festival Naia (early 3d c. BC-late 3d c. AD), and collects all the epigraphic evidence mentioning the officials (ναϊάρχος, ἀγωνοθέτης, ναϊκοὶ εὐθυνοὶ) and the winners of the games (p. 62-72). The games were probably pentaeteric and took place late in September (Apellaios); the manumission of slaves during the festival is attested. C. argues that the agonothetes was not an official of the Epirotic league (against N.G.L. Hammond); the office of naiarchos remains enigmatic (responsible for the festival as a whole, priest, or an official only for the days of the festival?). The games were probably established by king Pyrrhos and became ἀγῶν στεφανίτης ca. 192 BC; C. relates a recently published text [*EBGR* 1987, 34] to this reorganization of the games, which was probably initiated by Charops.

26) P. CABANES, *Le culte de Pan à Bouthrotos*, in *REA*, 90 (1988), p. 385-387 : Ed. pr. of a dedication to Pan Teletarches (he who presides over the mysteries), found in Bouthrotos, near the temple of Asklepios (2d/1st c.). It is the first epigraphic attestation of this cult in Chaonia; according to Plutarch (*Mor.* 419a-d) the death of the Great Pan had been announced off the port of Bouthrotos. The same dedicant had made an already published dedication to Pasa (*Albania Antica III*, Roma, 1942, p. 209), who can be explained as a female companion of Pan.

27) H.W. CATLING, *Archaeology in Greece 1987/88*, in *Archaeological Reports for 1987/88*, in *JHS*, 108 (1988), p. 1-85 : E.H. and C. WILLIAMS report the find of roof tiles with the inscription MATPO (Mytilene, hell.); they were probably made for a sanctuary of Kybele (Meter). [Cf. *infra* (191). Inscriptions in CATLING's report that have been otherwise published are omitted here.]

28) N. CEKA - D. KOMATA, *Dy skulptura antike nga zona e Baldushhut*, in *Iliria*, 27.1 (1988), 242-243 [*BE* 1989, 125] : Ed. pr. of two statues with Greek and Latin inscriptions dedicated to the Dioskouroi ἐπήκοοι (Baldushk, Illyria, 2d c. AD). The Greek dedication was made by an imperial libertus ὑπὲρ τέκνον; the Latin text is addressed to *Casto(ribus) Aug(ustis)*.

29) F. CHAMOUX, *Les comptes des démiourges à Cyrène*, in *Comptes*, p. 143-154 [*BE* 1989, 829] : C. studies the accounts of the demiourgoi of Kyrene (5th-2d c.; *SEG* 9, 11-44; 18, 743; *SEC* 104; L. GASPERINI, in S. STUCCHI, *Cirene 1957-66*, Tripoli, 1967, p. 169 n° 17). He concludes that this office was created after the abolition of monarchy (ca. 440 BC), and was intended for the administration of sacred property. The demiourgoi were mainly concerned with expenses for sacrifices. C. examines *SEG* 9, 13, in which the expenses are registered in various groups : for sacrifices (ἱεροθυσία), maintenance of the priestesses of Artemis (ἄρκτος) and Athena, maintenance and dresses for the heralds, expenses for the cult of Artemis Katagogis, for a περιάκτρια (priestess ?), for choruses, lamps, and sacrificial animals, as well as for the cult personnel (flutists, scribes, cooks, treasurers, guards, ἐπίσκοποι). [C. DOBIAS-LALOU, in *BE* 1989, 829 restores in *SEG* 9, 39 and 43 τὸ πᾶν· τὰ ἱαρεῖα ἐθύθη, not τὰ πάντα ἱαρεῖα ἐθύθη.]

30) A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften. Epigraphische Beiträge zur griechischen Historiographie*, Stuttgart, 1988 : Collection of inscriptions related to various aspects of ancient historiography. The inscriptions include a supposed vita of the heroized athlete Theogenes of Thasos (T1), three vitas of Archilochos, written on the walls of his cult place (Archilocheion) in Paros (T 3.4.14; p. 103-10), the history of Magnesia on the Maiander (T5-8), including a mythical genealogy and the epiphanies of Artemis Leukoprhyene, a text related to Oinopion of Chios (T9), an encomion of Athens recited during the Eleutheria of Plataiai (T10), the list of dedications and epiphanies of Athena at Lindos (T13), a collection of epiphanies of Sarapis at Thessalonike (T15), an encomion of Theseus recited at the Theseia of Athens (T17), collections of healing miracles of Asklepios in Epidaurus, Lebena, and Rome (T2.12.21), works referring to the myths of Perseus (T20) and Romulus and Remus (T27), a history of the Asklepieion of Lebena (T11, with new readings), and an in-

teresting text referring to the myths of Lykia (T19 = TAM II 174). The last text is re-edited with new readings, translation, and a short commentary : Hieron of Tlos wanted to remind the cities of Tlos, Sidyma, and Pinara of their close relations and to prove the priority of his own city. In a historical memorandum he reconstructed the genealogy of the Lykian heros, pointing out that Sidyma was founded by a son of Tlos, the founder of his city; the concord between these cities should exist on the base of this affinity (ὡς τέκνων πρὸς γονεῖς). Hieron confirmed the relations between Sidyma and Pinara by narrating a miracle, which happened in both cities; the Earth gave birth to two rocks resembling the twins Artemis and Apollon, in a parallel way in the two «twin»-cities. Finally Hieron reminded of common religious practices in the Lykian cities, especially the election of virgin priestesses for Artemis in Tlos and Sidyma after an oracle. A systematic study of the common features of these texts reveals the general interest for religious issues (history of sanctuaries, epiphanies, cult practices; p. 145-146, 163-165). The same interest is evident in the lectures and historical works of literati honoured by various cities (see the collection of honorific inscriptions, especially E3.6.7.9.11.16.19.20.24.28.29.53.55.58.60.68.69.71.72.74.77). The book includes also short surveys of the following topics : lists of priests and winners of games (p. 186-219); narratives of the introduction of new cults (p. 220-223); documents published in order to support the privileges of sanctuaries (p. 234-277, esp. p. 273-276); the epigraphic publication of religious texts (old hymns, oracles, «theological» texts; p. 278-286).

31) O. CHATZIANASTASIOU, *AD*, 36 B1 (1981) [1988], p. 378 : C. mentions a graffito on a rock, dedicated to the Theoi Samothrakes and a dedication to Hermes (Ikaria).

32) K. CLINTON, *An Attic Epitaph*, in *ZPE*, 75 (1988), p. 290 [SEG 37, 198] : Some parallels for the expression ψυχὴ δ' αἰθέρα εἰσανέβη found in an Attic epitaph [cf. *infra* (124)].

33) Th. CORSTEN, *Daskyleion am Meer. Ein Corpusculum der Inschriften und Nachrichten über die Stadt*, in *EA*, 12 (1988), p. 53-76 : Re-edition of the inscriptions from Daskyleion near Kyzikos. Note a dedication to θεὸς ἐπήκοος Διόνυσος Κεβρήνιος, from Kebren in the Troad (1, 3d c. AD), and the epitaph of a mystes of Dionysos, dedicated by the members of the various Dionysiac associations of Daskyleion; the deceased is assimilated to Bromios/Dionysos (2).

34) J.J. COULTON - N.P. MILNER - A.T. REYES, *Balboura Survey : Onesimos and Meleager. I*, in *AS*, 38 (1988), p. 121-146 [BE 1989, 104] : Ed. pr. of an inscription referring to the erection of a temple for Nemesis by the public slave Onesimos in Balboura (N. Lykia, m. 2d c. AD). The editors comment on the preference of slaves for Nemesis and Tyche.

35) J. CRAMPA, *Review of E. VARINLIOGLU, Die Inschriften von Keramos*, *IGSK*, 30, Bonn, 1986, in *Gnomon*, 60 (1988), p. 603-609 : C. doubts, if the eponymous stephanephoros in Keramos (Karia) also served as high priest. He argues that the epigram *I.Keramos* 11 (according to V. a sun-dial dedicated to Hermes, god of mathematics and astronomy) was written on a column erected at the point, where the sun is visible for the first time on the day of equinox. In

I. Keramos 26 C. restores the office of hierapolos (imp.; the first instance in Keramos).

36) M.-L. CREMER - J. NOLLÉ, *Lydische Steindenkmäler*, in *Chiron*, 18 (1988), p. 199-214 : Ed. pr. of two confession inscriptions from Lydia : N° 1 (AD 200/1) is dedicated to Theos Tarsios (= Tarsenos) Alytos («indissoluble», cf. ἀκατάλυτος, ἀνεπίλυτος). The god punished (ἐπιζητέω) Severus for prohibiting the cutting of garlands (στεφάνωμα), probably for the cult; the scene is represented in relief. The alumni of Severus erected the stele expressing their thanks (εὐχαριστοῦσαι), probably after the god had forgiven him. N° 2 (AD 188/9) is dedicated to Theos Axiotenos [cf. *EBGR* 1987, 87; *infra* (105)]. The god punished a woman for an unknown sin (ἁμαρτοῦσα) by making her daughter ill. The sinner erected the stele after the healing of her daughter (note the word ἐπινογγάνειν) as εὐχή. N° 4 is an epitaph for a priest of Apollon Tarsios (AD 138/9); the relief shows a sacrifice.

37) G. DAVERIO ROCCHI, *Frontiera e confini nella Grecia antica*, Roma, 1988 : D-R. discusses the various aspects of frontiers in ancient Greece, based mainly on epigraphic sources. The religious aspects include the phenomenon of χώρα ἔρημος, often belonging to sanctuaries shared among several states (e.g. the sanctuary of Artemis Limnatis between Messenia and Lakonia, the temenos εἰς Μέσσον on Lesbos, the sanctuary of Athena Itonia), and the use of sanctuaries or altars dedicated to deities etc. as boundary marks. The cases discussed include those of the borders of Knossos and Tylisos (n° 1; the temenos of Archos is regarded as «proprietà sacra extra-territoriale»), Gonnoi (n° 4; referring to a temenos of Apollon), the ἱερὰ χώρα of Apollon Pythios (n° 12), and Athena Itonia (n° 14), as well as the ἱερὰ ὄργας between Athens and Megara (p. 186-194) and the frontier dispute between Messenia and Sparta concerning the sanctuary of Artemis Limnatis (p. 197-199).

38) G. DAVERIO ROCCHI, *La hierà chora di Apollo, la piana di Cirra e i confini di Delphi*, in *Mélanges Lévêque*, I, p. 117-125 : Short discussion of the history of the territorial disputes about the sacred land of Apollon Pythios and its relation to the territorium of Delphi and the neighbouring cities (based especially on *F. Delphes* III.4, 280.290-296).

39) J. DEVREKER, *Nouveaux monuments et inscriptions de Pessinonte*, in *EA*, 11 (1988), p. 35-50 : A new dedication to Herakles Epekoos in Pessinous [2d/3d c.].

40) C. DOBIAS-LALOU, *Noyau grec et éléments indigènes dans le dialecte cyrénéen*, in *QAL*, 12 (1987), p. 85-91 [*BE* 1989, 826; *SEG* 37, 1673] : D.-L. discusses an archaic altar (*SEC* 154, Kyrene, late 6th c.) dedicated to Hermes Dolios and Zeus with an epithet starting with ἐρι- and suggests that it might be Ἐλινύμενος = Ἐρινύμενος (*HESYCH.*, s.v.), with alteration of r/l.

41) K. DÖRTLÜK, *İlk Keraitai Yaziti*, in *Türk Arkeoloji Dergisi*, 27 (1988), p. 69-71 : A new dedication (ἀπιέρωσεν = ἀφιέρωσεν) of a σπονδιστήριον [an altar for libations; the word is not included in *LSJ*] after an order (κατὰ κέλευσιν) of Men Keraiton (Pisidia, imp.).

42) L. DUBOIS, *Deux confreries siciliennes*, in *Mélanges Taillardat*, p. 77-82 : The graffito ΘΕΣΤΑΝ ΜΝΑΜΩΝ (Phintias near Gela, m. 4th c. BC; *SEG* 34, 966) is not a dedication to Thestai (attested in Kyrene); it names the μνάμων, who presided over the banquets of a private cult association (θεστῶν = θεστῶν, «suppliants»). The word χαννοτριβῶνες in a graffito on a kylix dedicated to Asklepios (Sicily; *SEG* 32, 931) is the name of an association of modellers of small clay figurines.

43) L. DUBOIS, *La dédicace d'un petit Apollon de bronze*, in *BCH*, 112 (1988), p. 531-534 [*BE* 1989, 424] : Discussion of an inscribed bronze statuette of Apollon dedicated to Artemis Hemera (*IG* V 2, 403; *SEG* 37, 337; Lousoi, ca. 475-450 BC). An addition written by another hand is to be read as ἀπὸ Ἴσθμίων/Ἰθμίων (earlier readings : ἰσοβῶμιον : Furtwängler; ἀπὸ Λο<υ>σίων : Jeffery; ἀπὸ ἡοδίων : Johnston); the statue was dedicated either as a spoil from the «Isthmians» or rather after a victory at the Isthmian games.

44) P. DUCREY, *Des dieux et des sanctuaires à Philippes de Macédoine*, in *Comptes*, p. 207-213 [*BE* 1989, 473] : Ed. pr. of a fragmentary list of sacred land (τεμένη) sold by the city (Philippoi, ca. 350-300 BC). The list states the owner, the price and the sale tax. The land belonged to the sanctuaries of Ares, the Heroes, and Poseidon; two temene belonged to king Philip II. The cults of Ares, Poseidon, and the Heroes, probably ktistai or protectors of the city, are for the first time attested in Philippoi. The existence of two temene of Philip strengthens the view (expressed by Chr. Habicht and E.A. Fredricksmeier, but rejected by E. Badian) that the king was worshipped in Philippoi. [M. HATZOPOULOS, in *BE* 1989, 473 affirms it.]

45) J. EBERT, *Neues zu den Inschriften für Aurelius Heras aus Chios*, in *Nikephoros*, 1 (1988), p. 85-102 : E. makes some corrections in the new agonistic inscription for the athlete Heras (*EBGR* 1987, 81, 2d c. AD) and discusses his career.

46) M.A. EL-MAKSOUH - G. WAGNER, *L'inscription grecque du grand bain romain de Pelus*, in *CRIPPEL*, 11 (1988), p. 135-138 : Ed. pr. of an invocation (εὐτυχῶς τῷ κτίστῃ) on the mosaic of a bath (Pelusion, 3d c. AD).

47) C.A. FARAONE - R. KOTANSKY, *An Inscribed Gold Phylactery in Stamford, Connecticut*, in *ZPE*, 75 (1988), p. 257-266 : Ed. pr. of a gold amulet (unknown provenance, 4th c. AD); it is a mass-produced strip, on which the owner's name and pertinent affliction were added at the time of sale. The new text is an «all purpose» phylactery. F.-K. offer a detailed commentary on the magical names, words, and formulas (Δαμναμενεύς, βαρούχ, ιαώ, ανοχ, μαριθά, βαινωωωχ, Z, sequence of vowels, the palindrome number 2662, the formula ἀπαλλάξατε καὶ τῆρησατε κύριοι θεοί).

48) D. FEISSEL - M. SÈVE, *Inscriptions de Macédoine*, in *BCH*, 112 (1988), p. 449-466 [*BE* 1989, 429] : F.-S. present the inscriptions copied by Ch. Avezou in 1914. They restore an epitaph found in Edessa (4 = M. DEMITSAS, *Ἡ Μακεδονία ἐν λίθοις φεγγομένοις*, Athens, 1896, p. 52-53, n° 45) with the expression ἡμεῖς δὲ ἤψαστε ἵνα τὰ ἄνω θεός(ς) ἐπιλάμψῃ· ἦλθε γὰρ τό τε κλωστόν μοι («quant à vous,

priez pour que là-haut la divinité répande la lumière; car pour moi le destin est venu»); the epitaph expresses the belief that death means the losing of light; τὰ ἄνω is the world of the living. [Cf. the epitaph *SEG* 34, 498 (Atrax, 2d c. BC) : ll. 14-17 : ἄλλ' ὃ Τιτῶ[ν] / ἐπίλαμπε καλῶς / τοῖς νῦν ζῶσιν παροδίταις etc.]. In *IG X* 2.1, 72, a dedication to Theos Hypsistos (Thessalonike), F.-S. restore the name of the dedicant, not the name Jahveh.

