

ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΚΑΙ ΡΩΜΑΪΚΗΣ ΑΡΧΑΙΟΤΗΤΟΣ  
ΕΘΝΙΚΟΝ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ

RESEARCH CENTRE FOR GREEK AND ROMAN ANTIQUITY  
NATIONAL HELLENIC RESEARCH FOUNDATION

# ΜΕΛΕΤΗΜΑΤΑ

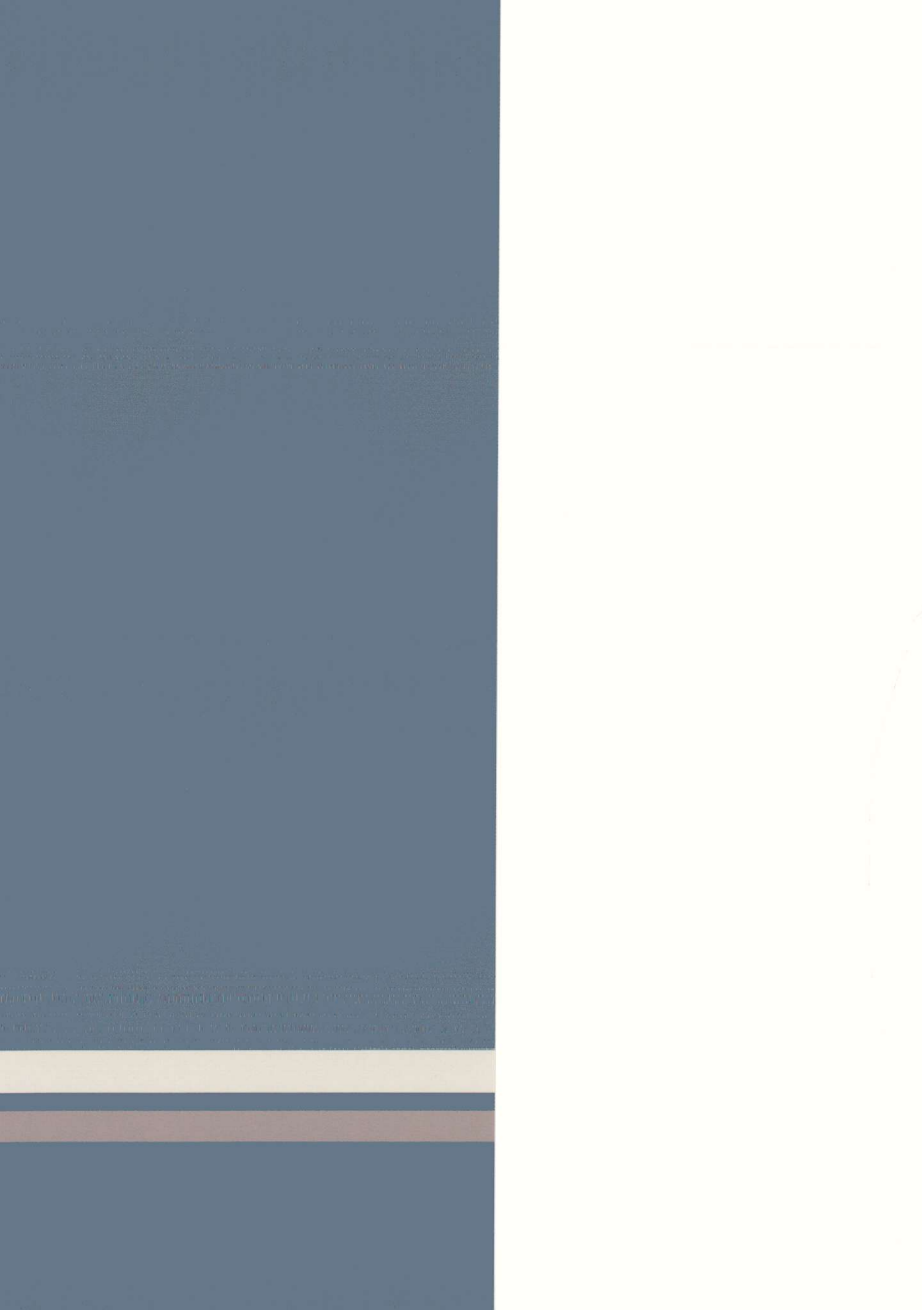
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Maria-Gabriella Parissaki

## Prosopography and Onomasticon of Aegean Thrace

ATHENS 2007

DIFFUSION DE BOCCARD - 11, RUE DE MEDICIS, 75006 PARIS







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## C O N T E N T S

Preface .....	p. ix
Select bibliography and abbreviations .....	p. xiii
Introduction .....	p. 1
The Prosopography of Aegean Thrace .....	p. 13
The Onomasticon of Aegean Thrace .....	p. 117
The Society of Aegean Thrace (on the Evidence of Personal Names).....	p. 265
CATALOGUES .....	p. 309-338
I/1. Names of Greek origin .....	p. 311
I/2a. Roman Praenomina .....	p. 316
I/2b. Roman Nomina .....	p. 316
I/2c. Roman Cognomina .....	p. 317
I/3. Names of pre-Greek/Thracian origin .....	p. 317
I/4-7. Names of Asia Minor, Celtic, Jewish and uncertain origin .....	p. 318
II. More frequent names .....	p. 318
III. Chronological distribution of names.....	p. 319
IV/1. Names of Maroneia and its territory .....	p. 330
IV/2. Names of Abdera and its territory .....	p. 333
IV/3. Names of Molyvoti and its territory .....	p. 335
IV/4. Names of Zone and its territory .....	p. 336
IV/5. Names from the Samothracian peraea (except Zone) .....	p. 337
IV/6. Names of Topeiros and its territory .....	p. 337
IV/7. Names of Traianopolis and its territory .....	p. 337
IV/8. Names of Plotinopolis and its territory .....	p. 338
IV/9. Names from other areas or of unknown origin .....	p. 338
INDEXES .....	p. 339-361
I. Index of names .....	p. 339
II. General index .....	p. 350
III. Reverse index of names in Greek .....	p. 356
List of figures .....	p. 362





## P R E F A C E

Over the past decades, studies devoted to the prosopography and onomasticon of specific regions have become a valuable means for students of the ancient world seeking to attain a fuller knowledge of a society, its composition and development over the centuries; and their importance seems even greater in cases where these societies exhibit distinctive features, or where our knowledge of them remains only limited. This dimension was the main reason for writing a monograph devoted to the prosopography and onomasticon of Aegean Thrace; lying at the margins of the ancient Greek world, though at the same time at a vital point where different cultures met and made contact, this part of the north Aegean coast, bounded by the lower course of the Nestos and Hebros rivers, attracted peoples of different ethnological origins from an early date. Study of the personal names has much of value to offer for the society and history of the area: the origin of the colonists, the presence of the former inhabitants, the later, sporadic settlement here of Macedonians and Romans, and even matters relating to changes in naming habits or the appearance and dissemination of new religious beliefs. This objective, and the nature of the material itself, which, with very few exceptions, consists of names whose formation is clear and which are already known to scholarship, largely dictated the social and historical rather than philological and linguistic approach adopted in this work.

Invaluable experience in the assembling and study of the material was gained from my participation in the publication of the Greek and Latin inscriptions of Aegean Thrace, recently completed by the north Greek programme of the Centre for Greek and Roman Antiquity, under the direction of Prof. Louisa D. Loukopoulou and in collaboration with the XIX Ephorate of Prehistoric and Classical Antiquities of Komotini. This work made it possible not only to assemble the onomastic material found in inscriptions from the region—which, in Aegean Thrace, as in most areas of the ancient world, are a valuable source of relevant information—but also to check the readings at the primary level, on the stone itself. At the same time, every effort was made to collect material from other sources, which proved in some cases to be very valuable. An important factor in this was my visit at an early stage to the Centre of the *Lexicon of Greek Personal Names* in Oxford, where the editors gave me direct access to their own archives, that were still in process of development. Our long-term collaboration and exchanges of information, moreover, enabled volume IV of the *LGNP*

to appear a few months before the publication of the *Corpus of Inscriptions of Aegean Thrace* (= *IThrAeg*), containing all the relevant material.

As is clear from this brief introductory note, I incurred many debts during the course of writing this book and it is my pleasure to express once more my gratitude to all those who helped and encouraged me during these years. My thanks are due first of all to the Director of the Institute, Miltiades B. Hatzopoulos, and the Director of the programme for Thrace, Louisa D. Loukopoulou, who entrusted to me the study of the relevant material during my first steps not only at the Centre but also in the area of Thrace in general. Their interest, moreover, and their comments at every stage of the writing of the work were substantial and of great value. Equally valuable was the readiness shown by Argyro Tataki to place at my disposal her unique experience in prosopographical and onomastic matters, which derives from her long, fruitful study of neighbouring Macedonia. I was also able to share in the experience in their own fields of other colleagues at KERA, principally Selene Psoma in numismatics, Athanasios Rizakis and Sophia Zoumbaki in matters of Roman onomastic practice, and Popi Kritikakou on the names of Late Antiquity. Katerina Chyssanthaki, who has recently re-examined the numismatic output of Abdera with significant results for the history of the city and its surrounding area, readily responded to my questions on the reading of some of the problematic names on coins of the region. My unconstrained study of the epigraphic material owes much to excellent collaboration with the archaeologists of the XIX Ephorate of Prehistoric and Classical Antiquities of Komotini; special mention should be made to the former head of the Ephorate, Diamantis Triantaphyllos and the present head Nikolitsa Kokkotaki, and also to the archaeologists Chrysa Karadima and Dimitrios Matsas —who informed me on some new readings of inscriptions kept in the Samothrace Museum— and Konstantina Kallintzi. The Director of the XVIII Ephorate of Kavala, Zisis Bonias, and the prematurely departed Marina Sgourou welcomed me readily to the storerooms of the Museum so that I could study inscriptions there. My warmest thanks are also due to Angelos Zannis, who had the kindness to check for me an inscription at the Museum of Philippi.

The expenses for my travel to and stay in Oxford were met by a scholarship celebrating the Centenary of the *British School of Archaeology at Athens*, which enabled me to work directly with the Centre of the *Lexicon of Greek Personal Names* and its directors Peter Fraser and Elaine Matthews. It is to the warm hospitality of these latter, and of Richard and Pamela Catling and Ilias and Beata Arnaoutoglou that I owe the memory of a visit that was not only academically useful but also personally pleasurable.

The generous financial support for the project, which was ultimately incorporated in the European Union Aristeia II programme, was due to the indefatigable efforts of the Director of the Centre Miltiades B. Hatzopoulos. The grant covered the costs of translation, layout and printing. The translation was done by David Hardy, whom I warmly thank for his collaboration. Pigi Kalogerakou readily put her knowledge of computer programmes at my disposal and for that I am deeply grateful to her. Thanks are also due to Eirene Kalogridou and Kostas Tremountanis for their assistance in technical matters. The constant attention of the KERA librarians, Rea Micha and Sophia Saroglidou and the secretaries Niki Eisangelea and Soula Soulioti relieved me of much of the burden of practical problems. To all of these I extend my grateful thanks. Needless to say, my greatest debt goes to my parents and husband, who have constantly supported me in all my efforts; this publication owes much to their patience and understanding.



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## INTRODUCTION

### *History of research*

Studies dealing with the prosopography and onomasticon of Aegean Thrace owe the disjointed nature of their content and their limited numbers to the absence until recently of a Corpus of inscriptions from this area that would facilitate access to and exploitation of the relevant material. The earliest studies concentrating on the region go back no further than the beginning of the 1970s. They are represented by an article written by Georgios Bakalakis on the personal names of Thracian origin from the north Aegean coast east of the river Strymon, which was presented at the *First International Conference of Thracology* held in Sofia in 1972, and published two years later in the journal *Thracia*; and, several years later, by an extensive study by Dimitrios Samsaris on the personal names of the south-west part of the Roman province of Thrace, which was published in the periodical *Dodoni*.<sup>1</sup> Quite apart from the limitations of these two articles —of subject matter in the first and of chronological period in the second— they were both based on the epigraphic material known at the time, which was only a small proportion of that now available to scholars. By contrast, the invaluable, exemplary publication of the Greek inscriptions found in Bulgaria by Georgi Mihailov, and the corresponding work by Boris Gerov on the Latin inscriptions from the area to the south of the river Istros and between the tributaries Oescus and Iatrus, attracted the relatively early interest of scholarship in the personal names of Thrace to the north of the Rhodope mountains, and served as a stimulus for a considerable number of related publications, albeit confined for the most part to names of Thracian and Roman origin.<sup>2</sup> I note by way of example the book of Veselin Beševliev, *Untersuchungen über die Personennamen bei den Thrakern*, published in German in 1970 as a translation of an earlier study in Bulgarian; the articles and papers by Georgi Mihailov himself published in Bulgarian journals and read at International Congresses; and the recent book by Milena Minkova, which exploits the material found in the Latin inscriptions.<sup>3</sup> The material relating to personal names from this

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<sup>1</sup> See Bakalakis, "Thrakische Eigennamen" 261-79 and Samsaris, *Dodoni* 17 (1988) 93-108 respectively.

<sup>2</sup> See *IGBulg* and *ILB* respectively.

<sup>3</sup> For the relevant studies of Mihailov, see mainly *L'Onomastique Latine* 341-52 and *Ancient Macedonia* 4 (1983) 377-92; for Minkova, see *Personal Names* and "A survey" 285-91.

region was also used in Dimiter Detschew, *Die thrakischen Sprachreste* which, though first published in 1957 and contested at many points, is still a seminal work.<sup>4</sup> The close relationship between the study of the personal names of a region and the publication of its inscriptions is also attested by the book of Nezih Firatli and Louis Robert on the grave stelai of Byzantium —published in Paris in 1964—, while the prosopographical catalogues in Louisa Loukopoulou's *Contribution à l'histoire de la Thrace Propontique durant la période archaïque* (Athens 1989), which were also largely based on the epigraphic material from the region, are of great value for Thrace east of the river Hebros. The recent (2005) publication of *LGPN IV* has finally provided us with the much desired collection of the dispersed onomastic material of northern Greece; in addition to the personal names attested in Thrace —including those of Aegean Thrace— this volume also included the material of neighbouring areas —such as that of Eastern Macedonia—, thus greatly facilitating comparisons and general conclusions.

### *Gathering of the material*

The continual efforts made since the time of Georgios Bakalakis and his successors at the Greek Archaeological Service —specifically, the XIX Ephorate of Prehistoric and Classical Antiquities of Komotini— to preserve the antiquities of the region, and the recent publication of the entire body of epigraphic material from Aegean Thrace by the *Research Centre for Greek and Roman Antiquity* of the *National Hellenic Research Foundation* in collaboration with the archaeologists of the Service have made it possible to take a fresh, systematic approach to the prosopographical and onomastic material for this part of ancient Thrace.<sup>5</sup> The inscriptions, which are normally the most important source of personal names, amount today to almost five hundred in number (E1-E499 of *IThrAeg*). The majority come from Maroneia and its *chora* (E168-E378 and E379-E383 respectively; 217 inscriptions in all), followed by Abdera (E1-E77 and E78-E83; 83 in all), the city on the Molyvoti peninsula (E107-E167; 61 in all), and Zone and its *chora* (E401-E429 and E430-E432 respectively; 32 in all). The Roman cities of the region are represented to a lesser degree: Traianopolis and its *chora* (E433-E445 and E446-E457 respectively; 25 inscriptions in all), Topeiros (E84-E96 and E97-E104; 21 in all) and Plotinopolis (E458-E475 and E476-E477; 20 in all). The picture of the Corpus is completed by the sixteen inscriptions from the Rhodope prefecture not included in

<sup>4</sup> Dan Dana is currently working on the important task of revising and expanding Detschew's book; see, indicatively, his recent publication in *ZPE* 157 (2006) 127-42.

<sup>5</sup> See *IThrAeg*; all numbers in the present study preceded by the letters E (used to denote inscriptions), T (for testimonia) and TE (for 'foreign inscriptions') refer to this Corpus.

the *chora* of Maroneia (E384-E399), thirteen inscriptions of unknown provenance (E481-E493), six from Late Antiquity (E494-E499), three attributed to the *chora* of Hadrianopolis (E478-E480) —undoubtedly representing only a small part of the epigraphic material from a city which lay outside the borders of modern Greece—<sup>6</sup> and one each from Drys in the Samothracian peraea (E400) and the forts of Kalyva (E105) and Myrtoussa-Aerikos (E106) in the region along the river Nestos. The inscriptions also have an interesting chronological distribution: although they tend to increase in the Hellenistic and Roman periods, there is also a notable number of them —primarily funerary but also votive— from the 5<sup>th</sup> and first half of the 4<sup>th</sup> c. BC, which are valuable for the study of the origin of the colonists. In general, the names of the 868 persons mentioned in the inscriptions of Aegean Thrace include 515 that are completely preserved.<sup>7</sup>

In order to achieve as comprehensive as possible a view of the onomastic material, those names were added that occur in what are known as ‘foreign inscriptions’: though found outside the borders of Aegean Thrace, these are connected with cities in the region, as is attested by the related ethnics and place names included in them. Of the foreign inscriptions containing names, 30 are connected with Maroneia (TE32-TE48, TE52, TE54, TE56, TE59, TE60, TE65-TE67, TE69, TE70, TE79, TE81), 20 with Abdera (TE1, TE26, TE28, TE30, TE31, TE48, TE51, TE52, TE57, TE58, TE62, TE66, TE68, TE71, TE72, TE75, TE76, TE79, TE80, TE82), two with Zone (TE61 and TE73), and one each with Drys (TE53) and Plotinopolis (TE78). In chronological terms, they belong primarily to the Hellenistic period, with a few exceptions that are assigned to the Classical period and involve mainly citizens of Abdera (TE1, TE26, TE28, TE30 and TE31), and in one case of Maroneia (TE37), mentioned in Athenian inscriptions. The foreign inscriptions of Roman date refer mainly to Maronites in Athens (TE43-TE45),

<sup>6</sup> For inscriptions found in the *chora* of Hadrianopolis that now lies inside Bulgaria, see *IGBulg* III.2 1794-1834 and V 5642-5645.

<sup>7</sup> The present study does not take into account the few inscriptions that were found in Aegean Thrace but were not included in *IThrAeg*, since study of them revealed that they were brought in the region at a later date. The inscriptions in question are two from Mandra (ca. 7 km NE of Abdera) in the prefecture of Xanthi, which are believed to have been brought here from Thasos during the period of Ottoman rule (see Maria-Gabriella Parissaki, “Mandra, Abdère et Thasos – Remarques sur deux inscriptions errantes”, *Tekmeria* 7 [2002] 107-16), and two from the site known as Katzi- (or Katri-) Davan (or Daran) in the same prefecture, on the east bank of the river Nestos, between Abdera and Topeiros; the content of these two inscriptions has given rise to the conjecture that they are probably from the *chora* of Philippi (Maria-Gabriella Parissaki, “Σύντομες παρατηρήσεις για τις προερχόμενες από τὸ Katzi-Davan τῶν Ἀβδήρων ἐπιγραφές” [forthcoming] and *IThrAeg* p. 150, n. 1).

and Maronites and Abderites (TE60 from Imbros, TE69 from Samothrace and TE75 from Thasos) and in one case to citizens of Plotinopolis (TE78) in neighbouring regions of Thrace. The provenance of these inscriptions, moreover, from Athens, the great sanctuaries at Epidauros, Delphi and naturally that of the Great Gods on neighbouring Samothrace, as well as from a large number of cities in the Aegean and Asia Minor, is evidence for the mobility of citizens in Aegean Thrace. And although it may safely be conjectured that in most cases they preserve the names of members of the upper classes, at least one interesting series of Attic funerary inscriptions may be connected with Maronites of the lower social orders (TE37-TE47a). The personal names derived from the foreign inscriptions of Aegean Thrace in turn include 107 completely preserved names, corresponding with 130 persons.

At the same time, it has been adjudged useful to enrich the material from the inscriptions with the very considerable number of personal names known from coins of Abdera and Maroneia. Indeed, the practice of recording the name of the current archon of the mint in the (probably) annual issues of these two cities—which begin in Abdera about 520/15 BC and in Maroneia about the end of the 6<sup>th</sup> century BC—has provided an invaluable body of persons and names, evenly distributed over the Classical and Hellenistic periods.<sup>8</sup> A total of 213 persons are mentioned on the coins, 159 of them from Abdera and 54 from Maroneia, corresponding with 131 completely preserved names.<sup>9</sup>

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<sup>8</sup> For the mint of Abdera, see May, *Abdera*, and more recently Chryssanthaki, *Abdère* and the brief synthesis by *eadem*, *REG* 114 (2001) 383–406. For the mint of Maroneia, the study by Schönert-Geiss, *Maroneia*, is still seminal, despite the need to revise the dates and occasionally the readings and classifications, see below, p. 9 n. 20. For the date at which the two mints began operations, according to the latest research, see, briefly, *IThrAeg* p. 159 and 173 for Abdera and p. 332 for Maroneia, with further bibliography.

<sup>9</sup> For the constant, consistent system of recording names on the coins of Abdera, see May, *Abdera* 44: ‘no city displays the name of the individual authority by whose charge the coin was struck more prominently than does Abdera’; cf. Guarducci, *EpigrGraeca* II 649. At first, the names are recorded in abbreviated form, though later they are more fully expanded, either in the nominative, or in the genitive preceded by the preposition ΕΠΙ. According to May (*Abdera* 44), both these versions refer to the archon of the mint, while the existence of a subordinate is probably reflected in the presence of accompanying symbols, see *op. cit.* 86: ‘the magisterial name is frequently accompanied by a symbol, which appears, almost invariably, on the obverse. That the symbol refers to the same annual authority as the name is doubtful, and in certain cases, at least, it seems more likely to refer to a subordinate official’. O. Masson, on the other hand, draws a distinction between the two cases, connecting names found in the nominative with the official currently in charge of the mint, and those in the genitive with the eponymous archon, Masson, *RN* 26 (1984) 49, n. 9 = *OGS* II 428; as he himself notes, however, this distinction has no direct impact on the analyses of the personal names. For the most recent views, see

Although relatively limited, the prosopographical and onomastic material to be found in ancient Greek and Latin authors is also of great value. Famous figures in the political life of Abdera and Maroneia include Nymphodoros and Herakleides respectively, while the intellectual life of these two cities is represented by Demokritos, the sophist Protagoras, the philosophers Leukippos, Anaxarchos and Hekataios, the astrologer Bion, the engineer Diokleides, and the epic poet Nikainetos, in the case of Abdera, and the Cynic philosopher Metrokles and his sister Hipparchia, the poets Sotades and Apollonios son of Sotades, and the painter Athenion, in the case of Maroneia.<sup>10</sup> These may be added to the list of patients examined by Hippocrates during his visit to the area in the late 5<sup>th</sup> c. BC, who are mentioned in his *Epidemics* and occasionally in other texts in the *Corpus Hippocraticum*. In this way, a total of 47 persons and 45 names are assembled, exclusively from the two large cities of the region, with the exception of Doriskos, from which just a single name is known. The examples mentioned in the ancient authors seem usually to be associated with the upper classes.<sup>11</sup> However, the problems that may be created in the recorded form of a name by a centuries-long manuscript tradition demand great care in their use.<sup>12</sup>

The present study also incorporates the admittedly few instances of names found carved on the seats of the theatre at Maroneia, or which occur on clay and bronze artefacts, only if they are mentioned in the bibliography and are certainly, or almost certainly, identified as personal names. Amongst these objects may be singled out a bronze standard weight from Abdera with the names of the *agoranomoi* Diagoras and Euthydamos. Added to the very limited material derived from papyri, names and persons in this category amount to a total of 23. Interesting evidence may possibly emerge from the publication of the numerous incised potsherds brought to light by the excavation conducted by Polyxeni Tsatsopoulou in the sanctuary of Apollo at Zone, and similar expectations may be entertained of the systematic study and publication of the stamps on amphora handles from Aegean Thrace. Although many of

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Chryssanthaki, *Abdère* 141. In the case of the mint of Abdera, only a single coin also records the patronymic (see below, the analysis of the names Σμόρδος and Ἐρμιοκάλλης, pp. 246 and 173 respectively); in the Hellenistic period the coins of both cities bear monograms which are not taken into account in the present study, because of their uncertain reading.

<sup>10</sup> For representatives of the cultural life of Abdera and Maroneia, see briefly *IThrAeg* pp. 174-5 and 333 respectively.

<sup>11</sup> This seems to be true not only of the representatives of the cultural and political life of the two cities, but also of the patients mentioned by Hippocrates, see the conclusion of Deichgräber, *Die Patienten* 38 (cf. *SEG* 32 [1982] 839).

<sup>12</sup> Note, for example, the disagreement in the ancient literary sources regarding the patronymic of Demokritos, or the recorded form of the name Μελησαγόρης.

these are associated with foreign workshops, such as those in neighbouring Thasos, the identification and study of the local workshops, which is already in process, may possibly further enrich our knowledge of the onomastic material of the region.<sup>13</sup> The present study, finally, does not include the names of kings and emperors, or of the senior officials of the central administration.

This study of the prosopography and onomasticon of the region is intended to accompany the Corpus of the *Inscriptions of Aegean Thrace*, and moves within the same geographical and chronological boundaries. It includes that part of Thrace within the borders of modern Greece and bounded by the lower reaches of the river Nestos in the west, those of the river Hebros in the east, the southern crests of the Rhodope mountains in the north and the coast of the Aegean sea in the south; the only essential deviation from the modern administrative boundaries is the inclusion of Roman Topeiros, which lies to the west of the Nestos and therefore in the modern prefecture of Kavala in Eastern Macedonia.<sup>14</sup> Chronologically, the study covers a period of about ten centuries, from the first personal name attested—in the case of Aegean Thrace this is dated to the 6<sup>th</sup> c. BC—down to Early Christian times, when the spread of Christianity led to significant changes of practices with regard to names.<sup>15</sup> The close relationship between the present study and the Corpus of the *Inscriptions of Aegean Thrace*, accounts for the very few, certainly minor, deviations from LGPN IV. The

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<sup>13</sup> For an assessment of the inscribed sherds from Zone, see provisionally Polyxeni Tsatsopoulou, “Η ανασκαφική έρευνα στην αρχαία Μεσημβρία κατά τὸ ἔτος 1988”, *AEMTh* 2 (1988) [1991] 492 and *eadem*, “Η ανασκαφική έρευνα στην αρχαία Μεσημβρία Θράκης κατά τὸ 1989”, *AEMTh* 3 (1989) [1992] 579-80 and 585, fig. 8-9. For the stamps on amphora-handles see Catherine Peristeri-Otatzi, “Amphores et timbres amphoriques d’Abdère”, *Recherches sur les amphores grecques*, *BCH Suppl.* 13 (1986) 492-96; in recent years, the material yielded by the handles has been studied by Chryssa Karadima, see provisionally her articles relating to the neighbouring city of Ainos “Ainos: an Unknown Amphora Production Centre in the Evros Delta”, *Transport Amphorae and Trade in the Eastern Mediterranean. Acts of the International Colloquium at the Danish Institute at Athens, September 26-29, 2002*, “Monographs of the Danish Institute at Athens” 5 (publ. J. Eiring and J. Lund, Athens 2004) 155-61 and more recently “Production and Trade of Transport Amphorae during the Late Classical and Hellenistic Periods”, *10<sup>th</sup> International Congress of Thracology, Komotini-Alexandroupoli 18-23 October 2005* (forthcoming).

<sup>14</sup> For the chronological and geographical boundaries of the Corpus, and the evidence for them, see *IThrAeg* pp. 148-9.

<sup>15</sup> In both *IThrAeg* and the present study, the lower chronological terminus is set conventionally in the 6<sup>th</sup> c. AD. In the Macedonian Prosopography programmes of the *Research Centre for Greek and Roman Antiquity*, the terminus is usually set about the end of the 3<sup>rd</sup> and beginning of the 4<sup>th</sup> c. BC, see Tatakis, *Edessa* 22-24, with the relevant argumentation; but the deviation from this principle is of no substantial consequence, since the material from these centuries is in any case limited in quantity.

prosopographical and onomastic material assembled in this way and contained in the present study represents a total of 1281 persons and 721 completely preserved names.

	Inscriptions	Coins	'For. inscr.'	Liter.	Other	TOTAL
MARONEIA	443 (34.6%)	54 (4.2%)	69 (5.4%)	8 (0.6%)	6 (0.5%)	580 (45.3%)
ABDERA	110 (8.6%)	159 (12.4%)	46 (3.6%)	38 (3%)	7 (0.5 %)	360 (28.1%)
MOLYVOTI	108 (8.4%)	-	-	-	1	109 (8.5%)
SAM.PERAIA	56 (4.4%)	-	9 (0.7%)	1	6 (0.5%)	72 (5.6%)
TOPEIROS	67 (5.2%)	-	-	-	-	67 (5.2%)
PL/POLIS	24 (2%)	-	6 (0.5%)	-	1	31 (2.4%)
TR/POLIS	18 (1.4%)	-	-	-	-	18 (1.4%)
OTHER	42 (3.3%)	-	-	-	2	44 (3.5%)
TOTAL	868 (67.9%)	213 (16.6%)	130 (10.2%)	47 (3.6%)	23 (1.7%)	1281

Fig. 1: Number of persons attested in Aegean Thrace by source

### *Presentation of the material*

The structure of the book generally follows that of the second volume by M. B. Hatzopoulos and Louisa D. Loukopoulou, *Recherches sur les marches orientales des Téménides (Anthémonte-Kalindoia)*, published in 1992 in the “MEΛETHMATA” series of the *National Hellenic Research Foundation*. The study is prefaced by a prosopographical catalogue (entitled “The Prosopography of Aegean Thrace”), which provides only general information about each person. The sex of the person is noted in the first column, using the abbreviation F (female) or M (male). This is followed by the name and, in the third column, the form in which it is preserved. The names are ordered according to the Greek alphabet—even in the case of the few names recorded in Latin.<sup>16</sup> Names associated with more than one person are listed in chronological order and then alphabetical order of the patronymic. Names that follow the Roman onomastic formula of the *duo* or *tria nomina* are recorded twice, under the *nomen* and the *cognomen*; but in order to make this duplication clear, the *nomen* is printed in

<sup>16</sup> The partly preserved *nomen* Va..., for example, which can be made out in the inscription E338 and is restored by the editors as *Valerius*, is catalogued along with its Greek transcriptions (Οὐαλέριος).

italics. When the *nomen* is noted in regular type, or when the *praenomen* is cited, this indicates that it is the only element of the person's name that is mentioned, or preserved.<sup>17</sup> To make cases in which the same person is recorded twice immediately obvious, *supernomina* are also noted in italics. The catalogue also includes all the abbreviated or partly preserved names of archons of the mints of Abdera and Maroneia, in the hope that the discovery of new coins may perhaps lead to fuller readings. In the case of inscriptions, by contrast, only those names are recorded in which three or more letters are preserved and the state of preservation of the stone gives rise to the hope, however faint, that they will be completed in years to come. Counts of persons take into account main names, patronymics —whether these follow the Greek onomastic formula with the father's name in the genitive or the Roman one with the addition of the *filiatio*— and the *cognomina* of persons who follow the Roman onomastic formula of the *duo* or *tria nomina*. *Praenomina* and *nomina* are taken into account only in cases where they are the only element of the person's name. Although partly preserved names are included in the counts of persons, only those whose reading is absolutely or virtually certain are taken into account in the counts of names.

The provenance noted in the fourth column is that of the person. The provenance of the inscription is noted in brackets when the two do not coincide. The entry 'Maroneia (Athens)', for example, indicates that the person in this specific entry came from Maroneia, but the inscription in which he is mentioned was found in Athens. In contrast, when the place name is preceded by an asterisk (e.g. \*Maroneia), this indicates that the person mentioned in the inscription was a foreigner. His origins are made clear immediately by a reading of the recorded form of the name (e.g. Σωτάδης Δίωνος Κρής).<sup>18</sup> This category includes the 33 generals of Thrace mentioned in the well-known inscription of Topeiros (E84), who are clearly not connected with this particular region but with the *Provincia Thracia* as a whole, in the years immediately after its creation in AD 46.

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<sup>17</sup> Lucius Manneius L. f. Pollio, for example, is found as a regular entry under Pollio, as a double entry in italics under *Manneius*, while the *praenomen* Lucius is noted only once, to indicate the name of his father. Lucius is not repeated in the catalogue as an element of the name Pollio. By contrast, a partly preserved name such as Γάιο[ς - -] in the inscription E335, which was probably accompanied by other elements of the name that have not been preserved, is listed according to the regular principles.

<sup>18</sup> The only names assigned to this category are those of persons explicitly referred to as foreigners through the addition of the ethnic; by extension, names in the type of *duo* or *tria nomina* are included only in cases where the name is accompanied by the ethnic Ῥωμαῖος.



The date given in the prosopographical catalogue is invariably that of the source —inscription, coin or small artefact— with the exception, of course, of the few cases of distinguished persons mentioned by the ancient authors and dated on the basis of the known or conjectured years of their floruit. In all cases these dates are approximate; a feature of the inscriptions of Aegean Thrace, even in Roman times, is the failure to use any dating system, a circumstance that normally —especially in the case of funerary inscriptions— obliges us to date them only on the basis of the letter forms.<sup>19</sup> With regard to the coins, the recent study of the mint of Abdera by Katerina Chryssanthaki has not only led to a revision of the dates proposed earlier by May, but has at the same time confirmed the need for a revision of Schönert-Geiss's dates for the mint of Maroneia, which has been apparent for some time. Although this latter revision has not yet been carried out systematically and comprehensively, the present study attempts to incorporate the latest conclusions of research.<sup>20</sup> For reasons of greater certainty, however, the names of the archons have in any case been dated on the basis of the general chronology of the period, and not of each individual issue, which is taken into account in only a few cases (e.g. Νυμφόδωρος). The approximate nature of the dates obviously imposes great care, particularly in determining prosopographical connections and relationships between persons, while in cases where a name is recorded as a patronymic, allowance has to be made for a difference of a generation.

The last column of the catalogue contains a reference to the number of *IThrAeg* (preceded by the letter E for inscriptions from Aegean Thrace and TE for 'foreign inscriptions'), or the literary source (T + number, or a reference to the source itself when the relevant passage is not included in the Corpus), or to the numismatic period and numbers of coins in the basic publications by Chryssanthaki (cited in the catalogue by the abbreviation CHR), the earlier publication of May (MAY) and that of Schönert-Geiss (SG), or to the *Ὁδηγὸς Μουσείου Καβάλας* (=Guide to Kavala Museum) by D. J. Lazaridis (Lazaridis, OMK). These references are considered to be sufficient to assemble the limited information available about the inhabitants of the region. In the few cases of eminent figures, mainly from the sphere of letters and the sciences who are frequently attested in the literary sources, reference is made to the relevant entry in the *Real-Encyclopädie* (RE), for reasons of space.

<sup>19</sup> See on this *IThrAeg* p. 150, § (γ).

<sup>20</sup> This revision is expected to be published shortly by Selene Psoma; provisionally, see Chryssa Karadima and Selene Psoma, "The Excavation Coins of Maroneia", *10<sup>th</sup> International Congress of Thracology, Komotini-Alexandroupoli 18-23 October 2005* (forthcoming). The new revised dates have been included in LGPN IV. See also the relevant remarks made above, p. 4, n. 8.

What follows (entitled “The Onomasticon of Aegean Thrace”) is basically an analysis of names, though it also extends to the sphere of prosopography where necessary. It endeavours to present the names primarily by groups, based on their main or first stem; for example, names having the stem Ἀγαθο-, or names connected with the cult of Athena, are grouped together. This form of presentation was selected with the aim partly of avoiding fragmentation and repetition, and partly of achieving a more immediate, vivid picture of each group of personal names in Aegean Thrace.<sup>21</sup> The purpose of this unit is to note the origin of the names (Greek, Thracian, Roman or other), to assemble any parallels for those that are rare —or to emphasise the lack of parallels— and to define the distinctive features of the rest with respect to their geographical and chronological distribution; at the same time, it aims at relieving the last chapter of the synthesis of wearying analyses and repeated interruptions. This part of the study naturally owes much to the published volumes of *LGN* I-IV. The parallels from Asia Minor, which is of great importance for Aegean Thrace, have been assembled only in cases where it was thought essential, but no effort was made to make the collection exhaustive; the impending publication of the fifth volume of the *LGN*, containing the onomastic material from this area, will soon meet this need.

The last chapter (“The Society of Aegean Thrace on the Evidence of Personal Names”) seeks to draw the conclusions arising from the names for the study of society. An initial unit presents the conclusions derived from approaching the material on the basis of the origin of the names (Greek, Roman, Thracian or other); the further classification of the names by date —into those recorded in the Archaic/Classical period and those found mainly in Hellenistic/Roman times— has the aim of identifying any changes in the naming practices of the region, and of interpreting these with reference to the general historical junctures. The existence in Aegean Thrace of Greek cities with colonists of various origins, and individual differences in their historical development also dictated that each of the important colonies in the area be treated separately; in this last chapter, therefore, entries can also be found for Maroneia and its *chora*, Abdera, the archaeological site on the Molyvoti peninsula —identified by most scholars with Stryme, though without adequate, indisputable evidence—, Zone and the other sites of the Samothracian peraea. The Roman cities of Topeiros, Traianopolis and Plotinopolis, and the onomastic material from inscriptions

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<sup>21</sup> Although every effort has been made to avoid any substantial disturbance to the presentation by alphabetical order, a crosscheck with the indices at the end is recommended in a few cases. The number in brackets that usually follows a name refers to the number of its occurrences in Aegean Thrace. *Nomina* and Christian names have not been included in this section, but are discussed collectively in the last chapter.

of unknown provenance, are presented at the end. The only substantial absences are those of Dikaia and Orthagoreia which, though mentioned in the Late Archaic and Classical periods, have so far yielded no epigraphic material containing names. In this last chapter, recourse may be had to the individual catalogues of names for each period and region, inserted at the end of the book.



## THE PROSOPOGRAPHY OF AEGEAN THRACE

SEX	NAME	ATTESTED FORM
M	Ἀβδηρίων	Ἀβδηρίων   Ξενοφῶν τος
M	Ἀβδηρίων	Ἀβδηρίων
F	Ἀβρατις <sup>22</sup>	Μαρκία Ἀβρατις
F	Ἀγαθημερίς	Ἀγα[θ]ημερίδι
M	Ἀγαθόδωρος?	Ἀγα[. . . .]ου   [τ]οῦ Ἀρ[χεστρ]άτου
M	Ἀγαθοκλῆς	Ἑρμογένης Ἀγαθοκλείους
M	Ἀγαθομένης <sup>23</sup>	Ἀγαθομ[ένους τοῦ δεῖνος]
M	Ἀγάθων	Ἀγάθωνα
M	Ἀγάθων	Σωσικράτης Ἀγάθωνος
M	Ἀγάθων	... πατρίδος ... Βαβυλῶνος .... Ἀγάθων ν
F?	....αγόσα?	[. . .]ΑΓΟΣΑ   [- - -]
M	....αγρος <sup>24</sup>	[. .]αγρος   [Φ]ανίπ[ο]
F	Ἀδα	Ἀδα Βοστᾶδος
M	Ἀδάμας	Ἀδάμας   Βοστᾶδος
M	Ἀθ....	Ἀκέστωρ Ἀθ[- - ca. 12- -]
M	Ἀθη....	ΑΘΗ
M	Ἀθη....	[- -]κλῆς : Ἀθη[- -]

<sup>\*</sup>For all the conventions used in this catalogue, see the analysis given in the introduction p. 7-9.

<sup>22</sup> The letters AB on the obverse of an octadrachm found in a hoard between Cilicia and Pamphylia in the south of Asia Minor and assigned to the second period of the mint of Abdera (500-480 BC, according to Chryssanthaki), were interpreted by the publisher of the hoard as an abbreviation of a personal name, possibly Ἀβρων or Ἀβρόξελμης, see E. S. G. Robinson, "A Hoard of Archaic Greek Coins from Anatolia", *NC* 1961, 107-17, pl. 13-15. The restoration of these two names does not seem probable, since no name of Thracian origin appears on the coins of Abdera or Maroneia, particularly during this period. Chryssanthaki's view (*Abdère* 49-50 and 62) that we should restore the ethnic, which is found regularly in later periods, seems more correct.

<sup>23</sup> The reading by the first publisher, Ἀγαθοκ[- -], which necessitated the restoration of the name Ἀγαθοκλῆς, was not confirmed by the examination of the stone by Canali de Rossi, Clinton and Loukopoulou/Psoma, see *IThrAeg* E168 and the remarks in the commentary.

<sup>24</sup> The commentary on *IThrAeg* E162 suggests the restoration of a short name such as Εὐαγρος or Λέαγρος.

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	4 <sup>th</sup> BC (first half)	E146
Abdera	3 <sup>rd</sup> BC	<i>Anth. Pal.</i> 13.12, l. 4
Maroneia	1 <sup>st</sup> BC–1 <sup>st</sup> AD	E202
Abdera	2 <sup>nd</sup> AD	E67
Abdera	4 <sup>th</sup> BC (second half)	E44
Abdera (Samothrace)	150–125 BC	TE68
Maroneia	167 BC	E168, l. 5
Abdera	6 <sup>th</sup> BC	T17, T200
Abdera (Eretria)	3 <sup>rd</sup> BC (first half)	TE76
*Plotinopolis	3 <sup>rd</sup> BC (first half)	E465
Molyvoti	ca. 400 BC?	E125
Molyvoti	5 <sup>th</sup> –4 <sup>th</sup> BC	E162
Zone	4 <sup>th</sup> BC (first half)	E411
Zone	5 <sup>th</sup> BC (middle)	E404
Maroneia	1 <sup>st</sup> BC	E200
Maroneia	5 <sup>th</sup> BC (middle?)	SG III. 64–5
Abdera <sup>25</sup>	5 <sup>th</sup> BC (middle)	E13

<sup>25</sup> *IThrAeg* p. 215 notes that the inscription—or the people mentioned in it—probably come from Thasos.

SEX	NAME	ATTESTED FORM
M	Ἀθήναιος	ΑΘΗΝΑΙΟΣ
M	Ἀθήναιος	ΕΠΙ ΑΘΗΝΑΙΟ, ΑΘΗΝΑΙΟΣ
M	Ἀθήναιος	ΕΠΙ ΑΘΗΝΑΙΟ
M	Ἀθήναιος	Νικηφόρος Ἀθηναίου
M	Ἀθήναιος	Ἀθήναιος Ζωΐλου
F	Ἀθηναῖς	Ἀθηναῖς   Προκλέος
M	Ἀθηνῆς	ΕΠΙ ΑΘΗΝΕΩ
M	Ἀθηνῆς	ΕΠΙ ΑΘΗΝΕΩ
M	Ἀθηνῆς	ΑΘΗΝΗΣ, ΑΘΗΝ
M	Ἀθηνῆς	[τοῦ δεῖνος]   τοῦ Ἀθηνέω
M	Ἀθηνίων	Athenion Maronites
M	Ἀθηνόβιος	ΑΘΗΝΟΒΙΟΣ
M	Ἀθηνοκλῆς	Μητρώνασ[α]   Ἀθηγοκλέους
M	Ἀθηνόκριτος	Δημόκριτος Ἡγησιστράτου, οἱ δὲ Ἀθηνοκρίτου, τινὲς Δαμασίπου
M	Αἰάκων	Αἰάκων Βειταλίου
M	Αἰαντίδης	Ἀϊαντίδης   [Ἀ]πολλοδώρου
M	Αἰαντίδης	[Ἀπολλόδωρος]   Ἀἰαν[τίδου]
M	Αἰγιαλεύς	ΕΠΙ ΑΙΓΙΑΛΕΩΣ <sup>26</sup>
M	Αἴλιος	Αἴλιος Ἐπιδηφόρος
M	Ἄκεστος	Ἄκεστο[ς] Καλλικρατίδης   [Ἐ]πίγονος Διονυσᾶ
M	Ἀκέστωρ	Ἀκέστωρ Σωτηρ[ίχ]ου
M	Ἀκέστωρ?	[- - -]ον Ἀκέστ[ορος?]
M	Ἀκέστωρ	Ἀκέστωρ Ἀθ[- - ca. 12- -]
F	Ἀκονία	Ἀκονία Πλουτογένου, γυνὴ δὲ   Διονυσίου
M	Ἀκοῦτος	Ἀκοῦτος Ἐπιγόνου
M	Ἀλβανός/Ἀλβεῖνος?	Αὐρηλῖος Ἀλβ[ανός? vel Ἀλβεῖνος?]

<sup>26</sup> May's original reading ΕΠΙ ΑΙΓΙΑΛΕΩΣ (May, *Abdera* 291), was corrected by Masson, RN 26 (1984) 50, n. 13 = OGS II 50.



PROVENANCE	CHRONOLOGY	SOURCE
Abdera	415-395 BC	MAY V. 216
Abdera	395-360 BC	CHR. VI, p. 189-90
Abdera	336-311 BC	CHR. IX, pl. of p. 224
Abdera (Kolophon)	311-306 BC	TE79
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 39
Molyvoti	4 <sup>th</sup> BC (first quarter)	E135
Maroneia	432-423 BC	SG V.152
Maroneia	365-336 BC	SG VIII.405-6, 410-3, 509-10
Abdera	360-350 BC	MAY VII. 452-57
Maroneia	167 BC	E168, l. 5
Maroneia	4 <sup>th</sup> BC (second half)	RE II.2 (1896) 2041-42 (10)
Abdera	336-311 BC	CHR. IX, pl. of p. 225
Maroneia	3 <sup>rd</sup> BC	E234
Abdera	5 <sup>th</sup> BC	Diog. Laert. 9.34
Plotinopolis (Klaros)	155/56-160/61 AD	TE78
Maroneia	2 <sup>nd</sup> BC (beginning)	E258
Maroneia	2 <sup>nd</sup> BC (beginning)	E258
Abdera	336-311 BC	MAY IX. 529-30
<i>Maroneia</i>	2 <sup>nd</sup> AD	E313
Maroneia (Delphi)	230-220 BC	TE52
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 30
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E331
Maroneia	1 <sup>st</sup> BC	E200
Maroneia	Imperial Times	E286
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 50
Maroneia	3 <sup>rd</sup> AD	E193

SEX	NAME	ATTESTED FORM
F	Ἀλεξάνδρα	Αὐρ(ηλία)   Ἀλεξάνδρα
F	Ἀλεξάνδρα	Ἀλεξ άνδρ ας
M	Ἀλέξανδρος	ΕΠΙ ΑΛΕΞΑΝΔΡΟΥ
M	Ἀλέξανδρος	Ἀλέξανδρ[ος]   Φιδίο[υ]   Ἑρέσι[ος?]
M	Ἀλέξανδρος	[Ἀλέ]ξανδρος   [- -]ρωτος
M	Ἀλέξανδρος	Ἀλέξανδρος Ταρούλου ὁ καὶ Βέλβιος
M	Ἀλεξίμαχος	ΕΠ ΑΛΕΞΙΜΑΧΟ
M	Ἀλιάρχος	Ἐπικράτης Ἀλιάρχου
M	Ἀλκιβιάδης	Μυρσίνη   Ἀλκεβιάδο
M	Ἀλκιβιάδης	Ἥγησίλαος   Ἀλκιβιάδο
M	Ἀλκιμένης	[- - - Ἀλ]κιμήνης [- - -]
M	Ἀλκίφων	Ἀλκ[ίφων Δη]μητρίου
M	Ἀλκίφων	Ἡρακλείδης Ἀλκίφρονος
M	Ἄλυπος	Φλάβιος   Ἄλυπος
M	Ἄλυσ	Γάϊος Ἰούλιος Ἄλυσ
M	Ἀμάτοκος	Ἔσβενις Ἀματόκου
M	Ἀμπελίων	Ἀμπελίωνος
M	Ἀμύνανδρος	Ἀμύνανδρος Θεοξένου
M	Ἀμύνανδρος	[Ἡρακλείδ]ην   Ἀμυν[άν]δρου
M	Ἀμύνανδρος	Δημόστρα[τος νν. καὶ Ἀμύναν]δρος οἱ Ἡρακλείδου
M	Ἀμύνανδρος	Ἀ μύνα[νδ]ρος Θε οδώρου
M	Ἀμύνανδρος	Ἀμύνανδρον Διοσκουρίδου
M	Ἄν....	Ἄν[- - -]
M	Ἀνάρχος	-
M	Ἀνάρχος	Ἐρμόθεος   Ἀναξάρχου
M	Ἀναξήνωρ	Ἀναξήνωρ
M	Ἀναξήνωρ	ΑΝΑΞΗΝΩΡ

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	3 <sup>rd</sup> AD (end)	E71
Maroneia	Early Christian Times	E357
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 390-450
*Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E305
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E270
Terr. Maroneia (Himeros)	3 <sup>rd</sup> AD	E379
Abdera	415-395 BC	MAY V. 202-3
Maroneia (Samothrace)	2 <sup>nd</sup> BC	TE66
Zone	5 <sup>th</sup> BC (middle)	E405-E406
Zone	5 <sup>th</sup> BC (second half)	E407
Abdera <sup>27</sup>	5 <sup>th</sup> BC (middle)	E13
Abdera	166-160 BC	E5, l. 50
Abdera	166-160 BC	E5, l. 50
Maroneia	2 <sup>nd</sup> AD	E310
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 24
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 35
Maroneia (Athens)	1 <sup>st</sup> BC	TE42
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 8
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E288
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E288
Maroneia	3 <sup>rd</sup> AD	E192
Maroneia	Imperial Times	E289
Abdera	6 <sup>th</sup> BC (middle)	E30
Abdera	4 <sup>th</sup> BC	RE I.2 (1894) 2079 (1) <sup>28</sup>
Abdera (Thasos)	4 <sup>th</sup> BC	TE71
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 7.1.114
Abdera	415-395 BC	MAY V. 204-5

<sup>27</sup> *IThrAeg* p. 125 notes that the inscription —or the people mentioned in it— probably come from Thasos.

<sup>28</sup> See *IThrAeg* p. 174, n. 10 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Ἀναξίδικος	Ἀναξίδικο...   τῷ Νύμφιδος
M	Ἀναξίδικος	ΑΝΑΞΙΔΙΚΟΣ
M	Ἀναξίδικος	ΑΝΑΞΙΔΙΚΟΣ
M	Ἀναξίδικος	Θαρσύνοντος   τοῦ Ἀναξιδίκου
M	Ἀναξιμανδρος	[Ἀναξ]ιμάν[δρο]   [τῷ] Θεοδ[ότο vel -ώρο]
M	Ἀναξίπολις	ΑΝΑΞΙΠΟΛΙΣ
M	Ἀναξίπολις	ΑΝΑΞΙΠΟΛΙΣ, ΕΠΙ ΑΝΑΞΙΠΟΛΙΟΣ
M	Ἀναξίπολις	Διοσκουρίδῃ καὶ Χαρμῇ καὶ   [Ἀ]ναξιπόλιδι τοῖς Διονυσοδώρου
M	Ἀναξίπολις	ΕΠΙ ΑΝΑΞΙΠΟΛΙΟΣ
M	Ἀνάξιππος	Ἀνάξιππος Φιλοξένου
M	Ἀνάξιππος	Τειμ[- - ]ῆς Ἀναξίππο[υ]
M	Ἀναξίων	Ἀναξίωνα
M	Ἀναστάσιος	Ἀνασ[τασί]ου
M	Ἀνάψυξις	Ἀνάψυξις
M	Ἀνδραβυς	Θρᾶι[ττ]α   Ἀνδράβυδος
M	Ἀνδρόμαχος	Πύθου δὲ τοῦ Ἀνδρομάχου
M	Ἀνδρόνικος	[Ἀν]δρονίκου
M	....ανδρος	[- - -α]νδρος   [- - -]όλου
M	Ἀνδρων	Ἀνδρων   Διφιλίδου
M	Ἀνθ....	ΑΝΘ
M	Ἀνταγόρας	Ἀνταγόρας   Ἀστου
M	Ἀνταγόρας	Ἡραῖννη(ι) ...   .... Ἀνταγόρο
M	Ἀντι....	ΑΝΤΙ
M	Ἀντι....	ΑΝΤ, ΑΝΤΙ
M	Ἀντι....	Ἀντι[- - -]
M	Ἀντίβιος	Παρμέν[ων]   Ἀντιβί[ου]
M	Ἀντιγένης	τοὺς παῖδας τοὺς Ἰστιαίου τοῦ Πολυαρήτου, Πολυάρητον   καὶ Ἀντιγένην καὶ Ἰστιαῖον καὶ τὰς θυγατέρας Παρμένουσας καὶ Νίκαν
M	Ἀντίγονος	ΑΝΤΙΓΟ

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	5 <sup>th</sup> BC (first quarter)	E31
Abdera	415-395 BC	MAY V. 206-14, 226
Abdera	395-360 BC	CHR. VI, pl. of p. 195
Abdera (Thasos)	4 <sup>th</sup> BC (middle)	TE72
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	E36
Abdera	415-395 BC	MAY V. 200, 220-3
Abdera	395-360 BC	MAY VI. 283-6
Abdera (Athens)	346/45 BC	TE30
Abdera	336-311 BC	MAY IX. 531-2a
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 15
Maroneia	1 <sup>st</sup> BC	E213, l. 5-6
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	T115
Maroneia	5 <sup>th</sup> -6 <sup>th</sup> AD	E356
Maroneia (Epidaurus)	365-311 BC	TE48
Maroneia (Athens)	1 <sup>st</sup> BC-1 <sup>st</sup> AD	TE47
Abdera	4 <sup>th</sup> BC	T161
Unknown	6 <sup>th</sup> AD	E494
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E132
Maroneia	4 <sup>th</sup> -3 <sup>rd</sup> BC	E227
Maroneia	378-365 BC	SG VII. 236-56
Molyvoti	4 <sup>th</sup> BC (middle)	E149
Molyvoti	ca. 450 BC	E109
Abdera	500-480 BC	MAY II. 52-3
Abdera	475-450 BC	MAY III. 63-6
Maroneia	1 <sup>st</sup> BC	E213, l. 12
Terr. Abd. (Porto Lagos)	4 <sup>th</sup> BC	E80
Zone? (Thasos)	4 <sup>th</sup> -3 <sup>rd</sup> BC	TE73, l. 8
Abdera	311-281/80 BC	CHR. X, pl. of p. 239

SEX	NAME	ATTESTED FORM
M	Ἀντικράτης	Ἀντικράτης .... Ἐκατ αίο
M	Ἀντίοχος	Ἀντίοχος   Ἀριγνώτου
M	Ἀντιπατρίδης	Γλαῦκος   Κρίτων   Ἀντιπατρίδου
M	Ἀντίπατρος	Μένανδρος   Ἀντιπάτρου
M	Ἀντιφάνης	Ἀπο[λ]λόδ ωρος   Ἀντιφάνος
M	Ἀντώνιος	Λ(ούκιος) Ἀντώ[νιος- -]
M	Ἀντώνιος	Ἀντωνίου Κότυος
M	Ἀντώνιος	[. . Ἀ]ντώνιος Βρ[- -]
M	Ἀντώνιος	Λ(ουκίου) Ἀν[τ]ωνίου Ρουφείνου
F	Ἀξιοθέα	Ἀξιοθέα
M	Ἀπελλᾶς	Ἀπελ λᾶς Δορζί θου
M	Ἀπελλῆς	ΑΠΕΛ[ΛΟΥ vel -ΛΛΕΩ]
M	Ἀπελλῆς	Ἐχέδημο ς Ἀπελλέω
M	Ἀπελλῆς	ΕΠΙ ΑΠΕΛΛΕΩ
M	Ἀποίδιος	Λούκιος Ἀποίδιος Κρίσπος
M	Ἀπολ....	ΑΠΟΛ
M	Ἀπολ....	ΑΠΟΛ
M	Ἀπολ..... <sup>29</sup>	Δει [- -]   Ἀπολ[- -]
M	Ἀπολλᾶς	ΕΠΙ ΑΠΟΛΛΑΔΟΣ
M	Ἀπολλινάριος	[Ἀ]πολιναρίου   κὲ Δοροθέας
M	Ἀπολλόδοτος	Ἀπολλόδοτος Ἀπολλοδότου
M	Ἀπολλόδοτος	Ἀπολλόδοτος Ἀπολλοδότου
M	Ἀπολλόδοτος	Ἀπολλόδοτος Ἀπολλοδότου
M	Ἀπολλόδοτος	Ἀπολλόδοτος Ἀπολλοδότου
M	Ἀπολλόδοτος	Ἀπολλόδοτος Σ[- -]
M	Ἀπολλόδωρος	Ἀπο[λ]λόδ ωρος   Ἀντιφάνος
M	Ἀπολλόδωρος	Ἀπο(λ)λόδωρος   [Β]οστᾶδος
M	Ἀπολλόδωρος	Προκλῆς   Ἀπολλοδώρου

<sup>29</sup> The commentary on *IThrAeg* E244 suggests the restoration Ἀπολ[ωνίου vel sim.].

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	ca. 450 BC	E109
Molyvoti	4 <sup>th</sup> BC (middle)	E150
Molyvoti	4 <sup>th</sup> BC (middle)	E161
Zone	4 <sup>th</sup> BC (second half)	E421
Molyvoti	ca. 400 BC	E126
Terr. Topeiros (Kosmiti)	2 <sup>nd</sup> AD	E99
Abdera? (Unknown)	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E483
Terr. Topeiros (Kosmiti)	3 <sup>rd</sup> AD	E100
<i>Abdera</i>	<i>Imperial Times</i>	<i>E25</i>
Abdera (Rhodos)	3 <sup>rd</sup> BC	TE57
Terr. Traianopolis (Kirki)	3 <sup>rd</sup> AD	E457
Molyvoti	5 <sup>th</sup> BC?	Bakalakis, <i>Στρώμη</i> 105, no. 43
Molyvoti	4 <sup>th</sup> BC (first quarter)	E136
Maroneia	365-336 BC	SG VIII. 427-9
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	<i>E212</i> , l. 45
Abdera	500-480 BC	CHR. II, p. 159-60
Maroneia	5 <sup>th</sup> BC (middle?)	SG III. 40-44, 48-53
Maroneia	1 <sup>st</sup> BC	E244
Abdera	395-360 BC	MAY VI. 349-50
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E346
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 10
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 10
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 26
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 26
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 42
Molyvoti	ca. 400 BC	E126
Zone	4 <sup>th</sup> BC (first half)	E412
Zone	4 <sup>th</sup> BC (second half)	E424

SEX	NAME	ATTESTED FORM
M	Ἀπολλόδωρος	Μύλλος   Ἀπολλοδώρου
M	Ἀπολλόδωρος	[Γλ]υκίννης   [Ἀ]πολλοδώρου
M	Ἀπολλόδωρος	Ἀπο[λ]λοδῶρ[ο]υ   τοῦ Λ[- -]   Μαρωνίτ[ο]υ <sup>30</sup>
M	Ἀπολλόδωρος	Ἀπολλόδωρο[ς] Πυθοδ[- -]
M	Ἀπολλόδωρος	[Ἀπολλόδωρος]   Αἰαγ[τίδου]   Κλεοπάτρα   Ἀπολλοδώρ[ο]υ  γυνή   Αἰαντίδης   [Ἀ]πολλοδώρου   [Διο]νυσία   [Ἀπ]ολλοδώρου
M	Ἀπολλόδωρος	Ἡρακλείδης Ἀπολλοδώρου
M	Ἀπολλόδωρος	Ἀπολλόδωρος Το[ . . . ]ου <sup>31</sup>
M	Ἀπολλόδωρος	Ἡρακλ ᾱς Ἀπο λλοδ ρου
M	Ἀπολλόδωρος	Ἀπολλόδ[ωρ]ος   Ἀπολλοδώρου
M	Ἀπολλόδωρος	Ἀπολλόδ[ωρ]ος   Ἀπολλοδώρου
F	Ἀπολλωνία	Φλ(αβία)   Ἀπολλωνία
M	Ἀπολλωνίδης	Δημήτριος   Ἀπολλωνίδου
M	Ἀπολλωνίδης?	[Ἀπολλω?]νίδης Αὐλούζειδος
M	Ἀπολλώνιος	Ἀπολλώνιος
M	Ἀπολλώνιος	ὁ τοῦ Σωτάδου υἱὸς Ἀπολλώνιος
M	Ἀπολλώνιος	...πατρίδος ... Βαβυλῶνος .... Ἀπολλώνι'
M	Ἀπολλώνιος	Ἀπολλώνιος   Τείσιος
M	Ἀπολλώνιος	Ἀπολλώνιος Ἐπάλκου
M	Ἀπολλώνιος	Ἀπολλώγιος Σωπάτρου
M	Ἀπολλώνιος	Διονύσ[ι]ος Ἀπολλωνί[ο]υ
M	Ἀπολλώνιος	Ἡρακλείδης Ἀπολλωνίου
M	Ἀπολλώνιος	Σιτάλκας Ἀπολλωνίου
M	Ἀπολλώνιος?	Διενύσ[ιος?]   Ἀπολ(λ)ωγ[ίου?]
M	Ἀπολλώνιος?	Καικί[λιον?]   Ἀπολλώ[νιον?]

<sup>30</sup> In *LGNP* IV the patronymic is restored as Λυσίας (s.v. no. 14).

<sup>31</sup> This reading is preferred by *IThrAeg* to the one given in *IG* XII (8) 220, ll. a12-13 (Ἀπολλόδωρος το[ῦ] | [. . . ]ου).



PROVENANCE	CHRONOLOGY	SOURCE
Zone	4 <sup>th</sup> BC (second half)	E423
Abdera	4 <sup>th</sup> -3 <sup>rd</sup> BC	E46
Maroneia (Egypt)	3 <sup>rd</sup> BC	La'da, <i>FEHE</i> E1821
Abdera (Samothrace)	250-200 BC	TE62
Maroneia	2 <sup>nd</sup> BC (beginning)	E258
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 48
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E272
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E191
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E191
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Molyvoti	4 <sup>th</sup> BC (middle)	E152
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> AD	E212, l. 57
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 3.3.17 (13)
Maroneia	3 <sup>rd</sup> BC	Ath. 14.620 <sup>32</sup>
*Plotinopolis	3 <sup>rd</sup> BC (first half)	E465
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E51
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 55
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 49
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 41
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 36
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 23
Maroneia	1 <sup>st</sup> BC	E243
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E368

<sup>32</sup> See also *RE* II.1 (1895) 135 (76) s.v. 'Απολλώνιος (L. Cohn).

SEX	NAME	ATTESTED FORM
M	Ἀπολλώνιος	Τιβέριος Κλαύδιος Ῥοιμη τάλκας Ἀπολλωνίου
M	Ἀπολλώνιος	Ἀπολλώνιος Ἀπολλωνίου
M	Ἀπολλώνιος	Ἀπολλώνιος Ἀπολλωνίου
M	Ἀπολλώνιος	[- - -] Ἀπολλωνίου ΞΕ[- - -]
M	Ἀπολλώνιος	Θεόξενος   Ἀπολωνίου
M	Ἀπολλώνιος	Ἀπολλώνιος Διοσκ[ουρίδου]
M	Ἀπολλωνοφάνης	Καλλίας Ἀπολλωνοφάνεως
M	Ἀπούστιος	Γάϊος Ἀπούστιος Μάρκου υἱὸς Ῥωμαῖος
M	Ἀπούστιος	Πόπλιος Ἀπούστιος Γάϊου υἱὸς Ῥωμαῖος
M	Ἄπτος	ΤΡΑΛΛΕΙΣΑΠΤΟΥ
F	....αρέτη	[- - -]αρέτη   [- - -]δου
M	Ἀρθέων	Ἀρθέων   Φεοξενίδεω
M	Ἀρίγνωτος	Ἀντίοχος   Ἀριγνώτου
M	Ἀρίννας	Σωπολίδης   Ἀρίννας   Παρμένοντος
M	....αρις	[- - -]αρις
M	Ἀριστ....	Ἀριστόβου[λ]ος Ἀριστ[- - -]
M	Ἀρισταγόρης	ΕΠΙ ΑΡΙΣΤΑΓΟΡΕΩ
M	Ἀρίσταρχος	Ἀρίστα(ρ) χος Πυ θωνύ μο
M	Ἀριστᾶς	Ἀριστᾶς   Ἡροβόλο
M	Ἀριστᾶς	Ἀριστᾶς   Κωμαῖο
M	Ἀριστᾶς	ΑΡΙΣΤΕΟ
M	Ἀριστεύς	Μοσχίνη   Ἀριστήος   γυν[ή]
M	Ἀριστόβουλος	Ἀριστόβουλος   Νυμνῖνο
M	Ἀριστόβουλος	[Ἀ]ριστόβ[υ]λος   [Ἡ?]γίου
M	Ἀριστόβουλος	Ἀριστόβου[λ]ος Ἀριστ[- - -]
M	Ἀριστόβουλος	Ἀριστόβουλος Ξένωνος
M	Ἀριστοκλῆς	Μηνόδωρος   Ἀριστοκλήους
M	Ἀριστόλεως	ΕΠΙ ΑΡΙΣΤΟΛΕΩ
M	Ἀριστόμαχος	Εὐβούλη   [Ἀρ]ιστομάχου

PROVENANCE	CHRONOLOGY	SOURCE
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 12-13
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E203
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E203
Maroneia	3 <sup>rd</sup> AD	E316
Maroneia (Imbros)	Imperial Times	TE60
Maroneia	Imperial Times	E289
Maroneia (Kolophon)	311-306 BC	TE79
*Abdera	2 <sup>nd</sup> BC (first half)	E9, l. 1-2, 13-4, 23, 28, 35-6
*Abdera	2 <sup>nd</sup> BC (first half)	E9, l. 17-8, 25-6, E10, l. 1-2, 12
Kalyva	Imperial Times	SEG 41 (1991) 596
Maroneia	4 <sup>th</sup> BC (second half)	E260
Maroneia	4 <sup>th</sup> BC	E222
Molyvoti	4 <sup>th</sup> BC (middle)	E150
Unknown	5 <sup>th</sup> -4 <sup>th</sup> BC	E487
Terr. of Topeiros (Kosmiti)	3 <sup>rd</sup> AD	E101
Maroneia (Samothrace)	2 <sup>nd</sup> BC	TE66
Abdera	395-360 BC	MAY VI. 398
Molyvoti	5 <sup>th</sup> BC (third quarter)	E111
Molyvoti	5 <sup>th</sup> BC (last quarter)	E119
Molyvoti	4 <sup>th</sup> BC (beginning)	E134
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E241
Molyvoti	5 <sup>th</sup> BC (last quarter)	E120
Maroneia	3 <sup>rd</sup> BC (middle)	E231
Maroneia (Samothrace)	2 <sup>nd</sup> BC	TE66
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 47
Abdera	2 <sup>nd</sup> -1 <sup>st</sup> BC	E62
Maroneia	365-336 BC	SG VIII. 536-564
Molyvoti	4 <sup>th</sup> BC (second quarter)	E142

SEX	NAME	ATTESTED FORM
M	Ἀριστόμαχος	Ἀριστόμαχον Ζωναῖον
M	Ἀριστομένης	[B]ιτίων   Ἀριστο μένεος
M	Ἀριστόνους	Ἀρχαγόρας Ἀριστόνο[υ]
M	Ἀρίστων	Ἀρίστων   Λυσιμαχεύς
M	Ἀριστῶναξ	ΑΡΙΣΤΩΝΑΞ
F	Ἀρκεσίλη	Ἀρκεσίλη   Ἡρακλείου
M	Ἀρμόδιος	Ἡραῖς   Ἀρμοδίου   γυνή
M	Ἀρρόντιος	Γάϊος Ἀρρόντιος Πρόκλος
M	Ἀρτε....	ΑΡΤΕ, ΑΡ
M	Ἀρτεμ....	Ἀρτεμ[- - -]   Ἀβ[δηριτ - - ]
F	Ἀρτεμιδώρα	Ἀρτεμιδώρα
M	Ἀρτεμίδωρος	Στέφανος Ἀρτεμίδωρον
M	Ἀρτεμίδωρος	Βεισούλας   Ἀρτεμίδωρον
M	Ἀρτεμίδωρος	Γάϊος Ἰούλιος Ἀρτεμίδωρος
F	Ἀρτεμισία	Ἀρτεμισίης....   τῆς Νυμφοδώρο
F	Ἀρτεμισία	[Ἀρ]τεμισία Πατροκλέους   γυνή
F	Ἀρτεμίστη	Ἀρτεμίστη   Θράσωνος
F	Ἀρτεμῶ	Ἀρτεμῶ   Ἡγησιπίδου
M	Ἀρτέμων	Πρωταγόρας Ἀρτέμωνος ἥ .... Μαιανδρίου
M	Ἀρτέμων	ΑΡΤΕΜΩΝ
M	Ἀρτέμων	Ἡραίinna   Ἀρτέμωνος
M	Ἀρτέμων	Μητρόδοτος   Ἀρτέμωνος   τοῦ Μάνδρωνος
M	Ἀρτέμων	Ἀρτέμων(α) Δι[ογ]λένου
F	Ἀρτυσίλη	Ἀρτυσίλη   Ἡγησίπου
M	Ἀρχ.... <sup>33</sup>	ΑΡΧ, ΧΡΑ

<sup>33</sup> The readings APX and XPA were assigned by May to two different people, but Chryssanthaki, p. 160 comments: 'Le seul tétradrachme de la période II que J. M. F. May connaissait, était celui du monétaire XPA, qui n'était connu que par une seule pièce. Mais, nous pouvons attribuer ce tétradrachme au monétaire APX de la même période (May 50, 51) qui a signé des octodrachmes, en considérant que le monétaire n'est par APX mais XPA, écrit de manière rétrograde. C' était déjà le cas des octodrachmes du monétaire EKAT...'. Her comment is correct, but the reading APX should be preferred.

PROVENANCE	CHRONOLOGY	SOURCE
Zone (Samothrace)	3 <sup>rd</sup> BC (beginning)	TE61
Molyvoti	5 <sup>th</sup> BC (second half)	E112
Abdera (Samothrace)	2 <sup>nd</sup> BC	TE66
*Maroneia	3 <sup>rd</sup> BC	E265
Abdera	395-360 BC	CHR VI, p. 188-189
Molyvoti	4 <sup>th</sup> BC (second quarter)	E139
Maroneia	3 <sup>rd</sup> BC	E233
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 52
Abdera	475-450 BC	MAY III. 61-62
Abdera (Rhodos)	2 <sup>nd</sup> BC	TE58
Plotinopolis	Imperial Times	E468
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 43
Abdera	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E64
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 21
Abdera	5 <sup>th</sup> BC (second quarter)	E32
Maroneia	Hellenistic Times	E254
Zone	4 <sup>th</sup> BC (first half)	E413
Molyvoti	4 <sup>th</sup> BC (middle)	E151
Abdera	5 <sup>th</sup> BC (beginning)	Diog. Laert. 9.50
Abdera	450-425 BC	MAY IV. 187
Molyvoti	ca. 400 BC	E127
Molyvoti	4 <sup>th</sup> BC (first quarter)	E164
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E287
Maroneia	3 <sup>rd</sup> BC (end)	E252
Abdera	500-480 BC	MAY II. 50-51, 54

SEX	NAME	ATTESTED FORM
M	Ἀρχαγόρας	Ἀρχαγόρας Ἀριστόνο[υ]
M	Ἀρχαγόρης	ΑΡΧΑΓΟΡΗΣ
M	Ἀρχέλαος	ΕΠ ΑΡΧΕΛΑΟΥ, ΑΡΧΕΛΑΟΣ
M	Ἀρχέμβροτος	ΕΠ ΑΡΧΕΜΒΡΟΤΟ
M	Ἀρχέπολις	Ἀρχέπολις   Σωκλέος
M	Ἀρχέστρατος	ΑΡΧΕΣΤΡΑΤΟΣ
M	Ἀρχέστρατος	Ἀρχέστρατο[ς]   Εὐπέιθου
M	Ἀρχέστρατος	Ἀγα[. . . .]ου   [τ]οῦ Ἀρ[χεστρ]άτου
M	Ἀρχέστρατος	[Ἐπ]ικράτην   Ἀρκεστράτου
F	....άρχη	[- - -]άρχη   [- - -]νέω
F	Ἀρχήνασσα	Ἀρχήνασσα Κεφάλου
F	Ἀρχήνασσα	Ἀρχήνασσα   Ἑρμώνακτος γυνή
M	Ἀρχικλῆς	Ἀρχικλῆς : Ε[- - -]
M	....αρχος	[. . .]αρχος Διονύσιος   [- - -]ρου
M	Ἀσκλάπων	Ἀσκλάπωνα   Ἀσκλάπωνος
M	Ἀσκλάπων	Ἀσκλάπωνα   Ἀσκλάπωνος
M	Ἀσκληᾶς	[- - -] Ἀσκληᾶ
M	Ἀσκληπιόδ....	[Α]σκληπιοδ[όρω vel -ότω]   [- - -]ξιδος
F	Ἀσκληπιοδότη	Κασσία Ἀσκληπιοδότη
M	Ἀσκληπιόδωρος	Νικάνωρ   Ἀσκληπιοδώρου   Μητροδώρα   Ἀσκληπιοδώρου   γυνή
F	Ἀσπασία	Ἀσπασίας
M	Ἀσπάσιος <sup>34</sup>	ΑΣΠΑ
F	Ἀσπώ	[Α]σπώ   Μεγαδο[---]   γυνή
F	Ἀσπώ	Ἀσπώ   Μητροδότου
M	Ἄστος	Ἀγυαγόρας   Ἄστου
F	Ἀσωπῖς	Ἀσωπίδος
F	Ἀτερία	Ἀτερία   Ἑλπίς

<sup>34</sup> The reading ΑΣΓΑ still occurs at MAY (Abdera 96) and CHR (Abdère 170), despite the correction of F. Münzer and M. L. Strack, *Die antiken Münzen von Thrakien. I.1: Die Münzen der Thraker und der Städte Abdera, Ainos, Anchialos. AMNG II* (Berlin 1912) 47 and Masson, RN 26 (1984) 49 = OGS II 428.