49) D. FISHWICK, *Dated Inscriptions and the Feriale Duranum*, in *Syria* 65 (1988), p. 349-361 : It has been supposed that the calendar of Roman festivals in a papyrus found in Dura-Europos (*feriale Duranum*, AD 225-7), lacking any reference to local gods and cults, was the Severan redaction of an Augustan regulation valid for all military units throughout the empire. F. supports this view, challenged by R. MacMullen, by collecting the dated dedicatory inscriptions. Many of their dates correspond to dates of festivals in the *feriale Duranum*, indicating that the dates of imperial and other festivals were consciously chosen for dedications and other activities. Therefore, the *feriale Duranum* must be a copy of a canonical festival list observed by Roman troops; a decree of Caracalla that the Roman troops should follow the instructions of the oracle of Apollon at Klaros shows that such orders used to be issued by the central government in Rome and sent to the troops in different areas.

50) G. FOERSTER - Y. TSAFRIR, *Center of Ancient Bet Shean-North*, in *Excavations and Surveys in Israel*, 6 (1987/88), p. 25-43 : F.-T. give English translations of new inscriptions found in Skythopolis (p. 29-31, imp.). They include dedications to Zeus Akraios, a goddess called «the queen of all the earth», and Dionysos «the founder» (AD 12; an allusion to the local tradition that Dionysos founded the city); an honorific inscription for a woman, whose father is called ἱερόκτιστος («builder of the temple»).

51) P. FREY, *Phrygische Toponyme*, in *EA*, 11 (1988), p. 9-32 : Old and new (marked with an N) inscriptions from Dorylaion (2d-3d c.) : a series of dedications of garlands to Zeus Bronton (1N.3.4.5N.6N.8.9N) and Zeus Saouadios = Sabazios (9N.10N) as εὐχή ὑπὲρ/περὶ καρπῶν; one of them is made by the Kimeliaeis, who lived on sacred land (ἐνχώριοι ἐπὶ ἱερῇ χώρᾳ, 10N); a dedicatory epigram to Hosion, Dikaion Megiston, and Helios λαμπρὸς and ῥοδοδάκτυλος (2N); various dedications to Meter Akreane (11), Meter Theon, Hosios Phoibos, Men Dikaios, the ὀφθαλμὸς δίκης (all characterized as θεοὶ σωτήρες ὄσιοι, 12N), and θεοὶ ὄσιοι καὶ δίκαιοι (13.14N).

52) E. FRÉZOULS - M.-J. MORANT, *Inscriptions de Sidyma et de Kodyanda I*, in *Ktéma*, 10 (1985) [1988], p. 233-243 [*SEG* 37, 1224] : Ed. pr. of an epitaph (4, Sidyma, 2./3d. c.); whoever should violate the grave, would be ἱερόσυλος and would have to pay a fine to the sanctuary of Artemis. F.-M. comment on the cult of Artemis Sidymike and the sacred character of the grave. They point out that in Lykia the fines for the violations of graves were not only payed to cities, but also to sanctuaries (of Hephaistos, the Dioskuroi, Athena, Artemis, Apollon, Sarapis, and Zeus).

53) V.F. GAJDUKEVIC, *Anticnie goroda bospora Mirmekij*, Leningrad, 1987 [SEG 37, 666] : Ed. pr. of graffiti on vases (Myrmeion, Black Sea, 5th-4th c.) dedicated to Zeus Soter (p. 53-4), Aphrodite (p. 69), and Meter (p. 162) [*non vidi*].

54) K.A. GARBRAH, *Notes on Inscriptions from Chios II*, in *ZPE*, 73 (1988), p. 73-74 : G. restores (without commentary) *SGDI* IV p. 878 : [τ]ο Ζανός [καὶ / Ε]ὐμενίδ[ων /]ΕΝΕΠΕΩ[... / ι]ερατε[ίην] (Chios). [The cult of the Eumenides together with Zeus is attested e.g. in Kyrene (*BE* 1962, 363, Zeus Melichios) and Phlyus (PAUS., I, 31, 4 : Semnai and Zeus Ktesios).]

55) R. GARLAND, *The Piraeus from the Fifth to the First Century B.C.*, Ithaca 1987 [*BE* 1989, 419; *SEG* 37, 247] : G. offers a detailed study of the cults at Piraeus, based on the literary, epigraphic, and archaeological evidence (p. 101-138) and gives a list of the epigraphic evidence for religious activity (p. 228-241). The topics discussed include : the question as to whether the shrines were concentrated in specific areas, as the Hippodamian town-planning required; the state, private and deme cults; the calendar of festivals (p. 104); the special religious activities of sailors; the sacred property; the introduction of new deities from 430 BC onwards, which reflects the increasingly mixed character of the population. His list of foreign deities (p. 109) includes Ammon, Aphrodite Euploia, Aphrodite Ourania, Artemis Nana, Baal, Bendis, Isis, the Kabeiroi, Men, Meter Theon, Nergal, Sabazios, Sarapis, Zeus Ammon, and Zeus Labraundos. G. discusses also the cults of Aphrodite, Artemis Mounychia [*SEG* 37, 211], Asklepios [*SEG* 37, 138], Demeter, Dionysos, the hero Eetion, Eurymedon, Hermes, the Nymphs, Paralos, Poseidon, Zeus Melichios, Zeus Philios, Zeus Xenios, Zeus Soter, and Athena Soteira (p. 111-38). The epigraphic data attest further the games of the Tetrakomoi, cult associations (orgeones and thiasoi; among them those of Zeus Labraundos, Meter Theon, Dionysos, and the hero Eetion), the cults of Adrasteia, Agathe Tyche and Tyche, Apollon Delios, Apollon Apotropaïos, Artemis, Artemis Horaia, Athena Eetioneia, Athena Skiras, the Charites, Hekate, Helios, Helios and Mithras, Herakles, Mnemosyne, the Moirai, and the heros Akratopotes, Mounychos [*SEG* 37, 211], Phreatos, and Serangos, possibly those of Zeus Tropaios and the Megaloi Theoi.

56) P.-L. GATIER, *Inscriptions religieuses de Gerasa II*, in *ADAJ*, 32 (1988), p. 151-155 : Ed. pr. of three dedications (Gerasa, 2d c. AD) : a) A father and his two sons serve as ἀρχιβωμισαὶ for the cults of Apollon, Kore and their synnaoi and dedicate a statue of Ἀκμάζων Καίρος («the favourable moment») to Κυρία Οὐρανία Ἄρτεμις; this is the first attestation of the cult of Kore in Gerasa, a principle deity in Samaria Sebaste. The cults of Apollon and Artemis were already attested. Artemis Ourania and Zeus Ouranios probably formed a couple associated with Atargatis-Baalshamin (5). b) A dedication by a ἱερεὺς ἀρχιβωμιστῆς (6); the two offices were probably distinct, the archibomistes being responsible for sacrifices. c) A statue of Apollon is dedicated to Kyria Patris (7); G. gives other cases of analogous dedications at Gerasa [cf. *infra* (116) in Skythopolis].

57) Ch. GHADBAN, *Monuments de Hammara (Béqa`-Sud, Liban). Nova et vetera*, in *Ktéma*, 10 (1985) [1988], p. 287-309 : Re-edition of a text referring to the erection of the temple of Megistos Zeus = Baal (p. 304-306, Kamara, 3d c. AD

= *IGLS VI 2986*); in the same text an acclamation for the Tyche of Ainkania and mentions of a thiasos and a high priest for the emperor cult (and the cult of Rome ?).

58) R. GIACOMELLI, *Achaea Magno-Graeca : Le iscrizioni archaiche in alfabeto acheo di Magna Grecia*, Brescia, 1988 : Collection and linguistic discussion of the archaic «Achaean» inscriptions of Sicily and South Italy; no new texts. *Sybaris* : dedication of an Olympian victor to Athena (1, 7th/6th c.); an axe dedicated to Hera ἐν πεδίῳι (2, m. 6th c.); a treaty between Sybaris and the Serdaioi names Zeus, Apollon, and the other gods as πρόξενοι = «witnesses» (6, late 6th c.). *Poseidonia* : dedications to Persephone called Nympe (11, 6th c.) and θεὸς παῖς (16, late 6th c.; ded. of a silver leaf), Hera (12, 6th c.), Demeter = ἄθεός (13-14, 6th c.), and Athena (20, 5th c.). *Kroton* : dedications to Hera Eleutheria (21, 6th c.) and ὑπὲρ ἔλευθερίας (31, 5th c.); an anchor dedicated to Zeus Meilichios (24, 6th/5th c.). *Petelia-Krimisa* : the heading θεός, τύχα in decrees (27.30, early 5th c.). *Metapontion* : dedications to Apollon Lykeios and Lykeios Nikaios (33.41.43.45.51.53.58, 7th-5th c.), Athena Hygieia (37, 6th c.), Aphrodite (38.47, 6th c., graffiti on vases), Zeus Aglaïos (42, m. 6th c.), Hera (52, late 6th c.); the potter Nikomachos dedicates a clay obelisc to Herakles Anax (39, 6th c.); mention of a ἰαρός (a slave ?) on a vase (50, late 6th c.); a boundary-stone of Zeus (Διὸς ἀγορά, 57, 5th c.) [probably an abbreviation : Διὸς Ἀγορά(ίου)]. *Siris* : a bronze tablet containing a list of diadems dedicated to θεός ἐπὶ Σίρι, Hera or Demeter (46, late 6th c.).

59) D. GONDICAS, *Recherches sur la Crète occidentale de l'époque géométrique à la conquête romaine. Inventaire des sources archéologiques et textuelles, position du problème*, Amsterdam, 1988 [*BE* 1989, 414] : G. re-edits the inscriptions of West Crete (p. 2.1-2.34, no new readings) and discusses the epigraphically attested cults, especially those of Apollon, Asklepios, Hermes, Poseidon, and the Kabeiroi at Phalasarna (p. 129-41), Diktyнна, Zeus, Apollon, Dionysos, Hermes, Pan, Hera, and Athena at Polyrhēnia (p. 244-51), and Diktyнна in the Diktyннаion (p. 287-96). An imprecation written on a lead tablet found in Phalasarna (p. 138-41, *I.Cret.* II, xix 7, 4th c. BC) had been regarded by M. Guarducci as a text written by a foreigner or introduced to Crete from aboard, because it presents a mixture of Dorian dialect and koine. G. argues that the text could well be Cretan; the Αἰθαλεία γῆ mentioned at the beginning can be associated with the Cretan tribe Αἰθαλείς and the non Dorian forms in the text can be stereotype magical formulas. It is possible that the deities mentioned (Zeus, Herakles, Apollon Iatros, and Nike) were worshipped in Phalasarna.

60) Y. GRANDJEAN - F. SALVIAT, *Décret d'Athènes, restaurant la démocratie à Thasos en 407 av. J.-C.*; *IG XII 8, 262 complété*, in *BCH*, 112 (1988), p. 249-78 [*BE* 1989, 384] : G.-S. recognize a new fragment of the Athenian decree related to the restoration of democracy in Thasos (*IG XII 8, 262; 407 BC*) [J. Tréheux, in *BE* 1989, 384 rejects this view on grounds of dialect and formulation; he suggests Paros as arbiter.] The new fragment mentions the cursing (κατάρητος ἔστω) of those who break a regulation, probably in regard to Thasian exiles in Akanthos (l. 12); an official declaration is to be made at the Dionysia (l. 17).

61) M.G. GRANINO CECERE, *Regio IV. Sabina et Samnium. Trebula Suffenas*, in *Supplementa Italica*, N.S. 4, Roma, 1988, p. 117-240 : Ed. pr. of a golden rectangular sheet (8bis; Trebula Suffenas, 2d c. AD) with the representation of a naked male figure and a snake twisting around his body; the man is holding a key in his right hand and an unidentified object in his left; the man could be Aion, although he is not represented with a lion-head. Around the figure a magical inscription includes the palindromic word ἀβλαναθαναλβά, the expression ἀκραμαχαρι, and the names Ἰαώ and Ἀδωναει, found in «gnostic gems» and amulets. On the frame G.C. reads the letters ΠΡΟΚ and along the legs of the figure some enigmatic letters [abbreviations ?] : Μ / ΣΛ [or ΕΛ ?] and ΣΙ / ΕΛ / Μ. [It is probably a phylactery. For the magical formula cf. *PGM* II 77-80.149-151; IV 981.2113-2117; VII 311-312; VIII 60-61; XXXVI 42-43; for the representation cf. *PGM* I 144-148 : ἔστιν δὲ ὁ γλυφόμενος εἰς τὸν λίθον Ἡλίωρος ἀνδριάς λεοντοπρόσωπος, τῇ μὲν ἀριστερᾷ χειρὶ κρατῶν πόλον καὶ μάλιστα, κύκλω δὲ αὐτοῦ δράκοντα οὐροβόρον ὑπὸ δὲ τὸ ἔδαφος τοῦ λίθου τὸ ὄνομα τοῦτο κτλ.; the twisting snake also in *PGM* IV 2379-2385; VII 586-587; XII 203-208.274-277.]

62) M. GUARDUCCI, *Epigrafi archaiche di Siracusa e di Megara Iblea*, in *ArchClass*, 38/40 (1986/88), p. 1-26 : a) G. suggests that the earliest inscription of Syracuse (*LSAG*, p. 125 n° 3, early 7th c. BC) is a dedication to Athena, since it was found in her sanctuary (p. 1-7); b) On an early graffito from Megara Hyblea (*EG* I, p. 313-4 n° 4, early 7th c. BC) G. reads ἡρόουσι θεοῖ[ς], perhaps the Tyndaridai (p. 7-12). c) Restoration of a *lex sacra* from Megara Hyblea (*SEG* 26, 1084; 6th c. BC) : «this is the law (ἀρά) of the god (Zeus Olympios ?) for all; he who sacrifices against the will of the archomaos (= ὁ ἀρχῶν ἐπιμελούμενος, from the v. μάσσοι, cf. ἰαρόμαος) will pay the eighth part». The *lex sacra* shows the interference of civic magistrates in the cult (p. 13-18).

63) W. GÜNTHER, «*Vieux et inutilisable*» dans un inventaire inédit de *Milet*, in *Comptes*, p. 215-237 [*BE* 1989, 181] : G. makes general remarks on the character and content of the Milesian temple inventories and publishes a new inventory probably from the sanctuary of Artemis Kithone/Chitone (Miletos, 2d c. BC). The list of dedications includes various clothing articles with remarks on their condition (παλαιόν, ἡχρειωμένον, κατακεκομμένον, ἀχρεῖον, ἡμιτριβής), their material (linen, silk), their colour and decoration (purple, violet, grey etc.); the various items are registered according to their size and include earrings (πλάστρα) with their cases (ἐγκαλύμματα), chitons, cloaks, ephebic cloaks, masques that protected the faces of women (προσωπίδια), head covers, ribbons and bands (ἐπίκρηνον, λημνίσκοι, στρόφοι), cloaks and robes for children (χλάνδιον), and belts. [Note the manifold character of the items : clothes of children, of epheboi, of women, probably also of priests, e.g. one καλάστρις. On the rare and new words in the list see *BE* 1989, 293.301.310.316.319.324.326.328.] Although the only dedicant named in the list is a man [but there are also 4 ephebes among the dedicants], the similarity of these dedications with the dedication of clothes in sanctuaries of Artemis, especially in Brauron, leads G. to the conclusion that the list belonged to the sanctuary of Artemis Chitone/Kithone in Miletos. The remarks on the bad condition of the items does not reflect the undoubtedly frequent dedication of already worn clothes (e.g. ephebic clothes), but aimed at separating the dedications that were not suitable for further storage and delivery. Thus the list confirms the

constant attention paid to the dedications. G. also mentions an inedited archaic dedication to Artemis Kithone (late 6th c., p. 236-7, fig. 2).

64) N.G.L. HAMMOND, *The King and the Land in the Macedonian Kingdom*, in *CQ*, 38 (1988), p. 382-391 [*BE* 1989, 428.446] : H. dates the list of priests of Asklepios, dedicated to Apollon in Kalindoia (*SEG* 36, 626), to 323 BC.

65) O. HANSEN, *The Ring-Inscription from Ezerovo and the Origin of the Ares cult*, in *Eranos*, 86 (1988), p. 69-70 : H. speculates on the meaning of the ring-inscription found near Philippoupolis (R. SCHMITT-BRANDT, in *Glotta*, 45, 1967, 40-60), written in an unknown language with Greek characters; he translates : «Ares, the son of Zeus, from Dymis has decorated the wooden scaffold (and) thrown earth upon me», i.e. the owner of the ring had been killed in war [?]. H. argues that the cult of Ares must be of Thracian origin since the place-name Dymis is connected with the Dorian tribe Dymanes, Ares was associated with Herakles, and the tribe Dymanes worshipped Apollon and Herakles (= Ares) in Kos [?].

66) R.M. HARRISON, *Amorium 1987*, in *AS*, 38 (1988), p. 175-184 [*SEG* 37, 1099bis] : A new honorific inscription for a high priestess of the emperor cult in Asia in Ephesos (Amorion, 2d/3d c.).

67) M.B. HATZOPOULOS, *Une donation du roi Lysimaque*, Athènes, 1988 [*BE* 1989, 456; *SEG* 37, 583] : Ed. pr. of an inscription recording the donation of land by king Lysimachos to an individual (at Kassandreia, 285/4 BC). The new text shows that the priest for the cult of Lysimachos (already attested in Kassandreia) was also the eponymous priest of the city; in earlier times this function was held by the priest of an unknown deity, perhaps Kassandros, the mythological ktistai of the city or Asklepios (p. 18-29).

68) M.B. HATZOPOULOS, *Actes de vente de la Chalcidique Centrale*, Athènes, 1988 [*BE* 1989, 464; *SEG* 37, 558.568-572.575-576.588] : H. publishes 6 contracts of land-purchase from Kellion (Stolos?) and Smixi (Polichne?) and a loan contract from Olynthos. These documents are dated by priests, probably the eponymous priests of the Chalkidian League (p. 67). Based on the month names in the new inscriptions (Heraion, Bouphonion, Hippiion, Demetriorion, Pasitheon) H. argues that the same calendar, of Euboian origin, was used in Olynthos, Torone, Kellion, and Smixi; the months Kalamaion and Herakleios have been erroneously read in two inscriptions. H. restores the Chalkidian calendar as follows : 2) Heraion, 3) Bouphonion, 4) Demetriorion, 5) Apatourion, 7) Lenaion, 8) Anthesterion (?), 9) Artemision, 10) Hippiion, 11) Thargelion, 12) Pantheon. [Cf. now D. KNOEPFLER, in *JS*, 1989, p. 23-59].

69) C.W. HEDRICK, Jr., *The Thymaitian Phratriy*, in *Hesperia*, 57 (1988), p. 81-85 [*BE* 1989, 367] : H. discusses two Athenian boundary stones (5th c. BC) naming cults of the phratriy Thymaitis (<Thymaites, one of the Theseids); he argues that the stones originally stood in a precinct of the phratriy near the Areopagos. H. also restores [ἐπεὶ] / [..]HP[---] / καὶ Ἡρακλέος in J.V.A. FINE, *Horoi*, Princeton, 1951, p. 11 n° 21; the second inscription (*JG* I² 886) mentions Zeus Xenios (related to Herkeios).

70) A. HERMARY, *Le culte d'Aphrodite à Amathonte*, in *RDAC* (1988) 2, p. 101-109 : Collection of the epigraphic testimonia on the cult of Aphrodite in Amathous [including *EBGR* 1987, 46 = *SEG* 37, 1373].

71) P. HERRMANN, *Fragment einer Senatsrede Marc Aurels aus Milet*, in *MDAI(I)*, 78 (1988), p. 309-313 : The inscription with the text of a speech of M. Aurelius in the senate in AD 177 (*Milet* I 9, 337) belongs together with the letter of M. Aurelius and Commodus (*AE* 1977, 801). The restored text confirms that the issue was the promotion of the games Didymeia to an ἀγὼν εἰσελαστικός.

72) A. HEUBECK, *Phrygiaka I-III*, in *ZVS*, 100 (1987), p. 70-84 [*SEG* 37, 1838] : H. collects examples of curses addressed to θεοὶ οὐράνιοι and θεοὶ καταχθόνιοι / κατάγαιοι / ὑπὸ γῆς, Men Ouranios and Men Katachthonios (ἐξορκίζω τοὺς οὐρανίους θεοὺς καὶ τοὺς καταχθονίους / καταγίους, ἱερόσυλος / ἐπάρατος θεοῖς οὐρανίους καὶ καταχθονίους, etc.; p. 75-76).

73) A. INTZESIOGLOU, in *AD*, 35 B1 (1980) [1988], p. 273 : A dedication to Ennodia found in the area of the sanctuary of Zeus Thaulios (Velestino, hell.)

74) A. JACQUEMIN - D. LAROCHE, *Une base pour l'Apollon de Salamine à Delphes*, in *BCH*, 112 (1988), p. 235-246 : J.-L. identify 12 more stones belonging to an inscribed monumental statue base in Delphi; the statue, made by Theopropos of Aigina, was probably dedicated by the Greeks to Apollon after the victory in Salamis.

75) T. JANAKIEVSKI, *Heraclea Lyncestis. 2. Theatre*, Bitola, 1987 [*SEG* 37, 556; *BE* 1989, 432] : Inscriptions from the theatre of Heraklea Lynkestis name the urban phylai, which derive their names from deities (p. 20-21; Asklepias, Artemisias, Herakleios, Dionysias) [*non vidi*].

76) A. JOHNSTON - B. WESCOAT, *An Inscribed Capital from the Temple of Athena at Assos*, in *EA*, 11 (1988), p. 1-8 [*BE* 1989, 103] : Ed. pr. of an archaic inscription on a capital from the pronaos of Athena's temple at Assos (ca. 530/500 BC). In the 3 fragmentary lines J.-W. recognize a *lex sacra* concerning sacrifices; it regulated the portion of the sacrificed animal to be given to the priestess. Forty medimnoi are also mentioned.

77) C.P. JONES, *A Monument from Sinope*, in *JHS*, 108 (1988), p. 193-194 [*BE* 1989, 336] : Discussion of the epitaph of Delphinios, the son of Orgialeus (Sinope, 4th c. BC). The name Delphinios is associated with the cult of Apollon Delphinios, attested in Miletos, the mother-city of Sinope. The new theophoric name Orgialeus derives from the word ὄργιον = ἔργον, «sacral act» (cf. *LSAM* 50). The name betokens devotion to the sacral acts of the local Molpoi in the service of Apollon Delphinios, whose existence at Sinope was already implied by the name Molpagoras. [On the morphology of the name cf. O. MASSON - L. DUBOIS, in *BE* 1989, 336].

78) D.R. JORDAN, *A Love Charm with Verses*, in *ZPE*, 72 (1988), p. 245-259 [*BE* 1989, 147] : New readings, translation, and commentary of a lead tablet with a love charm intended to bring a woman to love a man (D. WORTMANN, in *BJ*, 68, 1968, p. 56-57 n° 1, Oxyrhynchos, 3d/4th c.). In ll. 57-61 J. recognizes and

restores imabic trimeters, in ll. 64-73 dactylic hexameters, for which he adduces further parallels (still unpublished tablets from Selinous and Rome). Since the magical papyrus *PMG LXX 11-15* includes words from these trimeters and hexameters, these verses could have the same origin, possibly a ritual of descent to the underworld. J. offers the following translation : «Chaplet, key, herald's wand, bronze sandal of Tartaruchus, gold sandal of De[---]prus; when I saw the iron-sandalled one I fled and went in the tracks of the gold-sandalled Kore; save me, world-saving daughter of Demeter» (ll. 57-61); «When (?) under the shadowy mountains in the dark-gleaming land the child leads of necessity from the garden of Persephone at milking time the holy four-footed servant of Demeter and when the goat with her ceaseless flow of rich milk... demanding torches for Hecate Einodia (and ?) with a terrible voice the shouting goddess leads the stranger (?) to the god; Night, Erebus obscure, burning (?) light, Artemis chaste... four-footed... Aphrodite Persephoneia delighting in her girdle... arrow-pourer... provident...» (ll. 64-73).

79) V. KARAGHEORGIS, *Chronique des fouilles et découvertes archéologiques à Chypre en 1987*, in *BCH*, 112 (1988), p. 793-855 : Mention of a hell. dedication to Apollon Keraitas (Larnax, p. 812, fig. 46).

80) A. KARAPASCHALIDOU, 'Ενεπίγραφος βωμίσκος ἀπὸ τῆ Χαλκίδα, in *Annals of Anthropology and Archaeology*, 2 (1987), p. 173-174 : Ed. pr. of an inscribed altar dedicated to Συρία θεὸς ἄσ δῶρον by a woman (Chalkis, 2d c. AD). The altar was found together with fragments of statues of Kybele, Athena, and Aphrodite, probably the products of a local workshop. It is the first attestation of the cult of the Syrian goddess (Atargate ??, Meter) in Chalkis; other oriental cults there include those of Isis, Sarapis, Anubis, and Kybele.

81) R.A. KEARSLEY, *M. Ulpus Appuleius Eurykles of Aezani : Panhelene, Asiarch, and Archiereus of Asia*, in *Antichthon*, 21 (1987) [1989], p. 49-56 [SEG 37, 1097] : K. studies the public career of a distinguished citizen of Aizanoi in the second half of the 2d c. AD. Eurykles served twice as high priest of the emperor cult in Asia (AD 161 and ca. 180-190). K. also discusses the various interpretations of the term Asiarches (priest of the emperor cult, agonothetes, honorific title); he argues that the activities of the Asiarch concerned the administration of the cities, rather than the emperor cult.

82) D. KNOEPFLER, *L'intitulé oublié d'un compte des naopes béotiens*, in *Comptes*, p. 263-294 : K. re-edits an account of the Boiotian naopoioi found in Chaironeia (M. FEYEL, *Contribution à l'épigraphie béotienne*, Strasbourg, 1942, p. 80) with the help of an unnoticed copy of the stone. He discusses the activities of the naopoioi of the Boiotian Koinon in the sanctuaries of Zeus Basileus in Lebadeia and Athena Itonia in Korone; this account probably concerns the sanctuary of Athena Itonia, but was published in Chaironeia on the initiative of the secretary, who was a native of Chaironeia (1st c. BC/AD). The text mentions various revenues of the sanctuary, from the leasing of sacred land, the letting out of provisional shops (σκηναί) and pasture land for the horses during the festival Pamboiotia.

83) D. KNOEPFLER, *Sur les traces de l'Artémision près d'Érétrie*, in *CRAI* (1988), p. 382-421 : K. collects the literary and epigraphic evidence on the

cult of Artemis Amarysia, in Amarynthos near Eretria, and proposes to locate her sanctuary near the hill Palaioekklesies [See now E. SAPOUNA-SAKELLARAKIS, in *Kernos*, 5 (1992), cf. *supra*, p. 235-263]. An inscription found near Eretria (P. THEMELIS, in *AE*, 1969, p. 168) is the epitaph of Theo, not a dedication to Theos (p. 399-400).

84) G. KOCH, *Ein phrygisches Weihrelief für Zeus Thallos*, in *EA* 12 (1988), 142-146 : Ed. pr. of a relief dedicated to Zeus Thallos; it represents the dedicant, probably with Kybele and Zeus (3d c. AD).

85) K. KOONCE, "Άγαλμα and εἰκών, in *AJPh*, 109 (1988), p. 108-110 : K. discusses the meaning of the words ἄγαλμα (image of a deity, according to L. Robert; a statue placed in a temple, according to S.R.F. Price) and εἰκών (an honorific «likeness» of a mortal, Robert; a statue placed in a square, Price). However, a new text [*SEG* 35, 744, Kalindoia, AD 1] mentions the putting-up of an ἄγαλμα of Augustus in a temple of Zeus (?) and of ἀγάλματα of the honoured priest and his parents in the agora; therefore, the difference between εἰκών and ἄγαλμα cannot be a distinction of location. The whole matter needs a re-examination.

86) M. KORRES, in *AD*, 35 B1 (1980) [1988], p. 9-21 : K. reports the find of a prohedria for a priest (Dionysos theater, Athens) and a graffito naming Eros (sanctuary of Dionysos).

87) Ph. KOSTOMITSOPOULOS, *Lindian Sacrifice. An Evaluation of the Evidence Based on New Inscriptions*, in S. DIETZ - I. PAPA-CHRISTODOULOU (eds.), *Archaeology in the Dodecanese*, Copenhagen, 1988, p. 121-128 : Ed. pr. of a lex sacra concerning sacrifices offered to Apollon by a tribe; the eldest member of the tribe conducts the sacrifice of a he-goat (χίμαρος), probably in the annual election-meeting of the tribe; the meat is to be consumed in the sanctuary (Lindos, m. 3d c. BC). K. also publishes a new text of the «boukopian»-group (cf. *Lindos* II 580-619). The new text (ca. 350 BC), engraved on a rock, reads : προχάριαιος Πρατάρχου θυσία οὐ βουκοπία. This is the only text of the group stating that the ox had not been carved up. The term προχάριαιος appears in the other inscriptions in the form προσχάριαιος and had been explained by C. Blinkenberg as a composite of προ+ἔσχάρα (a sacrifice in front of the altar, not on the altar). The new text shows that the term has nothing to do with ἔσχάρα; it is probably associated with the προχαριστήρια, a sacrifice offered to Athena at the end of the winter, in order to protect the growing crop [cf. *LSCG Suppl.* 63 l. 13 : ἄρτον προχάρεια].

88) Ch. KRITZAS, *Νέα ἀνάγνωση τῆς IG IV² 1, 711*, in *Horos*, 6 (1988), p. 65-67 : The inscription *IG IV² 1, 711* (Epidaurus, imp.), previously read as κνεὶ ζακόρος and interpreted as an ironical remark on the healing miracles of Asklepios or a member of the cult personnel, is to be read as Κλέα ζακόρος.

89) K.P. KUHLMANN, *Das Ammoneion. Archäologie, Geschichte und Kultpraxis des Orakels von Siwa* (mit einem Beitrag von W. BRASHEAR), Mainz, 1988 : K.-B. study six Greek graffiti (late 4th c.) in Gabal at-Takrur (near the Ammoneion of Agurmi). The texts name a τέκτων and an ἐνκαύτης, who probably retained an atelier for the production of painted stelai to be dedicated in the oracle at Siwa.