PROVENANCE	CHRONOLOGY	SOURCE
Abdera (Samothrace)	2 <sup>nd</sup> BC	TE66
Abdera	415-395 BC	MAY V. 224
Abdera	346/45-336 BC	MAY VIII. 519-528
Maroneia	5 <sup>th</sup> BC (middle?)	SG III. 27-30
Zone	4 <sup>th</sup> BC (middle)	E418
Abdera	346/45-336 BC	CHR. VIII, pl. of p. 214
Abdera	4 <sup>th</sup> BC (second half)	E41
Abdera	4 <sup>th</sup> BC (second half)	E44
Maroneia (Samothrace)	2 <sup>nd</sup> BC (first half)	TE65, l. 12-13
Molyvoti	4 <sup>th</sup> BC (middle)	E156
Zone	4 <sup>th</sup> BC (second half)	E402
Abdera	4 <sup>th</sup> BC (last quarter)	E45
Zone	425-400 BC	E403
Maroneia	Hellenistic Times?	E294
Maroneia (Athens)	3 <sup>rd</sup> -2 <sup>nd</sup> BC	TE33
Maroneia (Athens)	3 <sup>rd</sup> -2 <sup>nd</sup> BC	TE33
Unknown	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E483
Topeiros	3 <sup>rd</sup> AD	E91
Abdera	3 <sup>rd</sup> AD	E68
Abdera	2 <sup>nd</sup> BC	E59
Maroneia (Samothrace)	64-65 AD	TE69
Abdera	475-450 BC	MAY III. 60
Abdera	4 <sup>th</sup> BC (first half)	E39
Molyvoti	4 <sup>th</sup> BC (second quarter)	E140
Molyvoti	4 <sup>th</sup> BC (middle)	E149
Zone	4 <sup>th</sup> BC (second half)	E428
Maroneia	2 <sup>nd</sup> AD	E275

SEX	NAME	ATTESTED FORM
M	Ἀτεύριστος	Ἀτευρίστου Βρίκκων .... Ἀπαμείας πατρίδος
M	....άτης	[ - c. 6 -]άτης Ἀβδ(η)ρίτης
M	Ἀτταλος	Παράμονος Ἀ[τ]τάλου
M	Ἀτταλος	[- - -]ς Ἀττάλου
M	Αύλούζεις	[Ἀπολλω?]νίδης Αύλούζειδος
M	Αύλούζενις	Τιβέριος Κλαύδιος Αύλούζενις
M	Αύλούζενις	[Αύλού]ζενις   [. . . .]κου
M	Αύλούζενις	Αύλούζενις Αύλοϋ[[ζ]έγεος
M	Αύλούζενις	Αύλούζενις Αύλοϋ[[ζ]έγεος
M	Αύλούζενις	Αύλούζενις Διασένεος .... Ταρρούλα   σύμβιος   Αύλουζένε ος
M	Αύλούπορις	Τιβέριος Κλαύδιος Αύλούπορις
M	Αύλούπορις	Καρώσης Αύλουπόρεος
F	Αύρηλία	[- - - καὶ Α]ύρηλία
F	Αύρηλία	Αύρ(ηλία) Βαλεριανή
F	Αύρηλία	Αύρ(ηλία) Εὐχαρία   Εὐσεβίου
F	Αύρηλία	Αύρ(ηλία) Καλλιόπη
F	Αύρηλία	Αύρ(ηλία)   Ἀλεξάνδρα
M	Αύρήλιος	Μάξιμος Αύρήλιος
M	Αύρήλιος <sup>35</sup>	[Α]ύρη[λιος - - -]
M	Αύρήλιος	Αύρη[λιος - - -]
M	Αύρήλιος	Αύρήλιον Κόϊντον
M	Αύρήλιος	Αύρ(ήλιος) Κάρο[ς]
M	Αύρήλιος	Αύρ ήλιος Ἀλβ[ανός? vel Ἀλβεῖνος?]
M	Αύρήλιος	Αύρ(ήλιος) Γάϊς Γλύ[- - -]
M	Αύρήλιος	Αύρ(ηλίω) Διονυσίω   υἱῷ Διονυσίου   τοῦ Δάλιος
M	Αύρήλιος	[Αύρ(ηλίου)?]   Ἰούσ[του?]

<sup>35</sup> The *nomen* can be made out in the Greek text of a partly preserved bilingual inscription, while the *cognomen* Tertius is preserved in the Latin text (see the entry below); but the connection between the two names is unclear.



PROVENANCE	CHRONOLOGY	SOURCE
*Maroneia	2 <sup>nd</sup> BC (beginning)	E215
Abdera (Athens)	5 <sup>th</sup> BC (end)	TE26
Maroneia	2 <sup>nd</sup> BC (beginning)	E182
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E370
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 57
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 5
Terr. Plotinopolis (Praggi)	2 <sup>nd</sup> -3 <sup>rd</sup> AD?	E476
Terr. Hadr/polis (Komara)	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E478
Terr. Hadr/polis (Komara)	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E478
Terr. of Topeiros (Xanthi)	3 <sup>rd</sup> AD	E104
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 6
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 30
Maroneia	3 <sup>rd</sup> AD	E318
Topeiros	3 <sup>rd</sup> AD	E88, l. 3
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Topeiros	3 <sup>rd</sup> AD	E89
Abdera	3 <sup>rd</sup> AD (end)	E71
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 54
Maroneia	1 <sup>st</sup> AD	E337
Unknown	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E489
Terr. of Traianopolis (Makri)	2 <sup>nd</sup> AD (end)	E456
Traianopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E435
Maroneia	3 <sup>rd</sup> AD	E193
Abdera	3 <sup>rd</sup> AD	E69
Sostis	3 <sup>rd</sup> AD	E394
Plotinopolis	3 <sup>rd</sup> AD	E461, l. 7-8

SEX	NAME	ATTESTED FORM
M	Αὐρήλιος	Αὐρ(ήλιος) Κρονίων / Ἐξβένεως τοῦ   Τήρου
M	Αὐρήλιος	Ἀὐρ(ήλιος) Μελάμπους
M	Αὐρήλιος	Αὐρ(ήλιος) Τάρσας   Μύρωνος
M	Αὐρήλιος	Αὐρ(ήλιος) Φίλιππος Φιλίππου
-	Αὐρήλιοι	Αὐρ[ηλίοις - -]
M	Αὐτόλυκος	Μ(άρκω) Οὐλπίω   Αὐτολύκω
F	Ἀφροδισία	Ἀφροδισία   Δημοκρίτου
M	Ἀφροδίσιος	Ἀφροδ[ίσιος   Σεύθου
M	Ἀφροδίσιος	Ἀφροδισίω
M	Ἀχιλλεύς	Κασσίω Ἀχιλ λεῖ .... Νεικαεῖ
M	Βάκχιος	Μητροφάνης   Βακχίου
M	Βάκχιος	Βαχίου Δι ογένεια
F	Βαλεριανή	Αὐρ(ηλία) Βαλεριανή
M	Βασιλείδης	[- - -B]ασιλίδης
M	Βασίλειος	Βασίλειος
M	Βάσσος	Γάϊος Ἰούλιος Βάσσος
M	Βέβιος	Ἀλέξανδρος Ταρούλου ὁ καὶ Βέβιος
M	Βεῖβιος	Γάϊος Βεῖβιος Μάκερ
M	Βειθύκενθος	Τιβέριος Κλαύδιος Ῥοιμη τάλκας Βειθυκένθου
M	Βεῖθυς	Τιβέριος Κλαύδιος Βεῖθυς
M	Βεῖθυς	Μακεσάλα   Βεῖθυος
M	Βεῖθυς	Ζουσαῖ Βεῖ θυος
M	Βεισούλας	Βεισούλας   Ἀρτεμιδώρου
F	Βενδῖον	Βενδῖον Ῥούφο(υ)
F	Βενδῖς	Βενδ[ῖς]   Μητ[ρο] φάνο[υς]
F	Βενδῖς	Βενδῖς Διουκίλου γ[υνή]
F	Βενδῖς	Βένδι   Βίζου
F	Βερενίκη	Βερενίκη   Ἡρακλίδου
F	Βερονίκη	Βερονείκη   Φιλέρωτος
F	Βερονίκη	[Βερ]ονίκη Γαῖου, γυνή δὲ Πυθ[ογένου]   το[ῦ Λυσαν]ίου

PROVENANCE	CHRONOLOGY	SOURCE
<i>Maroneia (Dioni)</i>	3 <sup>rd</sup> AD	E396
<i>Sostis</i>	3 <sup>rd</sup> AD	E394
<i>Maroneia</i>	3 <sup>rd</sup> AD	E194
<i>Abdera (Thasos)</i>	<i>Imperial Times</i>	TE75
Abdera	3 <sup>rd</sup> AD	E69
Abdera	3 <sup>rd</sup> AD	E68
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E240
Maroneia (Athens)	-	TE46
Terr. of Abdera (Genisea)	Imperial Times	E82
*Topeiros	3 <sup>rd</sup> AD	E89
Maroneia (Odessos)	4 <sup>th</sup> BC	TE54
Traianopolis	2 <sup>nd</sup> AD	E438
Topeiros	3 <sup>rd</sup> AD	E88, l. 3
Maroneia	2 <sup>nd</sup> BC	E365
Plotinopolis	Imperial Times	E468
*Topeiros	1 <sup>st</sup> AD	E84, l. 18
<i>Terr. of Maroneia (Himeros)</i>	3 <sup>rd</sup> AD	E379
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 11
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 10-11
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 14
Unknown	Imperial Times	E482
Unknown	Imperial Times	E482
Abdera	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E64
Terr. Maroneia (Himeros)	3 <sup>rd</sup> AD	E379
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E268
Maroneia	2 <sup>nd</sup> AD	E279
Asomatoi	3 <sup>rd</sup> AD?	E386
Maroneia	2 <sup>nd</sup> BC	E242a
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E303
Maroneia	1 <sup>st</sup> AD	E297

SEX	NAME	ATTESTED FORM
F	Βεσούλα	Βεσούλας Μοκαπόρεως
M	Βίζος	Βένδι   Βίζου
M	...βιος	Ἡρόδο[τος - - -]βιος Διονυσ[ίου?]
M	Βιτάλιος	Αιάκων Βειταλίου
M	Βιτίων	[Β]ιτίων   Ἀριστο μένεος
M	Βίων	Βίων
M	Βίων	Βίων Παρμενίοντος
M	Βλόσος	ΕΠΙ ΒΛΟΣΥΟΣ
M	Βολόμνιος	Μᾶρκος Βολόμνιος Μάκερ
M	Βολόμνιος	Μᾶρκος Βολόμν[ιος] Ούάλης
M	Βοστᾶς	Ἀδάμας   Βοστᾶδος
M	Βοστᾶς	Ἄδα Βοστᾶδος
M	Βοστᾶς	Ἀπο(λ)λόδωρος   [Β]οστᾶδος
M	Βοστᾶς	ΒΟΣΤΑ
M	Βουτᾶς	ΕΠΙ ΒΟΥΤΑ
M	Βραβεύς	ΒΡΑΒΕΩΣ
M	Βρίκκων	Ἀτευρίστου Βρίκκων ... Ἀπαμείας πατρίδος
F	Βριταννία	Βριττανία .... ἐπ[αρχίας]   Ἀνκυρῶν Γαλατία[ς]
F	Βρουττία	Βρουττί[α]   Δημητρία
M	Βρούττιος	Βρούττιος Ἐπί νεικος
M	Βώσης	Δορζίνθης Βώσεος
F	Γαῖα	Γαῖα
M	Γάιος	Γάιος Λοκρίωνος
M	Γάιος?	C(aius?)
M	Γάιος	Γάιο[ς - - -]
M	Γάιος	[Βερ]ονίκη Γαῖου, γυνή δὲ Πυθ[ογένου]   το[ῦ Λυσαν]ίου
M	Γάιος	Καρτοῦς   Γαῖου

PROVENANCE	CHRONOLOGY	SOURCE
Dymi	1 <sup>st</sup> AD	E387
Asomatoi	3 <sup>rd</sup> AD?	E386
Maroneia	1 <sup>st</sup> BC	E213, l. 7-8
Plotinopolis (Klaros)	155/56-160/61 AD	TE78
Molyvoti	5 <sup>th</sup> BC (second half)	E112
Abdera	4 <sup>th</sup> BC (beginning)	RE III.1 (1897) 486-87 (11) <sup>36</sup>
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 58
Abdera	450-425 BC	MAY IV. 184-185
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 17
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 35
Zone	5 <sup>th</sup> BC (middle)	E404
Zone	4 <sup>th</sup> BC (first half)	E411
Zone	4 <sup>th</sup> BC (first half)	E412
Zone	Classical Times?	Praktika 1984, p. 29
Maroneia	365-336 BC	SG VIII. 502-503
Maroneia	400-378 BC	SG VI. 161
*Maroneia	2 <sup>nd</sup> BC (beginning)	E215
*Plotinopolis	6 <sup>th</sup> AD (beginning)	E475
Maroneia	3 <sup>rd</sup> AD	E311
Maroneia	3 <sup>rd</sup> AD	E311
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 37
Terr. of Abdera (Genisea)	Imperial Times	E82
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 44
Maroneia	1 <sup>st</sup> BC	E338, l. 4
Maroneia	1 <sup>st</sup> AD	E335
Maroneia	1 <sup>st</sup> AD	E297
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E295

<sup>36</sup> See *IThrAeg* p. 175, n. 2 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Γάϊος?	Πρεῖσκ[ος Γα]ῖου
M	Γάϊς	Αὐρ(ήλιος) Γάϊς Γλυ[- -]
M	Γέτας	Θραῖξ   Γέτου   Μαρωνίτης
F	Γεωργία	Γεωρ γίας
M	Γλαυκίας	Γλαυκίας   Ταλούλου
M	Γλαῦκος	Γλαῦκος   Κρίτων   Ἀντιπατρίδου
M	Γλαῦκος	Διονύσιος Γλαύκου
M	Γλυ....	Αὐρ(ήλιος) Γάϊς Γλυ[- -]
F	Γλυκέρα	Γλυκέρα Προκλέους   γ(υ)νή δὲ Διογένους τοῦ   [Προ]κλέους
F	Γλυκερία	Γλυκε ρήα
F	Γλύκκινα	[Γλ]υκίννης   [᾽Α]πολλοδώρου
M	Δ ...	Δ
M	Δάδας	Δημήτρι[ος]   Δάδου
M	Δάλις	Διογυσίου   τρυ Δάλιος
M	Δαμ.....	ΔΑΜ
M	Δαμάσιππος	Δημόκριτος Ἡγησιστράτου, οἱ δὲ Ἀθηνοκρίτου, τινὲς Δαμασίππου
M	Δάμασος	-
M	Δάμων	Φιλοποίμενα .... τὸν Δάμωνος υἱόν
M	Δαναός	Κλεόστρατος   Δαναῶ
F	Δαρουτούρμη	Δαρουτούρμης
M	Δεινίας	τῷ Δεινίου παιδίῳ
M	Δεινίας?	Δει [- -]   Ἀπολ[- -]
M	Δεινίας	Δεινίας Εὐρυνόμ[ου]
M	Δεονῦς	ΔΕΟ
M	Δεονῦς	ΕΠΙ ΔΕΟΝΥΔΟΣ
M	Δεονῦς	ΔΕΟΝΥΣ, ΔΕΟΝΥΤΟΣ
M	Δεονῦς	ΕΠΙ ΔΕΟΝΥΟΣ, ΔΕΟΥΝΥΣ
M	Δημάρατος	Κλειτῷ   Δημαράτου   γυνή
F	Δημητρία	Βρουττί[α]   Δημητρία

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	Imperial Times	E374
Abdera	3 <sup>rd</sup> AD	E69
Maroneia (Athens)	3 <sup>rd</sup> BC	TE39
Maroneia	5 <sup>th</sup> -6 <sup>th</sup> AD	E347
Maroneia (Athens)	Imperial Times	TE45
Molyvoti	4 <sup>th</sup> BC (middle)	E161
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 16
Abdera	3 <sup>rd</sup> AD	E69
Maroneia	Hellenistic Times?	E251
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E344
Abdera	4 <sup>th</sup> -3 <sup>rd</sup> BC	E46
Abdera	500-480 BC	MAY II. 37-38
Molyvoti	4 <sup>th</sup> BC (middle)	E153
Sostis	3 <sup>rd</sup> AD	E394
Abdera	475-450 BC	MAY III. 71
Abdera	5 <sup>th</sup> BC	RE IV.2 (1901) 2038, no. 4
Abdera	5 <sup>th</sup> BC	RE IV.2 (1901) 2048, no. 6
Abdera	Hellenistic Times?	T122
Zone	5 <sup>th</sup> BC (second half)	E408
Dymi	1 <sup>st</sup> AD	E387
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 7.1.117
Maroneia	1 <sup>st</sup> BC	E244
Maroneia	3 <sup>rd</sup> AD	E218
Abdera	475-450 BC	MAY III. 87-97
Abdera	450-425 BC	MAY IV. 175-176
Maroneia	432-423 BC	SG V. 85-91
Maroneia	400-378 BC	SG VI.155-157, 158
Maroneia	3 <sup>rd</sup> BC (beginning)	E228
Maroneia	3 <sup>rd</sup> AD	E311

SEX	NAME	ATTESTED FORM
M	Δημήτριος	Δημητρίο   [τ]ῶ Πυθοδώ[ρο]
M	Δημήτριος	Δημήτριος   Ἀπολλωνίδου
M	Δημήτριος	Δημήτριο[ς]   Δάδου
M	Δημήτριος	ΕΠΙ ΔΗΜΗΤΡΙΟΥ
M	Δημήτριος	Ἄλκ[ίφρων Δη]μητρίου
M	Δημήτριος	Ξενοκρίτου τοῦ Δημητρίου ... Ξενόκριτος Δημητρίου
M	Δημήτριος	Δ[... Δ]ημητρ[ρ]ίου Μα[ρωνίτης?]
M	Δημοκάδης	[... Δ]ημοκάδου   γυνή
M	Δημόκριτος	Δημόκριτος Ἡγησιστράτου, οἱ δὲ Ἀθηνοκρίτου, τινὲς Δαμασίππου
M	Δημόκριτος	[Δ]ημόκριτος
M	Δημόκριτος	ΕΠΙ ΔΗΜΟΚΡΙΤΟ
M	Δημόκριτος	Ἀφροδείσια   Δημοκρίτου
M	Δημόκριτος	Δημοκριτο[- - -]
M	Δημόκριτος	[- - - ] Δημοκρίτου γυνή
M	Δημοσθένης	Δημοσθέν[ης]   [Ζωῖ?]λου Ἀβδ[ηρ]εΐτης
M	Δημόστρατος	Δημόστρατος Ἰσι[δῶ]  [ρου τοῦ - ο]υ
M	Δημόστρατος	[- -6-8- - Δη]μοστράτου
M	Δημόστρατος	Δημόστρα τος .... Ἡρακλείδου,   Σάτριος Δημοστρά του
M	Δημοχάρης	Δημοχάρ[ης]   [- - - -]
M	Δημοχάρης? <sup>37</sup>	[.]Ιμοχάρεως
M	...δης	[- - -]δης Πρέσκο[υ]
M	Διαγόρας	Διαγόρου   Εὐθυδάμ ου
M	Δίας	Δίας Μουπόρε ως
M	Διάσενις	Ῥοιμητάλκου Διασένεως
M	Διάσενις	Αὐλούζενις Διασένεως

<sup>37</sup> For the restoration of the name, see the comment in *IThrAeg*.



PROVENANCE	CHRONOLOGY	SOURCE
Abdera	4 <sup>th</sup> BC (first half)	E40
Molyvoti	4 <sup>th</sup> BC (middle)	E152
Molyvoti	4 <sup>th</sup> BC (middle)	E153
Abdera	336-311 BC	MAY IX. 533-534
Abdera	166-160 BC	E5, l. 50
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 2 and 5
Maroneia? (Athens)	ca. 40 BC	TE36
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E61
Abdera	ca. 470-390 BC	RE V.1 (1903) 135-140 (6) <sup>38</sup>
Abdera	5 <sup>th</sup> BC (second half)	<i>BCH Suppl.</i> 13, 493, no. 3, 494
Abdera	415-395 BC	MAY V. 234-237
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E240
Unknown	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E483
Maroneia	-	E247
Abdera (Territory of Topeiros, Xanthi)	2 <sup>nd</sup> AD	E103
Maroneia	1 <sup>st</sup> BC	E204
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E201
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E288
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 39-40
Maroneia	Hellenistic Times	E246
Maroneia	3 <sup>rd</sup> AD	E196
Abdera	3 <sup>rd</sup> BC (beginning)	SEG 30 (1980) 662
Maroneia	2 <sup>nd</sup> AD	E273
Dymi	1 <sup>st</sup> AD	E387
Terr. of Topeiros (Xanthi)	3 <sup>rd</sup> AD	E104

<sup>38</sup> See *IThrAeg* p. 174, n. 7-9 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Δίειος	Παυσίμαχον Διείου   Χ[αλκηδ][όνι]ον
M	Δίκαιος	Δίκαιος   Διογένου
M	Δίκαιος	[Διο]γένης   Ἐρμόδοτος   Δικαίου
M	Δινίκενθος	Τιβέριος Κλαύδιος Δινίκενθος
M	Δῖνις	Τιβέρ(ε)ιος Κλαύδιος Δῖνις
M	Δῖνις	Μ(ἄρκος) Ουέττιος Δῖνις
M	Διο....	Διο[- -]
M	Διογείτων	[Δ]ιογείτων   [Ἐκ]αταίο
F	Διογένεια	Βαχίου Διογένεια
F	Διογένεια	Διογενίᾱ
M	Διογένης	[Διο]γένης ..... Δίκαιος   Διογένου
M	Διογένης	Διογένους τοῦ   [Προ]κλέους, φύσει δὲ Ἑγησίππου
M	Διογένης	Διογένης   [Σω]τηρίχου,   Στρατονίκη Σ[ω]τηρίχου, γυνῇ   δ[ὲ Διογέ]νου,   [Σωτήριχ]ος   Διογένου
M	Διογένης	Διογένης   Ποσιδονίου
M	Διογένης	Ἑγήσιππος Διογένου
M	Διογένης	Ἀρτέμων(α) Δι[ογ]ένου
M	Διογένης	Λ(εύκιος) Διογέ[νης]
M	Διογένης	Διο[- -]ς Διογένους
M	Διογένης?	Διο[- -]ς Διογένους
M	Διογένης	Διογένη[ς] .... Διο γένης
M	Διογένης	[- - -] Διογένου
M	Διογένης	Διογένης
M	Διόδοτος	Διόδοτος Ζήνωνος
M	Διόδωρος	Νικομήδης Διοδώρου
M	Διόδωρος	Διόδωρος Διονυσ[ίο]υ

PROVENANCE	CHRONOLOGY	SOURCE
*Maroneia	2 <sup>nd</sup> BC	E177
Maroneia	3 <sup>rd</sup> BC	E257, l. 4-5
Maroneia	3 <sup>rd</sup> BC	E257, l. 1-3
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 8
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 4, E85
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 7
Maroneia	1 <sup>st</sup> BC	E213, l. 11
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E131
Traianopolis	2 <sup>nd</sup> AD	E438
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Maroneia	3 <sup>rd</sup> BC	E257, l. 1 and 4-5
Maroneia	Hellenistic Times?	E251
Maroneia	Hellenistic Times	E259
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 24-26
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 22
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E287
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E314
Terr. of Traianopolis (Alexandroupolis)	2 <sup>nd</sup> AD	E446
Terr. of Traianopolis (Alexandroupolis)	2 <sup>nd</sup> AD	E446
Traianopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E436, l. 1 and 7-8
Topeiros	Imperial Times	E95
Plotinopolis	5 <sup>th</sup> AD (end)	E474
Maroneia (Samothrace)	150-125 BC	TE67
Abdera (Samothrace)	150-125 BC	TE68
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 32

SEX	NAME	ATTESTED FORM
M	Διοκλείδης	Διοκλείδης ὁ Ἀβδηρίτης
M	Διονυσᾶς	ΔΕΟΝΥΣΑΣ
M	Διονυσᾶς	ΔΙΟΝΥΣΑΣ
M	Διονυσᾶς	ΕΠΙ ΔΙΟΝΥΣΑΔΟΣ
M	Διονυσᾶς	ΕΠΙ ΔΙΟΝΥΣΑ
M	Διονυσᾶς	Κλεὼ   Διονυσᾶδος   γυνή
M	Διονυσᾶς	Ἑρμῶναξ Διονυσᾶδος Εὐρυσθενίδης
M	Διονυσᾶς	Διονυσᾶς Διονυσοδώρου, Εὐφαντος Διονυσᾶ
M	Διονυσᾶς	᾽Ακεστο[ς] Καλλικρατίδης   [Ἑ]πίγονος Διονυσᾶ
F	Διονυσία	[Διο]νυσία   [Ἀπ]ρολλοδώρου
F	Διονυσία	Διονυσία Μελανιππίδου,   γυνή δὲ Διονυσίου τοῦ Δωρίωνος
M	Διονυσικλῆς	Σει [- -] Διονυσικλείου
M	Διονύσιος	Δωρίων Διονυ σίου
M	Διονύσιος? <sup>39</sup>	[... ]αρχος Διονύσ(ι)ος   [- -]ρου
M	Διονύσιος	[Ἑκ]ατα[ίος]   [Δι]ονυσ[ίου]
M	Διονύσιος	Σύνεσις   Διονυσίου   γυνή
M	Διονύσιος	Ὀλυμπιάδης Διονυσίου
M	Διονύσιος	[Ἡ]δεῖα Διονυ[σίου]
M	Διονύσιος	Διονύσιος Διο[ν]υσίου
M	Διονύσιος	Διονύσιος Διο[ν]υσίου
M	Διονύσιος	Διονύσιος Δ[ι]ον[υ]σίου
M	Διονύσιος	Διονύσιος Δ[ι]ον[υ]σίου
M	Διονύσιος	Διονύσ[ι]ος Ἀπολλωνι[ο]ς
M	Διονύσιος	Διονύσιος Γλαύκου

<sup>39</sup> As noted in the commentary in *IThrAeg*, ‘the rare use of the theonym Διώνυσος as a personal name in the Hellenistic period gives rise to suspicion that the presence of the name in the funerary inscription is due to lapicidal error, or to an oversight on the part of Melirrhytos’.

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	4 <sup>th</sup> -3 <sup>rd</sup> BC	RE V.I (1903) 791 (3) <sup>40</sup>
Abdera	450-425 BC	MAY IV. 186
Abdera	395-360 BC	MAY VI. 287-292
Abdera	336-311 BC	MAY IX. 535-538
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	CHR. XII, nos 627-701
Abdera	4 <sup>th</sup> BC (second half)	E42
Abdera	4 <sup>th</sup> BC (last quarter)	E16
Abdera (Delphi)	230-220 BC	TE52
Maroneia (Delphi)	230-220 BC	TE52
Maroneia	2 <sup>nd</sup> BC (beginning)	E258
Maroneia	1 <sup>st</sup> AD	E302
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Maroneia	Hellenistic Times?	E291
Maroneia	Hellenistic Times?	E294
Maroneia	3 <sup>rd</sup> BC	E232
Abdera	3 <sup>rd</sup> BC (beginning)	E47
Maroneia (Miletos)	3 <sup>rd</sup> -2 <sup>nd</sup> BC	TE81
Maroneia	2 <sup>nd</sup> BC (first half)	E278
Abdera (Samothrace)	2 <sup>nd</sup> BC	TE66
Abdera (Samothrace)	2 <sup>nd</sup> BC	TE66
Maroneia (Athens)	101/100 BC	TE35
Maroneia (Athens)	101/100 BC	TE35
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 41
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 16

<sup>40</sup> See also *IThrAeg* p. 175, n. 3 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Διονύσιος	Διονύσιος Διονυ[σοφ]άνου
M	Διονύσιος	Διονύσιος Δολήου
M	Διονύσιος	Διονύσιος 'Ιέρωνος
M	Διονύσιος	Διόδωρος Διονυσ[ί]ου
M	Διονύσιος	Διοσκουρίδης Διονυσίου
M	Διονύσιος	Φιλάργυρος Διογυσίου
M	Διονύσιος?	Διενύσ[ιος?]   'Απολ(λ)ωγ[ίου?]
M	Διονύσιος?	'Ηρόδο[τος - - -]βιος Διονυσ[ίου?]
M	Διονύσιος	Ευβούλα Διονυσίου
M	Διονύσιος	Διονύσιος Δωρίωνος .... Διονυσίου τοῦ Δω ρίωνος
M	Διονύσιος	Διονύσιος   [Τ]ελεσφόρου
M	Διονύσιος	Δι[ο]νύσιον   [ . . .]γτᾶς
M	Διονύσιος	'Ρουφεῖα   Πρεῖσκα   [Δι]ονυσίου
M	Διονύσιος?	Σωσίφιλος Διον[υσίου?]
M	Διονύσιος	Διογυσίφου   τρῶν Δάλιος
M	Διονύσιος	Ἀῦρ(ηλίω) Διογυσίφω   νίῳ Διογυσίφου   τρῶν Δάλιος
M	Διονύσιος	Δι ονύσιος   Ξεοδότου
M	Διονύσιος	Διονύσιος Διο[νυσί]ου(ν)
M	Διονύσιος	Διονύσιος 'Ιέρωνος ....   'Ιέρων Διονυσίου ... Νεικίας Διονυσίου ...   ... 'Ακονία Πλουτο- γένου, γυνή δὲ   Διονυσίου .... Διονύσιος Διο[νυσί]ου
M	Διονύσιος	Διονύσιος Κτησιβίου
M	Διονύσιος	Διονυ σίου
M	Διονύσιος	Τέχων Διονυσίου
M	Διονυσόδωρος	Διοσκουρίδης καὶ Χαρμηῆ καὶ   [Α]ναξιπόλιδι τοῖς Διονυσοδώρου
M	Διονυσόδωρος	Διονυσόδωρος Πάρμιδος
M	Διονυσόδωρος	Διονυσόδωρος Νυμφοδώρου
M	Διονυσόδωρος	Διονυσᾶς Διονυσοδώρου

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 31
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 52
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 29
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 32
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 14
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 56
Maroneia	1 <sup>st</sup> BC	E243
Maroneia	1 <sup>st</sup> BC	E213, l. 8
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Maroneia	1 <sup>st</sup> AD	E302
Zone	1 <sup>st</sup> -2 <sup>nd</sup> AD	E426
Maroneia	2 <sup>nd</sup> AD	E256a
Maroneia	2 <sup>nd</sup> AD	E276
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E250
Sostis	3 <sup>rd</sup> AD	E394
Sostis	3 <sup>rd</sup> AD	E394
Maroneia	3 <sup>rd</sup> AD	E195
Maroneia	Imperial Times	E286
Maroneia	Imperial Times	E286
Maroneia	Imperial Times	E293
Maroneia	Early Christian Times	E348
Maroneia (Kerameikos)	-	TE47a
Abdera (Athens)	346/45 BC	TE30
Abdera (Delphi)	257/56 or 253/52 BC	TE51
Abdera (Delphi)	230-220 BC	TE52
Abdera (Delphi)	230-220 BC	TE52

SEX	NAME	ATTESTED FORM
M	Διονυσόθεμις	Δ(ι)ονυσίό  vac. θεμι. vac.
M	Διονυσοφάνης	Διονυσοφάνης   Θεοκλέος
M	Διονυσοφάνης	Πατροκλής   Διονυσοφάνεος
M	Διονυσοφάνης	Λεοντι[- - -]   Διονυσφφά[νους]
M	Διονυσοφάνης	Διονύσιος Διονυ[σοφ]άνου
M	Διοσκουρίδης	Διοσκορίδ[ης - - - ]
M	Διοσκουρίδης	Ἡραῖς   Διοσκουρ[ίδου]   γυνή
M	Διοσκουρίδης	Διοσκουρίδης καὶ Χαρμῆ καὶ   [Ἀ]ναξιπόλιδι τοῖς Διονυσοδώρου
M	Διοσκουρίδης	Διοσκορ[υρί]δου τοῦ Μη[τρο]  [δῶρ]ου
M	Διοσκουρίδης	Διοσκουρίδης Διονυσίου
M	Διοσκουρίδης	Διοσκουρίδης Διοσκουρίδου
M	Διοσκουρίδης	Διοσκουρίδης Διοσκουρίδου
M	Διοσκουρίδης	Διοσκουρίδης ὁ Χαρβ[ι]βᾶς
M	Διοσκουρίδης	Διοσκουρίδης [- - -]υς
M	Διοσκουρίδης	[Διοσκ]ουρίδης Καλλιγένου
M	Διοσκουρίδης	Φᾶσις Διοσκουρίδου
M	Διοσκουρίδης	Ἀμύνανδρον Διοσκουρίδου   Ἀπολλώνιος Διοσκ[ουρίδου]
M	Διουζίης	Διουζίης Ζυκουλήσου
M	Διουζίης	Δι[ο]υζ[ί]ου
M	Διουκίλας	Βενδῖς Διουκίλου γ[υνή]
M	Διόφαντος	Διόφαντος   Δρυῖτης
M	Διόφαντος	ΕΠΙ ΔΙΟΦΑΝΤΟΥ
M	Διόφαντος	Διόφαντος   Δικαίου
M	Διφιλίδης	Ἄνδρων   Διφιλίδου
M	Δίφιλος	[- - -]   [Δι]φίλου
M	Δίφιλος	Ἡρακλείδης Δειφίλου
M	Δίων	Σωτάδας   Δίωνος   Κρής
M	Δίων	Δίω<ι>ν Μουτοίου



PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	5 <sup>th</sup> BC (last quarter)	E124
Molyvoti	5 <sup>th</sup> BC (last quarter)	E121
Molyvoti	4 <sup>th</sup> BC (first quarter)	E137
Molyvoti	4 <sup>th</sup> BC (first half)	E147
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 31
Molyvoti	ca. 400 BC	E129
Molyvoti	4 <sup>th</sup> BC (second quarter)	E143
Abdera (Athens)	346/45 BC	TE30
Maroneia	Hellenistic Times?	E367
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 14
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 9
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 9
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 11-13
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 34
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 40
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 53
Maroneia	Imperial Times	E289
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 34
Topeiros	1 <sup>st</sup> or 2 <sup>nd</sup> AD	E87
Maroneia	2 <sup>nd</sup> AD	E279
Drys (Istria)	4 <sup>th</sup> BC	TE53
Abdera	336-311 BC	MAY IX. 539
Maroneia	3 <sup>rd</sup> BC	E257, l. 6-7
Maroneia	4 <sup>th</sup> -3 <sup>rd</sup> BC	E227
Molyvoti	4 <sup>th</sup> BC	E158
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 38
*Maroneia	3 <sup>rd</sup> BC	E263
Plotinopolis (Klaros)	155/56-160/61 AD	TE78

SEX	NAME	ATTESTED FORM
F	Δοκίμη	Δοκίμη
M	Δόλης	Δόλης Ἡρώδου
M	Δόλης	Διονύσιος Δολήου
M	Δόλης	Τιβέριος Κλαύδιος Δόλης
M	Δόλης	[. . .]ς Δωλέου
M	Δόλης	Ἰουλιανὸς Δολέου
M	Δορζίνθης	Δορζίνθης
M	Δορζίνθης	Δορζίνθης Βώσεος
M	Δορζίνθης	Λονγεῖνος Δορζίνθου
M	Δορζίνθης	Ἀπελ λᾶς Δορζί θου
M	Δόρκος	Δόρκος Μητροδότου
M	Δρόσων	Σχινείση   Δρόσωνος
M	Δύδης	Δύδης   [τ]ῷ καὶ Εὐαγρίῳ
M	Δωρίων	Δωρίων Διονυ σίου
M	Δωρίων	Διονύσιος Δωρίωνος ... Διονυσίου τοῦ Δω ρίωνος
F	Δωροθέα	[Α]πολιναρίου   κὲ Δωροθέας
M	Ἑβρενις	Γάϊος Ἰούλιος Ἑβρενις
M	Ἑβρενις	Τιβέριος Κλαύδιος Ἑβρενις
F	Εἰρήνη	Ἡρίνη ς
M	Ἑκατ...	ΕΚΑΤ
M	Ἑκαταῖος	Ἀντικράτης .... Ἑκατ αῖο
M	Ἑκαταῖος	ΕΚΑΤΑΙΟΣ
M	Ἑκαταῖος	[Δ]ιογεΐτων   [Ἑκ]αταῖο
M	Ἑκαταῖος	ΕΚΑΤΑΙΟΣ
M	Ἑκαταῖος	Ἑκαταῖος
M	Ἑκαταῖος	[Ἑκ]ατα[ῖος]   [Δι]ονυσ[ίου]
M	Ἑκατόμβιος	Πολῦδος τῷ   Ἑκατομβίο
M	Ἑκατώνυμος	ΕΠΙ ΕΚΑΤΩΝΥΜΟ, ΕΚΑΤΩΝΥΜΟΣ

PROVENANCE	CHRONOLOGY	SOURCE
Topeiros	Imperial Times	E94
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 51
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 52
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 22
Maroneia	2 <sup>nd</sup> AD	E249
Asomatoi	3 <sup>rd</sup> AD?	E386
Maroneia	2 <sup>nd</sup> BC	E365
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 37
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 29
Terr. of Tr/polis (Kirki)	3 <sup>rd</sup> AD	E457
Maroneia (Samothrace)	150-125 BC	TE67
Zone	4 <sup>th</sup> BC (first half)	E417
Topeiros	3 <sup>rd</sup> AD	E88, l. 5-6
Maroneia	Hellenistic Times?	E291
Maroneia	1 <sup>st</sup> AD	E302
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E346
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 27
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 25
Maroneia	Early Christian Times	E357
Abdera	500-480 BC	MAY II. 45
Molyvoti	ca. 450 BC	E109
Abdera	415-395 BC	MAY V. 238-243
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E131
Abdera	336-311 BC	CHR. IX, pl. of p. 224
Abdera	4 <sup>th</sup> -3 <sup>rd</sup> BC	RE VII.2 (1912) 2750-69 (4) <sup>41</sup>
Maroneia	3 <sup>rd</sup> BC	E232
Abdera	4 <sup>th</sup> BC (beginning)	E37
Abdera	336-311 BC	MAY IX. 540

<sup>41</sup> See *IThrAeg* T233 and pp. 174-75, n. 1 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Ἐκφαντος	[ ...5... ]τος Ἐκφάντου
M	Ἐπιδηφόρος	Αἴλιος Ἐπιδηφόρος
F	Ἐπινίκη	Ἐλ[πι]νείκην
F	Ἐλπίς	Ἀτερία   Ἐλπίς
F	Ἐλπίς	Ἐλπίδι
M	Ἐντιμος	Τιθύτα   Ἐντίμου
M	....εντος	[ό δεῖνα --- ]έντου
M	Ἐπάλης	Ἀπολλώνιος Ἐπάλκου
M	Ἐπαφρόδιτος	Ἐπαφρόδειτος   Φάσιδος
M	Ἐπαφρόδιτος	Φᾶσις Ἐπαφροδείτω
M	Ἐπαφρόδιτος	Οὐλπίω Ἐπαφροδείτω
M	Ἐπιγένης	ΕΠΙΓΕΝΗΣ
M	Ἐπίγονος	Ἀκεστο[ς] Καλλικρατίδης   [Ἐ]πίγονος Διονυσᾶ
M	Ἐπίγονος	Ἐπιγόνου τρ[ῦ δεῖνος]
M	Ἐπίγονος	Ἀκοῦτος Ἐπιγόνου
M	Ἐπίγονος	Ἐπιγόνου
M	Ἐπικράτης	Ἐπικράτης ..... [Ἐπ]ικράτην   Ἀρκεστράτου
M	Ἐπικράτης	Ἐπικράτης Ἀλιάρχου
M	Ἐπίκτητος	Ἐπικτήτου
M	Ἐπίνικος	Βρούττιος Ἐπίνεικος
M	Ἐπιτυχάνων	Ἡρακλείδης Ἐπιτυχνάνον[τος]
M	Ἐπταίκενθος	Τιβέριος Κλαύδιος Ἐπταίκενθος
M	Ἐρ....	ΕΡ
M	Ἐρμαγόρης	Ψάμις   Ἐρμαγόρεω
F	Ἐρμαῖς	παρὰ τὴν Ἐρμαῖδα κρήνην
M	Ἐρμογένης	Ἐρμογένης Ἀγαθοκλείους
M	Ἐρμόδοτος	Ἐρμόδοτος   Δικαίου
M	Ἐρμόθεστος	Ἐρμόθεστος   Ἀναξάρχου
M	Ἐρμοκάλης?	ΕΠΙ ΣΜΟΡΔΟ ΤΟΡΜΟΚΑΛ
M	Ἐρμοκρατίδης	ΕΠ ΕΡΜΟΚΡΑΤΙΔΕΩ

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E175
Maroneia	2 <sup>nd</sup> AD	E313
Maroneia	3 <sup>rd</sup> AD	E312
Maroneia	2 <sup>nd</sup> AD	E275
Maroneia	3 <sup>rd</sup> AD	E312
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E248
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 55
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 50-51
Maroneia	1 <sup>st</sup> AD	E292
Maroneia	2 <sup>nd</sup> AD	E307
Maroneia	432-423 BC	SG V. 92
Maroneia (Delphi)	230-220 BC	TE52
Maroneia	167 BC	E168, l. 3
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 50
Abdera	Imperial Times?	Lazaridis, <i>OMK</i> 167
Maroneia (Samothrace)	2 <sup>nd</sup> BC (first half)	TE65, l. 4 and 12-13
Maroneia (Samothrace)	2 <sup>nd</sup> BC	TE66
Maroneia (Athens)	1 <sup>st</sup> AD (beginning)	TE43
Maroneia	3 <sup>rd</sup> AD	E311
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 54
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 20
Abdera	500-480 BC	MAY II. 46-49
Abdera	4 <sup>th</sup> BC (beginning)	E38
Abdera	Hellenistic Times?	T122
Abdera (Samothrace)	150-125 BC	TE68
Maroneia	3 <sup>rd</sup> BC	E257, l. 2-3
Abdera (Thasos)	4 <sup>th</sup> BC	TE71
Abdera	450-425 BC	MAY IV. 134-138
Abdera	450-425 BC	MAY IV. 164-170

SEX	NAME	ATTESTED FORM
M	Ἑρμόστρατος	Πύθων ....Ἑρμοστρά το
M	Ἑρμόστρατος	ΕΡΜΟΣ
M	Ἑρμόστρατος	ΕΠΙ ΕΡΜΟΣΤΡΑΤΟΥ
M	Ἑρμόφαντος	Μητρώνασσα   Ἑρμοφάντου   Θεοφάνης   Ἑρμοφάντου
M	Ἑρμόφιλος	ΕΡΜΟΦΙ, ΕΡΜΟΦ
M	Ἑρμων	Ἑρμων   Πολυαρήτου
M	Ἑρμῶναξ	ΕΠΙ ΕΡΜΩΝΑΚΤΟΣ
M	Ἑρμῶναξ	ΕΡΜΩΝ
M	Ἑρμῶναξ	Ἀρχή ναςσα   Ἑρμώνακτος γυνή
M	Ἑρμῶναξ	Ἑρμῶναξ Διονυσᾶδος Εὐρυσθενίδης
M	Ἑρτίλιος/Ἑρσίλιος?	ΕΡΤΙΛΙ[- -]
M	Ἑσβενις	Αὐρ(ήλιος) Κρονίων   Ἐζβένεως τοῦ   Τήρου
M	Ἑσβενις	Ἑσβενις Ἀματόκου
M	Ἑτεοκλῆς	Ἑτεοκλῆς   ῥιτιάρης
M	Εὐαγόρας	ΕΠΙ ΕΥΑΓΟΡΑ
M	Εὐάγριος	Δύδη   [τ]ῷ καὶ Εὐαγρίῳ
M	Εὐάγων	ΕΥΑΓΩΝ
M	Εὐαν....	ΕΥΑΝ
M	Εὐβιος	Εὐβιος   Μητροδώρου
F	Εὐβούλα	Εὐβούλα Θεοξένου
F	Εὐβούλα	Εὐβούλα Διονυσίου
F	Εὐβούλη	Εὐβούλη   [Ἀρι]στομάχου
-	Εὐδοξι....	Εὐδοξί[ου] vel Εὐδοξί[ας]
M	Εὐθύδαμος	Διαγόρου   Εὐθυδάμ ου
M	Εὐκράτης	Εὐκράτης   Πολυχάρεος
M	Εὐκράτης	Εὐκράτης Ἡρακλείδου
M	Εὐκράτης	Εὐκράτης
M	Εὐκτήμων	[ . . . ] Εὐκτήμονος
M	Εὐξίθεμις	ΕΠΙ ΕΥΞΙΘΕΜΙΟΣ
M	Εὐπίθης	Ἀρχέστρατο[ς]   Εὐπίθου

PROVENANCE	CHRONOLOGY	SOURCE
Abdera (Peiraius)	5 <sup>th</sup> BC (first half)	TE1
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, p. 240-42
Terr. Maroneia (Xylagani)	4 <sup>th</sup> BC (middle)	E381
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Molyvoti	4 <sup>th</sup> BC (second quarter)	E141
Abdera	336-311 BC	CHR. IX, pl. of p. 224
Abdera	311-281/80 BC	CHR. X, no 213
Abdera	4 <sup>th</sup> BC (last quarter)	E45
Abdera	4 <sup>th</sup> BC (last quarter)	E16
Maroneia	1 <sup>st</sup> AD	E334
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 35
Maroneia	3 <sup>rd</sup> AD	E329a
Abdera	336-311 BC	CHR. IX, pl. of p. 225
<i>Topeiros</i>	3 <sup>rd</sup> AD	E88, l. 5-6
Abdera	395-360 BC	MAY VI. 293-296
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Maroneia	2 <sup>nd</sup> BC	E267
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 7
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Molyvoti	4 <sup>th</sup> BC (second quarter)	E142
Traianopolis	5 <sup>th</sup> AD	E441
Abdera	3 <sup>rd</sup> BC (beginning)	SEG 30 (1980) 662
Zone	4 <sup>th</sup> BC (first half)	E414
Abdera (Samothrace)	250-200 BC	TE62
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E363
Abdera (Magn. ad Maeandr)	3 <sup>rd</sup> BC	TE80
Maroneia	365-336 BC	SG VIII. 484-485
Abdera	4 <sup>th</sup> BC (second half)	E41

SEX	NAME	ATTESTED FORM
M	Εὔπολις	Εὐπολ[- - -]
M	Εὔπολις?	ΕΥΠΙ
M	Εὔπολις	ΕΠΙ ΕΥΠΟΛΙΟΣ <sup>42</sup>
M	Εὐρήσιππος	ΕΠΙ ΕΥΡΗΣΙΠΠΟΥ
M	Εὐρύλοχος	Εὐρύλοχος
M	Εὐρύνομος	Δεινίας Εὐρυνόμ[ου]
M	Εὐσέβιος	Αὐρ(ηλία) Εὐχαρία   Εὐσεβίου
F	Εὐτυχίς	Εὐτυχι[ς]   Κράτωνο[ς]   γυνή
M	Εὔτυχος	Γάϊος Ἰούλιος Εὔτυχος
M	Εὔφαντος	Εὔφαντος Διονυσᾶ
F	Εὐφροσύνη	Εὐφροσύνη
F	Εὐχαρία	Αὐρ(ηλία) Εὐχαρία   Εὐσεβίου
M	Ἐχέδημος	Ἐχέδημοις Ἀπελλέω
M	Ἐκεκράτης	ΕΧΕΚΡΑΤΗΣ
M	Ἐχέπολις	Ἐχέπ[ολις]
M	Ζα....	ΖΑ
M	Ζην.... <sup>43</sup>	ΖΗΝ
M	Ζηνέας	Ζηνέας Πύθιος
M	Ζήνων	Ζήνων   Ποσιδήιο
M	Ζήνων	ΕΠΙ ΖΗΝΩΝΟ
M	Ζήνων	ΕΠΙ ΖΗΝΩΝΟΣ
M	Ζήνων	Διόδοτος Ζήνωνος
M	Ζυκολαΐσης	Τιβέριος Κλαύδιος Ζυκολαΐσης
M	Ζυκουλήσης	Ζυκουλήσης Τυρέλσου
M	Ζυκουλήσης	Διουζίης Ζυκουλήσου
M	Ζωΐλος	Ἀθήναιος Ζωΐλου
M	Ζωΐλος?	Δημοσθέν[ης]   [Ζωΐ?]λου Ἀβδ[ηρ]εΐτης

<sup>42</sup> Schönert-Geiss gives the reading ΕΠΙ ΕΥΜΟΛΙΟΣ in the case of coin no. 535.

<sup>43</sup> THN according to May.



PROVENANCE	CHRONOLOGY	SOURCE
Abdera	5 <sup>th</sup> BC (middle)	E27
Maroneia	378-365 BC	SG VII. 207-235
Maroneia	365-336 BC	SG VIII. 460-463, 535
Abdera	336-311 BC	MAY IX. 541-542
Abdera (Epidauros)	365-311 BC	TE48
Maroneia	3 <sup>rd</sup> AD	E218
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Abdera	2 <sup>nd</sup> BC	E54
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 23
Abdera (Delphi)	230-220 BC	TE52
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E304
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Molyvoti	4 <sup>th</sup> BC (first quarter)	E136
Abdera	395-360 BC	MAY VI. 316-323
Mesochori	5 <sup>th</sup> BC (first quarter)	E388
Abdera	500-480 BC	MAY II. 40
Abdera	475-450 BC	MAY III. 81
Abdera (Epidauros)	Before 316 BC	TE48
Molyvoti	5 <sup>th</sup> BC (second half)	E113
Abdera	360-350 BC	MAY VII. 447-448
Maroneia	365-336 BC	SG VIII. 468-483, 521-534
Maroneia (Samothrace)	150-125 BC	TE67
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 15
Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 33, E86, E87
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 34
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 39
Abdera (Territory of Topeiros, Xanthi)	2 <sup>nd</sup> AD	E103

SEX	NAME	ATTESTED FORM
F	Ζωσαροῦς	Ζωσαροῦς   Κέρδωνος
M	Ζώσιμος	(Ζ)ώσιμος Ταρούλο(υ)
M	Ζωτικός	Ζω τικ[ό]ς
M	Ἡβήσας	ΗΒΗΣΑΣ
M	Ἡγη....	ΗΓΗ
M	Ἡγησαγόρης	ΗΓΗΣΑΓΟΡΗΣ
M	Ἡγησαγόρης	ΕΠΙ ΗΓΗΣΑΓΟΡΕΩ
M	Ἡγησίας	Hegesias Maronites
M	Ἡγησίλαος	Ἡγησίλαος   Ἀλκιβιάδῳ
M	Ἡγησίλεως	ΗΓΗΣΙΛΕΩΣ
M	Ἡγησίμαχος	Ἡγησίμαχος Ἡγησιμάχου
M	Ἡγησίμαχος	Ἡγησίμαχος Ἡγησιμάχου
M	Ἡγησιππίδης	Ἀρτεμῶ   Ἡγησιππίδου
M	Ἡγήσιππος	ΗΓΗΣΙΠΠΟ
M	Ἡγήσιππος	ΕΠ ΗΓΗΣΙΠΠΟ
M	Ἡγήσιππος	Διογένους τοῦ   [Προ]κλέους, φύσει δὲ Ἡγησίππου
M	Ἡγήσιππος	Ἀρτυσίλῃ   Ἡγησίππου
M	Ἡγήσιππος	Ἡγήσιππος Διογένου
M	Ἡγησίστρατος	Δημόκριτος Ἡγησιστράτου, οἱ δὲ Ἀθηνοκρίτου, τινὲς Δαμασίππου
M	Ἡγίας?	[Ἀ]ριστόβ[ο]υλος   [Ἡ?]γίου
M	Ἡδ.... <sup>44</sup>	[Κρα?]τίστα Ἡδ[- -]
F	Ἡδ....	Ἡδ[εῖα? Χαβ?]ρία <sup>45</sup>
F	Ἡδεῖα	[Ἡ]δεῖα Διονυ[σίου],   γυνὴ δὲ Νουμην[ίου]   τοῦ Μητροδότου
F	Ἡδεῖα	Ἡδέα Σεύ[θου]
F	Ἡδεῖα	Ἡδεῖα Τάρσου
M	Ἡρ....	ΗΡ

<sup>44</sup> The commentary in *IThrAeg* suggests the name Ἡδύς or one of its derivatives (such as Ἡδιστος, Ἡδύλος etc). It is also recorded as Ἡδύλος in *LGP*N.

<sup>45</sup> *IThrAeg* notes that the restorations are purely indicative.

PROVENANCE	CHRONOLOGY	SOURCE
Unknown	Imperial Times	E488
Terr. Maroneia (Himeros)	3 <sup>rd</sup> AD	E379
Maximianoupolis	6 <sup>th</sup> AD	E391
Maroneia	400-378 BC	SG VI. 163
Abdera	475-450 BC	MAY III. 72-76
Abdera	415-395 BC	MAY V. 228-232
Maroneia	365-336 BC	SG VIII. 499-501
Maroneia	-	Varro, RR 1.1.8
Zone	5 <sup>th</sup> BC (second half)	E407
Maroneia	400-378 BC	SG VI. 162
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 25
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 25
Molyvoti	4 <sup>th</sup> BC (middle)	E151
Abdera	475-450 BC	CHR. III, p. 167
Abdera	450-425 BC	MAY IV. 171-174
Maroneia	Hellenistic Times?	E251
Maroneia	3 <sup>rd</sup> BC (end)	E252
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 22
Abdera	5 <sup>th</sup> BC	Diog. Laert. 9.34
Maroneia	3 <sup>rd</sup> BC (middle)	E231
Maroneia	2 <sup>nd</sup> BC	E253
Traianoupolis	3 <sup>rd</sup> -4 <sup>th</sup> AD	E440
Maroneia	2 <sup>nd</sup> BC (first half)	E278
Maroneia	1 <sup>st</sup> AD	E255
Maroneia	2 <sup>nd</sup> AD (end)	E298
Maroneia	378-365 BC	SG VII. 193-206, 353-384

SEX	NAME	ATTESTED FORM
M	Ἡρα....	HPA
M	Ἡρα....	HPA
M	Ἡραγόρας	Πυθίωνος τοῦ Ἡραγόρου
M	Ἡραγόρης	ΕΠ ΗΡΑΓΟΡΕΩ
M	Ἡραγόρης	ΗΡΑΓΟΡΗΣ
M	Ἡραγόρης	ΗΡΑΓΟΡΗΣ
F	Ἡράϊννα	Ἡράϊννα   Ἀρτέμωνος
F	Ἡραΐννη	Ἡραΐννη(ι) .....   .... Ἀνταγόρο
F	Ἡραΐς	Ἡραΐς   Διοσκουρ[ίδου]   γυνή
F	Ἡραΐς	Ἡραΐς   [Π]αντακλέος
F	Ἡραΐς	Ἡραΐς   Ἀρμοδίου   γυνή
F	Ἡραΐς	Ἡραΐς
M	Ἡρακ....	HPAK
M	Ἡρακλᾱς	Ἡρακλ ᾱς Ἀπο λλοδό ρου
M	Ἡρακλείδης	Ἡρακλείδης
M	Ἡρακλείδης	ΕΠΙ ΗΡΑΚΛΕΙΔΟΥ, ΕΠΙ ΗΡΑΚΛΕΙΔΕΩ
M	Ἡρακλείδης	Εὐκράτης Ἡρακλείδου
M	Ἡρακλείδης	Ἡρακλεί δης Ἀλκίφρονος
M	Ἡρακλείδης	Βερενίκη   Ἡρακλίδου
M	Ἡρακλείδης	Ἡρακλείδης Ἀπολλοδώρου
M	Ἡρακλείδης	Ἡρακλείδης Ἀπολλωνίου
M	Ἡρακλείδης	Ἡρακλείδης Δειφίλου
M	Ἡρακλείδης	Ἡρακλείδης Ἐπιτυγχάνον[τος]
M	Ἡρακλείδης	Θεόξενο[ς]   Ἡρακλείδο[υ]
M	Ἡρακλείδης	Ἡρα[κλ]εῖ[δης]   [τοῦ δεῖνος]
M	Ἡρακλείδης	[Ἡρακλείδ]ην   Ἀμυν[άν]δρου Δημόστρα[τος νν. καὶ Ἀμύναν]δρος οἱ Ἡρακλείδου
M	Ἡρακλείδης	[Κο]ρνήλιον Ἡρακλείδην
M	Ἡρακλείδης	Ἡρα κλείδης   Τήρου

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	500-480 BC	MAY II. 35
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Maroneia	167 BC	E168, l. 6
Abdera	415-395 BC	MAY V. 201
Abdera	395-360 BC	MAY VI. 273
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 337-342
Molyvoti	ca. 400 BC	E127
Molyvoti	ca. 450 BC	E109
Molyvoti	4 <sup>th</sup> BC (second quarter)	E143
Maroneia	4 <sup>th</sup> BC (middle)	E223
Maroneia	3 <sup>rd</sup> BC	E233
Maroneia	3 <sup>rd</sup> AD	E329b
Abdera	475-450 BC	MAY III. 104-107
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E272
Maroneia	4 <sup>th</sup> BC (beginning)	T4, T155
Maroneia	365-336 BC	SG VIII. 464-467, 514-520
Abdera (Samothrace)	250-200 BC	TE62
Abdera	166-160 BC	E5, l. 49-50
Maroneia	2 <sup>nd</sup> BC	E242a
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 48
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 36
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 38
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 54
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 45-49
Maroneia	1 <sup>st</sup> BC	E204
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E288
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E181
Agiasma	3 <sup>rd</sup> AD (end)	E384

SEX	NAME	ATTESTED FORM
M	Ἡράκλειος	Ἄρκεσίλη   Ἡρακλείου
M	Ἡράκλειτος	Ἡρά[κλει]τος [τοῦ δεῖνος]   Ἀ[θη]ναῖος
M	Ἡρανδρος	Μητρόδοτος   Ἡράνδρο
M	Ἡρᾶς	[Ἡ]ρᾶς   [Σ]ατύρου
M	Ἡρο....	ΗΡΟ
M	Ἡρόβουλος	Ἄριστᾶς   Ἡροβόλο
M	Ἡρόβουλος	ΗΡΟΒΟΛΟΣ, ΕΠΙ ΗΡΟΒΟΛΟΥ
M	Ἡρόβουλος?	[ - - ]ρος   [ . . ]οβόλου
M	Ἡρόβουλος	Ἡρόβουλος   Πόσιδος
M	Ἡρογείτων	ΗΡΟΓΕΙΤΟΝΟΣ
M	Ἡρογείτων	Μητροφάνης   Ἡρογείτονος
M	Ἡρογείτων	ΕΠΙ ΗΡΟΓΕΙΤΟΝΟΣ
F	Ἡροδότη	Ἡροδότη   Συμμάχου   γυνή
M	Ἡρόδοτος	ΗΡΟΔΟΤΟ, ΕΠ ΗΡΟΔΟΤΟ
M	Ἡρόδοτος	-
M	Ἡρόδοτος	ΗΡΟΔΟΤΟΣ
M	Ἡρόδοτος	Μητροφάνου τοῦ Ἡ ροδότου
M	Ἡρόδοτος	Ἡρόδο[τος - - -]βιος Διονυσ[ίου?]
M	Ἡρόδωρος	[ὁ δεῖνα]   Ἡρόδωρῶ   τῷ Μένεω
M	Ἡροκ....	ΗΡΟΚ <sup>46</sup>
M	Ἡρόκλειτος	ΕΠ ΗΡΟΚΛΕΙΤΟ
M	Ἡρόνεστος	[Ἡρ]όνεστος   [Ἰπ]ποκρίτο
M	Ἡρόνεστος	Πρωῖτις   Ἡρονέστον
M	Ἡρόπυθος	Ἡρόπυθος
M	Ἡρόστρατος <sup>47</sup>	Πρωτόφας vac. Ἡρεσστράτο
M	Ἡροφάνης	ΗΡΟΦΑΝΗΣ, ΕΠΙ ΗΡΟΦΑΝΕΟΣ
M	Ἡρόφιλος	Μητροφῶν   Ἡροφίλου
M	Ἡρόφιλος	ΕΠΙ ΗΡΟΦΙΛΟΥ

<sup>46</sup> LGPN IV suggests the restoration Ἡροκ(ράτης) or Ἡρόκ(λειτος).

<sup>47</sup> LGPN IV, s.v. no. 4, adopts the reading Ἡγέστρατος.

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	4 <sup>th</sup> BC (second quarter)	E139
*Maroneia <sup>48</sup>	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E172
Molyvoti	ca. 400 BC	E128
Maroneia	3 <sup>rd</sup> BC (first half)	E230a
Abdera	475-450 BC	MAY III. 67-69
Molyvoti	5 <sup>th</sup> BC (last quarter)	E119
Maroneia	400-378 BC	SG VI. 159-160
Molyvoti	4 <sup>th</sup> BC	E157
Maroneia	325-300 BC	E224
Abdera	395-360 BC	MAY VI. 351
Maroneia	4 <sup>th</sup> BC (second half)	E225
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 343-389
Abdera	2 <sup>nd</sup> BC	E55
Abdera	475-450, 450-425 BC	MAY III. 112, IV. 132-133
Abdera	5 <sup>th</sup> BC	FVS 68 A2
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 290-330
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E199
Maroneia	1 <sup>st</sup> BC	E213, l. 7
Molyvoti	5 <sup>th</sup> BC (middle)	E163
Abdera	475-450 BC	MAY III. 98
Abdera	395-360 BC	CHR. VI. p. 189
Molyvoti	5 <sup>th</sup> BC (third quarter)	E118
Molyvoti	4 <sup>th</sup> BC (second quarter)	E145
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	T116
Molyvoti	ca. 400 BC	E130
Abdera	395-360 BC	MAY VI. 275-280
Molyvoti	4 <sup>th</sup> BC (second quarter)	E144
Maroneia	365-336 BC	SG VIII. 394-398

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<sup>48</sup> See also *LGPV* II, s.v. no. 4.

SEX	NAME	ATTESTED FORM
M	Ἡροφῶν	Ἡροφῶν Παπύλου
M	Ἡρώδης	Δόλης Ἡρώδου
M	Θαλάσσιος	Θαλασί ου, υίου   Ἡσακίου
M	Θαλίάρχος	Θαλίάρχος   Ἀθηναῖος   ΚΕ[ . . . ]ὺς   Θαλίγῃ
M	Θαλῖνος	Θαλίάρχος   Ἀθηναῖος   ΚΕ[ . . . ]ὺς   Θαλίγῃ
M	Θαρσύνων	Θαρσύνοντος   τοῦ Ἀναξιδίκου
M	Θε....	ΘΕ
M	Θεμ....	ΘΕΜ
M	Θεογένης	Πυθόδωρος   Θεογένος
M	Θεοδ....	[Ἀναξ]ιμάν[δρο]   [τδ] Θεοδ[ότο vel -ώρο]
M	Θεοδόσιος	Θε οδοσήου
M	Θεόδοτος	ΕΠΙ ΘΕΟΔΟΤ, ΕΠΙ ΘΕΟΔΟΤΟ
M	Θεόδοτος	[[... Θεοδότου]] τόπος
M	Θεόδοτος	Δι ονύσιος   Ξεοδότου
F	Θεοδώρα	Θεο [δ]όρας
M	Θεόδωρος	Κωμαῖον Θεοδώρο
M	Θεόδωρος	Ἀ μύνα[νδ]ρος Θε οδώρου
M	Θεοκλῆς	Διονυσοφάνης   Θεοκλέος
M	Θεοξενίδης	Ἀρθέων   Θεοξενίδεω
M	Θεοξενίδης	Σωκλῆν   Θεοξενίδου
M	Θεόξενος	Θεόξεν[ς]   Ἡρακλείδ ο[υ]
M	Θεόξενος	Μυκηνηνὺς Θεοξένου   Εὐβούλα Θεοξένου   Ἀμύνανδρος Θεοξένου
M	Θεόξενος	Θεόξενος   Ἀπολωνίου
M	Θεόπομπος	Τιβέριος Κλαύδιος Θεόπομπος
M	Θεόπροπος	Θεόπροπος Θεοφίλου
M	Θεόπροπος	Θεόπρ[οπος - - -]
M	Θεοφάνης	Θεοφάνης   Ἑρμοφάντου
M	Θεόφιλος	Θεόπροπος Θεοφίλου
M	Θευδε.....	ΘΕΥΔΕ



PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 24
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 51
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E354
*Abdera	5 <sup>th</sup> BC (second quarter)	E58
*Abdera	5 <sup>th</sup> BC (second quarter)	E58
Abdera (Thasos)	4 <sup>th</sup> BC (middle)	TE72
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Abdera	500-480 BC	CHR. II, p. 159
Zone	5 <sup>th</sup> BC (second half)	E409
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	E36
Maroneia	5 <sup>th</sup> AD	E355
Maroneia	365-336 BC	SG VIII. 385-388
Maroneia	Imperial Times	SEG 47 (1997) 1071
Maroneia	3 <sup>rd</sup> AD	E195
Maroneia	5 <sup>th</sup> -6 <sup>th</sup> AD	E349
Abdera (Athens)	375 BC	TE28
Maroneia	3 <sup>rd</sup> AD	E192
Molyvoti	5 <sup>th</sup> BC (last quarter)	E121
Maroneia	4 <sup>th</sup> BC	E222
Maroneia	2 <sup>nd</sup> BC	E183, l. 8-9
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 45-49
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 6-8
Maroneia (Imbros)	Imperial Times	TE60
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 9
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 13
Maroneia	1 <sup>st</sup> BC	E213, l. 10
Terr. Maroneia (Xylagani)	4 <sup>th</sup> BC (middle)	E381
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 13
Abdera	-	Masson, OGS II 431

SEX	NAME	ATTESTED FORM
M	Θραῖξ	Θραῖξ   Γέτου   Μαρωνίτης
F	Θραῖττα	Θραῖ[ττ]α   Ἀνδράβυδος
M	Θρασυμήδης	Θρασυμήδης   Μήτρωνος
M	Θράσυς	ΕΠΙ ΘΡΑΣΥΟΣ
M	Θράσων	Ἀρτεμίστη   Θράσωνος
M	Θράσων	Μενεκράτης Θράσων[ος]
M	Ἰα....	ΕΠΙ ΙΑ
M	Ἰακλάτορ	Ἰακλάτο ρ
M	Ἰάσων	Ἰάσων   ἥρους
M	Ἰερομνήμων	ΕΠΙ ΙΡΟΜΝΗΜΟΝΟΣ, ΙΡΟΜΝΗΜΩΝ
M	Ἰέρων	Διονύσιος Ἰέρωνος
M	Ἰέρων	Νεικία(ς) Ἰέρωνος
M	Ἰέρων	Ἰέρων Διονυσίου
M	Ἰέρων	Διονύσιος Ἰέρωνος
M	Ἰθύστρατος	ΙΘΥΣΤΡΑΤΟΣ
F	Ἰκεσία	Ὀρφ(ιδίαν) Εἰκαισία
M	Ἰκέσιος	ΙΚΕΣ
M	Ἰκέσιος	ΕΠΙ ΙΚΕΣΙΟ
M	Ἰκέσιος	ΕΠΙ ΙΚΕΣΙΟΥ
F	Ἰουλία	<i>Iuliae Lon ginae</i>
M	Ἰουλιανός	Ἰουλιανῶ
M	Ἰουλιανός	Ἰουλιανὸς Δολέου
M	Ἰούλιος	Γάϊος Ἰούλιος Ἄλυσ
M	Ἰούλιος	Γάϊος Ἰούλιος Ἀρτεμίδωρος
M	Ἰούλιος	Γάϊος Ἰούλιος Βάσσο
M	Ἰούλιος	Γάϊος Ἰούλιος Ἐβρενις
M	Ἰούλιος	Γάϊος Ἰούλιος Εὐτυχος
M	Ἰούλιος	Γάϊος Ἰούλιος Ζμάραγδος
M	Ἰούλιος	Ἰούλιος Μάρκο[ς?]

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia (Athens)	3 <sup>rd</sup> BC	TE39
Maroneia (Athens)	1 <sup>st</sup> BC-1 <sup>st</sup> AD	TE47
Unknown <sup>49</sup>	5 <sup>th</sup> -4 <sup>th</sup> BC	E486
Abdera	415-395 BC	MAY V. 227
Zone	4 <sup>th</sup> BC (first half)	E413
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 53
Abdera	475-450 BC	MAY III. 80
Maroneia	3 <sup>rd</sup> AD	E330
Iasmos	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E385
Abdera	360-350 BC	MAY VII. 439-446
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 29
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 37
Maroneia	Imperial Times	E286
Maroneia	Imperial Times	E286
Abdera	395-360 BC	MAY VI. 268
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Abdera	475-450 BC	MAY III. 70
Maroneia	365-336 BC	SG VIII. 419-426
Abdera	346/45-336 BC	MAY VIII. 463-464
<i>Territory of Zone</i>	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E432
Traianopolis	2 <sup>nd</sup> AD	E438
Asomatoi	3 <sup>rd</sup> AD?	E386
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 24
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 21
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 18
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 27
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 23
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 28
Plotinopolis	2 <sup>nd</sup> AD	E460

<sup>49</sup> LGPN IV gives Abdera as the probable provenance; the information is not certain, however, despite the fact that the stone is kept in the Archaeological Collection of Xanthi.