- 90) V.K. LAMBRINOUDAKIS, 'Ανασκαφή 'Επιδαύρου. Έργασίες συντήρησης στο ιερό του 'Απόλλωνα, in PAAH (1984) A [1988], p. 229-232 [BE 1989, 163] : L. mentions a perirrhanterion dedicated to Apollon by two synarchontes in the sanctuary of Apollon Maleatas (p. 232, Epidauros, 4th c. BC; cf. IG IV 12, 192).
- 91) E. LANCIERS, *Die Vergöttlichung und die Ehe des Ptolemaios IV. und der Arsinoe III*, in AFP, 34 (1988), p. 27-32 : Inscriptions and papyri support the view that the apotheosis of Ptolemaios IV took place in two phases : apotheosis and introduction into the Alexandrian royal cult. The apotheosis did not always occur on the occasion of the Ptolemaia.
- 92) G. LANGMANN, *Ausgrabungen in Ephesos 1987*, in JÖAI, 58 (1988), *Grabungen 1987*, p. 7-10 : L. reports the find of a metrical oracle of Apollon, five imperial letters referring to privileges, and an honorific inscription of the association of the Aphrodisiastai.
- 93) A. LARONDE, *Prêtresses d'Héra à Cyrène*, in *Africa Romana V*, p. 279-286 [BE 1989, 835] : L. reviews evidence regarding the cult of Hera in Kyrene and studies the known lists of priestesses of Hera (CIG 5143; SEG 9, 181-182; 17, 799). Based on the prosopography he dates them in the first half of the 1st c. AD. One of the lists originally stood in the Agora, perhaps at a sanctuary of Hera, another in the temple of Zeus. The putting-up of these lists could be the result of a cult reform, which promoted the cult of Hera.
- 94) K.D. LAZARIDI, 'Ανασκαφές και έρευνες στην 'Αμφίπολη, in PAAH (1984) A [1988], p. 33-39 : L. mentions new inscriptions found in the gymnasium of Amphipolis : the ephēbarchic law (including an oath and regulations on the participation of the ephēbes in games and processions) [SEG 35, 602]; a decree of Philip V about the performance of games *stephanitai* (183 BC); an honorific decree of the *neoi* for Kotys, the son of king Rhoimetalkes, who had been high priest and *agonothetes*; a dedication to Herakles (graffito, late 4th c. BC) [cf. *infra* (95) and (126)].
- 95) K.D. LAZARIDI, *Τὸ Γυμνάσιο τῆς ἀρχαίας 'Αμφίπολης*, in *Makedonia-Thrake 1*, p. 313-326 : Cf. *supra* (94); L. also mentions a dedication to Hermes and Herakles (p. 316).
- 96) H.M. LEE, *SIG³ 802 : Did Women Compete Against Men in Greek Athletic Festivals?*, in *Nikephoros*, 1 (1988), p. 103-117 : The honorific inscriptions for three sisters, winners at the Pythian, Isthmian, and Nemean games (*Syll.³ 802*, AD 45), had been regarded by some scholars as evidence that women competed against men. L. argues that they had won at all-female races (stadion, armed chariot race); athletic events were segregated by sex, whereas the musical competitions were probably mixed. L. constructs a chronology for the participation of women in athletic festivals.
- 97) B. LEVICK - S. MITCHELL - J. POTTER - M. WAELEHEUR, *Monuments from the Aezanitis Recorded by C.W.M. Cox, A. Cameron, and J. Cullen*, MAMA, IX, London, 1988 : Presentation of the rich epigraphic material from the area of Aizanoi, including many *inedita* (marked with an

asterisk). The eds. republish, with minor corrections and ample commentary, a dossier of four documents concerning the lands attached to the temple of Zeus (AD 125/6) [BE 1971, 658], and reconstruct the history of the dispute as follows (p. xxxvi-xliii). Attalos I and Prusias I had donated land to Zeus and divided it into *kleroi*, probably for military settlers. By AD 119 the occupants of the plots had ceased to pay dues to the temple; the proconsul Mettius Modestus fixed a vectigal to be paid for each *kleros*, but some occupants argued that their land was not cleruchic. Under Avidius Quietus (AD 125/6) Hadrian ended the dispute; it was decided that surveyors would measure the land and establish the size of the *kleroi* by equating it to the mean size of *kleroi* in neighbouring communities. By AD 127/8 Hadrian restored the boundaries of the land belonging to Zeus (cf. 8.9*). A letter of the proconsul Norbanus Flaccus (late 1st c. BC, 13*) probably refers to the *asylia* of Aizanioi (cf. p. xxiii). Commodus gave the city the title *hiera*, since it was warden of his patron deity, Zeus (p. xxiii). The city provided some high-priests for the provincial emperor cult (18*.19-21.22*.23*; p. xxiii) attached to the temples in Pergamon (18*.19-21) and Smyrna (22*); another archiereus *Asias* came from Hierapolis (26*). The emperor cult was financed from the revenues of the village of Palox (16) and included quinquennial games and a *panegyris*; an ἀμφιθαλής charged with cutting the victor's wreaths (probably for these games) and carrying them to the scene of the contest is honoured in n° 30*. N° 45* mentions a *Kaisareion* or games (*Kaisareia*). Priests and cult personnel (cf. p. xxx): ἀρχιερεὺς τῆς πατρίδος (high-priest for the emperor cult in Aizanioi, 17*), *agonothetes* (18*.19-21.22*), *panegyriarchos* (16), *εικονοφόρος*, who carried the image of the emperor in ceremonial processions (131*, many parallels), priests of Zeus (18*.19-21.35), *archineokoroi* (10*.40* ?) and *neokoroi* of the temple of Zeus (33*.34*.88*.416*.438), priests of Dionysos (34*), the βουλαῖοι θεοί (38*), of unknown deities (44*.154*.179*). Some priesthoods were iterated (35.416*, 10 times) or held for life-time (33*.44*.88*). Dedications (imp.): to Zeus (55*, a stone lion.69*); Zeus *Abozenos*, possibly of Parthian origin, attested at *Nakolea* (54, dedication of a slave for the salvation of his master); Zeus *Agathios* (52* ?); Zeus *Aizanon* (10*.11*); Zeus *Bennios*, a fertility and weather god (49*, by an association of gardeners); Zeus *Bronton* (50.51*.52*; 52* is a tombstone) [cf. *supra* (23)]; Zeus *Moiγηνός* or *Μοιτηνός* (53); Zeus *Soter* (56*); Zeus *Sozon* (57*.58*, κατὰ κέλευσιν); *Apollon Xyreos* (60*, with mention of a prophetes) [cf. *EBGR* 1987, 104]; *Kyrios Asklepios Soter*, *Hygieia*, called θεοὶ ἐπίκοοι (61, an altar and a lily); *Men* (62*; cf. p. lix-lx on the theophoric names deriving from *Men*); *Hosion* [and?] *Dikaion* (63*); *Hosion* (64*, ὑπὲρ σωτηρίας); *Meter Theon* (65*; cf. p. lix-lx on the theophoric names deriving from *Meter*); *Meter Kouaηνή* (66*, first attestation); *Meter Γοανή* (67*, first attestation; cf. Zeus *Γονέως* in *Aphrodisias* and *Tabai*), and *Theos Hypsistos* (59); some dedications are made for the salvation of a village (50*.68*). Some boundary stones belong to sanctuaries, of Zeus (568 ?), *Meter* (562-564 ?), and *Meter Στευνηνή* (565 ?; on her cult cf. p. xxxiii-iv). A person is honoured for having dedicated to Zeus an ἔμπυρον, probably an expensive vessel for carrying incense or other burning material used in the cult. Note the term τράπεζα = altar (67*, dedicated to *Meter*), the unusual name *Archieratikos* (358*, perhaps given to a child born while his father was high priest). The corpus includes some funerary imprecations (103*.111*.134*) and an enigmatic epitaph of a person, who had presumably been cheated of his hopes of survival or long life; he complains of

having been cheated by the chthonic daimon Orcus ("Ὀρκῶ προδοθεὶς] ἀνηλεῆτω, rather than ὄρκῳ) and advises not to trust the θανάτου πάρεδρος, an attendant spirit (547*). All the months of the Macedonian calendar are attested, except for Audnaios, Apellaios and Panemos (p. 93); the 2d month was Sebastos (= Audnaios, 293*).

98) D.M. LEWIS, *The Last Inventories of the Treasurers of Athena*, in *Comptes*, p. 297-308 : L. studies the inventories of the treasurers of Athena after 307 BC. On the basis of IG II² 1477, which belongs together with 1467, 1485, 1473, and 1490, L. reconstructs an overall framework of these inventories.

99) A. LILO, *On the Reading of IG V 2, 262, 23*, in *ZPE* 73 (1988), p. 86-88 : Discussion of an inscription concerning jurisdiction at the sanctuary of Alea (IG V 2, 262; Mantinea, 5th c. BC). The regulation in l. 14-23 aims at preventing condemned persons from reopening of the case («if another <judicial investigation> upon these <persons> is authorized, it shall be liable to censure»).

100) T. LINDERS, *The Purpose of Inventories : A Close Reading of the Delian Inventories of the Independence*, in *Comptes*, p. 37-47 : An analysis of the Delian temple inventories shows that they did not serve to check individual votives, but aimed at showing that the hieropoioi had fulfilled their duties in regard to the votives. The hieropoioi were probably helped by the other personnel (ὑφιέρεια, neokoroi, temple slaves).

101) T. LINDERS, *Kerchnos and Kerchnion - Not Kernos but Granulation*, in *OpAth*, 17 (1988), p. 229-30 [*BE* 1989, 158] : The words κέρχνος-κέρχνιον appearing in the inventories of Attica (Eleusis, Brauron, Asklepieion) and Delos does not mean kernos, but a small personal ornament of granulated metal. [M. SÈVE, in *BE* 1989, 158 suggests the meaning «pearl».]

102) F.G. LO PORTO, *Testimonianze archeologiche di culti metapontini*, in *Xenia*, 16 (1988), p. 5-28 : P. presents the results of the recent excavations in and around the sanctuary of Apollon Lykeios in Metapontion and the new evidence of cults, especially those of Apollon, Artemis, Aphrodite, Athena, Demeter and Kore, Zeus Aglaios, Zeus Agoraios, the Dioskouroi, Hermes [*SEG* 37, 780; this dedication to Hermes was not made by three young men to the protector of youth, but by two married couples; see G. PUGLIESE CARRATELLI, in *PP*, 44 (1989), 187-188], Dionysos [*SEG* 37, 819; but the graffito ΔΙΟ- on an oenochoe is not necessarily a dedication to Dionysos : see *EBGR* 1987, 64.], the Silenoi and the Mainades. On a horos-inscription (P. ZANCANI MONTUORO, in *AAN*, 1975, p. 17-18) P. reads instead of [h]υ[γ]ι[ε]ίας 'Αθήνας [αἰ]γυ[δ]ίας [Athena is called χρυσσαγίς, but the epithet αἰγυδία is unattested].

103) G. MAGOULAS, in *Γλωσσολογία*, 4 (1985) [1987], p. 89-94 [*SEG* 367, 491] : Ed. pr. of a dedication to Themis (Magnesia, Thessaly, 5th/4th c.) [*non vidi*].

104) H. MALAY, *Letters of the Proconsul Taurus and the People of Pylitai near Tralles*, in *EA*, 11 (1988), p. 53-56 : Ed. pr. of a dossier containing : a) a letter of the proconsul Taurus confirming privileges of the Pylitai, perhaps a subdivision of Tralleis; b) a protocol of a meeting of the council (of Tralleis ?) with acclamations for Eumelos, high priest of the emperor cult and priest of Dionysos

(late 3d c. AD). M. offers some parallels for the acclamations. [The acclamation *μεγάλῳ ἀνθυπάτῳ Ταύρῳ, ναοῖς τὸν σωτήρα* (i.e. erection of his statue in the temple) suggests introduction of a governor cult; on this phenomenon cf. *EBGR* 1987, 43. M. translates «The council spoke on behalf of the proconsul Taurus»; but on acclamations in dative cf. *DIO CASS. LXXII, 20, 5. J. NOLLÉ, in EA, 15 [1990], p. 121-125* discusses the new text. He suggests that the city concerned is not Tralleis, but Magnesia on Maiandros. The acclamation in l. 14-15 should be read with the following punctuation : *μέγα τὸ ὄνομα Διονύσου· Εὐμήλῳ κηδεμόνι Πυλειτῶν*].

105) H. MALAY, *New Confession-Inscriptions in the Manisa and Bergama Museum*, in *EA, 12 (1988), p. 147-152* : Five new confession-inscriptions from the *Katakekaumene* : 1) Confession addressed to *Μεγάλοι Θεοὶ Νέαν Κόμην κατέχοντες* (Kula ?, AD 146/7); a woman had been angered by her son; after the son had been punished and had propitiated the gods, Men ordered the woman to write down these powerful deeds (*τὰς δυνάμεις τῶν θεῶν*). 2) Confession addressed to Men Axiottenos (AD 177/8); because a man had taken by force animal skins (probably skins of sacrificed animals) out of a temple, the god punished his children; they now praise him (*εὐλογοῦσιν*). 3) Confession addressed to Men Axiottenos (2d/3d c.); a woman had made a vow in order to have a child; the god punished her for delaying to fulfil her vow and ordered her to write down his powerful deeds (*τὰς δυνάμεις τοῦ θεοῦ*). 4) The gods of Perkos or Perkon had forbidden the villagers to feed their cattle in the grove (*ἄλσος*) of Zeus Oreites (2d/3d c. AD). [For analogous prohibitions in the *leges sacrae* cf. *LSAM 68; LSCG Suppl. 81; LSCG 84.104.105.116*]. As Eumenes broke this prohibition the gods put his son in a state resembling death; the text continues : *Ἡ δὲ ἐμὴ Τύχη ἐλπίδαν ἔδωκε. Μεγάλοι Νεμέσις ἐν Πέρκῳ* («but my Tyche gave me hope. Great are the Nemeseis in Perkon» !). M. mentions (p. 147 note 4) another confession addressed to Zeus Oreites and Men Axiottenos [= E. VARINLIOGLU, in *EA, 13 (1989), 47-9*]. 5) I give M.'s translation of this detailed and very interesting confession (Silandos ?, AD 235/6) : «According to the enlightenment given by the gods (*ἐφρηνωθεῖς ὑπὸ τῶν θεῶν*), (i.e. ?) by Zeus and the Great Men Artemidorou : 'I have punished Theodoros in respect to his eyes in consequence of the sins, which he committed'. In the praetorium I had sexual intercourse with Trophime, the servant of Haplokomas, who is the wife of Eutyches. He (i.e. Theodoros) takes the first sin away with a sheep, a partridge, a mole. Second sin : Although I was a sacred servant (*δοῦλος ὢν τῶν θεῶν*) in Nonou, I had sexual intercourse with the unmarried Ariagne [*μοναυλία*; R. MERKELBACH, cited by G. PETZL, *infra (144), p. 161 note 42*, rightly argues that *μοναυλία* means flute-girl]. He takes (the sin) away with a piglet, a tunny-fish. At the third sin, I had sexual intercourse with the unmarried [or with the flute-girl] Arethousa. He takes (the sin) away with a chicken (or a rooster), a sparrow, a pigeon, and with a kypros of wheat mixed with barley and with a prochous of wine. Being pure (Theodoros gives) to the sacred personnel a kypros of wheat and one prochous (of wine). As my legal adviser I got Zeus. 'Behold, I had blinded him in consequence of his actions, but now he has made good his mistakes by propitiating the gods and by erecting an inscribed stele.' Asked by the council : 'I am merciful, because my stele gets set up the very day I have fixed. You may open the jail, I release the condemned after one year and ten months have passed (? , *περιπατούντων*)» [but E. VARINLIOGLU, in *EA, 13 (1989), p. 37* reads *περιπαθούντα*.

For a commentary see *infra* (144)]. Note the expressions ἐνεύχεσθαι, εὐχεσθαι (1.3), ἰλάσεσθαι (1.5), στηλογραφεῖν (1.5), εὐλογεῖν (2), common in confession-inscriptions, and ἀμαρτίαν ἀπαίρειν (5) for «remove a sin».