SEX	NAME	ATTESTED FORM
M	Ἰουσ....	[Αὐρ(ηλίου)?]   Ἰούσ[του] <sup>50</sup>
F	Ἰπαρχία	-
M	Ἰππῆς	Ἰππέω τῷ Κ αλλιάνακτ ος
M	Ἰπο....	ΙΠΠΟ
M	Ἰππόκριτος	[Ἡρ]όνεστος   [Ἰπ]ποκρίτο
M	Ἰππων	ΕΠ ΙΠΠΩΝΟΣ
M	Ἰππῶναξ	ΕΠΙ ΙΠΠΩΝΑΚΤΟΣ
M	Ἰσαάκιος	Θαλασί ου, υἱοῦ   Ἡσακίου
M	Ἰσαγόρας	ΕΠΕΙΣΑΓΟΡΟΥ, ΕΠΙ ΙΣΑΓΟΡΟΥ
M	Ἰσίδοτος	Σωκλ[ῆς Ἰσ]ιδό[τ]ου
M	Ἰσίδωρος	Δημόστρατος Ἰσι[δῶ]  [ρου τοῦ - -ο]υ
M	Ἰσίδωρος	Μηνόδοτος Ἰσιδῶ[ρου]
M	Ἰσίων	Εἰσίων Φίλωνος
M	Ἰσίων	Τιβέριος Κλαύδιος Εἰσίων
M	Ἰσίων	[τοῦ δεῖνος τοῦ] Ἰσίωνος
M	Ἰσ....	Εἰσ[- - -]
M	Ἰστιαῖος	Ἰστιαίου τοῦ Πολυαρήτου
M	Ἰστιαῖος	τοὺς παῖδας τοὺς Ἰστιαίου τοῦ Πολυαρήτου, Πολυάρητον   καὶ Ἀντιγέννην καὶ Ἰστιαῖον καὶ τὰς θυγατέρας Παρμένουσαν καὶ Νίκαν
M	Ἰστιαῖος	Πολυ άρατος Ἰστιαίο, Πολυάρητος ὁ Ἰστιαίου ... Πολυάρητον Ἰστιαίου
M	...ίσων	[ὁ δεῖνα - - -]ἰσωνος
M	Ἰωάννης	Ἡοάνης
M	Ἰωάννης	Εἰοάνου   Λαχανᾶ
M	Κα....	ΚΑ
M	Καικιλιανός	Τ(ίτος) Καΐσιος   Καικιλιανός

<sup>50</sup> *IThrAeg* notes that the restoration of the *cognomen* is purely indicative.

PROVENANCE	CHRONOLOGY	SOURCE
Plotinopolis	3 <sup>rd</sup> AD	E461, l. 7-8
Maroneia	4 <sup>th</sup> BC	RE VIII.2 (1913) 1662 (1)
Abdera	5 <sup>th</sup> BC (second quarter)	E33
Abdera	500-480 BC	MAY II. 34
Molyvoti	5 <sup>th</sup> BC (third quarter)	E118
Abdera	450-425 BC	MAY IV. 156-158
Abdera	336-311 BC	MAY IX. 543-544
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E354
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 451-498
Maroneia? (Athens)	ca. 40 BC	TE36
Maroneia	1 <sup>st</sup> BC	E204
Maroneia	2 <sup>nd</sup> AD	E279
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 36
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 17
Abdera	2 <sup>nd</sup> AD	E21
Maroneia	1 <sup>st</sup> BC	E213, l. 9
Zone? (Thasos)	4 <sup>th</sup> BC-3 <sup>rd</sup> BC	TE73, l. 7
Zone? (Thasos)	4 <sup>th</sup> BC-3 <sup>rd</sup> BC	TE73, l. 8
Zone? (Drys + Thasos)	4 <sup>th</sup> BC-3 <sup>rd</sup> BC	E400, l. 5,
Zone	4 <sup>th</sup> BC (middle)	E419
Maroneia	4 <sup>th</sup> -6 <sup>th</sup> AD	SEG 30 (1980) 696
Maroneia	5 <sup>th</sup> AD	E353
Maroneia	378-365 BC	SG VII. 257-262
Maroneia	2 <sup>nd</sup> AD	E190

SEX	NAME	ATTESTED FORM
M	Καικίλιος?	Καικί[λιον?]   Ἀπολλώ[νιον?]
M	Καίσιος	Τ(ίτος) Καίσιος   Καικιλιανός
M	Καισώνιος	Καισώνιος Σω/κράτης
M	Καλησικράτης	ΕΠΙ ΚΑΛΗΣΙΚΡΑΤΕΟΣ, ΚΑΛΗΣΙΚΡ
M	Καλλιάναξ	Ἰππέω τῷ Κ αλλιάνακτ ος
M	Καλλιάναξ	ΕΠΙ ΚΑΛΛΙΑΝΑΚΤΟΣ
M	Καλλίας	Καλλίας Ἀπολλωνοφάνευσ
M	Καλλιγένης	[Διοσκ]οριδῆς Καλλιγένου
M	Καλλιδάμας	ΚΑΛΛΙΔΑΜΑΣ
M	Καλλικράτης	ΕΠΙ ΚΑΛΛΙΚΡΑΤΕΟΣ
M	Καλλικρατίδης	Ἄκεστο[ς] Καλλικρατίδης   [Ἐ]πίγονος Διονυσᾶ
M	Καλλίκριτος	[...5... ]ος Καλλικρίτου
F	Καλλιόπη	Αὐρ(ηλία) Καλλιόπη
M	Κάλλιππος	[Στ]ράτιππος Καλλίππου
M	Κάλλιππος	[Παν][το]κρατίδης Καλλίπου Παντ[οκρ]ατίδην Καλ[λίπου]
M	Κάλλιππος	Κάλιππος Παντοκρατίδου Μαρωνίτης
M	Καλλίστρατος	[Κ]αλλίστ[ρα] τος Μενε κλήους
M	Κάλλων	Τιβέριος Κλαύδιος Κάλλων
M	Κανθαρίων	Σωσιπάτρα   Κανθαρίωνος
F	Καπ....	ΚΑΠ[- - -] <sup>51</sup>
F	Καπρουβῆα? <sup>52</sup>	Καπρουβῆα (?) Πλουτογέ νους
M	Καπρουβῆβος	Καπρου  vac. βήβου
M	Καρδένθης	Τιβέριος Κλαύδιος Καρδένθης
M	Κάρνις	Κάρνις Πραξ[ιάδα]   Κυρηναῖος
M	Κάρπος	Αὐρ(ήλιος) Κάρπος[ς]
-	Καρτο.....	Καρτο[. . .]   [- - -]

<sup>51</sup> *IThrAeg* suggests, indicatively, the reading of the name Καπανίς.

<sup>52</sup> An earlier reading of the name as Καπρουβηα was corrected after a reading of the squeeze, see *IThrAeg*.

PROVENANCE	CHRONOLOGY	SOURCE
<i>Maroneia</i>	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E368
<i>Maroneia</i>	2 <sup>nd</sup> AD	E190
<i>Abdera</i>	3 <sup>rd</sup> AD ( <i>end</i> )	E71
<i>Abdera</i>	450-425 BC	MAY IV. 177-181
<i>Abdera</i>	5 <sup>th</sup> BC (second quarter)	E33
<i>Abdera</i>	360-350 BC	MAY VII. 449-451
<i>Maroneia</i> (Kolophon)	311-306 BC	TE79
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 40
<i>Abdera</i>	450-425 BC	MAY IV. 142-150
<i>Maroneia</i>	365-336 BC	SG VIII. 487-491
<i>Maroneia</i> (Delphi)	230-220 BC	TE52
<i>Maroneia</i>	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E175
<i>Topeiros</i>	3 <sup>rd</sup> AD	E89
<i>Maroneia</i> <sup>53</sup> (Delphi)	230-220 BC	TE52
<i>Maroneia</i> (Delos)	3 <sup>rd</sup> BC ( <i>end</i> )	TE56, l. 2-3 and 14
<i>Maroneia</i> (Teos)	2 <sup>nd</sup> BC (beginning)	Unpublished
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E269
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 26
<i>Maroneia</i>	3 <sup>rd</sup> BC (beginning)	E229
<i>Abdera</i>	1 <sup>st</sup> -2 <sup>nd</sup> AD	E29
<i>Maroneia</i>	Imperial Times	E290
<i>Dymi</i>	1 <sup>st</sup> AD	E387
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 16
* <i>Abdera</i>	4 <sup>th</sup> BC (middle)	E60
<i>Traianopolis</i>	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E435
<i>Maroneia</i>	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E295

<sup>53</sup> For a different reading by Ouhlen, see below, p. 106, n. 76 and 194, n. 428.

SEX	NAME	ATTESTED FORM
F	Καρτουζα	[ - - ]νος ή καί Καρτουζα
F	Καρτουζα	Καρτουζα [ τοῦ δεῖνος ]
M	Καρτοῦς	Καρτοῦς   Γαῖου
M	Καρύστιος	Καρύστιος Καρυστίου
M	Καρύστιος	Καρύστιος Καρυστίου
M	Καρώσης	Καρώσης Αὔλουπόρεος
F	Κασσία	Κασσία Ἀσκληπιοδότη
M	Κάσσιος	Γ(άιος) Κάσσιος Σέ ξτος
M	Κάσσιος	Κασσίω Ἀχιλ λεῖ .... Νεικαεῖ
M	Κέλσος	Κέλσος   Μάρκου
M	Κέρδων	[ό δεῖνα]   Κέρδωνος
M	Κέρδων	Ζωσαροῦς   Κέρδωνος
M	Κέφαλος	Ἀρχήνασσα Κεφάλου
M	....κης	[ . . ]κης   [Σ]εῦθου
M	Κῖκος	Κῖκος   Φρασιδήμ ο Αἰγινήτης
M	Κιλήβυζος	Ὀρφεὺς   Κιληβύζο
M	Κλαύδιος	Τιβέριος Κλαύδιος Αὐλούζενις
M	Κλαύδιος	Τιβέριος Κλαύδιος Αὐλούπορις
M	Κλαύδιος	Τιβέριος Κλαύδιος Βεῖθυσ
M	Κλαύδιος	Τιβέριος Κλαύδιος Δινίκενθος
M	Κλαύδιος	Τιβέρ(ε)ιος Κλαύδιος Δῖνις
M	Κλαύδιος	Τιβέριος Κλαύδιος Δόλης
M	Κλαύδιος	Τιβέριος Κλαύδιος Ἐβρενις
M	Κλαύδιος	Τιβέριος Κλαύδιος Εἰσίων
M	Κλαύδιος	Τιβέριος Κλαύδιος Ἐπταίκενθος
M	Κλαύδιος	Τιβέριος Κλαύδιος Ζυκολαίσις
M	Κλαύδιος	Τιβέριος Κλαύδιος Θεόπομπος
M	Κλαύδιος	Τιβέριος Κλαύδιος Κάλλων
M	Κλαύδιος	Τιβέριος Κλαύδιος Καρδένθης
M	Κλαύδιος	Τιβέριος Κλαύδιος Ροιμη τάλας Ἀπολλωνίου



PROVENANCE	CHRONOLOGY	SOURCE
<i>Maroneia</i>	3 <sup>rd</sup> AD	E328
Terr. Tr/polis (Nea Chili)	Imperial Times	E450
<i>Maroneia</i>	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E295
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 46
<i>Maroneia</i>	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 46
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 30
<i>Abdera</i>	3 <sup>rd</sup> AD	E68
<i>Abdera</i>	3 <sup>rd</sup> AD	E18
* <i>Topeiros</i>	3 <sup>rd</sup> AD	E89
<i>Maroneia</i>	2 <sup>nd</sup> AD	E189
<i>Maroneia</i>	1 <sup>st</sup> AD	E274
Unknown	Imperial Times	E488
Zone	4 <sup>th</sup> BC (second half)	E402
<i>Maroneia</i>	1 <sup>st</sup> BC	E271
* <i>Molyvoti</i>	5 <sup>th</sup> BC (third quarter)	E165
Zone	4 <sup>th</sup> BC (first half)	E415
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 5
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 6
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 14
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 8
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 4, E85
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 22
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 25
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 17
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 20
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 15
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 9
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 26
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 16
* <i>Topeiros</i>	1 <sup>st</sup> AD (middle)	E84, l. 12-13

SEX	NAME	ATTESTED FORM
M	Κλαύδιος	Τιβέριος Κλαύδιος Ῥοιμη τάλκας Βειθυκένθου
M	Κλαύδιος	[Τι(βέριος)?] Κλαύδ(ιος) Φιλόμο[υ] σος
M	Κλαύδιος	Κλαύδι[ος]   Ποτάμων ... Ποτάμωνι
M	Κλαύδιος	[Κλ(αύδιος) Ποτάμων]
M	Κλεαντίδης	ΚΛΕΑΝΤΙΔΗΣ, ΚΛΕΑΙΝΤΙΔΗΣ, ΕΠΙ ΚΛΕΑΝΤΙΔΕΩ
M	Κλεισθένης	ὁ Κλεισθένης λεγόμενος
F	Κλειτώ	Κλειτώ   Δημαράτου   γυνή
F	Κλεονίκη	Κλεονίκη   Μέμνονος γυνή
F	Κλεοπάτρα	Κλεοπάτρα   Πολυκράτες
F	Κλεοπάτρα	Κλεοπάτρα   Ἀπολλοδώρο[υ]   γυνή
F	Κλεοπάτρα	Κλεοπάτρα
F	Κλεοπάτρη	Κλεοπάτρη   [- - - -]
M	Κλεόπολις	ΕΠΙ ΚΛΕΟΠΟΛΙΟΣ
M	Κλεόστρατος	Κλεόστρατος   Δαναῶ
F	Κλεώ	Κλεώ   Διονυσᾶδος   γυνή
M	....κλῆς	[- -]κλῆς : Ἀθη[- -]
M	Κλόνηγος	Κλόνιγος
F	Κο.....	[- - -]ΠΙΔΑ ἢ καὶ Κο[- - -]
M	Κοάρτος	[- - -]διος Κοάρτ[ος]
M	Κόϊντος	Αὐρήλιον Κόϊντον
M	Κόϊντος	Κόϊντος
M	Κοίρανος	Κοιράνου
M	Κοισόρμας	Κοισόρμας Σπόκου
M	Κορνήλιος	[Κο]ρνήλιον Ἑρακλείδην
M	Κόρος	Κόρος ΝΕ[- - -]
M	Κόρος	Κόρω
M	Κοσμάς	Κοσμάς ... ἐπ[αρχίας]   Ἀνκυρῶν Γαλατί[ς]

PROVENANCE	CHRONOLOGY	SOURCE
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 10-11
Territory of Zone	2 <sup>nd</sup> AD	E431
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 1-2, 3
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 3
Abdera	395-360 BC	MAY VI. 297-312
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	T117
Maroneia	3 <sup>rd</sup> BC (beginning)	E228
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E52
Zone	4 <sup>th</sup> BC (middle)	E420
Maroneia	2 <sup>nd</sup> BC (beginning)	E258
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 4
Molyvoti	4 <sup>th</sup> BC (middle)	E154
Maroneia	365-336 BC	SG VIII. 399-402
Zone	5 <sup>th</sup> BC (second half)	E408
Abdera	4 <sup>th</sup> BC (second half)	E42
Abdera <sup>54</sup>	5 <sup>th</sup> BC (middle)	E13
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc. <i>Epid.</i> 7.1.115
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E370
Maroneia	3 <sup>rd</sup> AD	E315
Terr. Traianopolis (Makri)	2 <sup>nd</sup> AD (end)	E456
Terr. Traianopolis (Makri)	2 <sup>nd</sup> AD (end)	E456
Abdera	Imperial Times?	Lazaridis, OMK 167
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 38
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E181
Abdera	3 <sup>rd</sup> AD	E70
Abdera	3 <sup>rd</sup> AD	E70
*Plotinopolis	6 <sup>th</sup> AD (beginning)	E475

<sup>54</sup> *IThrAeg* p. 215 notes that the inscription—or the people mentioned in it—probably come from Thasos.

SEX	NAME	ATTESTED FORM
M	Κότυς	[ - - - ]   Κότυος
M	Κότυς	Κότυς Ὑγιηνοῦ
M	Κότυς	Ἀντωνίου Κότυος
M	Κότυς?	[ - - ]NAN[ - - ]   [ - - ]OTYS [ - - - ]
M	Κράσος	Licinius Crassu[s]
F	Κρατίστα?	[Κρα?]τίστα Ἡδ[ - - - ]
M	Κράτων	Εὐτυχι[ς]   Κράτωνο[ς]   γυνή
M	Κρίσπος	Λούκιος Ἀποίδιος Κρίσπος
M	Κρίτων	Γλαῦκος   Κρίτων   Ἀντιπατρίδου
M	Κρονίων	Αὐρ(ήλιος) Κρονίων   Ἐζβένεως τοῦ   Τήρου
M	Κτησίβιος	Διονύσιος Κτησιβίου
M	Κυδρᾶς	Κυδρᾶς
M	Κυιντίλιος	Π(όπλιον) Κυιντίλιον, Γαῖου   Κυιντιλίου υἱόν, Μά[ξμ]ο[ν]
M	Κυιντίλιος	Γαῖου   Κυιντιλίου
F	Κυριακή	Κυρακῆς
M	Κυριακός	Κυριακοῦ ... ἐπ[αρχίας]   Ἀνκυρῶν Γαλατία[ς]
M	Κωμαῖος	Ἀριστᾶς   Κωμαῖο
M	Κωμαῖος	Κωμαῖον Θεοδώρο
M	ΛΑΚΕΜ...	Γ(άτιος) Σκρειμβ(ώνιος) ΛΑΚΕΜ[ - - - ]
F	Λαμπυρίς	Λαμπυρίς   Παγχάρμου
M	....λβιος <sup>55</sup>	[ . . ]νη   [ . . ]λβιο
-	Λεοντι...	Λεοντι[ - - - ]   Διονυσιοφά[νους]
M	Λεοντομένης	Παρμενίων Λεοντομένου
M	Λεπτίνης	Λεπτίνης   [ - - - ]
M	Λεύκιππος	-
M	Λεύκιππος	[..]ρρίας   [Λ]ευκίππου
M	Λεωσθένης	Λεωσθένης Ὀλύμπ[ου]
M	Λεωσθένης	Φανόπολις Λεωσθένου

<sup>55</sup> *IThrAeg* suggests the restoration of a short name such as Ὀλβιος or Ἐμβιος.

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia (Athens)	4 <sup>th</sup> BC (third quarter)	TE38
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 31
Abdera? (Unknown)	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E483
Unknown	Imperial Times	E490
Territory of Zone	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E432
Maroneia	2 <sup>nd</sup> BC	E253
Abdera	2 <sup>nd</sup> BC	E54
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 45
Molyvoti	4 <sup>th</sup> BC (middle)	E161
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Maroneia	Imperial Times	E293
Abdera	3 <sup>rd</sup> BC	E50
<i>Maroneia</i>	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E296
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E296
Maroneia	5 <sup>th</sup> AD	E352
*Plotinopolis	6 <sup>th</sup> AD (beginning)	E475
Molyvoti	4 <sup>th</sup> BC (beginning)	E134
Abdera (Athens)	375 BC	TE28
Topeiros	Imperial Times	E93
Molyvoti	4 <sup>th</sup> BC (middle)	E155
Zone	5 <sup>th</sup> BC (second half)	E410
Molyvoti	4 <sup>th</sup> BC (first half)	E147
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 27
Maroneia	3 <sup>rd</sup> BC	E237
Abdera	5 <sup>th</sup> BC (second half)	RE XII.2 (1925) 2266-77 (13) <sup>56</sup>
Maroneia	3 <sup>rd</sup> BC	E236
Maroneia (Athens)	101/100 BC	TE35
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 20

<sup>56</sup> See also *IThrAeg* p. 174, n. 6 for further bibliography.

SEX	NAME	ATTESTED FORM
M	....λητος	[- - -]λητον
M	....λίδης	[. . .]ος   [. . .]λίδης
M	Λικίνιος	<i>Licinius Crassu[s]</i>
F	Λογγίνα	Iuliae Lon ginae
M	Λογγίνος	Λονγεῖνος Δορζίνθου
M	Λοκρίων	Γάϊος Λοκρίωνος
F	Λολλία	Λολλία Τυχάρου/τι
F	Λούκιλλα	Λουκίλλη
M	Λούκιος	L(ucius) Manneius   L(ucii) f(ilius) Pollio
M	Λούκιος	Λούκιος
M	Λούπος	Λούπω
M	Λούπος	Στιλᾶς Λούππου
M	Λυκο....	ΛΥΚΟ
M	Λυσανίας	Φιλόξενος Λυσανίου
M	Λυσανίας	[Πυ]θογένην Λυσανίου .... Πυθ[ογένου]   το[ῦ Λυσαν]ίου
M	Λυσίμαχος	Λυσίμαχος Μητροφάνου
M	M.....	M
M	Μα....	C(aius) Va[- - -]   MA[- - -]
F	Μαιανδρία	Μαιανδρία   [Σ]ατύρου
M	Μαιάνδριος	Πρωταγόρας Ἀρτέμωνος ἢ .... Μαιανδρίου
M	Μαίλιος	Γάϊος Μαίλιος Μοντανός
M	Μάκερ	Γάϊος Βεΐβιος Μάκερ
M	Μάκερ	Μᾶρκος Βολόμνιος Μάκερ
F	Μακεσάλα	Μακεσάλα   Βεΐθυος
M	Μάνδρων	Μητρόδοτος   Ἀρτέμωνος   τοῦ Μάνδρωνος
M	Μάνδρων	ΜΑΝΔΡΩΝ, ΕΠΙ ΜΑΝΔΡΩΝΟΣ
M	Μανδρῶναξ	ΕΠΙ ΜΑΝΔΡΩΝΑΚΤΟΣ
M	Manneius	L(ucius) Manneius   L(ucii) f(ilius) Pollio
M	Μάξιμος	Μάξιμος Αὐρήλιος

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E217
Maroneia	2 <sup>nd</sup> AD	E256b
<i>Territory of Zone</i>	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E432
Territory of Zone	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E432
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 29
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 44
<i>Topeiros</i>	<i>Imperial Times</i>	E93
Abdera	3 <sup>rd</sup> AD (end)	E71
Abdera	1 <sup>st</sup> BC – 1 <sup>st</sup> AD	E72
Maroneia	3 <sup>rd</sup> AD	E308
Plotinopolis	Imperial Times	E468
Plotinopolis (Klaros)	155/56-160/61 AD	TE78
Abdera	311-280/81 BC	CHR. X, pl. of p. 239
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 19
Maroneia	1 <sup>st</sup> AD	E297
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 18
Abdera	500-480 BC	MAY II. 36
Maroneia	1st BC	E338
Zone	4 <sup>th</sup> BC (second half)	E422
Abdera	5 <sup>th</sup> BC (beginning)	Diog. Laert. 9.50
*Topeiros	1 <sup>st</sup> AD ( <i>middle</i> )	E84, l. 19
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 11
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 17
Unknown	Imperial Times	E482
Molyvoti	4 <sup>th</sup> BC (first quarter)	E164
Abdera	395-360 BC	MAY VI. 281-282
Abdera	450-425 BC	MAY IV. 182-183
<i>Abdera</i>	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E72
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 54

SEX	NAME	ATTESTED FORM
M	Μάξιμος	Π(όπλιον) Κυιντίλιον, Γαῖου   Κυιντιλίου υἱόν, Μά[[ξιμ]ο[ν]
M	Μάξιμος	[- - -] Μάξιμος
M	Μάξιμος?	A(ulus) Sillius P(ublī) f(ilius) Ma[ximus?]
F	Μαρία	Μαρί ας
F	Μαρίνα	Μαρήνας
F	Μαρκία	Μαρκία ᾽Αβρατις
M	Μᾶρκος	Μάαρκον Ποπλίου ᾽Ρ(ω)[[μαῖον]
M	Μᾶρκος	Γάϊος ᾽Απούστιος Μάρκου υἱὸς ᾽Ρωμαῖος
M	Μᾶρκος	Μᾶρκος Οὐάλλιος   Μάρκου υἱὸς ᾽Ρωμαῖος
M	Μᾶρκος	Κέλσος   Μάρκου
M	Μᾶρκος	Μάρκω
F	Ματρῶνα	Ματρό νας
M	Μεγα....	ΜΕΓΑ
M	Μεγακλῆς	ΕΠΙ ΜΕΓΑΚΛΕΟΣ
M	Μεγακρέων	Μεγακρέοντος
M	Μεγᾶς vel Μεγάδης	[Α]σπῶ   Μεγαδο[---]   γυνή
M	Μειδίας?	ΜΕΙΔΙ
M	Μελάμπους	Ἀϋρ(ήλιος) Μελάμπους
M	Μελανιππίδης	Διονυσία Μελανιππίδου
M	Μελάνιππος	ΕΠΙ ΜΕΛΑΝΙΠΠΙΟ
M	Μελάνιππος	ΜΕΛΑΝΙΠΠΟΣ
M	Μελησαγόρης	᾽Αμελησαγόρης
M	Μέλων	Νικίας   Μέλωνος
M	Μέμωνων	Κλεονίκη   Μέμνονος γυνή
M	Μένανδρος	[Μέ?]νανδρος ΟΤΡΕΓΤΕΔΕΝΑΣΕΔ[- -]
M	Μένανδρος	Μένανδρος   ᾽Αντιπάτρου
M	Μένανδρος	MENAN
M	Μένανδρος	Μένανδρος   Σωστράτου
M	Μενεκλῆς	[Κ]αλλίστ[ρα] τος Μενε κλήους
M	Μενεκράτης	Μενεκράτης Θράσων[ος]



PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E296
Maroneia	1 <sup>st</sup> AD	E306
Maroneia	1 <sup>st</sup> AD	E339
Maroneia	Early Christian Times	E357
Paradimi	5 <sup>th</sup> -6 <sup>th</sup> AD	E392
<i>Maroneia</i>	<i>1<sup>st</sup> BC-1<sup>st</sup> AD</i>	<i>E202</i>
*Maroneia	2 <sup>nd</sup> BC	E178
*Abdera	2 <sup>nd</sup> BC (first half)	E9, l. 1-2, 13-14, 23, 28, 35-36
*Abdera	2 <sup>nd</sup> BC (first half)	E8, l. 1-2, 16-17, 24-25
Maroneia	2 <sup>nd</sup> AD	E189
Maroneia	3 <sup>rd</sup> AD	E329b
Maroneia	4 <sup>th</sup> -5 <sup>th</sup> AD	E350
Abdera	475-450 BC	MAY III. 100-101
Maroneia	365-336 BC	SG VIII. 404
Abdera	5 <sup>th</sup> BC (first half)	T92
Abdera	4 <sup>th</sup> BC (first half)	E39
Abdera	475-450 BC	MAY III. 102-103
Sostis	3 <sup>rd</sup> AD	E394
Maroneia	1 <sup>st</sup> AD	E302
Abdera	450-425 BC	MAY IV. 161-163
Abdera	415-395 BC	MAY V. 217
Abdera	Hellenistic Times?	T120
Abdera	1 <sup>st</sup> BC	E63
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E52
Zone	4 <sup>th</sup> BC	E427
Zone	4 <sup>th</sup> BC (second half)	E421
Abdera	311-281/80 BC	CHR. X, nos 192-212
Abdera	3 <sup>rd</sup> BC	E48
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E269
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 53

SEX	NAME	ATTESTED FORM
M	Μένης	[ό δεῖνα]   Ἡρόδωρο   τῶ Μένεω
M	Μέτριος	ΜΕΤΡΙΟΣ
M	Μηνο....	ΜΗΝΟ
M	Μηνόδοτος	Μηνόδοτος Ἰσιδώ[ρου]
M	Μηνόδοτος	Φίλωνος   Μηνოდότου
M	Μηνόδαρος	Μηνόδαρος   Ἀριστοκλήους
M	Μηνόφιλος	Μηνόφιλος Μηνοφίλου
M	Μηνόφιλος	Μηνόφιλος Μηνοφίλου
M	Μητ....	ΜΗΤ
M	Μητι...	ΜΗΤΙ
M	Μητροδότος	Μητροφῶν   Μητροδό[το]
M	Μητροδότος	ΜΗΤΡΟΔΟΤΟΣ, ΕΠΙ ΜΗΤΡΟΔΟΤΟ
M	Μητροδότος	Μητροδότος   Ἡράνδρο
M	Μητροδότος	Ῥόδη   Μητροδότο
M	Μητροδότος	Μητροδότος   Ἀρτέμωνος   τοῦ Μάνδρωνος
M	Μητροδότος	Ἀσπῶ   Μητρο[δότου]
M	Μητροδότος	Μητροδότος   [- -]ΑΝΑ[- -]
M	Μητροδότος	Νουμην[ίου]   τοῦ Μητροδότου
M	Μητροδότος	Μητροδότος Μητροδότου
M	Μητροδότος	Μητροδότος Μητροδότου
M	Μητροδότος <sup>57</sup>	Δόρκος Μητροδότου
F	Μητροδώρα	Μητροδώρα   Ἀσκληπιιδώρου   γυνή
M	Μητροδάρος	ΕΠΙ ΜΗΤΡΟΔΩΡΟ
M	Μητροδάρος	[Μ]ητροδάρο[ς]   [- -]
M	Μητροδάρος?	Διοσκο[υρί]δου τοῦ Μη[τρο][[δῶρ]ου
M	Μητροδάρος	Εὐβιος   Μητροδάρου
M	Μητροδάρος	Μητροδάρον   Φιλομούσου

<sup>57</sup> Fredrich gives Δόρκος Μητροδότου in the majuscule, but Δόρκος Μητροδώρου in the minuscule version; for the reading adopted here, see Nora Dimitrova in a forthcoming issue of *Hesperia* (I warmly thank D. Matsas for this information).

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	5 <sup>th</sup> BC (middle)	E163
Zone	4 <sup>th</sup> BC?	<i>Praktika</i> 1970, p. 75
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Maroneia	2 <sup>nd</sup> AD	E279
Topeiros	3 <sup>rd</sup> AD	E90
Abdera	2 <sup>nd</sup> -1 <sup>st</sup> BC	E62
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 12
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 12
Maroneia	378-365 BC	SG VII. 263-272
Maroneia	5 <sup>th</sup> BC (beginning)	SG II. 18-19
Molyvoti	5 <sup>th</sup> BC (second half)	E115
Maroneia	432-423 BC	SG V. 93-132
Molyvoti	ca. 400 BC	E128
Zone	5 <sup>th</sup> -4 <sup>th</sup> BC	E416
Molyvoti	4 <sup>th</sup> BC (first quarter)	E164
Molyvoti	4 <sup>th</sup> BC (second quarter)	E140
Maroneia	Hellenistic Times	E245
Maroneia	2 <sup>nd</sup> BC (first half)	E278
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 21
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 21
Maroneia (Samothrace)	150-125 BC	TE67
Abdera	2 <sup>nd</sup> BC	E59
Maroneia	365-336 BC	SG VIII. 403, 407-9, 507-8
Maroneia	4 <sup>th</sup> BC (end)	E230b
Maroneia	Hellenistic Times?	E367
Maroneia	2 <sup>nd</sup> BC	E267
Maroneia	Imperial Times	E290

SEX	NAME	ATTESTED FORM
M	Μητροδωρος	-
M	Μητροκλῆς	-
M	Μητροφάνης	ΜΗΤΡΟΦΑΝΗΣ
M	Μητροφάνης	ΕΠΙ ΜΗΤΡΟΦΑΝΕΟΣ
M	Μητροφάνης	Μητροφάνης   Βακχίου
M	Μητροφάνης	Μητροφάνης   Ἡρογεΐτονος
M	Μητροφάνης	[- -]   [Μη]τροφάν[ους]
M	Μητροφάνης	Μητροφάνου τῶ[ῦ δεῖνος]
M	Μητροφάνης	Μητροφάνου τοῦ Ἡ[ροδότου
M	Μητροφάνης	Βενδ[ίς]   Μητ[ρο]φάνο[υς]
M	Μητροφάνης	Λυσίμαχος Μητροφάνου
F	Μητροφάντη	Μητροφάντη Νέστ[ιος]
M	Μητροφῶν	Μητροφῶν   Μητροδότ[ω]
M	Μητροφῶν	ΜΗΤΡΟΦΩΝ
M	Μητροφῶν	Μητροφῶν   Ἡροφίλου
M	Μήτρων	Θρασυμήδης   Μήτρωνος
M	Μήτρων	ΕΠΙ ΜΗΤΡΩΝΟΣ
M	Μήτρων	[Μ]ΗΤΡΩΝΟΣ
F	Μητρῶνασσα	Μητρῶνασσα   Ἑρμοφάντου
F	Μητρῶνασσα	Μητρῶνασσα   Σωπολίδου   γυνή
F	Μητρῶνασσα	Μητρῶνασσ[α]   Ἀθηγοκλέους
F	Μητρῶνασσα	[Μητ]ρῶνασσα   [- -]Α[.]Ο[.]   [γυ]νή
M	Μίκυθος	Σωκλῆς   Μικύθου
M	....μνηστος	[δεῖνος τοῦ - -]μνηστο
M	Μοκάπορις	Βεσούλας Μοκαπόρεως
M	Μοκάπορις	Μοκάπορις Ῥοιμητάλκου
M	Μολπαγόρης	ΕΠΙ ΜΟΛΠΑΓΟΡΕΩ, ΜΟΛΠΑΓΟΡΗΣ, ΜΟΛΠΑΓΟΡΕΩ

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	-	<i>Syringes</i> 999
Maroneia	4 <sup>th</sup> -3 <sup>rd</sup> BC	<i>RE</i> XV.2 (1932) 1483-84
Maroneia	400-378 BC	SG VI. 165
Maroneia	365-336 BC	SG VIII. 389-393
Maroneia (Odessos)	4 <sup>th</sup> BC	TE54
Maroneia	4 <sup>th</sup> BC (second half)	E225
Maroneia	3 <sup>rd</sup> BC (end)	E252
Maroneia	167 BC	E168, l. 4
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E199
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E268
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 18
Molyvoti	5 <sup>th</sup> BC (second half)	E114
Molyvoti	5 <sup>th</sup> BC (second half)	E115
Maroneia	432-423, 400-378 BC	SG V. 133-44, VI. 154
Molyvoti	4 <sup>th</sup> BC (second quarter)	E144
Unknown <sup>58</sup>	5 <sup>th</sup> -4 <sup>th</sup> BC	E486
Maroneia	365-336 BC	SG VIII. 504-506
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 331-336
Terr. Maroneia (Xylagani)	4 <sup>th</sup> BC (middle)	E381
Maroneia	4 <sup>th</sup> BC (second half)	E226
Maroneia	3 <sup>rd</sup> BC	E234
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E53
Terr. Maroneia (Xylagani)	4 <sup>th</sup> BC (middle)	E380
Abdera	5 <sup>th</sup> BC (middle)	E34
Dymi	1 <sup>st</sup> AD	E387
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 32
Abdera	395-360, 360-350 BC	MAY VI. 313-15, VII. 405-19

<sup>58</sup> *LGN IV* gives Abdera as the probable provenance, but the fact that the inscription is kept in the Archaeological Collection of Xanthi is insufficient evidence for this.

SEX	NAME	ATTESTED FORM
M	Μολπᾶς	ΕΠΙ ΜΟΛΠΑΔΟΣ
M	Μόλπος?	ΜΟΛΠΟ
M	Μονόμαχος	ΜΟΝΟΜΑΧΟΥ
M	Μοντανός	Γάϊος Μαίλιος Μοντανός
F	Μοσχίνη	Μοσχίνη   Ἄριστῆρος   γυν[ή]
M	Μοσχίων	ΕΠΙ ΜΟΣΧΙΩΝΟΣ
M	Μοσχίων	Μοσχίων   Χαρικλέους
M	Μούπορις	Δίας Μουπόρε ως
M	Μουτοῖος	Δίω<ι>ν Μουτοῖου
M	....μόφιλος	[. ]Ιος   [. ]μοφίλου <sup>59</sup>
M	Μυκηνεύς	Μυκηνεὺς Θεοξένου
M	Μύλλος	Μύλλος   Ἀπολλοδώρου
F	Μυρσίνη	Μυρσίνη   Ἀλκεβιάδο
M	Μύρσος	ΕΠΙ ΜΥΡΣΟ
M	Μύρων	Αὐρ(ήλιος) Τάσας   Μύρωνος
F	Νάνη	Νάνη   Πάρμιδος
M	Νάρκισσος?	[Nar]cisso, Maron(eio)
M	Νεόστρατος?	Νηίστρατος (?)   Παροῖτης
M	Νέστις	Μητροφ άντη Νέσ τιος
M	Νέστις	ΕΠΙ ΝΕΣΤΙΟΣ
M	Νεστοκλῆς? <sup>60</sup>	Νεσ[τοκλῆς?]   Παντα[κλέος?]
F	Νεστορίς?	Νεστορίς (?) Προκρίτο(υ)
F	....νη	[. ]νη   [. ]λβιο <sup>61</sup>
M	Νι....	ΝΙ

<sup>59</sup> *IThrAeg* suggests the restoration of a short name in line 1 (such as Ἀδαῖος or Δῖος) and of the name Δημόφιλος or Ἑρμόφιλος in line 2; *LGPV* IV adopts the readings Δῖος (s.v. no. 10) and Ἑρμόφιλος (s.v. no. 3) respectively.

<sup>60</sup> *LGPV* IV suggests the restoration Νεστορίς, presumably on the basis of the name Νεστορίς Προκρίτου; see, however, the commentary below, p. 220 and n. 549.

<sup>61</sup> *IThrAeg* suggests, indicatively, the restoration Νάνη.

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	450-425 BC	MAY IV. 159-160
Maroneia	378-365 BC	SG VII. 303-330
Zone	4 <sup>th</sup> BC?	<i>Praktika</i> 1975, p. 143
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 19
Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E241
Abdera	336-311 BC	CHR. IX, pl. of p. 225
Maroneia	3 <sup>rd</sup> BC	E235
Maroneia	2 <sup>nd</sup> AD	E273
Plotinopolis (Klaros)	155/56-160/61 AD	TE78
Abdera	3 <sup>rd</sup> BC	E49
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 6
Zone	4 <sup>th</sup> BC (second half)	E423
Zone	5 <sup>th</sup> BC (middle)	E405-E406
Abdera	395-360 BC	MAY VI. 269-272
Maroneia	3 <sup>rd</sup> AD	E194
Abdera	4 <sup>th</sup> BC (middle)	E43
Maroneia (Unknown)	85 AD	ZPE 120 (1998) 250-52
Molyvoti	5 <sup>th</sup> BC (middle)	E110
Molyvoti	5 <sup>th</sup> BC (second half)	E114
Abdera	450-425 BC	MAY IV. 152-155
Molyvoti	5 <sup>th</sup> BC (last quarter)	E122
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC?	E133
Zone	5 <sup>th</sup> BC (second half)	E410
Abdera	311-281/80 BC	CHR. X, pl. of p. 239

SEX	NAME	ATTESTED FORM
F	Νίκα	τοὺς παῖδας τοὺς Ἰστιαίου τοῦ Πολυαρήτου, Πολυάρητον   καὶ Ἀντιγένην καὶ Ἰστιαῖον καὶ τὰς θυγατέρας Παρμένουσας καὶ Νίκαν
M	Νικαίνετος	Νικαίνετος
M	Νικάνωρ	Νικάνωρ   Ἀσκληπιοδώρου
F	Νικαρέτη	Νικαρέτη   [Σ]ίμο
M	Νικήσιος	Nicesius Maronites
M	Νικηφόρος	Νικηφόρος Ἀθηναίου
M	Νικίας	Νεικία(ς) Ἰέρωνος
M	Νικίας	Νικίας   Μέλωνος
M	Νικίας	Νεικίας Διονυσίου
M	Νικίας	Νεικίας Νεικίου
M	Νικόδημος	Νικόδημον
M	Νικομήδης	Νικομήδης Διοδώρου
M	Νικομήδης	Νεικομή[[δ]ης κ[. . .]] <sup>62</sup>
M	Νικόξενος	κ[- - ]   [Νικ]οξένου
M	Νικόστρατος	ΝΙΚΟΣΤΡΑΤΟΣ
M	Νικόστρατος	ΝΙΚΟΣΤΡΑΤΟΣ, ΕΠΙ ΝΙΚΟΣΤΡΑΤΟ
F	Νονώσα	Νονώ σας
F	....νος	[- - -]νος ἢ καὶ Καρτουζα
M	Νουμήνιος	Ἀριστόβουλος   Νυμηνίο
M	Νουμήνιος	Νουμην[ίου]   τοῦ Μητροδότου
M	Νουμήνιος	Νομήνιος
M	Νουμήνιος	Συνέτη   Νουμηνίου
M	Νουμήνιος	ΕΠΙ ΝΟΥΜΗΝΙΟΥ
M	Νουμήνιος	ΕΠΙ ΝΕΟΜΗΝΙΟ
M	....ντᾶς <sup>63</sup>	Δι[ο]νύσιον   [ . . .]ντᾶς
M	Νυ....	[- -] ὁ Νυ[- - -]ο

<sup>62</sup> *IThAeg* suggests the restoration of an ethnic, such as Κρής.

<sup>63</sup> In *LGN IV* the name is restored as [Ἀρ]ιστᾶς.



PROVENANCE	CHRONOLOGY	SOURCE
Zone? (Thasos)	4 <sup>th</sup> -3 <sup>rd</sup> BC	TE73, l. 8
Abdera?	3 <sup>rd</sup> BC (second half)	RE XVII.1 (1936) 245-46 (2) <sup>64</sup>
Abdera	2 <sup>nd</sup> BC	E59
Molyvoti	5 <sup>th</sup> BC (second half)	E116
Maroneia	-	Varro, RR 1.1.8
Abdera (Kolophon)	311-306 BC	TE79
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 37
Abdera	1 <sup>st</sup> BC	E63
Maroneia	Imperial Times	E286
Maroneia	Imperial Times	E286
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 3.3.17 (10)
Abdera (Samothrace)	150-125 BC	TE68
*Traianopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E436
Maroneia	1 <sup>st</sup> BC	E204
Abdera	415-395 BC	MAY V. 219
Abdera	395-360 BC	CHR. VI, pl. of p. 195
Maroneia	5 <sup>th</sup> AD	E351
Maroneia	3 <sup>rd</sup> AD	E328
Molyvoti	5 <sup>th</sup> BC (last quarter)	E120
Maroneia	2 <sup>nd</sup> BC (first half)	E278
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E199
Maroneia (Athens)	1 <sup>st</sup> -2 <sup>nd</sup> AD	TE44
Maroneia	365-336 BC	SG VIII. 565-592
Maroneia	365-336 BC	SG VIII. 430-432
Maroneia	2 <sup>nd</sup> AD	E256a
Abdera	5 <sup>th</sup> BC (end)	E15

<sup>64</sup> See *IThrAeg* T211 and p. 175, n. 4 for further bibliography.

SEX	NAME	ATTESTED FORM
M	Νυμῆς	Σίμη   Νυμέω
M	Νυμφαγόρης	ΝΥΜΦΑΓΟΡΗΣ, ΕΠΙ ΝΥΜΦΑΓΟΡΕΩ
M	Νύμφης	Ἀναξιδίκο ....   τῷ Νύμφιδος
M	Νυμφόδωρος	Ἀρτεμισίης....  τῆς Νυμφοδώρου
M	Νυμφόδωρος	ΕΠΙ ΝΥΜΦΟΔΩΡΟ
M	Νυμφόδωρος	Νυμφοδώρου τοῦ Πυθέω, Νυμφόδωρον τὸν Πύθεω
M	Νυμφόδωρος	Διονυσόδωρος Νυμφοδώρου
M	Ξεναῖος	Ξεναῖος   Π[- - -]
M	Ξενοκλῆς	[Ξε?]νοκλῆς
M	Ξενοκρίτος	Ξενοκρίτου τοῦ Δημητρίου, Ξενοκρίτος Δημητρίου
M	Ξενοφῶν	Ἀβδηρίων   Ξενοφῶν τος
M	Ξένων	Ἀριστόβουλος Ξένωνος
M	....οκράτης <sup>65</sup>	[..6..]οκράτης   [- - -]ο
M	....ολος	[- - -α]νδρος   [- - -]όλου <sup>66</sup>
M	Ὀλυμπιάδης	Ὀλυμπιάδης Διονυσίου
M	Ὀλυμπος	Λεωσθένης Ὀλύμπ[ου]
M	Ὀμηρος	ΕΠΙ ΟΜΗΡΟΥ
M	.....ομος	[- -c. 8- -]όμου Αἴγ[ιος?]
M	Ὀνόμαρχος	[...]   [.]ν Ὀγ[ο]μά[ρχου]
M	Ὀρφεύς	Ὀρφεύς   Κιληβύζο
F	Ὀρφιδία	Ὀρφ(ιδίαν) Εἰκαισίαν
M	Ὀρχαμος	ΕΠΙ ΟΡΧΑΜΟ
M	....οτος <sup>67</sup>	[- - -]οτος Παν[- - -]
M	Va..... <sup>68</sup>	C(aius) Va[- - -] / MA[- - -]
M	Οὐαλέριος	Γάϊον Οὐαλέρι[ον] Σενηρον
M	Οὐάλης	Μᾶρκος Βολόμν[ιος] Οὐάλης

<sup>65</sup> *IThrAeg* suggests, indicatively, the restoration of a name such as Ἀριστοκράτης, Δεινοκράτης, or Πολεμοκράτης.

<sup>66</sup> The commentary in *IThrAeg* notes that the reading is [- - -]όλου or [- - -]όδου.

<sup>67</sup> The commentary in *IThrAeg* suggests the reading of the name Ἡρόδοτος, which was fairly common in the area.

<sup>68</sup> *IThrAeg* suggests, with some reservation, the restoration of the gentilicial Valerius.

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	5 <sup>th</sup> BC (last quarter)	E123
Abdera	395-360 BC	MAY VI. 376-390
Abdera	5 <sup>th</sup> BC (first quarter)	E31
Abdera	5 <sup>th</sup> BC (second quarter)	E32
Abdera	450-425 BC	MAY IV. 140-141
Abdera	5 <sup>th</sup> BC (431 B.C.)	T95, T107
Abdera (Delphi)	230-220 BC	TE52
Maroneia	3 <sup>rd</sup> BC	E238
Zone	425-400 BC	E401
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 2 and 5
Molyvoti	4 <sup>th</sup> BC (first half)	E146
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 47
Molyvoti	4 <sup>th</sup> BC (first half)	E148
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E132
Maroneia (Miletos)	3 <sup>rd</sup> -2 <sup>nd</sup> BC	TE81
Maroneia (Athens)	101/100 BC	TE35
Abdera	336-311 BC	MAY IX. 545-546
*Doriskos	3 <sup>rd</sup> BC (second half)	E451
Abdera (Athens)	332/31 BC	TE31
Zone	4 <sup>th</sup> BC (first half)	E415
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Abdera	395-360 BC	MAY VI. 253-267
Maroneia	2 <sup>nd</sup> BC	E253
Maroneia	1 <sup>st</sup> BC	E338
Maroneia	2 <sup>nd</sup> AD ( <i>end</i> )	E298
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 35

SEX	NAME	ATTESTED FORM
M	Ουάλης	[ . . . . . ]ν 'Ρούφου τοῦ Ουάλεντος
M	Ουάλλιος	Μᾶρκος Ουάλλιος Μάρκου υἱὸς Ῥωμαῖος
M	Ουέττιος	Μ(ἄρκος) Ουέττιος Δῖνις
M	Οὔλπιος	Οὔλπιω Ἐπα φροδείτω
M	Οὔλπιος	Μ(άρκω) Οὔλπιω   Αὐτολύκω
M	....οχάρ....	[ - - - ]οχάρ[.]   [ - - - ]φῶντος
M	Παγ...	ΠΑΓ
M	Πάγκαλος	Σωκλῆς   Παγκάλου
F	Παγχαρία	Πανχ αρήας
M	Πάγχαρμος	Λαμπυρίς   Παγχάρμου
M	Πάμφιλος	[Πά]μφιλος
M	Πάμφιλος	ΠΑΜΦΙΛΟΥ
M	Παν....	[ - - - ]οτος Παγ[ - - - ]
M	Παντακλῆς	Νεσ[τοκλῆς?]   Παντα[κλέος?]
M	Παντακλῆς	Ἡραῖς   [Π]αντακλέος
M	Παντακλῆς	Πυθόγονος Παντα[κ][λ]εῦς
M	Παντοκρατίδης	[Παν][[το]κρατίδης Καλλίπου Παντ[οκρ]ατίδην Καλ[λίπου] Κάλιππος Παντοκρατίδου Μαρωνίτης
M	Παπύλος	Ἡροφῶν Παπύλου
M	Παράμονος	Παράμονος Ἀ[τ] τάλου
M	Πάρδος	Πάρ δω
M	Παρμενίων	Παρμενίων Λεοντομένους
M	Παρμενίων	Παρμενίων Παρμε[νίωντος?]
M	Παρμενίων?	Παρμενίων Παρμε[νίωντος?]
M	Παρμενίων	Βίων Παρμενίωντος

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	2 <sup>nd</sup> AD	E21
*Abdera	2 <sup>nd</sup> BC (first half)	E8, l. 1-2, 16-17 and 24-25
* <i>Topairos</i>	1 <sup>st</sup> AD ( <i>middle</i> )	E84, l. 7
Maroneia	2 <sup>nd</sup> AD	E307
Abdera	3 <sup>rd</sup> AD	E68
Maroneia	Imperial Times	E262
Abdera	475-450 BC	MAY III. 99
Zone	4 <sup>th</sup> BC (second half)	E425
Maroneia	Early Christian Times	E357
Molyvoti	4 <sup>th</sup> BC (middle)	E155
Abdera <sup>69</sup>	5 <sup>th</sup> BC (middle)	E13
Makri	Class. or Hell. Times	<i>AEMTh</i> 10 (1996) 903
Maroneia	2 <sup>nd</sup> BC	E253
Molyvoti	5 <sup>th</sup> BC (last quarter)	E122
Maroneia	4 <sup>th</sup> BC (middle)	E223
Maroneia (Epidauros)	Before 316 BC	TE48
Maroneia (Delos)	3 <sup>rd</sup> BC (end)	TE56, l. 2-3 and 14
Maroneia (Teos)	2 <sup>nd</sup> BC (beginning)	Unpublished
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 24
Maroneia	2 <sup>nd</sup> BC (beginning)	E182
Maroneia	3 <sup>rd</sup> AD	E308
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 27
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 59
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 59
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 58

<sup>69</sup> *IThrAeg* p. 215 notes that the inscription —or the people mentioned in it— probably come from Thasos.

SEX	NAME	ATTESTED FORM
F	Παρμένουσα	τοὺς παῖδας τοὺς Ἰστιαίου τοῦ Πολυαρήτου, Πολυάρητον   καὶ Ἀντιγένην καὶ Ἰστιαῖον καὶ τὰς θυγατέρας Παρμένουσας καὶ Νίκαν
M	Παρμένων	Σωπολίδης   Ἀρίννας   Παρμένοντος
M	Παρμένων	Παρμέν[ων]   Ἀντιβί[ου]
M	Παρμένων	ΠΑΡΜΕΝΩΝ
M	Παρμένων	[. . .]ρον   [Παρ]μένοντος
M	Πάρμις	Νάνη   Πάρμιδος
M	Πάρμις	ΕΠΙ ΠΑΡΜΙΔΟΣ
M	Πάρμις	Διονυσόδωρος Πάρμιδος
M	Παροίτης	Νηόστρατος (?)   Παροίτης
M	Πατροκλῆς	Πατροκλῆς   Πausανία
M	Πατροκλῆς	Πατροκλῆς   Διονυσοφάνεος
M	Πατροκλῆς	ΕΠΙ ΠΑΤΡΟΚΛΕΟΣ
M	Πατροκλῆς	[Π]ροκλῆς Πατροκλέους   [Ἀρ]τεμισία Πατροκλέους   γυνή
M	Παῦλος	ΤΙΙ[[Β Π]]αύλ[ου]
M	Παῦλος	Παύλ[ου]
M	Πausανίας	Πατροκλῆς   Πausανία
M	Πausανίας	ΕΠΙ ΠΑΥΣΑΝΙΩ
M	Πausίμαχος	Ἡαυσίμαχον Διείου   Χ[αλκηδ][όνη]ον
M	Πειθεσίλεως	ΠΕΙΘΕΣΙΑΕΩΣ, ΕΠΙ ΠΕΙΘΕΣΙΑΕΩ
M	Πείθων	Πείθων ....   ὁ Πρωτίω
M	Περι.....	ΠΕΡΙ
M	Περικλῆς	Περικλέα
M	Πέτρος	Πέτρον
F	....πες	[- - -]ΠΙΔΑ ἢ καὶ Κο[- - -]
M	Πλ....	ΠΛ
M	Πλάτων	Πλάτων   Μαρωνίτης
M	Πλουτογένης	Ἀκονία Πλουτογένου
M	Πλουτογένης	Καπρουβῆα (?) Πλουτογέ νους

PROVENANCE	CHRONOLOGY	SOURCE
Zone? (Thasos)	4 <sup>th</sup> -3 <sup>rd</sup> BC	TE73, l. 8
Unknown	5 <sup>th</sup> -4 <sup>th</sup> BC	E487
Terr. Abdera (Porto Lagos)	4 <sup>th</sup> BC	E80
Abdera	395-360 BC	MAY VI. 344
Maroneia (Athens)	2 <sup>nd</sup> -1 <sup>st</sup> BC	TE40
Abdera	4 <sup>th</sup> BC (middle)	E43
Abdera	336-311 BC	CHR. IX, pl. of p. 224
Abdera (Delphi)	257/56 or 253/52 BC	TE51
Molyvoti	5 <sup>th</sup> BC (middle)	E110
Molyvoti	4 <sup>th</sup> BC (first quarter)	E138
Molyvoti	4 <sup>th</sup> BC (first quarter)	E137
Maroneia	365-336 BC	SG VIII. 492-493
Maroneia	Hellenistic Times	E254
Maroneia	Imperial Times	SEG 47 (1997) 1071
Topeiros	5 <sup>th</sup> -6 <sup>th</sup> AD	E96
Molyvoti	4 <sup>th</sup> BC (first quarter)	E138
Abdera	346/45-336 BC	MAY VIII. 465-493
*Maroneia	2 <sup>nd</sup> BC	E177
Abdera	360-350 BC	MAY VII. 420-422
Abdera	6 <sup>th</sup> BC (middle)	E30
Abdera	500-480 BC	MAY II. 29-30
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 3.3.17 (6)
Traianopolis	6 <sup>th</sup> AD	E442
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E370
Maroneia	378-365 BC	SG VII. 273-302
Maroneia (Athens)	4 <sup>th</sup> BC (second quarter)	TE37
Maroneia	Imperial Times	E286
Maroneia	Imperial Times	E290

SEX	NAME	ATTESTED FORM
M	Pollio	L(ucius) Manneius   L(ucii) f(ilius) Pollio
M	Πόλλις	Πόλλις : Δε[- - -]
M	Πολυάρητος	ΠΟΛΥΑΡΗΤΟΣ
M	Πολυάρητος	Ἑρμων   Πολυαρήτου
M	Πολυάρητος	ΕΠΙ ΠΟΛΥΑΡΗΤΟΥ
M	Πολυάρητος	Πολυ άρατος Ἰστιαίου ... Πολυάρητος ὁ Ἰστιαίου ... Πολυάρητον Ἰστιαίου... Πολυάρητον
M	Πολυάρητος	τοὺς παῖδας τοὺς Ἰστιαίου τοῦ Πολυαρήτου, Πολυάρητον   καὶ Ἀντιγένην καὶ Ἰστιαῖον καὶ τὰς θυγατέρας Παρμένουσαν καὶ Νίκαν
M	Πολυκράτης	ΠΟΛΥΚΡΑΤΗΣ
M	Πολυκράτης	ΠΟΛΥΚΡΑΤΗΣ, ΕΠΙ ΠΟΛΥΚΡΑΤΕΟΣ
M	Πολυκράτης	Κλεοπάτρα   Πολυκράτεος
M	Πολύνικος	ΕΠΙ ΠΟΛΥΝΙΚΟΥ
M	Πολῦς	Πολῦδος τῷ   Ἑκατομβίο
M	Πολύφαντος	Πολύφαντος
M	Πολύφαντος	ΕΠΙ ΠΟΛΥΦΑΝΤΟΥ
M	Πολυχάρης	Εὐκράτης   Πολυχάρεος
M	Πόπλιος	Μάαρκον Ποπλίου Ῥ(ω) [μαῖον]
M	Πόπλιος	A(ulus) Sillius P(ublili) f(ilius) Ma[ximus?]
-	Πορ....	Πυθ[- - -]   Πορ[- - -]
M	Πόρκης	Πόρκης Πόρκεω
M	Πόρκης	Πόρκης Πόρκεω
M	....πος	[- - -]πος   [- - -]δου
M	Ποσειδιππος	ΠΟΣΕΙΔΙΠΠΟΣ
M	Ποσειδώνιος	[. .]Ϻ[.]ΝΑ   Ποσειδων[ίου]   γυνή
M	Ποσειδώνιος	Διογένης   Ποσιδον ίου
M	Ποσειδώνιος	Ποσιδώνιος
M	Ποσειδώνιος	[- - -]ψ Ποσειδωνίου
M	Ποσίδειος	ΕΠΙ ΠΟΣΙΔΕΙΟΥ
M	Ποσίδεος	ΠΟΣΙΔΕΟΣ



PROVENANCE	CHRONOLOGY	SOURCE
Abdera	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E72
Zone	425-400 BC	E403
Abdera	415-395 BC	MAY V. 233
Molyvoti	4 <sup>th</sup> BC (second quarter)	E141
Maroneia	365-336 BC	SG VIII. 494-498
Zone? (Dryas + Thasos)	4 <sup>th</sup> -3 <sup>rd</sup> BC	E400, l. 4-5, TE73, l. 3, 6, 7
Zone? (Thasos)	4 <sup>th</sup> -3 <sup>rd</sup> BC	TE73, l. 7
Abdera	415-395 BC	MAY V. 225
Abdera	360-350 BC	MAY VII. 458-461
Zone	4 <sup>th</sup> BC (middle)	E420
Maroneia	365-336 BC	SG VIII. 454-459
Abdera	4 <sup>th</sup> BC (beginning)	E37
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 7.1.112
Abdera	336-311 BC	MAY IX. 547-548
Zone	4 <sup>th</sup> BC (first half)	E414
*Maroneia	2 <sup>nd</sup> BC	E178
Maroneia	1 <sup>st</sup> AD	E339
Maroneia	3 <sup>rd</sup> BC (beginning)	E277
Maroneia	2 <sup>nd</sup> BC	E184
Maroneia	2 <sup>nd</sup> BC	E184
Maroneia	4 <sup>th</sup> BC (second half)	E260
Maroneia	433 BC?	SG IV. 83-84
Maroneia	3 <sup>rd</sup> BC (second half)	E239
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 24-26
Maroneia (Samothrace)	64-65 AD	TE69
Terr. Abdera (Porto Lagos)	1 <sup>st</sup> AD	E81
Maroneia	365-336 BC	SG VIII. 414-418, 511-513
Maroneia	400-378 BC	SG VI. 164

SEX	NAME	ATTESTED FORM
M	Ποσιδήϊος	Ζήνων   Ποσιδήϊο
M	Ποσιδήϊος	ΕΠΙ ΠΟΣΙΔΗΙΟ, ΠΟΣΙΔΗΙΟΣ
M	Πόσις	Ἡρόβουλος   Πόσιδος
M	Ποτάμων	[Κλ(αύδιος) Ποτάμων]
M	Ποτάμων	Κλαύδι[ος]   Ποτάμων .... Ποτάμωνι
M	Ποτάμων	Ποτάμωνι
M	Πραξιάδας	Κάρνις Πραξ[ιάδα]   Κυρηναῖος
F	Πρῖσκα	Ῥουφεῖα   Πρεῖσκα   [Δι]ονυσίου
M	Πρῖσκος	[- - -]δης Πρεῖσκο[υ]
M	Πρῖσκος?	Πρεῖσκ[ος Γα]ῖου
M	Πρίνκεψ	[- - -]aeus Pri[nceps] [- - -αῖος] Πρίνκεψ
F	Πρόκλα	Τυλλία Πρόκλα
M	Προκλῆς	Ἀθηναῖς   Προκλέος
M	Προκλῆς	Προκλῆς   Ἀπολλοδώρου
M	Προκλῆς	[Π]ροκλῆς Πατροκλέους
M	Προκλῆς	Γλυκέρα Προκλέους   γ(υ)νή δὲ Διογένους τοῦ   [Προ]κλέους
M	Πρόκλος	Γάϊος Ἀρρόντιος Πρόκλος
M	Πρόκλος	Τήρης   Πρόκλου
M	Πρόκριτος	Νεστορίς (?) Προκρίτο(υ)
M	Προμηθίδης	ΠΡΟΜΗΘΙΔΗΣ
M	Πρω....	ΠΡΩ
M	Πρωταγόρας	Πρωταγόρας Ἀρτέμωνος ἢ .... Μαιανδρίου
M	Πρωτῆς	ΠΡΩΤΗΣ, ΕΠΙ ΠΡΩΤΕΩ
M	Πρωτίας	Πείθων ....   ὁ Πρωτίο
M	Πρωῖτις	Πρωῖτις   Ἡρονέστου
M	Πρωτόφαος	Πρωτόφαος vac. Ἡρεσστράτο
M	Πτολέμας	[Π]τολέμα[ς]   Φιλίππου   Φιλιππεύς

PROVENANCE	CHRONOLOGY	SOURCE
Molyvoti	5 <sup>th</sup> BC (second half)	E113
Maroneia	432-423 BC	SG V. 145-151
Maroneia	325-300 BC	E224
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 3
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467
*Abdera	4 <sup>th</sup> BC (middle)	E60
Maroneia	2 <sup>nd</sup> AD	E276
Maroneia	3 <sup>rd</sup> AD	E196
Maroneia	Imperial Times	E374
Plotinopolis	Imperial Times	E473
Maroneia	3 <sup>rd</sup> AD	E219
Molyvoti	4 <sup>th</sup> BC (first quarter)	E135
Zone	4 <sup>th</sup> BC (second half)	E424
Maroneia	Hellenistic Times	E254
Maroneia	Hellenistic Times?	E251
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 52
Maximianoupolis	3 <sup>rd</sup> AD	E389
Molyvoti	5 <sup>th</sup> BC (second half) or 4 <sup>th</sup> BC (beginning)	E133
Abdera	395-360 BC	MAY VI. 343
Abdera	475-450 BC	MAY III. 82
Abdera	5 <sup>th</sup> BC (beginning)	RE XXIII.1 (1957) 908-21 (1) <sup>70</sup>
Abdera	395-360 BC	MAY VI. 274, 324-342, 352-375
Abdera	6 <sup>th</sup> BC (middle)	E30
Molyvoti	4 <sup>th</sup> BC (second quarter)	E145
Molyvoti	ca. 400 BC	E130
*Maroneia	3 <sup>rd</sup> BC (second half)	E264

<sup>70</sup> See *IThrAeg* T15 and T211 and also p. 174, n. 5 for further bibliography.

SEX	NAME	ATTESTED FORM
-	Πυθ....	Πυθ[- - -]   Πορ[- - -]
M	Πυθαγόρης	Πυθαγ[όρο τῶ?]   Ξημαγ[όρο]
M	Πυθαγόρης	ΠΥΘΑΓΟΡΗΣ
M	Πυθέας	ΕΠΙ ΠΥΘΕΟ
M	Πυθέας	Φαέθουσα ή Πυθέου γυνή
M	Πυθῆς	Νυμφοδώρου τοῦ Πυθέα ... Νυμφόδωρον τὸν Πύθεω
M	Πυθῆς	ΕΠΙ ΠΥΘΕΩ
M	Πυθῆς	Πύθου δὲ τοῦ Ἀνδρομάχου
M	Πυθίννης	ΕΠΙ ΠΥΘΙΝΝΕΩ
M	Πύθις	Ζηνέας Πύθιος
M	Πυθίων	Πυθίωνος τοῦ Ἡραγόρου
M	Πυθογένης	[[Πυ]θογένην Λυσανίου .... Πυθ[ογένου]   το[ῦ Λυσαν]ίου
M	Πυθόγονος	Πυθόγονος Παντα[κ][λ]εῦς
M	Πυθοδ....	Ἀπολλόδωρο[ς] Πυθοδ[- - -]
M	Πυθόδωρος	Πυθόδωρος   Θεογένος
M	Πυθόδωρος	ΕΠΙ ΠΥΘΟΔΩΡΟ
M	Πυθόδωρος	Δημητρίο   [τ]ῶ Πυθοδώ[ρο]
M	Πυθόδωρος	ΕΠΙ ΠΥΘΟΔΩΡΟΥ, ΕΠΙ ΠΥΘΟΔΩΡΟ
M	Πυθοκλῆς	ΕΠΙ ΠΥΘΟΚΛΕΟΣ
M	Πυθόνικος	ΕΠΙ ΠΥΘΟΝΙΚΟ
M	Πύθων	Πύθων... Ἑρμοστρά το
M	Πύθων	ΠΥΘΩΝ
M	Πύθων	Πύθων, Πύθωνα
M	Πύθων	Φίλωνα Πύθωνος Ἀκάνθιον
M	Πυθώννυμος	Ἀρίστα(ρ) χος Πυ θωνύ μο
M	Πυλοφάγος	Πυλοφάγος κυθροπλάστης

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	3 <sup>rd</sup> BC (beginning)	E277
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	E35
Abdera	415-395 BC	MAY V. 218
Abdera	450-425 BC	MAY IV. 130-131
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc, <i>Epid.</i> 6.8.32
Abdera	5 <sup>th</sup> BC (second half: 431 π.X.)	T95, T107
Abdera	336-311 BC	MAY IX. 549
Abdera	4 <sup>th</sup> BC	T161
Abdera	450-425 BC	MAY IV. 139, 151
Abdera (Epidauros)	Before 316 BC	TE48
Maroneia	167 BC	E168, l. 6
Maroneia	1 <sup>st</sup> AD	E297
Maroneia (Epidauros)	Before 316 BC	TE48
Abdera (Samothrace)	250-200 BC	TE62
Zone	5 <sup>th</sup> BC (second half)	E409
Maroneia	432-423 BC	SG V. 153
Abdera	4 <sup>th</sup> BC (first half)	E40
Abdera	336-311 BC	MAY IX. 551-553
Abdera	336-311 BC	MAY IX. 550
Maroneia	240-200 BC	SG IX. 944-951
Abdera (Peiraius)	5 <sup>th</sup> BC (first half)	TE1
Abdera	395-360 BC	MAY VI. 345-348
Abdera	2 <sup>nd</sup> BC (first half)	T59
*Abdera	2 <sup>nd</sup> BC (beginning)	E7, l. 1, 13-14, 26 <sup>71</sup>
Molyvoti	5 <sup>th</sup> BC (third quarter)	E111
Plotinopolis	Imperial Times	<i>BullÉpigr</i> 1994, 166

<sup>71</sup> See also Tatakis, *Macedonians Abroad* 42-43, no. 14.

SEX	NAME	ATTESTED FORM
M	....ρατος	[- - -]ράτου [του]   [δεῖνος]
F	Ῥήγίλλα	Φλ(αβίαν) Ῥήγίλλαν
M	....ρίας	Ἡδ [εῖα? Χαβ?]ρία <sup>72</sup>
F	Ῥόδη	Ῥόδη   Μητροδότο
F	Ῥόδη	Ῥόδη κὲ Σαβ(ι)νη
M	Ῥοιμητάλκας	Τιβέριος Κλαύδιος Ῥοιμη τάλκας Ἀπολλωνίου
M	Ῥοιμητάλκας	Τιβέριος Κλαύδιος Ῥοιμη τάλκας Βειθυκένθου
M	Ῥοιμητάλκης	Ῥοιμητάλκου Διασένεως
M	Ῥοιμητάλκης	Μοκάπορις Ῥοιμητάλκου
F	Ῥουφεῖα	Ῥουφεῖα   Πρεῖσκα   [Δι]ονυσίου
M	Ῥουφῖνος	Λ(ουκίου) Ἀν [τ]ωνίου Ῥουφείνου
M	Ῥοῦφος	[ . . . . . ]ν Ῥούφου τοῦ Οὐάλεντος
M	Ῥοῦφος	Δέ κμψ   Σεῖψ Ῥούφω
M	Ῥοῦφος	Βενδῖον Ῥούφο(υ)
M	....ρίας <sup>73</sup>	[. .]ρίας   [Λ]ευκίππου
M	Ρωμανός	Ρω μανοῦ
M	....ρω <sup>74</sup>	[Ἀλέ]ξανδρος   [- -]ρωτος
M	Σ....?	ΕΠΙ [- -]Σ vel ΕΠΙ Σ?
M	Σα....	ΣΑ
F	Σαββαῖς	Σαβ(β?)αῖς
F	Σαβῖνα	Ῥόδη κὲ Σαβ(ι)νη
M	Σαρι....	ΣΑΡΙ
M	Σάτριος	Σάτριος Δημοστρά του
M	Σάτυρος	Μαιανδρία   [Σ]ατύρου
M	Σάτυρος	[Η]ρᾶς   [Σ]ατύρου

<sup>72</sup> *IThrAeg* notes that the restorations are purely indicative.

<sup>73</sup> The commentary in *IThrAeg* E236 notes that the name may be restored as Θαρρία, Κιρρία, Κυρρία, or Πυρρία, all of them known in Athens and some Ionian regions.

<sup>74</sup> *IThrAeg* notes that there is more than one possible restoration of the patronymic (e.g. Ἑρμέως, Φιλέως, Ἀντέρως, Νικέως etc.), but there are probably no more than two or three missing letters.

PROVENANCE	CHRONOLOGY	SOURCE
Zone	2 <sup>nd</sup> AD	E431
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Traianopolis	3 <sup>rd</sup> -4 <sup>th</sup> AD	E440
Zone	5 <sup>th</sup> -4 <sup>th</sup> BC	E416
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 12-13
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 10-11
Dymi	1 <sup>st</sup> AD	E387
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 32
<i>Maroneia</i>	2 <sup>nd</sup> AD	E276
Abdera	Imperial Times	E25
Abdera	2 <sup>nd</sup> AD	E21
Terr. Tr/polis (Palagia)	1 <sup>st</sup> -2 <sup>nd</sup> AD	E449
Terr. Maroneia (Himeros)	3 <sup>rd</sup> AD	E379
Maroneia	3 <sup>rd</sup> BC	E236
Maroneia	Early Christian Times	E357
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E270
Abdera	336-311 BC	CHR. IX, pl. of p. 224
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Abdera	4 <sup>th</sup> AD	E19
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Maroneia	378-365 BC	SG VII. 339 and p. 32-33
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E288
Zone	4 <sup>th</sup> BC (second half)	E422
Maroneia	3 <sup>rd</sup> BC (first half)	E230a

SEX	NAME	ATTESTED FORM
F	Σει....	Σει[[- -] Διονυσικλείου <sup>75</sup>
M	Σείιος	Δ(έκμος) Σείιος Φοῖβος
M	Σείιος	Δέ κμω Σείω Ρούφω
M	Σέλευκος	[M]arone[ys]   Seleycys
M	Σέξτος	Γ(άιος) Κάσσιος Σέ ξτος
M	Σεραπίων	Φιλόξενος Σεραπίωνος
M	Σεραπίων	[Σ]εραπίων Σεραπίων[ος]
M	Σεραπίων	[Σ]εραπίων Σεραπίων[ος]
M	Σερουίλιος	[- - - Σε]ρουίλιος Κ[- - -]
M	Σευῆρος	Γάϊον Ουαλέρι ον Σευῆρον
M	Σεύθης	[. . .]κης   [Σ]εϋθου
M	Σεύθης	Σεύθης [- - -]   Ἡδέα Σεϋ[θου]
M	Σεύθης	Σεύθ[. .]
M	Σεύθης	Ἀφροδ ίσιος   Σεύθου
M	Σημαγόρης	Πυθαγ[όρο τῶ?]   Σημαγ[όρο]
M	Σι....	ΣΙ
M	Σιβύρτιος	[. .]ΟΙ[. .]   [. .]κος Σ[ιβ]υρτίο
M	....σικος	[- - -]ΣΙΚΟΣ [- - -]
M	<i>Sillius</i>	<i>A(ulus) Sillius P(ublii) filius) Ma[ximus?]</i>
M	Σίλων	ΕΠΙ ΣΙΛΩΝ(ΟΣ)
M	Σίμαλος	ΕΠΙ ΣΙΜΑΛΟΥ
F	Σίμη	Σίμη   Νυμέω
M	Σῆμος	Νῆκαρέτη   [Σ]ῆμο
M	Σιμωνίδης	Σιμωνίδης Μαρωνίτης
M	Σιτάλκας	Σιτάλκας Ἀπολλωνίου
M	Σκάμανδρος?	[- - -]   Σκα[μάν] δρου
M	Σκρειμβώνιος	Γ(άιος) Σκρειμβ(ώνιος) ΛΑΚΕΜ[- - -]
M	Σκώμπης	Σκώμπης ΑΠΛ[- - -]
M	Σμάραγδος	Γάϊος Ἰούλιος Ζμάραγδος

<sup>75</sup> IG XII (8) 220, ll. a13-14 suggests the restoration Σει[ληνίς].