106) G. MANGANARO, *Le tavole finanziarie di Tauromenion*, in *Comptes*, p. 155-190 [BE 1989, 854] : IG XIV 422 (stele of the gymnasiarchs, Tauromenion) is not a decree of Neapolis, but a decree of the νεανίσκοι (restored in l. 8) concerning the gymnasium (p. 170-2). In l. 7 M. reads Ἀπόλλ[ωνι] and not the month name Apollonios. He also discusses the calendar of Tauromenion (p. 157-158).

107) E. MANTZOULINO-RICHARDS, *A stele for a priestess of Isis on the Island of Syros*, in *AncW*, 17 (1988), p. 34-39 [BE 1989, 398] : Ed. pr. of the stele of Iunia Moschis (Syros, 1st/2d c.) [S. FOLLET, in BE 1989, 398 corrects the name to Moschi(o)n and suggests that she could be an Athenian]. Isis is represented in relief. M.-R. argues that Moschi(o)n was priestess [or just an initiate ?] of the Isis cult already attested on Syros.

108) S.M. MARENCO, *Dedica di un ginnasiarca da Cirene*, in *AFLM*, 20 (1987), p. 307-317 [BE 1989, 832; SEG 37, 1674] : M. re-edits an inscription found in the sanctuary of Apollon (Kyrene, 2d/1st c.) and recording the dedication of strigils to Hermes and Herakles by a gymnasiarchos [*non vidi*].

109) S.N. MARENCO, *L'agorà di Cirene in età romana alla luce delle testimonianze epigrafiche*, in *MEFRA*, 100 (1988), p. 87-101 [BE 1989, 836] : Among the epigraphic finds from the agora of Kyrene (1st c. BC-4th c. AD) are some texts concerning religious life : the priest list of Apollon and Hera (p. 98-99); the cults of the emperors, Zeus Soter, Roma, and Augustus (worshipped together with Libya or Kyrene, p. 92, 97), the nymph Kyrene (p. 97 note 38), Agathe Tyche, Apollon, Apollon Nomios, and Aphrodite.

110) O. MASSON, *L'inscription syllabique en paphien récent du village de Tala (Paphos)*, in *RDAC* (1988) 2, p. 63-68 : Ed. pr. of a dedication (Paphos, late 4th c. BC) made to Φολφε(ι)α («la Volvéienne», probably an epithet deriving from a place name) by a magistrate (ἀρχός) after he had held an unknown office (ὀπικεύσας ?). The dedicant was already known from dedications to Apollon Hylatas (ICS 2-3).

111) O. MASSON, *Le culte ionien d'Apollon Oulios d'après des données onomastiques nouvelles*, in *JS* (1988), p. 173-183 : The onomastic material related to the cult of Apollon Oulios (Oulios, Oulis, Oulias, Ouliades) demonstrates the distribution of this cult especially in Ionia and Karia (Samos, Miletos, Ephesos, Teos, Iasos, Olymos, Mylasa), the colonies of Phokaia (Elea, Massalia), further on Delos, Rhodos and Astypalaia, in Athens, Argos, and Samothrake. These testimonies can be added to the literary sources on this cult in Miletos, Athens, and Delos, and the epigraphic attestations from Rhodos and Kos. M. shows that Ouliades is not a Karian name, but derives from the epithet Oulios; it expresses the healing and miraculous aspect of the god; cf. the characterization of Parmenides as Ouliades (also the epithet Asklepiades for doctors).

112) O. MASSON, *Les noms théophores de Bendis en Grèce et en Thrace*, in *MH*, 45 (1988), p. 6-12 [*BE* 1989, 337; *SEG* 37, 1804] : M. collects the Greek and Thracian names built on the name Bendis. The names Βενδίωρος/ρα, Βενδιφάνης, and Ζηνίβενδης were popular especially in Attica and Euboea in the late 5th c. BC, after the introduction of the cult of Bendis. Other names such as Βένδης, Μένδης, Οσένδης, Βενδούς, Μένδας, Βενδιος, Βενδικός, Μενδικός, Μενδικά, Βενζεις, Βενζης, and Bendina occurred only in Thrace and adjacent areas (Macedonia, Samothrake, Thasos, Kyzikos); cf. also the Thracian names Βενδιζητη and Δεβαβενζις.

113) O. MASSON, *Les anthroponymes grecs à Délos*, in *Comptes*, p. 71-80 [*BE* 1989, 342] : M. comments on Delian names cited by grammarians and found in Delian inscriptions. Some of them are associated with res sacrae : Neokoros, names deriving from animals used in sacrifices (Amnos, Choirakos), and names deriving from the verb ἀρτύω (Artysitragos = «he who prepers the he-goat», Artysileos).

114) O. MASSON - J. YOYOTTE, *Une inscription ionienne mentionnant Psammétique Ier*, in *EA*, 11 (1988), p. 171-179 [*SEG* 37, 994] : Re-edition with detailed commentary of an Egyptian basalt statue dedicated by a mercenary from Priene in a cave near his city (late 7th c. BC). The dedicant had served under Psammetichos I; the pharaoh had given him a bracelet and a city. The dedicant had brought from Egypt a typical worshipper statue, in order to dedicate it in his city. The dedicatory formula follows Egyptian rules and reveals Egyptian influence. [cf. *CRAI*, 1988, p. 523-524].

115) A. MASTRONCINQUE, *Graffito vascolare del Museo di Adria*, in L. BRACCESI (ed.), *Lecture e riletture epigrafiche*, Roma, 1988, p. 13-20 [*BE* 1989, 850] : M. offers a new reading of the graffito on an Attic kylix (475-450 BC) found in Adria : Τύχον : ἐν ἔθει (= ἐν ἡθει) τυχὸν ἀνέθεκε τοπόλλωνι = «Tychon dedicated to Apollon, as he was in this familiar place». M. discusses the Aiginitan presence in Adria in the late 6th c. and argues that the dedicant was an Aiginitan merchant. [L. DUBOIS, in *BE* 1989, 850 rightly points out that ἡθος cannot have the meaning «familiar place» and suggests that ἐνέθε could be an archaic aorist of ἐντίθημι; i.e. Tychon placed the kylix in the temple and dedicated it.]

116) G. MAZOR, *City Center of Ancient Bet Shean-South*, in *Excavations and Surveys in Israel*, 6 (1987/88), p. 10-23 : M. mentions an altar dedicated to Kyria Patris [cf. *supra* (56)] after a vow (Skythopolis, AD 236).

117) R. MERKELBACH - S. SAHIN, *Die publizierten Inschriften von Perge*, in *EA*, 11 (1988), p. 97-170 : Collection of the published inscriptions of Perge with new readings and comments (no dates). Many texts are related to the cult of Artemis Pergaia, including the inventory of her sanctuary (2, imp.) and numerous dedications (1.3.7.12.14.). The early dedication to Artemis (1) [5th/4th c.; cf. *supra* (23)], is translated as follows : «Klewutas, the son of Lfarawos, the Wasirfotas (an office analogous to that of the demiourgos or the name of a tribe?) made this dedication to the Lady of Perge after a dream» [but see the corrections in *EA*, 12 (1988), p. 78]. N° 3 is a dedication in fulfillment of a testament. Some of the

dedications are also addressed to emperors or their families (12.14.29-34.151, Dometian, Trajan, Marciana, Matidia, Sabina, the family of Septimius Severus), as well as to the Tyche of Perge (29-34); a priest (47) and a priestess (48) served this cult. The acclamations for Perge mention its *asylia* and *neokoria* (22, cf. 34.46); on the *asylia* cf. Artemis' epithet *Asylos* (14.48) and the honorific decree for the ambassador to Rome, who achieved this privilege for his city (47, AD 212). The texts mention couples of high priests and priestesses for the emperor cult in the city (47.49.51.52) and the province (47), priests of Apollon Pythios (45) and the *Sebaste Homonoia* (47), priestesses for Athena (48) and Demeter (151.159), the *agonothetai* of the games *Sebasta* (47) and the *pentaeteric Megala Kaisareia* (49), and the *μσστιγοφόροι* (who cared for the public order during these games (51.52) [cf. *infra* (193)]. Some priests iterated their office (47), held it for life (48.159), bought it (159), or occupied more than one office (47.48). Note the family relations between priests (48.159). The collection includes the inscriptions of the mythical *Ktistai* (Kalchas, Labos, Machaon, Minyas, Mopsos, Rixos, 24-28), a fragmentary list of the victories of a runner in the games *Gryneia* [for Apollon *Gryneios* in *Gryneion* (Aiolis)], *Apollonia* (Halikarnassos), *Koriasia* (Kleitor), *Panathenaia* (Ilion), *Kaisareia* (Korinthos), *Eleutheria* (Plataiai), *Amphiararaia* (Oropos), *Pythia* (Tralleis), *Hemerasia* (Lousoi), and *Asklapieia* (Epidaurus), and two funerary foundations (152.153) : a) a testator from the *Lyrboton kome* donated land to Apollon *Lyrboton*, which should be leased by the *komarchai*; the revenues should be used for sacrifices to Apollon as well as for memorial games for the testator, his brother, and his mother (on the 3d day of the 9th month); for any violations of the testament a fine was to be paid to Artemis *Pergaia*; b) a testator donated a sum of money, with which land for Apollon was to be bought; the revenues would be used for sacrifices and a commemoration of the deceased on the 20th day of the 1st month. Other texts mention the cults of Zeus *Poliouchos* (38) and the *Horai* (4, a sanctuary), tribes named after Hermes, Hephaistos, und Athena (8.13.55), and the games (θέμις) in memory of an individual (57). Note the expression οὐκ ἤμην καὶ ἐγενόμην· οὐκ εἶμαι· οὐ μέλλει μοι· ταῦτα ὁ βίος, ὃ βλέπετε on a sarcophagus (76, with parallels).

118) L. MIGEOTTE, *Sur les rapports financiers entre le sanctuaire et la cité de Locres*, in *Comptes*, p. 191-203 [BE 1989, 844] : M. discusses the 39 bronze tablets of Lokroi (4th/3d c.) related to the loans made by the sanctuary of Zeus to the city of Lokroi. The procedure shows a very close control of the sanctuary's funds by the city. The decrees passed by the assembly and the council had a definitive character and lacked any details on guarantees, interest or the time of repayment (details known from loan contracts of other sanctuaries, e.g. in Delos, Keos, and Kos. The assembly usually even named the revenues of the sanctuary, from which the loan should be financed. All the resources of the sanctuary were affected by these loans, which were usually used to cover the costs of minor fortification works as well as for contributions to a king (Pyrrhos ?), in a few cases for other reasons (e.g. the construction of honorific statues). This interference of the city in the sacred funds could be the result of an urgent situation.

119) G. MIHAILOV, *Il tesoro di Rogozen : Le iscrizioni*, in *Epigraphica*, 50 (1988), p. 9-40 [BE 1989, 156; SEG 37, 618] : M. presents the inscriptions on the silver vases from Rogozen [BE 1988, 259]. N° 14 characterizes Kotys as the son of Apollon (p. 30).

120) S.G. MILLER, *Excavations at Nemea, 1984-1986*, in *Hesperia*, 57 (1988), p. 1-20 : M. reports the discovery of an Argive bronze weight in Nemea (ca. 200-150 BC). This find is clear testimony that Argos controlled or at least exercised a strong influence over the sanctuary of Zeus at Nemea.

121) S.G. MILLER, *The Theorodokoi of the Nemean Games*, in *Hesperia*, 57 (1988), p. 147-163 : Ed. pr. of a fragmentary list of theorodokoi of the Nemean games (Nemea, late 4th c. BC). The list includes the following cities (an addition had been made by a second hand) : Salamis, Kourion, and Soloi on Cyprus; Seriphos; the Akarnanian cities Palairos, Anaktorion, Echinon, Thyreion, Euripos, Limnai, Oiniadai, Stratos, Derion, Medion, Phoitiar, Korontai, and Astakoi; Korkyra; Leukas; the Macedonian cities Amphipolis, Lete, and Alante; Eretria; Chios; Lampsakos, Kyme, and Notion in Asia Minor. Some cities had more than one theorodokos, most of them being relatives. Some famous persons appearing in the list (the king of Salamis Nikokreon, the king of Soloi Stasikrates) date the list in the last quarter of the 4th c. BC. Some of the theorodokoi also appear in a list of theorodokoi for the Heraia of Argos (ca. 330, *SEG* 23, 189). M. suggests that the new list is a re-edition of the Argive list (ca. 323), after Argos had regained control over the games of Nemea and the festival had been reorganized in the period of Philip and Alexander.

122) E. MIRANDA, *Due nuove fratrie Napolitane*, in *Miscellanea Graeca e Romana XIII*, Roma, 1988, p. 159-166 : M. restores the dedication to an anonymous Sebaste made by two phratries, the Euereidai and the Herakleidai (*IG* XIV 730 = *IGR* I 436; Neapolis, 2d c. AD). M. comments on the cult of Herakles in Neapolis and on phratries named after gods (e.g. Aristaioi, Artemisioi, Hermaioi). The name Euereidai derives from one of the heroes with the name Eueres, probably either a son of Herakles or a son of Pterelaos, who played a role in the myth of the Teleboi.

123) E. MIRANDA, *Tito a Napoli : una nuova dedica onoraria*, in *Epigraphica*, 50 (1988), p. 222-226 : Ed. pr. of an honorific inscription for Titus, who held the office of agonothetes in the isolympic games Sebasta in Neapolis (AD 74); Titus was agonothetes also in AD 70 and 78.

124) R.A. MOYSEY - E.F. DOLIN, Jr., *A Greek Metrical Epitaph*, in *ZPE*, 69 (1987), p. 90-92 [*SEG* 37, 198] : A new epigram with the expression ψυχή δ' αἰθέρα εἰσανέβη (Athens, 1st/2d c.) [cf. *supra* (124)].

125) D. MULLIEZ, *Note d'épigraphie delphique VI-VII*, in *BCH*, 112 (1988), p. 375-400 [*SEG* 37, 405.408-412] : M. restores [Μέγας Π]ύθιος Ἀπόλλων in *F.Delphes* III.1, 226 (p. 381; instead of [θεὸς Π]ύθιος) and [τῶν θεαροδοκιᾶν τῶν Πυθίων ἀναδείξ]άμενος in *F.Delphes* III.1, 271 (p. 385). New manumission records (p. 391-400) name priests of Apollon as witnesses (late 1st c. BC).

126) G.E. MYLONAS (ed.), *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἐταιρείας κατὰ τὸ 1987*, Athens, 1988 : Mention of some new inscriptions : a Panathenaic amphora dedicated to Herakles, found in the gymnasium of Amphipolis (class., p. 36, fig. 34) [*BE* 1989, 469; cf. *supra* (94)]; an honorific decree [μ]ιντείας ἔνεκεν in Dodone (3d c.; p. 72); a graffito dedicated to Apollon found in Aetos (Ithake), probably in a

sanctuary of Apollon (p. 76); two new altars dedicated to Artemis Hegemone and Apollon Deiradiotes (Epidauros) [BE 1989, 163].

127) G. NENCI, Entella. *Iscrizioni greche e latine*, in *ASNP*, 18 (1988), p. 1552-1555 : Two new stamped roof tiles characterized as *ἱεραὶ*, from the area of a sanctuary (Entella; cf. *SEG* 36, 826).

128) D. NIKOLOV, *L'ensemble du Forum de Augusta Trajana-Beroe*, in *BIAB*, 37 (1987), p. 96-107 [BE 1989, 126; *SEG* 37, 601] : N. mentions (p. 103, fig. 15) the dedication of a xoanon in the sanctuary of Dionysos (Βάκχεϊος).

129) J. NOLLÉ, *Südkleinasiatische Losorakel in der römischen Kaiserzeit*, in *AncW*, 183 (1987), p. 41-49 [*SEG* 37, 1829] : N. discusses the epigraphically attested dice-oracles and astragal-oracles, their function, origin, dedication in public places, their geographical distribution in Asia Minor, and their popularity in the 2d c. AD. He mentions still unpublished inscriptions from Adada, Kremna, Laodikeia Anabura, Prostanna, and Sagalassos.

130) J. NOLLÉ, *Mitteilungen zu sidetischen Inschriften*, in *Kadmos*, 27 (1988), p. 57-62 : N. restudies a Greek-Sidetic bilingual inscription (R. PARIBENI - P. ROMANELLI, in *MonAnt*, 23 [1915], p. 128-9 n° 9) and shows that the name of the deity in the Greek text cannot be that of Athena, as suggested by T.H. Bossert and W. Brandenstein [cf. auch G. NEUMANN, in *Kadmos*, 27 (1988), p. 63-64]. He also publishes a Sidetic inscription on a relief representing Herakles; the name of the dei' y is not preserved (3d c. BC).

131) J. NOLLÉ, *Epigraphische und numismatische Notizen*, in *EA*, 12 (1988), p. 129-141 : New inscriptions from Syedra (Kilikia, 3d c. AD) mentioning games (θέμις) sponsored by individuals (a-d); one themis is attested for the first time. N. suggests that the formula ταῦτα τὸ τέλος, μέχρι ὧδι on an epitaph (Kibyra) compares life with a race which ends in death (p. 139).

132) A.N. OIKONOMIDES, *Ancient Inscriptions Recording the Restoration of Greco-Roman Shrines by the Emperor Flavius Claudius Julianus (361-363 AD)*, in *AncW*, 15 (1987), 37-42 [*SEG* 37, 149.585] : The inscriptions recording the restoration and re-dedication of shrines during the reign of Julian (in Athens, Thessalonike, Serdica, Iasos, Palestine, and Arabia) show an enthusiastic response to his efforts to restore pagan religion.

133) R. OSBORNE, *Classical Landscape with Figures. The Ancient Greek City and Its Countryside*, London, 1987 : Photograph of an unpublished dedication to Artemis in Brauron (hell., p. 82, fig. 25) [*SEG* 37, 137].

134) R. OSBORNE, *Social and Economic Implications of the Leasing of Land and Property in Classical and Hellenistic Greece*, in *Chiron*, 18 (1988), p. 279-323 : O. discusses the financial importance of the leasing of land and property (modalities, scale, motives). Some of the epigraphic material is related to sacred property in Athens (the leasing of the sanctuary of Neleus and Kodros, leasing of sacred property of Athena Polias, of the deme Plotheia, of sacred land on Euboia, of temene of Attic demes and cult associations), Thespiai, and Delos.

135) A. OVADIAH - I. ROLL, *A Greek Dedicatory Inscription to «Azizos»*, in *IEJ*, 38 (1988), p. 177-180 : = *EBGR* 1987, 80.

136) J.-M. PAILLER, *Domitien et la «Cité de Pallas». Un tournant dans l'histoire de Toulouse antique*, in *Pallas*, 34 (1988), p. 99-109 [*BE* 1989, 402] : The wife of Q. Trebellius Rufus, flamen in Gallia Narbonnensis and honoured in Athens under Domitian [*SEG* 37, 154], was priestess of a θεά in Toulouse; P. argues that this goddess was Athena (so already A. Aymard) and Θεὰ Ρώμη. [See the objections of S. FOLLET, in *BE* 1989, 402.]

137) B.M. PALUMBO STRACCA, *Sull'epitafio corcirese IG IX 1, 868*, in *Helikon*, 22-27 (1982-87), p. 485-488 : Χαροπος in an archaic epitaph of a warrior (*IG* XI 1, 868; Kerkyra, 7th/6th c.), with strong influence from the Homeric poems, is not an epithet of Ares (χαροπός... Ἄρης), but the gen. of the patronymic Charops.

138) P.A. PANTOS, in *AD*, 36 B1 (1981) [1988], p. 229 : A dedication to Hermes Chthonios (Domokos = Proerna, undated).

139) R.W. PARKER, *A Greek Inscription from Lesbos Honoring a Julio-Claudian*, in *ZPE*, 75 (1988), p. 175-178 : A new honorific inscription for Nero Claudius Drusus, father of the emperor Claudius. The emperor is identified with Zeus Megistos and Soter; his cult as Zeus Megistos was already attested (Mytilene, ca. AD 41).

140) A. PELLEGRINO, *Note sul culto di Serapide ad Ostia*, in *Miscellanea Greca e Romana XIII*, Roma, 1988, p. 225-241 : P. adds new archaeological and epigraphic data on the cult of Sarapis in Ostia (cf. *EPRO*, 3), including inedited inscriptions (1-2) : N° 1 names a person of equestrian rank, who served as *educator*, i.e. introduced the initiates to the cult (AD 200); the cult association included persons of high rank. N° 2 is a dedication to Iovis Optimus Maximus, Serapis, Hercules by a libertus (2d/3d c.; one of his sons has the name Sarapion). There are also new readings for *SIRIS* 533 A (not *Iovi Soli Ser[api]*, but *QUI Soli SFI[...]*) and 533 C (dedication to Iovis Serapis, 2d c. AD). The cult of Sarapis was very popular in Ostia because of the commercial relations to Alexandria and because of Sarapis' role as protector of sailors.

141) F.A. PENNACCHIETTI, *L'iscrizione bilingue Greco-Partica dell'Ercole di Seleucia*, in *Mesopotamia*, 22 (1987), p. 169-185 [*BE* 1989, 128] : Corrections to n° (2) with ample historical commentary. P. rightly recognizes in the last lines (ἐν ἱερῶι τῶιδε θεοῦ Ἀπόλλωνος τοῦ Χαλκῆς Πύλης προκαθημένου) an epithet of Apollon («Apollo che presiede alla Porta di Bronzo»). [W.I. AL-SALIHI, *infra*, translated «he placed before the bronze gate»].

142) D. PEPPAS-DELMOUSOU, *Autour des inventaires de Brauron*, in *Comptes*, p. 323-346 [*SEG* 37, 29-31.45.78.89] : P.-D. discusses the still inedited inventories from the sanctuary of Artemis Brauronia (416/5). She discusses the modalities of repayment of a loan made by Athens during the Peloponnesian War from the funds of the sanctuary. The sum was repayed directly to the treasure of the other gods in the opisthodomos of the Parthenon according to the regulations

of the Kallias decrees. Not all dedications were transported to Athens. The ἀργύριον ἱερὸν of Apollon mentioned in these inventories shows that this god had a considerable amount of money at his disposal. P.-D. argues that these funds were part of the treasure of the Delian league, transported in 454 BC to Athens. The funds of Apollon may have been brought to Brauron because of the existence of an Artemis sanctuary there.

143) V.Ch. PETRAKOS, *Ἀνασκαφή Ραμνοῦντος*, in *PAAH* (1984) A [1988], p. 146-209 : P. publishes a series of inscriptions from the sanctuary of Nemesis in Rhamnous (p. 191-209) [cf. *EBGR* 1987, 84]. A lead tablet contains an account of the epistatai regarding payments made from the funds of the hieropoioi (τὸ χρῆμα τὸ ἐς ἱεροποιούς, 6th/5th c.). The numerous dedications to Nemesis include : an inscribed wheel (late 6th c.); an inscribed Corinthian helmet dedicated by the soldiers from Rhamnous who participated in 499/8 in the campaign of Lemnos, which proves that the cult of Nemesis existed already before the Persian wars; a perirrhanterion dedicated to Nemesis and Themis; and some honorific inscriptions for people of Rhamnous.

144) G. PETZL, *Sünde, Strafe, Wiedergutmachung*, in *EA*, 12 (1988), 155-166 : P. offers a detailed commentary of a unique, in some respects, confession (*supra* n° 105, 5). The story of Theodoros can be reconstructed as follows. He had been punished by the god (Zeus?) for having sexual intercourse with a married female slave (cf. the prohibition in *LSAM* 20, ll. 25sq.), possibly in a sacred place (praetorium) as well as for braking chastity although he was a sacred slave (cf. *MAMA* IV 284). Zeus blinded him [to the parallels adduced by P. for blindness as divine punishments add *IG* IV² 1, 121 XI. 122 XXII]; the phrase «I have punished Th. etc.» is spoken by the god himself, apparently through one of his priests. Theodoros removed his sin and became pure with help of animals [apparently by offering sacrifices]; the sheep, the piglet, the chicken, and the pigeon are well known sacrificial animals; the sacrifice of a partridge and a pigeon could also be associated with the sin of Th. (sexual intercourse), and the mention of a mole could be related to his punishment (blindness). The tunny-fish appears, together with a sheep and a partridge, in an unpublished confession. It is possible that these three animals were chosen because each one of them is related to one of the elements (earth, air, and water). Besides the divine punishment, Th. was imprisoned by the sacred council (σύγκλητος), which implies that there was a «temple-state» in Nonou. In a second litigation, Zeus himself was Th.'s legal adviser; after the god had been asked by the council and had declared his consent for the propitiation of the sinner, Th. was let free. The questioning of the deity by a sinner (ἐρωτᾶν) is attested in many confessions. It is not clear whether the god cured Th. P. points out that some expressions (ἀμαρτίας ἀπαίρειν, ἔχειν παράκλητον, sc. a divine person) find their next parallels in Christian texts (e.g. the 1st epistle of John).

145) F. PIEJKO, *The Inscriptions of Ikarus-Failaka*, in *C&M*, 39 (1988), p. 89-116 : Discussion of the published inscriptions of Ikaros (Failaka, Persian Gulf). P. offers some new readings : 1) A dedication to an Athenian officer of mercenary troops to Zeus Soter, Poseidon, and Artemis Soteira (300-250 BC) [*SEG* 35, 1477]; 2) P. interprets *SEG* 35, 1478 as an altar dedicated by soldiers serving on Ikaros to Apollon, Artemis, and Leto (246-225); 3) New edition and commentary of the letter of the governor Ikadion [*SEG* 35, 1476] concerning the settlement on

Ikaros and the sanctuary of Artemis Soteira. P. dates the text in 243 BC; in l. 10-11 he restores ἀσυ[λί]ας ἱερῶσαι and comments on the asyilia of sanctuaries under the first Seleucids [the reading ἀ[γ]ρο[ὺ]ς ἱερῶσαι (*SEG* 35, 1476) is preferable]. P. suggests that the relocation of the sanctuary (l. 12-17) might have aimed at disassociating it from the indigenous cult and giving the Greek element a greater prominence. In l. 18-21 Ikadion probably mentioned that he had provided the money needed for athletic contests.

146) F. PIEJKO, *Letter of Eumenes II to Tralles Concerning Inviolability and Tax Exemption for a Temple after 188 BC*, in *Chiron*, 18 (1988), p. 55-69 : Re-edition of *Delphinion* 198. P. recognizes Eumenes II as the sender of this letter, which concerns the sanctuary of Apollon in Tralleis; the sanctuary had been exempted from taxes and declared asylos by Antiochos III; the god received a tenth of all agricultural products. The letter shows the concern of the Attalids with the former Seleucid cities and territories, which they gained after the treaty of Apameia (188 BC). P. offers a general discussion of the asyilia of sanctuaries.

147) F. PIEJKO, *Decree of Antioch in Persis Accepting Magnesian Asyilia*, in *RSA*, 17/18 (1987/88) [1989], p. 179-184 : P. re-edits *IMagnesia* 61, a decree of Antiocheia in Persis concerning the asyilia of the sanctuary of Artemis Leukophryene at Magnesia (203 BC). His restorations are based on analogies to the numerous other documents related to the asyilia of this sanctuary. Ll. 69-71 probably stated that the *oikonomoi* of Antiocheia should provide for sacrificial animals in the month Herakleios : [οἱ] δὲ οἱ[κονόμοι οἱ κατὰ μῆνα αἰεὶ καθεστηκότες τοῦ Ἡρα]κλείου μηνὸς [τῆι e.g. ἐνδεκάτῃ (?); [The sense could be right, but this restoration is impossible : all the other regulations in this decree are expressed in infinitives. Besides, it is improbable that each month new *oikonomoi* were elected and that the decree stated a concrete date for the provision of the animals. An expression like οἱ οἰκονόμοι ἐπιμελείσθων, ὥστε τὰ ἱέρεια παρασταθῶσιν is more probable, but I refrain from a restoration.] The decree arranged that the *theoroi* of Magnesia were to receive the same *xenia* as the *theoroi* for the festival of Artemis Ephesia (l. 75), and would offer together with the magistrates sacrifices to Artemis κατὰ τὰ πάτρια (ll. 76-7, an indication that Antiocheia retained religious contacts to Magnesia). [P.'s restoration of ll. 81-82 τὰ ἀ[θλα τε ὧν τυγχάνουσι οἱ τοῦ καλλινί]κου ἐπιέμενοι (= «those who are intent to win the honor of victory in a competition») has no syntactical link to the rest of the text.] Ll. 92-99 concern the election of *theorodokoi*; P. suggests an analogous restoration of *IMagnesia* 53, l. 42-44.

148) F. PIEJKO, *Response of an Unknown City to Magnesia Concerning Her Asyilia*, in *RSA*, 17/18 (1987/88) [1989], p. 185-188 : P. restores *IMagnesia* 60 based on the other parallels in the dossier concerning the asyilia of Magnesia (203 BC). P. suggests that the sender of this response was a Karian city following a recommendation of Antiochos III.

149) F. PIEJKO, *The Athamanian Recognition of the Asyilia of Teos*, in *Epigraphica*, 50 (1988), p. 41-46 : P. restores ll. 15-20 of the letter of the Athamanian kings Theodoros and Amyndros recognizing the asyilia of Teos (*RC* 35, ca. 204 BC). [His interpretation of ἀφορολογησία as «freedom from piratic

spoliations», and not «freedom of taxation», is improbable and not based on any parallels.]

150) J.A. PIKOULAS, 'Αναθηματική ἐπιγραφή ἀπὸ τὴν Οἰνὴ (Μερκούρι) Ἄργου, in *Horos*, 6 (1988), p. 55-56 : P. edits an inscribed base of a statue dedicated to Artemis (Oinoe, late 6th c. BC); her cult was very popular on Mt. Artemision. The new text proves the existense of an Artemision in Oinoe, apart from the one mentioned by PAUS., II, 25, 2-3.

151) M. PIPILI, *Laconian Iconography of the Sixth Century B.C.*, Oxford, 1987 : P. argues (p. 42-44) that the unique epithet of Artemis Daidaleia (Mazi, *LSAG*, p. 202 n° 67) could derive from an early cult statue thought to have been made by Daidalos [*SEG* 37, 354].

152) A.M. PRESTIANNI GIALLOMBARDO, 'Ελαιοκόμιον δίκλαρον. Una interpretazione di *IG XIV 352*, col. I, ll. 69-71, in *ASNP*, 18 (1988), p. 1447-1467 : P.G. studies a passage in the land register of Halaisa (*IG XIV 352*) concerning an olive-grove (ἐλαιοκόμιον δίκλαρον, col. I, ll. 69-71). He suggests translating the passage περίστασις τῷ ἐλαιοκομίῳ εἴ τις ἐστι ἱερά (sc. γῆ/χώρα) ἔπειτα as «the restricted zone, if there is sacred land, belongs to the olive-grove», whereas previous interpretations linked ἱερά with περίστασις. [This interpretation has two weak points : a) if ἱερά should mean «sacred land», γῆ or χώρα would have been added; b) P.C. does not explain, why the restricted zone of a sacred territory should belong to the olive-grove.] The prohibition against the use of the olive-grove for tanning or cooking (οὐ ποιησοῦντι δὲ βυρσοδέμιον οὐδὲ μαγειρικόν), aimed at the protection of the olive-trees from vapours and fire and at keeping a sacred area clean from bad smells. P.G. adduces parallels for such prohibitions in *leges sacrae*. [Add *IG I³ 257 = EBGR 1987, 63.*]

153) P. POMEY, *Gallia Information, Préhistoire et Histoire*, 1987-1988, I, p. 48 [*BE* 1989, 155] : An anchor found in Antibes bears the inscription Ἀρτέμιδος, probably the name of the ship [*non vidi*].