PROVENANCE	CHRONOLOGY	SOURCE
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
<i>Terr. Traianopolis (Palagia)</i>	1 <sup>st</sup> -2 <sup>nd</sup> AD	E449
<i>Terr. Traianopolis (Palagia)</i>	1 <sup>st</sup> -2 <sup>nd</sup> AD	E449
Maroneia	1 <sup>st</sup> BC	IG XII (8) 189, l. a8-9
Abdera	3 <sup>rd</sup> AD	E18
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 28
Maroneia	1 <sup>st</sup> BC	E204
Maroneia	1 <sup>st</sup> BC	E204
Maroneia	1 <sup>st</sup> -2 <sup>nd</sup> AD	E370
Maroneia	2 <sup>nd</sup> AD (end)	E298
Maroneia	1 <sup>st</sup> BC	E271
Maroneia	1 <sup>st</sup> AD	E255
Myrtoussa-Aeriko	Imperial Times	E106
Maroneia (Athens)	-	TE46
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	E35
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Molyvoti	5 <sup>th</sup> BC (second half)	E117
Maroneia	Hellenistic Times?	E333
<i>Maroneia</i>	1 <sup>st</sup> AD	E339
Abdera	336-311 BC	CHR. IX, pl. of p. 225
Abdera	3 <sup>rd</sup> BC (first half)	CHR. XI, nos 529-626
Molyvoti	5 <sup>th</sup> BC (last quarter)	E123
Molyvoti	5 <sup>th</sup> BC (second half)	E116
Maroneia (Elephantine)	284 BC	La'da, FEHE E1822
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 23
Maroneia	1 <sup>st</sup> BC	E332
<i>Topeiros</i>	<i>Imperial Times</i>	E93
Kalyva	2 <sup>nd</sup> BC	E105
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 28

SEX	NAME	ATTESTED FORM
M	Σμάραγδος	[Σμ]άραγδος Φλ(άβιος)
M	Σμόρδος	ΣΜΟΡ, ΕΠΙ ΣΜΟΡΔΟ ΤΟΡΜΟΚΑΛ
M	Σμόρδος	ΕΠΙ ΣΜΟΡΔΟ
M	Σμυρνῆς	Ζμυρνῆς
M	Σουδείκενθος	[δεῖνος] τοῦ Σουδεικένθου
M	Σουσαῖς	Ξουσαῖ Βεῖ θνος
M	Σπόκης	Κοισόρμας Σπόκου
M	Στέφανος	Στέφανος Ἄρτεμιδώρου
M	Στιλᾶς	Στιλᾶς Λούππου
M	Στράτιππος <sup>76</sup>	[Στ]ράτιππος Καλλίππου
F	Στρατονίκη	Στρατονί κη Σ[ω]τηρί χου
F	Στρατονίκη	Στρατονείκη
M	....στρατος	[- - -] στράτου
M	Στράτων	ΣΤΡΑΤΩΝΟΣ
M	Στράτων	Σ τράτωνος
M	Στυλιανός	Στυλιανός δοῦλος Χ(ριστο)ῦ
M	Συμ....	ΣΥΜ
M	Σύμμαχος	Ἡροδότη   Συμμάχου   γυνή
F	Σύνεσις	Σύνεσις   Διονυσίου   γυνή
F	Συνέτη	Συνέτη   Νουμηνίου
F	Συνήθεια	Συνήθηα   Σωσιπάτρου
M	Σχησίπολις?	ΣΧΗ
F	Σχινείση	Σχινείση   Δρόσωνος
M	Σωκλῆς	Ἀρχέπολις   Σωκλέος
M	Σωκλῆς	Σωκλῆς   Μικύθου
M	Σωκλῆς	Σωκλῆς   Παγκάλου
M	Σωκλῆς	Σωκλῆν   Θεοξενίδου
M	Σωκλῆς	Σωκλ[ῆς Ἴσ]ιδό[τ]ου

<sup>76</sup> In his unpublished dissertation, Ouhlen reads Κράτιππος Καλλίππου and attributes it to Ainos, see above, p. 71, n. 53 and below, p. 194, n. 428; his reading is adopted in *LGPN* IV.

PROVENANCE	CHRONOLOGY	SOURCE
Maroneia	3 <sup>rd</sup> AD	E312
Abdera	475-450, 450-425 BC	MAY III. 108-11, IV.134-38
Abdera	395-360 BC	CHR. VI, p. 190-91
Plotinopolis	3 <sup>rd</sup> AD	E466
Abdera	2 <sup>nd</sup> AD	E21
Unknown	Imperial Times	E482
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 38
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 43
Plotinopolis (Klaros)	155/56-160/61 AD	TE78
Maroneia (Delphi)	230-220 BC	TE52
Maroneia	Hellenistic Times	E259
Maroneia (Samothrace)	64-65 AD	TE69
Maroneia	1 <sup>st</sup> BC	E213, l. 8-9
Abdera	Hellenistic Times?	<i>Praktika</i> 1950, 298
Mesochori	5 <sup>th</sup> BC (first quarter)	E388
Abdera	4 <sup>th</sup> AD	E73
Abdera	475-450 BC	MAY III. 77-79
Abdera	2 <sup>nd</sup> BC	E55
Abdera	3 <sup>rd</sup> BC (beginning)	E47
Maroneia (Athens)	1 <sup>st</sup> -2 <sup>nd</sup> AD	TE44
Maroneia (Athens)	1 <sup>st</sup> BC-1 <sup>st</sup> AD	TE41
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Zone	4 <sup>th</sup> BC (first half)	E417
Zone	4 <sup>th</sup> BC (middle)	E418
Terr. Maroneia (Xylagani)	4 <sup>th</sup> BC (middle)	E380
Zone	4 <sup>th</sup> BC (second half)	E425
Maroneia	2 <sup>nd</sup> BC	E183, l. 8-9 and 17
Maroneia? (Athens)	ca. 40 BC	TE36

SEX	NAME	ATTESTED FORM
M	Σωκράτης	Καισιώνιος Σω κράτης
M	Σώπατρος	Ἀπολλώνιος Σωπάτρου
M	Σώπατρος	Σώπατρος Σωπάτ[ρ]ου
M	Σώπατρος	Σώπατρος Σωπάτ[ρ]ου
M	Σωπολίδης	Σωπολίδης   Ἀρίννας   Παρμένοντος
M	Σωπολίδης	Μητρώνασσα   Σωπολίδου   γυνή
M	Σώπολις	Τιμώ,   Σώπολις   Ἀμφιπολιτῆαι
M	Σωσαγόρας	[- - -]ωσαγόρου
M	Σωσικράτης	Σωσικράτης Ἀγάθωνος
M	Σωσικράτης	Σωσικράτης
F	Σωσιπάτρα	Σωσιπάτρα   Κανθαρίωνος
M	Σωσίπατρος	Συνήθηα   Σωσιπάτρου
M	Σωσίφιλος	Σωσίφιλος Διον[υσίου?]
M	Σῶσος	Σῶσος
M	Σώστρατος	Μένανδρος   Σωστράτου
M	Σωτάδης	Σωτάδας   Δίωνος   Κρής
M	Σωτάδης	-
M	Σωτήριχος	Διογένης   [Σω]τηρίχου   Στρατονίκη Σ[ω]τηρίχου
M	Σωτήριχος	[Σωτήριχ]ος   Διογένου
M	Σωτήριχος	Ἀκέστωρ Σωτηρ[ίχ]ου
M	Σωτήριχος	[τὸν δεῖνα] τον Σωτηρίχου
M	Τάλουλος	Γλαυκίας   Ταλούλου
F	Ταρούλα	Ταρούλα   σύμβιος   Αὐλουζένελος
M	Ταρούλας	Ἀλέξανδρος Ταρούλου ὁ καὶ Βέβιος ..... (Ζ)ώσιμος Ταρούλο(υ)
M	Τάρσας	Ἡδεῖα Τάρσου
M	Τάρσας	Αὐρ(ήλιος) Τάρσας   Μύρωνος
M	....τας	[. . .]τας   [Φ]αγίππ[ο]
M	Τεῖσις	Ἀπολλώνιος   Τεῖσιος
M	Τελε...	ΤΕΛΕ

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	3 <sup>rd</sup> AD (end)	E71
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 49
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 33
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 33
Unknown	5 <sup>th</sup> -4 <sup>th</sup> BC	E487
Maroneia	4 <sup>th</sup> BC (second half)	E226
*Molyvoti	4 <sup>th</sup> BC (second quarter)	E166
Maroneia	2 <sup>nd</sup> BC	E365
Abdera (Eretria)	3 <sup>rd</sup> BC (first half)	TE76
Abdera (Miletos)	230-222 BC	TE82
Maroneia	3 <sup>rd</sup> BC (beginning)	E229
Maroneia (Athens)	1 <sup>st</sup> BC-1 <sup>st</sup> AD	TE41
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E250
Maroneia (Athens)	102-101 BC	TE34
Abdera	3 <sup>rd</sup> BC	E48
*Maroneia	3 <sup>rd</sup> BC	E263
Maroneia	3 <sup>rd</sup> BC	RE III A.1 (1927) 1207-9 (2)
Maroneia	Hellenistic Times	E259
Maroneia	Hellenistic Times	E259
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 30
Abdera	2 <sup>nd</sup> BC	E9, l. 30-31
Maroneia (Athens)	Imperial Times	TE45
Terr. Topeiros (Xanthi)	3 <sup>rd</sup> AD	E104
Terr. Maroneia (Himeros)	3 <sup>rd</sup> AD	E379
Maroneia	2 <sup>nd</sup> AD (end)	E298
Maroneia	3 <sup>rd</sup> AD	E194
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E162
Abdera	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E51
Abdera	475-450 BC	MAY III. 83-86

SEX	NAME	ATTESTED FORM
M	Τελεσφόρος	Διονύσιος   [Τ]ελεσφόρου
M	....τερος	[- - -]τερος
M	Τερπίδης	τῇ Τερπίδew μητρί
M	Tertius <sup>77</sup>	[- - -T]ertiu[s]
M	Τέχνων	Τέχνων   Διονυσίου
M	Τηλέμαχος	ΕΠΙ ΤΗΛΕΜΑΧΟ
M	Τήρης	Τήρης   Πρόκλου
M	Τήρης	Αὐρ(ήλιος) Κρονίων   Ἐξβένεως τοῦ   Τήρου
M	Τήρης	Ἑρα κλείδης   Τήρου
F	Τιθύτα	Τιθύτα   Ἐντίμου
M	Τιμήσιος <sup>78</sup>	Τιμήσιος
M	Τιμόθεος	[Ὁ δεῖνα - - -]Ιοθέου
M	Τιμοκράτης	ΤΙΜΟΚΡΑΤ[ΗΣ]
M	Τιμοξενίδης?	Τειμ[- - -]ης Ἀναξίππο[υ]
M	Τιμώ	Τιμώ,   Σώπολις   Ἀμφιπολίται
M	Τιμωνίδης	Τιμωνί[δην]   Μαρ[ωνίτην]
M	Τράλλις	ΤΡΑΛΛΕΙΣΑΠΤΟΥ
F	Τρυφώ	ΤΡΥΦΩ
F	Τυλλία	Τυλλία Πρόκλα
M	Τυρέλσης	Ζυκουλήσης Τυρέλσου
M	Τυρέλσης?	[Τυρέλση]
F	Τυχαροῦς	Λολλίᾱ Τυχαροῦ τι
M	Ἵακινθος	Ἵακίνθω
M	Ἵακινθος	Ἵα κίνθου
M	Ἵγιηνός	Κότυς Ἵγιηνοῦ
M	Ἵγλας	Ἵγλαν

<sup>77</sup> The *cognomen* Tertius is preserved in the Latin text of a partly preserved bilingual inscription, while the *nomen* Αὐρήλιος can be made out in the Greek text (see the entry above); but the connection between the two names is unclear.

<sup>78</sup> In later sources (T11 and T171) the name is recorded in the form Τιμησίας.

PROVENANCE	CHRONOLOGY	SOURCE
Zone	1 <sup>st</sup> -2 <sup>nd</sup> AD	E426
Maroneia	Imperial Times	E262
Doriskos	5 <sup>th</sup> BC (end)	T118
Maroneia	1 <sup>st</sup> AD	E337
Maroneia (Kerameikos)	-	TE47a
Abdera	360-350 BC	MAY VII. 401-404
Maximianoupolis	3 <sup>rd</sup> AD	E389
Maroneia (Dioni)	3 <sup>rd</sup> AD	E396
Agiasma	3 <sup>rd</sup> AD (end)	E384
Maroneia (Samothrace)	1 <sup>st</sup> BC (end)	TE70
Abdera	7 <sup>th</sup> BC (middle)	T11, T81, T171
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E459
Abdera	3 <sup>rd</sup> BC (second half)- 2 <sup>nd</sup> BC (first half)	BCH Suppl. 13, 494
Maroneia	1 <sup>st</sup> BC	E213, l. 5-6
*Molyvoti	4 <sup>th</sup> BC (second quarter)	E166
Maroneia (Athens)	3 <sup>rd</sup> BC (end)	TE32
Kalyva	Imperial Times	SEG 41 (1991) 596
Zone	4 <sup>th</sup> BC?	Praktika 1970, p. 75
Maroneia	3 <sup>rd</sup> AD	E219
Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 33, E86, E87
Topeiros	1 <sup>st</sup> or 2 <sup>nd</sup> AD	E87
Topeiros	Imperial Times	E93
Stryme (modern)	3 <sup>rd</sup> AD	E167
Plotinopolis	3 <sup>rd</sup> AD	E466
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 31
Terr. Topeiros (Kosmiti)	3 <sup>rd</sup> AD	E98

SEX	NAME	ATTESTED FORM
F	Φαέθουσα	Φαέθουσα ή Πυθέου γυνή
M	Φαναῖος	ΦΑΝΑΙΟΣ
M	Φανῆς	ΕΠΙ ΦΑΝΕΩ
M	Φάνιππος	[. .]αγρος   [Φ]ανίππ[ο]   [. . .]τας   [Φ]αγίππ[ο]
M	Φανόπολις	Φανόπολις Λεωσθένου
M	Φᾶσις	Φᾶσις Διοσκουρίδου
M	Φᾶσις	Ἐπαφρόδειτος   Φάσιδος
M	Φᾶσις	Φᾶσις Ἐπα φροδείτου
M	Φάϋλλος	ΕΠΙ ΦΑΥΛΟΥ
M	Φειδίας	Ἄλἐξανδρ[ος]   Φιδίο[υ]   Ἑρέσι[ος?]
M	Φιλαῖος	ΕΠΙ ΦΙΛΑΙΟ
M	Φιλάργυρος	Φιλάργυρος Διογυσίου
M	Φιλᾶς	ΕΠΙ ΦΙΛΑΔΟΣ
M	Φιλέρων	Βερονείκη   Φιλέρωνος
M	Φίλιππος	[Π]τολέμα[ς]   Φιλίππου   Φιλιπτεύς
M	Φίλιππος	τὸ πάροιθε Φίλιππος
M	Φίλιππος	Αὐρ(ήλιος) Φίλιππος Φιλίππου
M	Φίλιππος	Αὐρ(ήλιος) Φίλιππος Φιλίππου
M	Φιλίσκος	ΦΙΛΙΣΚ
M	Φιλόμουσος	[Τι(βέριος)?] Κλαύδ(ιος) Φιλόμο[υ]]σος
M	Φιλόμουσος	Μητροδωρον   Φιλομούσου
M	Φιλόνικος	ΕΠΙ ΦΙΛΟΝΙΚΟΥ
M	Φιλόξενος	Φιλόξενος Λυσανίου
M	Φιλόξενος	Φιλόξενος Σεραπίωνος
M	Φιλόξενος	Ἀνάξιππος Φιλοξένου
M	Φιλοποίμην	Φιλοποίμενα .... τὸν Δάμωνος υἱόν
M	Φίλων	Φίλωνα Πύθωνος Ἀκάνθιον
M	Φίλων	Εἰσίων Φίλωνος
M	Φίλων	Φίλωνος   Μηνοδότου
M	Φίλων	ΦΙΛΩΝ



PROVENANCE	CHRONOLOGY	SOURCE
Abdera	5 <sup>th</sup> -4 <sup>th</sup> BC	Hippoc., <i>Epid.</i> 6.8.32
Abdera	415-395 BC	MAY V. 215
Abdera	346/45-336 BC	MAY VIII. 495-504
Molyvoti	5 <sup>th</sup> -4 <sup>th</sup> BC	E162
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 20
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 53
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 50-51
Maroneia	1 <sup>st</sup> AD	E292
Abdera	2 <sup>nd</sup> BC (second half) -1 <sup>st</sup> BC (first half)	CHR. XIII, nos 836-851
*Maroneia	3 <sup>rd</sup> -2 <sup>nd</sup> BC	E305
Abdera	360-350 BC	MAY VII. 423-438
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 56
Abdera	395-360 BC	MAY VI. 391-397
Maroneia	1 <sup>st</sup> BC-1 <sup>st</sup> AD	E303
*Maroneia	3 <sup>rd</sup> BC (second half)	E264
Maroneia	3 <sup>rd</sup> -4 <sup>th</sup> AD	E221, l. 3
Abdera (Thasos)	Imperial Times	TE75
Abdera (Thasos)	Imperial Times	TE75
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Territory of Zone	2 <sup>nd</sup> AD	E431
Maroneia	Imperial Times	E290
Maroneia	365-336 BC	SG VIII. 486
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 19
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 28
Maroneia	2 <sup>nd</sup> -1 <sup>st</sup> BC	E212, l. 15
Abdera	Hellenistic Times?	T121, T122
*Abdera	2 <sup>nd</sup> BC (beginning)	E7, l. 1, 13-14 and 26
*Topeiros	1 <sup>st</sup> AD (middle)	E84, l. 36
Topeiros	3 <sup>rd</sup> AD	E90
Zone	-	AA 1918, p. 29-30

SEX	NAME	ATTESTED FORM
M	Φίτταλος	ΦΙΤΤΑΛΟ, ΕΠΙ ΦΙΤΤΑΛΟ
F	Φλαβία	Φλαβία
F	Φλαβία	[Φλαβία?]
F	Φλαβία	Φλ(αβία)   'Απολλωνία
F	Φλαβία	Φλ(αβίαν) 'Ρήγιλλαν
M	Φλάβιος/-βία	[Ἡ/ὁ δεῖνα - - -] ξου Φλα[[βίω/α - - -]
M	Φλάβιος	Φλάβιος   'Αλυπος
M	Φλάβιος	[Σμ]άραγδος Φλ(άβιος)
M	Φοῖβος	Δ(έκμος) Σείος Φοῖβος
M	Φρασιδημος	Κῆκος   Φρασιδήμ ο Αἰγινήτ ης
M	....φῶν	[- - -]οχάρ [.]   [- - -]φῶντος
M	Φωτεινός	Φωτηνο[υ]
M	Χαίριππος	ΧΑΙΡΙΠΠΟ
M	Χαρικλῆς	Μοσχίων   Χαρικλέους
M	Χαρμῆς	Διοσκουρίδη καὶ Χαρμῆι καὶ   [Α]ναξιπόλιδι τοῖς Διονυσοδώρου
M	Χάρμος	ΕΠΙ ΧΑΡΜΟ
M	Χόρηγος	ΕΠΙ ΧΟΡΗΓΟ
F	Χρήστη	Χρή [στη]
M	Χρύσιππος?	[- - -]   [..]σίππο[.]
M	Ψάμμης	Ψάμμης   'Ερμαγόρεω

PROVENANCE	CHRONOLOGY	SOURCE
Abdera	475-450 BC, 450-425 BC	MAY III. 113, IV. 126-129
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 1
Plotinopolis	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E467, l. 4
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Maroneia	2 <sup>nd</sup> -3 <sup>rd</sup> AD	E280
Maroneia	1 <sup>st</sup> AD	E317
Maroneia	2 <sup>nd</sup> AD	E310
Maroneia	3 <sup>rd</sup> AD	E312
Terr. Tr/polis (Palagia)	1 <sup>st</sup> -2 <sup>nd</sup> AD	E449
*Molyvoti	5 <sup>th</sup> BC (third quarter)	E165
Maroneia	Imperial Times	E262
Maroneia	5 <sup>th</sup> AD	E352
Abdera	311-281/80 BC	CHR. X, pl. of p. 239
Maroneia	3 <sup>rd</sup> BC	E235
Abdera (Athens)	346/45 BC	TE30
Abdera	346/45-336 BC	MAY VIII. 505-518
Maroneia	365-336 BC	SG VIII. 433-453
Plotinopolis	3 <sup>rd</sup> AD	E466
Maroneia	2 <sup>nd</sup> BC (second half)	E277
Abdera	4 <sup>th</sup> BC (beginning)	E38



# THE ONOMASTICON OF AEGEAN THRACE



The name Ἀβδηρίων belongs to a well-known group of Greek personal names formed from an ethnic with the addition of the patronymic ending -ίων (cf. Λοκρίων below).<sup>79</sup> On the available evidence, it could be qualified as of local inspiration, since the two occurrences in Aegean Thrace are the only ones known to date from anywhere in Greece; its presence in the area is adequately accounted for, since it has reference both to the city of Abdera and to its mythical founder, Abderos, whose death is placed by the literary tradition close to Lake Bistonis, between Abdera and Molyvoti.<sup>80</sup>

The name Ἀβρατίς, which occurs as the *cognomen* of one Μαρκία in a votive inscription probably in honour of Isis (1<sup>st</sup> c. BC–1<sup>st</sup> c. AD), seems to be attested here for the first time. Its recent association with the name Ἀβρατοεῖς, which occurs in a *proskynema* from Philai in Egypt (AD 260), has led to it being linked with the indigenous (meroitic) onomasticon of the region; if this association is accepted, then the name would recall the relations between the Thracians and Egypt known from other sources.<sup>81</sup>

The group of names derived from the adjective ἀγαθός exhibits considerable variety and is well represented throughout Greece;<sup>82</sup> those attested in Aegean Thrace are Ἀγαθημερίς (1), Ἀγαθοκλῆς (1), Ἀγαθομένης (1), Ἀγάθων (3) and possibly Ἀγαθόδωρος (1).

Ἀγάθων, which is one of the most widely disseminated in this group, is also the most frequently attested in Aegean Thrace; of its three occurrences, special mention need be made only in one case—that in the epigram by Anakreon, since this is one of the earliest references to the name anywhere in Greece. In neighbouring Macedonia it is also attested as early as the 5<sup>th</sup> c. BC and regarded as one of the names of Greek origin that became quite popular there;<sup>83</sup> but in the rest of Thrace, and with the exception of two funerary inscriptions for Thracian slaves from Attica, it is found in

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<sup>79</sup> For this group of names, see Bechtel, *HPN* 548–49 and 562, and for this particular one, Fraser in *GPN* 156.

<sup>80</sup> See more recently, *IThrAeg* pp. 157–58.

<sup>81</sup> See *IPhilae* 180; cf. Dana, *ZPE* 157 (2006) 134, n. 26 (where it is accented Ἀβρατίς). There is no evidence in support of the earlier view of Samsaris, *Dodoni* 17 (1988) 101 that the name is of Greek origin. For the presence of Thracians in Egypt in the Hellenistic period, see J. Bingen, “Les Thraces en Égypte Ptolemaïque”, *Pulpuđeva* 4 (1980) [1983] 72–79, with earlier bibliography.

<sup>82</sup> For this group, see Bechtel, *HPN* 7–9.

<sup>83</sup> For the dissemination of the name in Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 211–12 and Tataki, *Beroea* 415–16; for its presence in the court of Alexander the Great, see Iulia Vokotopoulou, “Ἡ ἐπιγραφὴ τῶν Καλινδοίων”, *Ancient Macedonia* 4 (1983) [1986] 108–109.

inscriptions from north of the Rhodope mountain only during the centuries after Christ.<sup>84</sup> The name Ἀγαθοκλῆς presents a similar pattern; attested in Byzantium of the 4<sup>th</sup> c. BC and in other places east of the Hebros river from the Hellenistic period onwards, it occurs in Thrace north of the Rhodope mountain only during the imperial period.<sup>85</sup>

The other names in this group have a more limited chronological distribution. Ἀγαθμερίς is found throughout Greece from the Hellenistic period onwards; but in Thrace proper it seems to be attested for the first time.<sup>86</sup> The same observation is broadly true of the name Ἀγαθόδωρος, restored with some reservation in a funerary inscription of the second half of the 4<sup>th</sup> c. BC; despite being formed from two highly productive stems, it occurs only sporadically in the Hellenistic period and becomes more common during imperial times.<sup>87</sup> The name Ἀγαθομένης is even rarer; it occurs on one further occasion in Thessaly during the Hellenistic period.<sup>88</sup>

The name Ἄδα is recorded once in a funerary inscription from Zone, dating from the first half of the 4<sup>th</sup> c. BC. The fact that the exceptionally rare patronymic of the dead woman (Βοστᾶς) is also found as the patronymic of one Ἀπολλόδωρος on another grave stele from the same area and period (E412) allows the hypothesis that these two were siblings; it may be considered highly probable that they were also related to another person with the same patronymic in an inscription dating from the middle of the 5<sup>th</sup> c. BC (E404). In this latter case, the similarity —albeit only phonetic— between the names of the two deceased (Ἄδα and Ἀδάμας) recalls a custom between

<sup>84</sup> See LGPN IV.

<sup>85</sup> See LGPN I (Thasos) and IV (Thrace); for the genitive Ἀγαθοκλείους, see Mihailov, *Langue* 11-12.

<sup>86</sup> Loukopoulou, *Thrace Propontique* 228-29 mentions a second occurrence of the name in "Byzantium?", but see LGPN I, s.v. Ἀγαθμερίς and IG XII (5) 1021; for its presence in neighbouring Macedonia, see Tataki, *Beroea* 386 and for its geographical and chronological distribution in general, see LGPN I-IV: in the first four volumes, the types Ἀγαθμερίς / Ἀγαθαμερίς are found a total of thirteen times, of which only two (from Paros and Rhodes) are assigned to the Hellenistic period, with some reservation. See also the cognate, but rarer Ἀγαθμερία / Ἀγαθαμερία, and the more widely found Ἀγαθήμερος / Ἀγαθάμερος, which occurs already at the end of the 4<sup>th</sup> c. BC. The name occurs about 40 times in Rome, see Solin, *NB* 6-7.

<sup>87</sup> For the geographical and chronological distribution, see generally LGPN I-IV; the name is recorded in Thrace on one further occasion, though of a man from Nikaia, see *IGBulg* II 600 (Roman inscription from Butovo, north of the Haemus range).

<sup>88</sup> For the restoration of the name, see above, p. 14 and n. 23. For Thessaly (2<sup>nd</sup> c. BC), see LGPN III.B and Bechtel, *HPN* 8 and 309.



relatives known from other examples.<sup>89</sup> A name with a fairly limited dissemination, though already known in Thrace, it is usually assigned to the category of those spread by Asia Minor influence.<sup>90</sup> In the case of Zone, we may note the interesting onomastic context in which it occurs.

The name of Ἀδάμας Βοστᾶδος is engraved on a block in the so-called 'Tower of Myrsine' in the west section of the outer fortification enclosure of Zone. As noted above, the presence of the same, very rare patronymic in two more funerary inscriptions from the same area —both dating from the first half of the 4<sup>th</sup> c. BC— makes it very probable that the people bearing these names were close relatives. Although names inspired by precious stones are to be found primarily during the later years of antiquity and mainly amongst the lower strata of society,<sup>91</sup> this particular one is already found in the *Iliad*; for this reason, it is included in Bechtel's *HPN* and assigned to the category of heroic names. Two further examples are known in Thrace of the 4<sup>th</sup> c. BC.<sup>92</sup>

Of the names that can be associated with the worship of Athena, those attested in Aegean Thrace are Ἀθῆναιος (5), Ἀθηναῖς (1), Ἀθηνηῆς (4), Ἀθηνίων (1), Ἀθηνόβιος (1), Ἀθηνοκλῆς (1) and Ἀθηνόκριτος (1); the incompletely preserved names Ἀθ.... (1) and Ἀθη.... (2) cannot be restored, although they obviously belong to the same group.

The name Ἀθῆναιος is recorded on one occasion at Maroneia and four at Abdera, three for archons of the mint and one as a patronymic in an inscription from

<sup>89</sup> For the so-called 'linked names', see Golden, *EMC* 30 (1986) 257ff; for names drawn from the same semantic field and for those between relatives, see also L. Robert, "Inscriptions d'Antalya et de Byzance", *Hellenica* 9 (1950) 66, Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 22, n. 13 = *OGS* I 160 and McLean, *Introduction* 76.

<sup>90</sup> For the two further occurrences of the name in Thrace, see *IGBulg* I<sup>2</sup> 334nov (former slave in an inscription of the 4<sup>th</sup> c. BC from Mesambria Pontica) and 415 (5<sup>th</sup>-4<sup>th</sup> c. BC from Apollonia Pontica). For the relatively limited presence of the name in the rest of Greece, see *LGNP* I-IIIIB, where a total of eleven examples are cited. For the differing views of scholars as to the origin of the name (mainly of Detschew, Zgusta and Robert), see the brief, though comprehensive comment of Mihailov, *IGBulg* I<sup>2</sup> 415 with the relevant bibliography; see also Mihailov, *CongrÉpigr* VII 266, L. Robert, "Sur des inscriptions de Délos", *Études Déliennes, BCH Suppl.* 1 (Paris 1973) 441, n. 33 and Blümel, *EA* 20 (1992) 9.

<sup>91</sup> Cf. below (p. 245-46) the commentary on the name Σμάραγδος.

<sup>92</sup> See *Iliad* 12.240 and Kamptz, *HomPN*. For its chronological distribution, see *LGNP* I-IV. For the examples from Thrace, see *IG* XII (5) 245 (dedication in Paros by an Odrysian with no patronymic) and *Arist. Pol.* 1311 b12 (eunuch in the court of Cotys I at about the second quarter of the 4<sup>th</sup> c. BC); although the low social status of the bearers is clear in these cases, this may not be true in the case of Zone, see Vavritsas, *Συμπόσιο* 82 but also below, p. 218, n. 539.

Kolophon. The dates currently assigned allow the hypothesis that the three coin issues probably belong to two or three successive generations of the same family, and that the patronymic in the Kolophon inscription should be attributed to the last one of these. The name has been briefly discussed by Masson, who noted that, although it can be found in various regions of Greece, it also became quite common in the world of Ionia; in this respect, it should be noted that the name occurs once on a coin of Teos, while in the rest of Thrace it is found in the large urban centres on the coast of the Black Sea and the Propontis (Apollonia, Odessos and Byzantium).<sup>93</sup> The name Ἀθηνῆς —of which there are four occurrences, referring to individuals who cannot be identified with each other— belongs to a group widely disseminated in the Ionian world, that follows the Ionian contraction to -ῆς of names ending in -έας; although it is found in the colonies on the coast of south Thrace, it does not appear to occur in other parts of this region.<sup>94</sup>

Of the names that occur only once in Aegean Thrace, Ἀθηναῖς and Ἀθηνίων may be described as disseminated throughout Greece. The former occurs in an inscription of the first quarter of the 4<sup>th</sup> c. BC from the area of the Molyvoti peninsula; known in Thrace, both north of the Rhodope mountain and east of the Hebros river, it is also found on one occasion on neighbouring Thasos during the 5<sup>th</sup> c. BC.<sup>95</sup> The name Ἀθηνίων is borne by a painter from Maroneia in the second half of the 4<sup>th</sup> c. BC; although this is the first occurrence of the name in Thrace itself, it is already known from regions neighbouring on Thrace, including Thasos.<sup>96</sup> In contrast, the names Ἀθηνόβιος, Ἀθηνοκλῆς and Ἀθηνόκριτος are recorded for the first time in the region. The formation of the first is clear, although its distribution very limited; of the total of seven references contained in *LGNP* I-IV, six come from Athens of the 2<sup>nd</sup> and 1<sup>st</sup> c. BC and one from Syros of the imperial period, while during the Hellenistic and imperial

<sup>93</sup> For a comment on the name, see Masson, *RN* 26 (1984) 49 = *OGS* II 428. For its distribution in the rest of Greece, see *LGNP* I-IV; it has a very strong, though predictable, presence in Attica and the Aegean islands. Although this name may be considered to be an ethnic, it is generally thought preferable to assign it to the theophoric names, see Bechtel's comment on this, *HPN* 527 and 536 and also O. Masson, "Nouvelles notes d'anthroponymie grecque", *ZPE* 91 (1992) 107, n. 6 = *OGS* III 126.

<sup>94</sup> For a brief comment, see Masson, *RN* 26 (1984) 49 = *OGS* II 428. A characteristic picture of the distribution of the name is given by *LGNP* I-III.B, where it is recorded a total of six times, all of which on Chios of the Hellenistic period.

<sup>95</sup> See *LGNP* I-IV; Bechtel, *HPN* 544 assigns the name to the category of ethnics and those derived from place names. However, given the presence of the cult of Athena on the Molyvoti peninsula, it seems that it could be classified as a theophoric name (cf. Ἡραῖς).

<sup>96</sup> See Hatzopoulos and Loukopoulou, *Téménides* 213 for a brief comment on the name and its presence in eastern Macedonia; to the examples cited by them is to be added one more from Amphipolis, see Tataki, *Macedonians Abroad* 45, no. 4. For Thasos, see *LGNP* I.

periods the name is also found sporadically in cities of Asia Minor.<sup>97</sup> The name Ἀθηνόκριτος, which is recorded as a possible patronymic of Demokritos, is also very rare. In the present state of our knowledge, it seems to be found only on the larger islands of the eastern Aegean and in Asia Minor, specifically on Chios and Samos and at Miletos, Priene, Halikarnassos and Magnesia. The female form Ἀθηνοκρίτη is also recorded on one occasion, in a funerary inscription from Thasos of imperial date.<sup>98</sup> As for the name Ἀθηνοκλῆς, it seems to have been more common throughout Greece, though with a possible concentration in Attica, the Aegean islands and Asia Minor.<sup>99</sup>

The name Αἰάκων is borne by one of the three *theopropoi* of Plotinopolis in the sanctuary of Apollo at Klaros, according to a barely legible inscription of the imperial period. Although the name seems to be recorded for the first time, it may be assigned to a small, though characteristic, group associated with Aiakos and his cult: the personal name Αἰακός which is used in only a few cases; the relatively rare Αἰάκης, found on Samos of the 6<sup>th</sup> and 5<sup>th</sup> c. BC within the family of the tyrant Polykrates, after which it gradually spread to other regions during the Hellenistic and imperial periods; and the more common Αἰακίδας/Αἰακίδης, which is particularly associated with the royal family of the Molossians and became more popular in western Greece and at Delphi.<sup>100</sup>

The name Αἰαντίδης, which is formed by the addition of the patronymic ending -ίδης to the name of Aias, son of Telamon and grandson of Aiakos, is also associated with the same mythological cycle. Although it had a relatively limited dissemination—mainly in the Hellenistic period and mainly in Attica, the Aegean islands and Ionia—its distribution in Thrace seems to be quite characteristic: apart from the two examples at Maroneia, involving members of the same family (grandfather and

<sup>97</sup> See Bechtel, *HPN* 22 and 94; for Asia Minor, see e.g. *FdXanth* VII 10 and 15, *IK* 43 (*Side*) 19, *IK* 44 (*Side*) 195 and 260, *IPri* 126, l. 4 and 313, l. 12 and *Suppl. Eph.* 241.