154) P. PUCCI, *Inscriptions archaïques sur les statues des dieux*, in M. DÉTIENNE (ed.), *Les savoirs de l'écriture en Grèce ancienne*, Lille, 1988, p. 480-497 : P. offers a semantic analysis of the archaic inscriptions on statues of gods. The inscriptions offered a new possibility to underline the link between man and deity; the name and the prayer of the dedicant became an integral part of the statue; besides, the dedication acquired a unique character, and the inscription multiplied the ways to consider the statue.

155) G. PUGLIESE CARRATELLI (ed.), *Magna Grecia. Vita religiosa e culture letteraria, filosofica e scientifica*, Milano, 1988 : The whole book cannot be presented here. I mention some articles with epigraphic contributions to religion : R. ARENA, *I documenti scritti, i dialetti e gli alfabeti greci*, p. 9-28 (general survey of inscriptions, with some excellent photographs of dedications); G. MADDOLI, *I culti delle «poleis» italiote*, p. 115-148; G. PUGLIESE CARRATELLI, *I santuari extramurani*, p. 149-158; id., *L'orfismo in Magna Grecia*, p. 159-170 (including a discussion of the Orphic lamellae).

- 156) W. RADT, *Pergamon. Verbericht über die Kampagne 1986*, in *AA* 1988, p. 501-529 [*SEG* 37, 1020] : R. mentions an altar dedicated to Dionysos Kathegemon (Pergamon, imp., p. 517, fig. 16); id., in *Türk Arkeoloji Dergisi*, 27 (1988), p. 62, fig. 16.
- 157) J.-P. REY-COCQAIS, *Des montagnes au désert : Baetocécé, les pagus Augustus de Niha, la Ghouta à l'est de Damas*, in E. FRÉZOULS (éd.), *Sociétés urbaines, sociétés rurales dans l'Asie Mineure et la Syrie hellénistiques et romaines. Actes du colloque de Strasbourg, novembre 1985*, Strasbourg, 1987, p. 191-216 [*SEG* 37, 1438] : R.-C. translates and discusses the dossier of documents related to the privileges of the sanctuary of Zeus at Baitokaike (*IGLS* 7, 4028, 3d c. AD), its sacred land, and its asyilia (p. 191-198); he mentions a still inedited inscription, recording how Zeus healed a person by prescribing a herb (p. 194). R.-C. also offers a preliminary publication of an epigram (Ghouta, imp.) referring to the dedication made by a hunter to a φιλόθροος deity (Pan, rather than Artemis).
- 158) K.J. RIGSBY, *Provincia Asia*, in *TAPhA*, 118 (1988), p. 132-153 [*BE* 1989, 279] : A collection of studies concerning the early history of the province Asia; II) R. suggests that the Pergamene branch of the technitai was expelled from Pergamon during the war of Aristonikos because of its close relationship with the dynasty. The technitai established themselves in Elaia in 133/2 (p. 127-30, on *Syll*³ 694). III) *I.Pergamon* 249 = *OGIS* 338, mentioning an eponymous priest and the month name Eumeneios, cannot be a decree of Pergamon; R. assigns it to a neighbouring city, possibly Stratonikeia of Indeipedion (p. 131-137). [See the remarks of Ph. GAUTHIER, in *BE* 1989, 279 as to whether there was an eponymous priest in Pergamon.] V) The honorific decree for Q. Mucius Scaevola is to be separated from the dossier concerning an arbitration between Ephesos and Sardeis (*I.Pergamon* 268). The cities of Asia established with this decree in the 90's BC games to honour Mucius (Μουκίεια). The games included θυμ[ε]λικούς κ[α]ὶ [σκη]νικούς ἀγῶνας (not [γυμνικούς] as previously restored). R. identifies this quadrennial festival with the one celebrated for the next governor of Asia (L. Valerius Flaccus); later it was disassociated from the celebration held in honor of the governor and given the name Euergesia. It rotated among several cities, e.g. Pergamon and Tralleis (p. 141-149). VI) R. identifies Mithridates VI as the author of a letter restoring the asyilia of Nysa (*RC* 64, ca. 88-85, p. 149-53) [but see the objection of Ph. GAUTHIER, *supra*]. The senders of *RC* 68-69 (asyilia of Hierakome) were, according to R., Roman emperors (p. 151-152, notes 107 and 111).
- 159) Th. SAVVOPOULOU, *Εὐρωπός, Europos*, 1988 [*BE* 1989, 444] : S. mentions (p. 26) an inedited dedication to Artemis Elaphebolos from Europos [*non vidi*].
- 160) A.N. SCEGLOV, *Un établissement rural en Crimée : Pansojei (fouilles de 1969-1985)*, in *DHA*, 13 (1987), p. 239-273 : Mention of 2 graffiti dedicated to Sabazios (ἱερὰ Σαβαζίου) and Herakles found in Pansojei, a colony of Olbia (4th c. BC).
- 161) H. SCHMEJA, *Randbemerkungen zu griechischen Inschriften*, in *ZHS*, 101 (1988), p. 108-115 : S. remarks that some of the personal names in the

iamata from the Asklepieion of Epidauros are «talking names» related to the miracles Ἄπιστος, Ἐχέδωρος, Πάνδαρος <πᾶν+δέρω, Αἰσχίνης>.

162) G. SCHMITZ - S. SAHIN - J. WAGNER, *Ein Grabaltar mit einer genealogischen Inschrift aus Kommagene*, in *EA*, 11 (1988), p. 81-95 [*BE* 1989, 132] : Ed. pr. of a grave altar from Kommagene (1st c. AD); the ancestors, named in a long genealogical list, are called ἥρωες. The funerary imprecation contains the common expression μήτε γῆ βατή μήτε θάλασσα πλωτή. The expressions used in another metrical curse on the back of the altar are reminiscent of the great cult inscription at Nemrud-Dag.

163) L. DI SEGNI CAMPAGNANO, *L'iscrizione metrica greca di Khirbet er-Rajib*, in *SBF*, 38 (1988), p. 253-265 [*SEG* 37, 1538, with some readings of J. BINGEN] : A new dedicatory epigram (Er-Rajib, Arabia, 1st/2d c. AD) recording the construction of a columbarium near a sanctuary of Zeus Heliopolites. The pigeons should promote the fertility of the earth, personified by Demeter, who was worshipped together with Zeus. Zeus and Demeter probably stood for a pair of local deities (Hadad and Atargatis?). D.S. also comments on the use of columbaria in Palestine and Arabia in agriculture, funerary contexts, and cult (connected with Aphrodite-Atargatis and Dea Syria).

164) M. SÈVE - P. WEBER, *Un monument honorifique au forum de Philippes*, in *BCH*, 112 (1988), p. 467-479 : Ed. pr. of an honorific inscription for four priestesses of Diva Augusta (Livia), whose cult was already attested in Philippoi (late 1st c. AD).

165) G. SIEBERT, *Rapport sur les travaux de l'École Française en Grèce en 1937. Délos. La maison des sceaux*, in *BCH*, 112 (1988), p. 755-767 [*BE* 1989, 164] : S. mentions (p. 765, fig. 34-35) a thymiaterion dedicated to Zeus Pasios, Poseidon Asphaleios, Apollon Prostates, and Herakles Halios [= Helios, see *infra*] in a domestic chapel, probably in the house of a merchant; these deities protected the domestic goods (Pasios, Prostates) and seamen (Asphaleios, Halios). The epithet Prostates is new for Apollon on Delos. The epithet Halios («of the sea») is for the first time attested for Herakles, probably associated with Melkart. [M. SÈVE, in *BE* 1989, 384 rightly points out that Halios is the Dorian form of Helios, and not an epithet of Herakles.]

166) H. SOLIN, *Eine Inschrift aus Kos*, in *Tyche*, 3 (1988), p. 191-192 : Ed. pr. of a decree found in Kos; an anonymous Dorian [or Aeolic] city honours the Koans (2d. c. BC). The honours were to be announced at the Dionysia of Kos [perhaps also at the Asklepieia; cf. *ICos* 13 l. 15-17. 14 l. 5-7].

167) H. SOLIN, *Review of* : Th. RIZAKIS - G. TOURATSOGLU, *Ἐπιγραφεὶς Ἄνω Μακεδονίας I*, Athens, 1985, in *Arctos*, 22 (1988), p. 218-219 : S. reads in *I.Mac* I 29 the name Mama [M.B. HATZOPOULOS restores the name of the goddess Ma : *EBGR* 1991, 45].

168) SOTHEBY'S, *Sotheby's Catalogue of Sale, Egyptian, Middle Eastern, Greek, Etruscan, and Roman Antiquities, 18th May 1987*, London, 1987 [*SEG* 37, 1000] : A new confession text (Katakekauene, AD 166) addressed to Meter Tarsene (?). «Eudoxos got a favor from the gods so that he could redeem the

oaths, which his wife had sworn and subsequently violated». The new text mentions the setting up of a scepter (σκήπτρον τιθέναι) against evildoers, known from confession texts, and a fine for perjury. Note the expressions στηλογραφείν, εὐχαριστέιν, ἐπερωτῶν, and the hapax (if read correctly) ἱερόλυσις [readings and commentary of P. HERRMANN and H.W. PLEKET in *SEG*; *non vidi*].

169) SOTHEBY'S, *Sales Catalogue Sotheby's London, Antiquities, 13th-14th July 1987*, London, 1987 [*SEG* 37, 1736] : A dedication to Meter Theon = Kybele (unknown provenance, 2d c. AD) [*non vidi*].

170) SOTHEBY'S, *Sales Catalogue Sotheby's London, Antiquities, 14th December 1987*, London, 1987 [*SEG* 37, 1735] : A dedication to Meter Tarsene and Apollon (H.W. Pleket suggests a NE Lydian origin; AD 151/2) [*non vidi*].

171) I. STOIAN, *Iscriptiones Scythiae Minoris Graecae et Latinae. Volumen II. Tomis et territorium*, Bucarest, 1987 : Corpus of the inscriptions of Tomis (no new texts) : A lex sacra concerning the purchase of the priesthood of the Samothracian gods (1 = *LSCG* 87); establishment of an annual sacrifice to Meter Theon and the Dioskuroi after the salvation of the city (2 = *Syll*³ 731); dedications to Apollon Agyeus (116, κατὰ χρησμόν), Asklepios and Hygeia (117; after healing), Asklepios and Demeter (118), Attis (119), Dionysos Kathegemon (121), the Dioskuroi κτίσται πόλεως (122), ἐπίκοοι (123), "Ἡρως (125-131.455; Μανιμαζος : 126-127; Κατοικιάδιος : 131; ἐπιφανής : 455), Μήτηρ 'Επίκοος (146), Sarapis (152-3; note the Egyptian month Pharmuthis : 153; κατ' ὄναρ : 152), Sarapis, Isis, and Anubis (154), Hypsistos Theos (157), Zeus Megistos Dolichenos (158), Diana (143), Juno (141-2), Jupiter Optimus Maximus (133-143), Mater Deum (144-5), Minerva (142), and Sol (155). Cult officials : eponymous priest (2.4; gods as eponymous priests : Apollon : 5; Demeter : 36), high priests and priestesses of the provincial emperor cult (52.69.96.97), high priest of the city (59), agonothetes of the games for the deified Antinoos (52), agonothetes (69), μουστάρχης (90), priest of Demeter (59) and Zeus Dolichenos (292, for 5 years), priestess of Meter Theon (72), Demeter, Kore, and Pluton (150). The numerous cult associations include those of Isis and Sarapis (7.37.99), Kybele (83.119), Dionysos (120), and Heros (125; συναγόμενοι). Officials of cult associations : archiereus (31.82), hiererus (26.34.37.82. 83), hierokeryx (17.19), παστοφόρος and ἱεροναύτης (99; Isis-Sarapis), ἀρχιδενδροφόρος and ἀρχираβδούχος (Kybele), panegyriarches of a θυμελική σύνοδος (70). The Pythian games of Smyrna are mentioned in the epitaph for an athlete (189); Herakleia (of Pontos ?) is called θεόκτιστος (57). Some thoughts about life and death in an epitaph (275) : ἐξ ὕδατος καὶ γῆς καὶ πνεύματος ἢ πάροισθεν, ἀλλὰ θανὼν κείμαι πᾶσιν τὰ πάντ' ἀποδοῦς· πᾶσιν τοῦτο μένει· τί δὲ τὸ πλέον· ὀκπόθεν ἦλθεν, ἰς τοῦτ' (αὐτ') ἐλύθη σῶμα μαραινόμενον. [In the decree n° 9, l. 11 read [ἐν ταῖς ἱε]ρομηνίαις, i.e. the sacred months of festivals and games.]

172) G. STUMPF, *Prozeßrechtliches in der Mysterieninschrift SEG XXX 61*, in *Tyche*, 3 (1988), p. 223-228 [*BE* 1989, 237] : S. restores and interprets two regulations in the Athenian law concerning the mysteries of Eleusis (*SEG* 30, 61, m. 4th c. BC). a) L. 27-9 concern the punishment for unauthorized initiation. Any Athenian has the right to sue; the basileus is obliged to bring the case to the Heliaia, otherwise the boule will impeach him. b) The basileus (not the Heliaia, as suggested by K. Clinton) has to judge any private cases that arise during the

festival (probably up to fines of 10 drachmas). His jurisdiction ends with the festival, and the nine archontes are to judge private lawsuits going back to the time of the festival, each one in his own competence (II. 37-8).

173) M.C. STURGEON, *Isthmia IV. Sculpture I : 1952-1967*, Princeton, 1987 : Inscriptions found in the sanctuary of Demeter at Isthmia : Ed. pr. of a stele with the invocation (or dedicated to) Ἀγαθὴ τύχη (p. 128-129 n° 51, 4th/3d c.) [SEG 37, 271]; a dedication to Demeter (p. 116, n° 25) [SEG 18, 138; 37, 272]; S. also mentions an inedited relief krater dedicated to Demeter.

174) J. SWADDLING, *An Unusual Greek Bronze Helmet*, in *AntJ*, 67 (1987), p. 348-351, 355-356 [SEG 37, 514] : S. mentions a helmet found in Dodona with the inscription Ὀλυμπ. (*as if intended for dedication at the sanctuary of Zeus at Olympia*).

175) E. TRAKOSOPOULOU-SALAKIDOU, Ἀρχαία Ἄκανθος : Πόλη καὶ νεκροταφεῖο, in *Makedonia-Thrake 1*, p. 295-304 : Mention of a lead tablet, inscribed on both sides, found in a grave of Akanthos; it is probably a defixio.

176) J. TRÉHEUX, *Le sanctuaire de l'Inôpos à Délos*, in *MH*, 45 (1988), p. 154-157 : A new reading of IG XI 2, 219 (Delos, 272 or 271 BC) ascertains that there was a building called Inopos (probably dedicated to the cult of the river-god) near the Herakleion of Delos. T. makes some suggestions for the location of these buildings.

177) J. TRÉHEUX, *Observations sur les inventaires du Brauronion de l'Acropole d'Athènes*, in *Comptes*, p. 347-355 : T. discusses the expression τάδε παρέδωσαν ὄντα ἐν τῷ ἱερῷ, ἐν δὲ τῇ στήλῃ οὐκ ἐνόητα (referring to dedicated clothes) in the inventories of the sanctuary of Artemis Brauronia found on the Akropolis (IG II² 1518.1524, late 4th c. BC). T. rejects the interpretation of T. Linders, that this is a reference to small, badly preserved or lost and refound dedications in the sanctuary, which were not recorded in the stele of the regular παράδοσις. According to T. the stele was a consecutive register of new entries; it served as a document of reference for the annual inventories.

178) L. TROIANI, *La missione nel mondo greco-romano*, in L. TROIANI, *Due studi di storiografia e religione antiche*, Como, 1988, p. 43-58 : In a discussion of the meaning of «religious mission» in the pagan world, T. collects epigraphical examples for dedications after salvation, for the introduction of new cults, for the recording of miracles and ἐπιφάνειαι of gods as well as for the epithet ἐπιφανής. He stresses that the search for new gods was congenital in pagan religion and that the acceptance of a new religion [«religione»; one should rather use the word «cult»] did not mean the rejection of all others.

179) A. TZIAFALIAS, in *AD*, 35 B1 (1980) [1988], p. 291-295 : *Atrax* (p. 292-294) : new dedications to Apollon Agreus, Apollon Ἐτδομαῖος, Zeus Homoloios, Artemis Throsia, Artemis, Apollon, Demeter, Kore (3d-2d c.), and Augustus (Θεὸς Καῖσαρ Σωτὴρ Σεβαστός); a dedication of a priestess (νεβρῦσσα, late 3d c. BC) [SEG 34, 486; on this office see N.D. PAPACHATZIS, in *AD*, 33 A (1978), p. 11]. *Gonnoi* (p. 295) : a dedication to Sarapis and Isis (3d c. BC); a grave epigram with the expression ψυχὴ δ' αἰθερίω κόσμῳ μειχθεῖσα πλανᾶται (4th c. BC). [On this idea

see E. ROHDE, *Psyche*, II, Tübingen, 1925¹⁰, p. 255-60; cf. *IG* I² 945 : αἰθῆρ μὲν ψυχὰς ὑπεδέξατο; *SEG* 17, 172 : αἰθῆρ μὲν ψυχὴν ἔχει; *SEG* 27, 814; αἰθῆρ δὲ ψυχαῖς ἄλutos δόμος ἔνπεδος αἰεὶ τὸν ναῖοιμι; *supra* (32. 124)].

180) A. TZIAFALIAS, in *AD*, 36 B1 (1981) [1988], p. 260 : Two dedications, to Poseidon and Artemis Throsia (Larisa, 2d c. BC).

181) E. VARINLIOGLU, *Inscripfen von Stratonikeia in Karien*, in *EA*, 12 (1988), p. 79-125 : V. argues that *I.Stratonikeia* 1032, 1033, 1046, and 1050 belong together; it is an honorific inscription for two persons (father and son) who served as gymnasiarchoi; they had given oil at the festival of Zeus Panamaros and Hekate (1, cf. 25; 1st c. AD). V. publishes a new fragment of *I.Stratonikeia* 1948 (2), an honorific inscription for a κλειδοφόρος and priestess of Hekate, who had organized κλειδὸς πομπάς [on Hekate Kleidouchos see A. KEHL, in *RAC*, 14 (1988), s.v., p. 319-320]. Some new texts include dedications to Zeus Hypsistos and the Θεῖον, Θεῖος Ἄγγελος Οὐράνιος, Θεῖος Ἄγγελος, and Θεῖος Βασιλεύς (6-11), Zeus Panamaros and Hera (12-14; the dedicated object in n° 13 is a fountain), and Hekate (15). A series of dedications by the strategoi (17-20) has various addresses : Nemesis (17), Nemesis and Zeus Stratios (18), only here attested in Stratonikeia, and Artemis (19). The emperor cult is resented by high priests (5.5a.16, διὰ γένους.25b); some of them combined this office with that of the stephanephoros (5a.16; serving in the cult of Apollon) and the ἱερεὺς Σεβαστείου (16). Other offices attested are those of the neopoios (18) and the neokoroi (17.20). Note a new winner in running (dolichos and diaulos) at the Pythia in the category of paides, whose epitaph was dedicated by the city (29). Βάσκανος Ἄιδας is mentioned in a tombstone (28).

182) G. VARINLIOGLU, *Une inscription de Mercure aux Portes de Cilicie*, in *EA*, 11 (1988), p. 59-64 : Ed. pr. of a Latin dedication to Hermes/Mercurius, as god of the wind who protects the area from grasshoppers; note the adj. *sceptripotens*, he who opposes the grasshoppers with the power of his scepter («Kilikian Gates», imp.). V. comments on the popularity of Hermes' cult in Kilikia.

183) Chr. VELIGIANNI, *Lex sacra aus Thasos*, in *ZPE*, 71 (1988), p. 191-194 [*BE* 1989, 480] : Ed. pr. of a fragmentary *lex sacra* for the cult of an unknown deity (Thasos, ca. 430-420). The text regulates various sacrifices (including the sacrifice of an ox), the portion of the priest (ρύγχος, κωλῆ, πλευρίον, σπάγχον), and libations. The inscription was dedicated by Antiochos, perhaps the founder of the cult [or a priest].

184) H.S. VERSNEL, *Les imprécations et le droit*, in *RHDFE*, 65 (1987), p. 5-22 [*SEG* 37, 217.374] : V. recognizes among the defixiones a separate category of «supplications juridiques», which aim at getting divine support in order to take vengeance against an evildoer or to restore justice (A. AUDOLLENT, *Defixionum Tabellae* nos 1-13.42.212; *TAM* V.1, 440; *SEG* 28, 1568; 30, 326; *Ann. Épigr.* [1975], 497). These texts are mainly known from Asia Minor (esp. from the sanctuary of Demeter at Knidos). The person that had suffered injustice dedicated (ἀνιερώ, ἀνατίθημι) to the deity the evildoer or the stolen object and asked for divine punishment, so that the evildoer would go to the temple (ἀναβαίνω), confess his sin (ἐξαγορεύω), and return the stolen object to the deity (ἀναφέρω). These

defixiones are analogous to the *πιττάκια* with complaints, mentioned in confession texts. [Cf. the justification of curses in magical papyri : e.g. *PMG* XV 26-7; XL; LI; LVIII.]

185) P. VISONA, *The Bilingual Inscription for the Holy God of Sarepta, in Puteoli, 9/10 (1985/86) [1988]*, p. 50-57 : Re-edition of an inscription referring to the introduction of the cult of Θεός Ἅγιος Ἀρεπτηνός (the god of Sarepta) from Tyros in Puteoli in AD 79 (*OGIS* 594, now in the Kelsey Museum). V. argues that the cult was not expelled from Tyros, nor did the god order such a transfer; it was probably the idea of a devotee to establish a new outpost in Puteoli. The cult was established by transporting the god's image (κατέπλευσεν ἀ[πὸ] Τύρου) or cult objects.

186) I. VOKOTOPOULOU, Ἐνασκαφικὲς ἔρηνες στὴ Χαλκιδική, in *Macedonia-Thrace* 1, p. 279-293 : V. reports the find of two graffiti dedicated in the sanctuary of a female deity in Sane; the goddess had an epithet starting with Πυθ- (eg. Artemis Pythia, attested in Miletos, rather than Pythonike = Aphrodite).

187) E. VOUTIRAS, Μιὰ νέα μαρτυρία γιὰ τοὺς Παίονες, in *Studies in Greek Linguistics. Proc. of the 8th Annual Meeting of the Dept. of Linguistics, Faculty of Philosophy, Univ. of Thessaloniki, 27-29 August 1987. A Festschrift for John Chadwick*, Thessaloniki, 1987, p. 167-171 [*BE* 1989, 450; *SEG* 37, 561] : Ed. pr. of a statue base dedicated to Dionysos Paionikos by his priest and his son (unknown provenance, Nomos Kilkis / Macedonia, 2d c. AD). HESYCHIOS, s.v. Dyalos was hitherto the only testimony for this god

188) D. WHITE, *Demeter Libyssa, Her Cyrenean Cult in Light of the Recent Excavations*, in *QAL*, 12 (1987), p. 67-84 [*BE* 1989, 830; *SEG* 37, 1673bis.1701bis] : W. presents the results of the excavations at the sanctuary of Demeter and Persephone in Kyrene and mentions two inedited inscriptions : a) a dedication after a vow (εὐξαμμένα); the names of the dedicants demonstrate the intermarriage between natives and Greeks and the mutual cultural and religious influence (p. 79 note 76, 4th s. BC); b) a relief depicting the heroized deceased (called ἥρως) (p. 83 note 103).

189) D. WHITE, *Excavations in the Sanctuary of Demeter and Persephone at Cyrene*, in *LibAnt*, 15/16 (1978/79) [1987], p. 153-185 : W. mentions a dedication to Demeter and Kore of a statue of a woman who had served as priestess (p. 159 note 17; Kyrene, 2d/1st c. BC; readings of J. Reynolds).

190) L.M. WHITE, *The Delos Synagogue Revisited. Recent Fieldwork in the Graeco-Roman Diaspora*, in *HThR*, 80.2 (1987), p. 133-160 [*SEG* 37, 687] : General discussion of Jewish presence on Delos, based also on inscriptions (I.Delos 2230.2328-2332.2532; mostly dedications to Θεός Ὑψιστος). Two texts (*SEG* 32, 809-810) are honorific inscriptions of the Samaritan community (ἀπαρχόμενοι εἰς ἱερὸν ἅγιον Ἀργαριζεῖν) for two Cretans (merchants?); W. argues (p. 193) that the expression κατασκευάσαντα καὶ ἀναθέντα means the foundation of this community, not just the dedication of a building, and regards the

expression ἐπι προσευχῆ as a reference to the synagogue [Ph. Bruneau thought of a dedicatory expression].

191) C. WILLIAMS - H. WILLIAMS, *Excavations at Mytilene (Lesbos), 1987*, in *EMC*, 32 (1988), p. 135-149 : Mention of inscriptions found at the sanctuary of Demeter (Mytilene) : a lead defixio with a retrograde name (p. 145); stamped tiles with the inscription MATPOO (Demeter assimilated to Kybele-Meter; p. 130) [cf. *supra* (27)].

192) Ch.K. WILLIAMS, II - O.H. ZERVOS, *Corinth, 1987 : South of Temple E and East of the Theater*, in *Hesperia*, 57 (1988), p. 95-146 : W.-Z. report the find of a graffito naming Anteros (p. 129-130). They argue that it might be the god of love Anteros, a son of Ares and Aphrodite. The graffito was found near a niche decorated with flowers and swags, which could be the lararium of the house or a domestic shrine of Aphrodite (Korinth, early 3d c. AD). [Since Anteros is a well attested personal name, this interpretation is improbable.]

193) M. WÖRRLE, *Stadt und Fest im kaiserzeitlichen Kleinasien. Studien zu einer agonistischen Stiftung aus Oinoanda*, München, 1988 [*BE* 1989, 216.242] : Ed. pr. of a long and important dossier of documents related to the establishment of a new pentaeteric festival (Demostheneia) in Oinoanda (AD 124). The dossier includes a letter of Hadrian accepting the ἐπαγγελία of the founder C. Iulius Demosthenes, the ἐπαγγελία itself, the protocol of a meeting of the council concerning details of the festival, a decree of the city, and a subscriptio of the governor. The festival (πανήγυρις θυμελική) in the month Artemision would last 22 days and include competitions of trumpeteers and heralds, prosaic enkomion, poetry, comedy and tragedy, choraulai, kitharodoi, further payed performances of mimoi and other spectacles, athletic contests, sacrifices to Apollon (on the 12th and 15th day), and a market day. The epangelia of Demosthenes regulates in detail the prizes for the competitions and the expenses for the payed performances, the financing of the festival, the election of the agonothetes (the first agonothetes would be a nephew of the founder), the protection of the endowment, and fines for any violation of these regulations (to be payed to the sanctuary of Apollon). The decree of the council added regulations concerning the agonothetes, his election, privileges, and responsibilities : the agonothetes would wear a purple robe and a golden crown (donated by Demosthenes) with representations of Hadrian and Apollon; he would be assisted by three panegyriarchai responsible for the market; ten sebastophoroi wearing white robes and celery garlands would carry a silvered altar (donated by Demosthenes) and the images of the emperors and Apollon; 20 mastigophoroi with white robes, shields, and whips should look after order [cf. *supra* (117)]; two agelarchoi among the distinguished παῖδες should chose 20 young men and organize a λαμπαδοδρομία. The council prescribes the sacrifices to be offered by the various magistrates of the city (agonothetes, priest and priestess for the emperor cult, priest of Zeus, panegyriarchai, secretary of the council, agoranomoi, gymnasiarchoi, tamiai, paraphylakes, ephebarchos, paidonomos, epimeletes demosion ergon) and the villages on the territory of Oinoanda. Ateleia would apply during the festival. Only a selection of topics discussed in W.'s learned commentary (with many parallels) can be mentioned here : a reconstruction of the fasti of the archiereis for the emperor cult in Lykia (p. 35-42); the city offices

(p. 100-123); the importance of the emperor cult in the city's social hierarchy (p. 101-107; 216-219); the financing of the festival (p. 151-164); the offices of agonothetes (p. 183-209), panegyriarchoi (p. 209-215), Sebastophoroi (p. 216-219), and mastigophoroi (p. 219-20); the λαμπαδοδρομία (p. 220-226); the program of the festival (with parallels from hellenistic and imperial times; p. 226 sq.).

194) M. WÖRRLE, *Inschriften von Herakleia am Latmos I : Antiochos III, Zeuxis and Herakleia*, in *Chiron*, 18 (1988), p. 421-476 [BE 1989, 277; SEG 37, 859] : Ed. pr. of two letters of Antiochos III and his «regent» in Asia Minor Zeuxis found in Herakleia of Latmos [cf. EBGR 1987, 103]. The city had established a sacrifice for the gods, the kings and their children (Θυσία τοῖς θεοῖς καὶ τοῖς βασιλεῦσι καὶ τοῖς τέκνοις αὐτῶν) on the 6th day of the last ten days of each month (probably 198/7-193 BC). [On the date see now R.M. ERRINGTON, in *Chiron*, 19 (1989), p. 279-288 : after 196 BC.]

195) J.B. USTINOVA, *Les Agetorii de l'île de Rhodes*, in *VDI* (1988) 2, p. 157-160 (Russ., with French summary) : U. argues that the 4 associations of Agetorii (soldiers, Μουσαῖσταί, ἀγεμόνες and Πολυστράτειοι οἱ περὶ Διόνυσον καὶ τὰς Μούσας τεχνίται), which honoured together with other corporations an anonymous person in Lindos (3d c. BC; ASAA [1916], p. 139 n° 10), were cult and professional associations named after their president Agetor. U. suggests that Agetor was the honoured person.

196) V.P. YAYLENKO, in L.A. GINDIN (ed.), *Anticnaja Balkanistika*, Moscow, 1987, p. 147-153 [SEG 37, 635-639] : Ed. pr. of 4 graffiti on vases dedicated to Achilleus (Berezan, 6th-4th). An amulet made from a sherd probably also refers to the hero [*non vidi*].

197) F. ZAYADINE - M. NAJJAR - J.A. GREENE, *Recent Excavations on the Citadel of Amman (Lower Terrace). A Preliminary Report*, in *ADAJ*, 31 (1987), p. 299-311 [SEG 37, 1618] : Ed. pr. of a dedication to Tyche Agathe (Philadelphia = Amman).

198) J.-L. ZIMMERMANN, *Collection de la Fondation Thétis. Développements de l'art grec de la préhistoire à Rome*, Genève, 1987 : Re-edition of an inscribed breastplate dedicated to Athena (Sicily?, late 4th c.; *GMusJ* 14 [1986], 40 n° 26;). The breastplate is older than the inscription (ca. 400/370); it had been worn for some generations, before it was taken als σκόλα and dedicated to Athena.

Addenda - corrigenda to EBGR 1987

N° 45 : Read HATZOPOULOS.

N° 92 : P.-C. suggests that Akamantiades could be a cult association of women, but prefers the meaning «days of the festival for Akamas».

N° 97 : Add n° 2, possibly an imprecation written on a cup (note the word οἰμώζεται) [SEG 37, 1105].

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