<sup>98</sup> See *LGPN* I for the examples in the Aegean and *Milet* I.3, 138, l. III 66 and III 79 (the second one from Halikarnassos), *IPri* 126, l. 4, B. Haussoullier, "Inscriptions d'Halicarnasse", *BCH* 4 (1880) 295-320, esp. 307, l. 17-18 and *IMagn* 5 for those in Asia Minor.

<sup>99</sup> See *LGPN* I and II for the Aegean islands and Attica respectively; for Asia Minor, see e.g. *IK* 20 (*Kalchedon*) 7, l. 5, *IK* 31 (*Klaudpl*) 80, l. 2, *IK* 24.1 (*Smyrn*) 688, l. II 12-13 and also *IK* 23 (*Smyrn*) 156 for the feminine form of the name.

<sup>100</sup> For the geographical distribution of these names, see *LGPN* I-IV. The name Αἰακίδας and the picture of its distribution have recently been discussed by Tataki in *Nommer les hommes* (forthcoming).

grandson), all the other occurrences are concentrated at Odessos, a colony of Miletus; this distribution allows its connection with the world of the colonists.<sup>101</sup>

The name Αἰγιαλεύς, borne by an archon of the mint of Abdera in the second half of the 4<sup>th</sup> c. BC, may also be associated with the social element of the colonists. As Masson observed, the name, which is used of mythical individuals from Argos and Sikyon, is borne by a general of the Achaean League, while the picture for the Peloponnese is completed by two further occurrences: one at Aigion in the second half of the 3<sup>rd</sup> c. BC and one at Sparta in the 2<sup>nd</sup>-3<sup>rd</sup> c. AD; but the name is also found in Ionia, specifically in an inscription from Smyrna and on coins of Erythrai, referring to an archon of the mint of this city.<sup>102</sup>

The names Ἀκεστός (1) and Ἀκέστωρ (3), recorded of Maronites in the Hellenistic period, allude to the concept of healing (ἄκος/ἰκέομαι).<sup>103</sup> The former is borne by a *theorodokos* in an inscription of Delphi, while the latter occurs once as a patronymic in a fragmentary inscription and twice as a personal name in inscriptions connected with the cult of the Egyptian Gods; despite the presence of different patronymics, it is not impossible that the individuals in the last two cases were somehow related. Both names are found for the first time in Thrace. The former does not seem to have been particularly popular in Greece, since there is only one further occurrence on Cyprus during the Archaic period. The latter, however, is found occasionally on some of the islands (Cyprus, Crete, Rhodes), in Attica, and in Ionia. According to ancient evidence, this name was also borne by a tragic poet who came from the barbarian world of the north.<sup>104</sup>

<sup>101</sup> For the formation of the name, see Bechtel, *HPN* 534. For its distribution, see *LGPN* I-IV and the commentary of the first publisher Feyel, *BCH* 66/67 (1942/1943) 198. For the presence of the name mainly in Ionian regions, see McLean, *Introduction* 89; as for the almost exclusive occurrence of the name Αἰαντόδωρος in Attica, see already Letronne, *Noms Propres* 70 and more recently Parker in *GPN* 56 and 68 and McLean, *Introduction* 82.

<sup>102</sup> See Masson, *RN* 26 (1984) 50 = *OGS* II 429. For the occurrences of the name in the Peloponnese see *LGPN* III.A, and for Ionia *SGDI* 5616, l. 24 (Smyrna). For the related name Αἰγιάλιος in Mycenaean tablets, see P. Attinger, "Les noms parlants des forgerons de Pylos", *ZAnt* 27 (1977) 55-75, mainly p. 73.

<sup>103</sup> The name Ἀκέστωρ may be assigned to the category of theophoric names, since it is found in ancient literary sources as an epithet of Apollo (Eur. *Andr.* 900); see also below, p. 142, n. 191.

<sup>104</sup> For the presence of the names Ἀκεστός and Ἀκέστωρ in the rest of Greece, see *LGPN* I and *LGPN* I-II respectively. For the evidence relating to the tragic poet, see *RE* I.1 (1893) 1166-67, s.v. Ἀκέστωρ, no. 4 (A. Dieterich). For the formation of names with the addition of the ending -τωρ, known from Mycenaean times (cf. Ἐκτωρ), see O. Masson, "Anthroponymie grecque et

The names 'Ακοῦτος and 'Αλβανός or 'Αλβεῖνος are Greek renderings of corresponding Latin *cognomina*,<sup>105</sup> only the bearer of the last has a name of Roman type (*nomen* + *cognomen*), while the other follow the Greek onomastic formula of the personal name accompanied by a patronymic in the genitive and occur in a Greek onomastic context.

'Αλέξανδρος and 'Αλεξάνδρα are two names that need no special comment. The recent publication of *LGPN* IV provided lucid proof for what was already common knowledge; that they belong to the names of Greek origin that became particularly popular among the Macedonians at an early date, and that their dissemination in the rest of the ancient world was due precisely to the prestige they acquired because of them.<sup>106</sup> In Aegean Thrace they are recorded a total of six times from the 3<sup>rd</sup> c. BC onwards, but in a context that does not permit any association with the presence of Macedonians in the area.

The name 'Αλεξίμαχος, with its interesting content, is borne by an archon of the mint of Abdera about the end of the 5<sup>th</sup> c. BC. The picture for Thrace is completed by two further examples of imperial date from Odessos; but the name is also found in the inscription recording the law on high treason from neighbouring Thasos, for a man contemporary with the archon from Abdera. Generally speaking, it was disseminated primarily in the centuries before Christ in various parts of the ancient Greek world, with the most pronounced concentration being on Rhodes and in its peraea.<sup>107</sup>

The name 'Αλίαρχος, found as the patronymic of a Maronite in an inscription from Samothrace dating from the 2<sup>nd</sup> c. BC, seems to be one of the only two occurrences of this name anywhere in Greece.<sup>108</sup> But despite its limited distribution, its etymological

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dialectologie. I. 'Αλήτωρ, ἀλήτωρ et λήτωρ, etc.", *RPh* 37 (1963) 215-16 = *OGS* I 40-41 with further bibliography.

<sup>105</sup> See Kajanto, *Latin Cognomina* 69 and 249 (*Acutus*) and 44 and 181 (*Albanus*) or 227 (*Albinus*).

<sup>106</sup> See *LGPN* I-IV; in these volumes the distribution is as follows: *LGPN* I=8 for 'Αλεξάνδρα and 242 for 'Αλέξανδρος, II=9/364, III.A=6/234, III.B=12/152 and IV=56/444. For the particular association of the Macedonians with this name, see already the comments by Tataki, *Beroea* 336-37, *eadem*, *Edessa* 80, Hatzopoulos and Loukopoulou, *Téménides* 213, Hatzopoulos in *GNP* 103 and, more recently, Tataki in *Nommer les hommes* (forthcoming). The name was also particularly common in Rome (540 occurrences), see Solin, *NB* 186-94 and 1439.

<sup>107</sup> For the presence of the name on Thasos, in Thrace and in the rest of mainland Greece and the islands, see *LGPN* I-IV; for Thasos especially, see also Pouilloux, *Recherches* I 139, no. 18, l. 6.

<sup>108</sup> The same name is restored as a patronymic in a lead tablet of the 4<sup>th</sup>-3<sup>rd</sup> c. BC from Morgantina in Italy, see Manganaro, *PP* 44 (1989) 212, no. 6 (cf. *SEG* 39 [1989] 1013, l. 7 and *LGPN* III.A). Because of the poor state of preservation of the inscription TE66, the reading cannot now

derivation is clear: along with the names Ψάμμις, Θαλάσσιος and the later Μαρίνα, it seems to form the small but distinctive group of names found in Aegean Thrace that are inspired by the world of the sea.<sup>109</sup>

The names Ἀλκιβιάδης (2), Ἀλκιμένης (1) and Ἀλκίφρων (2) have the stem ἄλκι- as their first component. Ἀλκιβιάδης is found twice as a patronymic in two inscriptions from Zone dating from the middle and the second half of the 5<sup>th</sup> c. BC respectively; this geographical and chronological proximity is consistent with the two persons' having been related. The name, which is recorded three more times in mainland Thrace and once on neighbouring Thasos, appears to have been more common in Attica. An indication is given by the picture presented by *LGPN* I-III.B: as against the 33 occurrences mentioned in Athens (II), there are only one each from Kos?, Crete and Thasos (I), one from Corinth, three from Sparta and four from Southern Italy and Sicily (III.A), while there is not a single occurrence in the volume for central Greece (III.B); as for the examples found on the Asia Minor coast, the majority of these belong to the imperial period. This distribution —taken together with the general history of Zone, as reconstituted on the basis of recent finds— may suggest that the specific individuals from Zone had some kind of relationship with Athens.<sup>110</sup> The name Ἀλκίφρων is also recorded twice in Aegean Thrace, but it is characterised by its limited dissemination and the absence of any diagnostic features in its geographical and chronological distribution. It is found once as a name and once as a patronymic of two of the ambassadors sent by the Abderites to their mother city Teos in 166 BC; since these are the only two occurrences of the name known to date in both Thrace and the neighbouring areas, it could be suggested in this case too that the persons were relatives.<sup>111</sup> Finally, the reading [- -]κιμήνης, which can be made out on a votive inscription from Abdera dating from the middle of the 5<sup>th</sup> c. BC, is of great

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be confirmed (see Fraser, *Samothrace* p. 72, no. 2), in contrast with the inscription TE65, where the earlier reading of the name of the Maronite honoured as [Ἐπικ]ράτην [Ἀ]λι[άρχου] was corrected by Fraser to [Ἐπ]ικράτην | Ἀρκε[τ]ράτου (Fraser, *op. cit.* no. 2, lines 12-13). Taking into account the poor condition of TE66, and its chronological proximity with TE65, it could be argued that the two inscriptions refer to the same person. In this case, the name Ἀλίαρχος should be abandoned completely, and the two references to Ἐπικράτης will be to the same person.

<sup>109</sup> For the formation of the name, see Bechtel, *HPN* 35 and G. Neumann, "Schifffahrt und Seehandel im Spiegel altgriechischer Personennamen", *BN* 22 (1987) 7; for the names of this group, see generally Tataki, *Tyche* 20 (2005) 209-15.

<sup>110</sup> For the Athenian presence in Zone, see *IThrAeg* E401 and E403.

<sup>111</sup> For the formation of the name, see Bechtel, *HPN* 37, and for its distribution, *LGPN* I-IV, where it is recorded a total of fourteen times; in these occurrences one more can be added from Caria, see G. Cousin and Ch. Diehl, "Inscriptions d'Halicarnasse", *BCH* 14 (1890) p. 104, l. 5.

interest; the use of the Thasian alphabet enables us to restore [ῬΑΛ]κιμήνης, the dialect form of the name Ῥαλκιμένης, the presence of which would not be strange in this region; the name seems recorded for the first time both on Thasos and in Thrace, but it is already known in Macedonia of the 4<sup>th</sup> c. BC.<sup>112</sup>

During the later years of antiquity and especially amongst the lower strata of society, abstract concepts became a favourite source of inspiration for personal names, used either as they were or as stems for simple or compound names. To this group belongs the name Ῥαλυπος, which occurs once in Aegean Thrace as the *cognomen* of one *Flavius* in a funerary inscription of imperial date from Maroneia; already known in Thrace and neighbouring Macedonia, it is found —like most names in this category— in various areas of the ancient Greek world, exclusively in the Hellenistic and imperial periods.<sup>113</sup>

The name Ῥαλυσ, which occurs as the *cognomen* of a general in the inscription from Topeiros, is found for the first time in Thrace. A name with a limited dissemination, apparently exclusively in the imperial period, it is known sporadically in Asia Minor —in the areas of Mysia/Troad and Lydia, Ephesos, Pergamon and Tralles— and occurs once each in inscriptions of Attica, Rome and Pompeii.<sup>114</sup> The river Halys in north-central Asia Minor is believed to have been the source of inspiration in all these cases; the same probably holds good for the example from Thrace, since other personal names inspired by rivers of Asia are known in the onomasticon of the region (see below, p. 268–69).<sup>115</sup>

<sup>112</sup> See Tataki, *Macedonians Abroad* 149 and 172 for Macedonians of Pella and Skione; for the relatively limited occurrence of the name in other regions of the ancient Greek world, see *LGNP* I–IV.

<sup>113</sup> In Thrace the name occurs once more in an inscription of imperial times from Pautalia (*IGBulg* IV 2214) and also in an inscription from Samothrace of the second half of the 1<sup>st</sup> c. BC, but probably for a Beroean (Tataki, *Macedonians Abroad* 75 and 233); for the chronological distribution of the name in the different areas of the ancient Greek world, see *LGNP* I–IV and for a short commentary, Tataki, *Beroea* 386. For the frequent occurrence of names of this group among slaves, see Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 14 = *OGS* I 152; in Rome the name occurs 43 times (of which 21 certainly for slaves and freedmen), see Solin, *NB* 849–50.

<sup>114</sup> See *CIG* 3695e (Mysia-Troas), *TAM* V.1 (Lydia) 579, *IK* 14 (Eph) 1008, *IvPerg* II 274, l. 23, Münsterberg, *Beamtennamen* 153 (for a coin from Tralles); for other regions outside Asia, see *IG* II (2) 1996, l. 143, *IG* XIV 1371 (for a *negotiator* in a funerary inscription from the region of Rome) and *CIL* X 981 (freedman). For a general comment on the name, see Zgusta, *KIPN* § 56.2.

<sup>115</sup> For the river, see *RE* VII.2 (1912) 2286–87, s.v. Halys (W. Ruge). An occurrence of the name in an inscription from Styberra in Macedonia, dating from AD 121–122, was rendered by Papazoglou as Ῥαλυσ and associated with the ancient indigenous population of the Brygians or

In the same inscription, the name Ἀμάτοκος is found as the patronymic of another *strategos*. Usually ascribed to the category of Thracian composite (bi-thematic) names, it appears in different forms (Ἀμάτοκος/Ἀμάδοκος/Ἀμάδωκος, but also Μήτοκος/Μήδοκος) from an early date; like the more common Κότυς, Σεύθης, Σιτάλκης and Τήρης, it belongs to a group of names borne by members of the dynasty of the Odrysians, with which the Greeks became acquainted at an early date.<sup>116</sup>

The name Ἀμπελίων, borne by the Maronite husband of a Σωτηρίς from Herakleia in a funerary inscription from Attica dating from the 1<sup>st</sup> c. BC, belongs to a small, though characteristic, group of personal names inspired by the vine.<sup>117</sup> Its connection to a city renowned throughout antiquity for its wine-production is no surprise;<sup>118</sup> but this and the name Ἀμπελῶργος, found as a patronymic in an inscription from Apollonia Pontica dating from the 5<sup>th</sup>-4<sup>th</sup> c. BC, seem to be the only examples known to date of related names from the whole of Thrace. Although the names in this group do not appear to have any specific geographical distribution, it may be noted that the name Ἀμπελίων is also found in Eretria, Athens, cities in Asia Minor (such as Knidos and Priene) and in Naukratis, mainly during the Hellenistic period.<sup>119</sup>

The name Ἀμύνανδρος is recorded five times in Aegean Thrace, all five at Maroneia of the Late Hellenistic and imperial periods. The earliest occurrence is the reference to Ἀμύνανδρος Θεοξένου in the catalogue of *therapeutai* of Serapis and Isis, dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC (E212); the patronymic, shared with Εὐβούλα and

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Edonians, see Fanoula Papazoglou, *Chiron* 18 (1988) 241, no. 11, l. 20 and 252; her article does not adduce any parallels; the name is not included in Detschew's *TSp*. With regard to Macedonia, we may also note the presence of the name in an inscription from Beroea dating from AD 181, see *EKM A'* 49, l. 31-32.

<sup>116</sup> For the geographical distribution of the different forms, see *LGNP* I-IV; the form Ἀμάδωκος appears in Macedonia of the 4<sup>th</sup> c. BC, while the name Μήδοκος occurs in Athens of the 4<sup>th</sup>-3<sup>rd</sup> c. BC. For a short comment on the name, see Detschew, *TSp* 15-16, M. Holleaux, "Décret de Chéronée relatif à la première guerre de Mithridate", *Études d'épigraphie et d'histoire grecques*, vol. I (Paris 1968) 149, Robert in Firatli and Robert, *Stèles* 134 and Tataki, *Beroea* 403. For the members of the Odrysian dynasty, see Peter, *Münzen* 89-90.

<sup>117</sup> For names inspired by plants, see Bechtel, *HPN* 592-97.

<sup>118</sup> For the famous Ἰσμαρικὸς οἶνος, see F. Salviat, "Vignes et vins anciens de Maronée à Mendé", *Μνήμη Δ. Λαζαρίδη. Πόλις καὶ Χώρα στὴν Ἀρχαία Μακεδονία καὶ Θράκη* (Thessalonike 1990) 457-78, especially 459-62; cf. below, the name Κανθαρίων, that also occurs in Maroneia.

<sup>119</sup> For mainland Greece and the islands, see *LGNP* I-IV; for Asia Minor see *FdD* III.1, 296 (decree of Delphi in honour of a Knidian, 255 BC), *IPri* 313.367a (graffito of the 1<sup>st</sup> c. BC) and André Bernard, *Le Delta Égyptien d'après les textes Grecs, I: Les confins libyques* (Le Caire 1970) (dedicatory inscription of the first half of the 3<sup>rd</sup> c. BC). For names of this group in Rome, see Solin, *NB* 1073-75.



Μυκηναίς mentioned in the following lines, allows the hypothesis that these three persons were siblings. The inscription E288 allows the construction of the genealogical tree of another family,<sup>120</sup> while the picture is completed by two further references in inscriptions of imperial date (E192 and E289). The different onomastic contexts make it impossible to establish any further prosopographical correlations, despite the concentration of the name at Maroneia and its absence from the rest of Thrace; this name also seems to have had a very limited dissemination in neighbouring Macedonia and Asia Minor, in contrast with its characteristic concentration in central and western areas of mainland Greece.<sup>121</sup>

Personal names formed with ἀναξ-/ἀναξι- (<ἀνάσσω) as their first component are of great interest. The view expressed as early as the 19<sup>th</sup> c. AD, that they were to be associated with the Ἄνακ(τ)ες and the Attic expression of the Dioskouroi, does not seem tenable today, since —as Parker has recently observed— several occurrences of them are attested in regions in which the relevant cult does not seem to be found.<sup>122</sup> In Aegean Thrace the names Ἀνάξαρχος (2), Ἀναξήνωρ (2), Ἀναξίδικος (4), Ἀναξίμανδρος (1), Ἀναξίπολις (4) and Ἀναξίων (1) occur at Abdera, while the name Ἀνάξιππος occurs twice at Maroneia;<sup>123</sup> the geographical distribution of most of these names, combined with the dates of the occurrences and the more general evidence available on their bearers, suggest that the majority may be associated both with the world of the colonists and with the upper social strata in their cities.

The name Ἀναξίδικος and Ἀναξίπολις present the greatest concentration. The first occurs four times for Abderites in the period from the beginning of the 5<sup>th</sup> to the middle of the 4<sup>th</sup> c. BC. Despite the lack of relevant evidence, some of these cases —such as the archons of the mint during periods V and VI— may refer to the same person; as for the name, it has a fairly limited dissemination, mainly in areas of the

<sup>120</sup> For the tree, see below, p. 186, n. 387.

<sup>121</sup> The name is found in Thessalonike in an inscription dating from the imperial period, see *LGNP* IV; for Asia Minor, see *MAMA* V.90 (Dorylaion) and *IK* 30 (*Keramos*) 4, l. 6. A good picture of the great concentration of the name in central and western mainland Greece is given by a perusal of *LGNP*, vol I-III.B: in comparison with one occurrence in Eretria and one in Rhodes, dating from the Hellenistic period (I), and six occurrences in Athens (II), the name is recorded eleven times in Epiros, nine in Phokis, seven in Thessaly and five each in Aitolia/Akarnania and Lokris (III).

<sup>122</sup> For the names of this group, see in general Bechtel *HPN* 44-47. For the earlier views held by scholars, see Letronne, *Noms Propres* 57, Sittig, *GNTh* 123, n. 1 and Bechtel, *HPN* 44, and for the modern approach to the problem, Parker in *GPV* 58, n. (c). See also Chantraine, *Dictionnaire s.v.* ἀναξ for the etymology and different uses of the term.

<sup>123</sup> Cf. below, p. 194 for Καλλιάναξ.

eastern Aegean.<sup>124</sup> The name Ἀναξιπολις is borne by an archon of the mint of Abdera, who signs two issues of period V as ΑΝΑΞΙΠΟΛΙΣ; on the basis of the view generally held today, these issues are separated by about a decade (415 and 404 BC respectively). The inscription ΑΝΑΞΙΠΟΛΙΣ or ΕΠΙ ΑΝΑΞΙΠΟΛΙΟΣ is also found on coins of the following period (issue of 383 BC); the chronological gap does not preclude these two archons being the same person, nor does it rule out their being father and son. The next reference is in an Athenian decree of 346/45 BC, according to which Ἀναξιπολις Διονυσόδωρου and his siblings—who were probably members of the pro-Athenian faction that abandoned Abdera after Philip prevailed—sought and were granted refuge in Athens; his connection with the earlier archons as well as with the archon who signs coins of 330 BC as ΑΝΑΞΙΠΟΛΙΟΣ cannot be determined. In any case, these Abderites bear a name that is to be found mainly in the Aegean islands, Ionia and also in neighbouring Thasos; it also occurs three times in inscriptions from Teos.<sup>125</sup>

This picture is repeated, generally speaking, for other names in this group: Ἀνάξαρχος,<sup>126</sup> Ἀναξήνωρ<sup>127</sup>—found once of an archon of the mint of Abdera during period V of its operation, and once for a patient examined by Hippocrates on his visit to this city at more or less the same period—and Ἀναξιμανδρος, which is derived from the combination of two very characteristic stems.<sup>128</sup> All three are absent from the

<sup>124</sup> In the first four volumes of *LGNP*, the name is found a total of five times, once on Kalymnos, once on Oliaros? and three times on Rhodes; the feminine form Ἀναξιδικα occurs once in Cyrene and twice at Mytilene (*LGNP* I). For a brief comment on the name, see Masson, *RN* 26 (1984) 50 = *OGS* II 429.

<sup>125</sup> For the dissemination of the name, see already Feyel, *BCH* 66/67 (1942/43) 183, n. 1 and mainly *LGNP* I–IV. For a brief comment, see Masson, *RN* 26 (1984) 50 = *OGS* II 429, who notes its presence in Thasos, Erythrai and Kolophon. For the inscriptions of Teos, see R. Demangel and A. Laumonier, “Inscriptions d’Ionie”, *BCH* 46 (1922) 319–23, no. 3, l. 10 (=McCabe and Plunkett, *Teos* 87) and E. Pottier and A. Hauvette-Besnault, “Inscriptions d’Érythrées et de Téos”, *BCH* 4 (1880) 176, no. 36 (=McCabe and Plunkett, *Teos* 154).

<sup>126</sup> See *LGNP* I (three occurrences of the name in Kalymnos and Rhodes), and *LGNP* III.B (one in Thessaly); the name also occurs on an inscription from the island of Failaka (13 k. off the coast of Kuwait) regarding the inhabitants of Ikaros in Mesopotamia, see Charlotte Roueché and Susan M. Sherwin-White, “Some Aspects of the Seleucid Empire: the Greek Inscriptions from Failaka, in the Arabian Gulf”, *Chiron* 15 (1985) 13–39, esp. 15.

<sup>127</sup> For the distribution of the name in the Aegean islands, see *LGNP* I. The name also occurs once in Athens (*LGNP* II); for Asia Minor, see *IK* 41 (*Knid*) 218, l. 16, *IPri* 313.45 and *Magn* 89, l. 5, 126, 129, 132a and 196. In neighbouring Macedonia it is found once in an inscription from Beroea, but for a man from Laodikea, see Tataki, *Beroea*, 343. For the formation of the name, see Bechtel, *HPN* 44 and 53.

<sup>128</sup> The name occurs in Didyma (*IDid* 2), Erythrai (*IK* 1 [*Ery*] 22.A), Miletus (*Milet* I.3, 122, l. I 7, I 13, I, 19, I 45–46, I 74–75) and Priene (*IPri* 289). In the first four volumes of *LGNP* it occurs four times, of which one in Cyrenaica and three times at Samos; it also occurs once in Rome (*IG* XIV 1231).

other areas of Thrace. Only the names 'Ανάξιππος and 'Αναξίων seem to diverge. The former occurs once as a personal name and once as a patronymic in inscriptions from Maroneia; the dates do not preclude the possibility that they refer to the same person. In Thrace the name occurs for the first time, though it is found in various regions of the ancient Greek world, mainly during the Hellenistic period; in neighbouring Macedonia it is borne by one of Alexander the Great's companions, who died during his campaigns in the East.<sup>129</sup> The name 'Αναξίων also has a limited dissemination in various parts of the ancient world; it too occurs for the first time in Thrace.<sup>130</sup>

The name 'Ανάψυξις is attested for a Maronite in the first half of the 4<sup>th</sup> c. BC; the limited dissemination of the name in the islands of the eastern Aegean —such as Chios, the mother-city of Maroneia— and in Ionia allows it, too, to be associated with the world of the colonists.<sup>131</sup>

The name 'Ανδραβυς, recorded as a patronymic in a funerary inscription from Athens, remains unattested in this particular form. The name of the dead woman (Θραῖττα) points to a Thracian origin, and a similar (Thracian or pre-Thracian) origin has also been suggested for the patronymic: this has been associated with 'Αδραβυς, recorded in a funerary inscription of Lesbos, and also with 'Αδραμύττειον, the city of Mysia on the Asia Minor coast opposite.<sup>132</sup> In the present state of our knowledge, these seem to be the best possible associations.

Of the very popular group of names formed with the stem 'Ανδρο- as their first component, 'Ανδρόμαχος, 'Ανδρόνικος and 'Ανδρων are attested once each in Aegean Thrace. These are all names found throughout Greece, mainly in the Hellenistic and imperial periods, and the instances known to date from Thrace —as well as from neighbouring Macedonia— do not deviate from this general pattern.<sup>133</sup> The first is

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With regard to northern Greece, the name 'Αναξιμάνδρα occurs in an inscription of Roman date (SEG 2 [1924] 409). For names derived from the stem Μανδρο-, see below, p. 207–208.

<sup>129</sup> See Tataki, *Macedonians Abroad* 240; for the rest of Greece, see *LGPNI* I–IV.

<sup>130</sup> See *LGPNI* I–IV.

<sup>131</sup> See Bechtel, *HPN* 43–44. In the first four volumes of *LGPNI* the name occurs four times, of which three in Cyrene and once in Chios of the 4<sup>th</sup> c. BC (*LGPNI* I); it also occurs in an inscription from Miletus, see *Milet* I.3 122, l. I 57.

<sup>132</sup> See Detschew, *TSp* 17 and Zgusta, *KION* § 20.3.

<sup>133</sup> For the geographical and chronological distribution of the names, see *LGPNI* I–IV. For a brief comment on their presence in neighbouring Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 217–19 and Tataki, *Beroea* 381 for 'Ανδρόνικος, and 339 for 'Ανδρων.

recorded as the patronymic of a mercenary leader from Abdera, two statues of whom were seen by Pausanias at Olympia.

Of the names formed with the preposition ἀντί as their first component, the following are found in Aegean Thrace: Ἀνταγόρας (2), Ἀντίβιος (1), Ἀντιγένης (1), Ἀντίγονος (1), Ἀντικράτης (1), Ἀντίοχος (1), Ἀντίπατρος (1) and Ἀντιπατρίδης (1), Ἀντιφάνης (1), and the partly preserved Ἀνθ.... (1) and Ἀντι.... (3).

Ἀνταγόρας has a characteristic concentration in only a few areas of the ancient Greek world, such as Rhodes and its peraea and also Thasos, where the cognate name Ἀνταγοράδης is also common; in the other islands of the eastern Aegean—including Chios of the 5<sup>th</sup> c. BC—and in the other parts of the ancient Greek world its occurrence may be described as sporadic.<sup>134</sup> In this light and despite the chronological gap separating them, the two occurrences at the city of Molyvoti may be considered as involving related persons. The name Ἀντίβιος also occurs in Thrace for the first time; generally speaking, it may be described as a name with only a limited dissemination throughout Greece, the majority and the earliest examples being concentrated on Attica.<sup>135</sup> The names Ἀντιγένης, Ἀντικράτης and Ἀντιφάνης, in contrast, are amongst the most widely found of this group. The first—already attested in Thrace—is found, amongst other places, on Chios and Thasos, in Attica and also neighbouring Macedonia as early as the Classical period. The second is also known in Thrace—east of the Hebros river—and is fairly common on neighbouring Thasos, while Ἀντιφάνης is also known in eastern Thrace; but in their brief comment, Loukopoulou and Hatzopoulos note that it is more common in the Ionian world and attribute its appearance in the area of Chalkidike to the pre-Macedonian colonial substratum from the Ionian-Euboean world.<sup>136</sup>

The names Ἀντίγονος (1), Ἀντίοχος (1) and Ἀντίπατρος (1) may be assigned to the special category of dynastic names, while the name Ἀντιπατρίδης (1) is included in the same group as a derivative of the last of them. The three dynastic names seem to have been disseminated primarily in the Hellenistic period, under the influence of Macedonia, and a connection with Macedonia may be suggested for at least two cases of Aegean Thrace: those of Ἀντίγονος, archon of the mint of Abdera in the early 3<sup>rd</sup> c. BC and of Μένανδρος Ἀντιπάτρου, whose name is recorded on a funerary inscription

<sup>134</sup> See *LGPN* I-IV and Bechtel, *HPN* 58 and 15; the name also occurs in an inscription from Kolophon, see B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. III 264 and IV 436.

<sup>135</sup> See *LGPN* I-IV and Bechtel, *HPN* 58 and 93.

<sup>136</sup> For the dissemination of these names, see in general *LGPN* I-IV; for the presence of the name Ἀντιφάνης in Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 222.

from Zone dating from the second half of the 4<sup>th</sup> c. BC. The hypothesis that these persons were of Macedonian origin is supported in the former case by the relatively limited occurrence of the name in Thrace itself, combined with the date of the specific reference,<sup>137</sup> and in the latter by the date and the onomastic context.<sup>138</sup> This last name, with the addition of the patronymic ending -ίδης, produces the name Ἀντιπατρίδης, which is recorded as the patronymic of two siblings in a funerary inscription from the area of Molyvoti, again dating from the middle of the 4<sup>th</sup> c. BC. Although very rare, it is already known as a personal name in an inscription from Euboea (middle of the 3<sup>rd</sup> c. BC), possibly in Attica (approximately the same period), the area of Kyzikos (imperial times) and also in Macedonia, where it is recorded at the time of the reign of Alexander the Great.<sup>139</sup> Finally, the name Ἀντίοχος is found in a funerary inscription dating from the middle of the 4<sup>th</sup> c. BC; this, too, was disseminated primarily during the Hellenistic period under the influence of Macedonia, and the examples from Thrace do not diverge from this general pattern.<sup>140</sup>

The name Ἀξιοθέα is borne by a woman from Abdera who was buried on Rhodes in the 2<sup>nd</sup> c. BC. This first occurrence from Thrace may be added to the few examples, dating mainly from the Hellenistic period, from Cyprus, Rhodes and its peraea, Athens

<sup>137</sup> For a brief comment on the name, see Hatzopoulos and Loukopoulou, *Téménides* 220-21, where it is described as 'macédonien et épichorique'. For similar comments on other names associated with the mint of Abdera at this period, see below, p. 278.

<sup>138</sup> This is the only reference to date of this name in Aegean Thrace, though it occurs several times in the rest of Thrace, mainly in the coastal zone of the Greek colonies, see *LGPN* IV. See Hatzopoulos in *GPN* 102, 107 and Tataki, *Edessa* 105, who comments on the presence of the name in the imperial period that 'although this is a period at which names had ceased to have the significance they had in earlier times, names such as Ἀντίπατρος, Κάσσανδρος and Παρμενία, still indicate that these people came from Macedonia'. In the case of Zone it should also be noted that the inscription in which the name occurs was found next to an important funerary monument, pointing to the high social status of the bearer.

<sup>139</sup> See *LGPN* I-IV, Tataki, *Macedonians Abroad* no. 213 and *IK* 18 (Kyz) 266.

<sup>140</sup> The references to the name from eastern Thrace also belong to the Hellenistic and imperial periods, while those from north of the Rhodope mountain and the Thracian hinterland date from imperial times, see *LGPN* IV. The name is also found on Samothrace in the Hellenistic period, and on Thasos, where some of the earliest occurrences in Greece are found (*LGPN* I). The earliest occurrence of the name borne by a Macedonian goes back to the 5<sup>th</sup> c. BC, see Tataki, *Beroea*, n. 309. For a brief comment on the name, see also Samsaris, *Makedonika* 22 (1982) 262, Mihailov, *Pulpudeva* 2 (1976) 77 and Margarita Tačeva-Hitova, *Pulpudeva* 2 (1976) 83; for its important presence in Rome (299 occurrences), see Solin, *NB* 201-206.

and the Argolid —with reference to a *threpte* from Ephesos— and Smyrna;<sup>141</sup> the name Ἀξιόθεος, moreover, is found of a Milesian in a funerary inscription from Athens dating from the 1<sup>st</sup>-2<sup>nd</sup> c. AD, and in an Egyptian papyrus.<sup>142</sup> On the basis of this geographical distribution, but mostly because of the great importance acquired by the name on Cyprus after the heroic death of the wife of Nikokles, the king of Paphos, at the end of the 4<sup>th</sup> c. BC, it may be suggested that the woman from Abdera bore a name characteristic of the area in which she lived, not of that from which she was descended; this practice —which was not uncommon in antiquity— could be interpreted as an indication of her slave and possibly Thracian origin.<sup>143</sup>

Amongst the theophoric names of Aegean Thrace, pride of place goes to those connected with Apollo and his cult epithets. Ἀπελλᾶς (1), Ἀπελλῆς (3) and Ἀπολλᾶς (1), Ἀπολλόδοτος (5) and Ἀπολλόδωρος (13), Ἀπολλωνία (1) and Ἀπολλώνιος (17), Ἀπολλωνίδης (2), Ἀπολλωνοφάνης (1), and the partly preserved Ἀπολ.... (3)<sup>144</sup> belong to the group of personal names derived from the name of the god itself. This group is completed by the later Ἀπολλινάριος (1), formed by the addition of the Latin suffix -arius.

Ἀπολλώνιος is one of the most common names throughout Greece, and no comment on it is required. Two points may be noted, however, in connection with its geographical and chronological distribution within Aegean Thrace: the name seems (a) concentrated to some extent at Maroneia but not common at Abdera, and (b) mainly found in the Late Hellenistic and imperial periods, in accord with what is already known from other regions of the ancient Greek world.<sup>145</sup> In fact, of its 17 occurrences, 13 come from Maroneia, as opposed to only two from Abdera, one from the area of Didymoteichon (before the foundation of Plotinopolis) for a mercenary descended from Babylonia, and one in the catalogue of the *strategoi* of Thrace from

<sup>141</sup> For mainland Greece and the islands, see LGPN I-IV; for the two occurrences of the name in Asia Minor, see IK 17.1 (Eph) 3240a (for a θρεπτή) and IK 23 (Smyrn) 91 respectively. Bechtel (HPN 578) assigns it to the group of heroic names.

<sup>142</sup> See SEG 15 (1958) 154 (cf. Osborne and Byrne, FRA 3871) and Syringes 628 respectively.

<sup>143</sup> For a change of name during a person's lifetime, see L. Robert, "Discours d'ouverture" in *CongrÉpigr* VII 36.

<sup>144</sup> For personal names derived from Apollo's cult epithets, see the large group of names formed from the stem Πυθο- (see below, pp. 237-39), as well as the names Κάρνις (p. 196), Κωμαῖος (pp. 203-204), Φαναῖος (p. 258) and Φοῖβος (p. 261-62).

<sup>145</sup> In two cases (E243 and TE60), the form Ἀπολώνιος is found (with simplification of the double consonant), and in one case the name is recorded with the genitive ending elided to suit the metre, see the remarks in the commentary of *IThrAeg* E456. In two cases (E243 and E368) the name is restored.

Topeiros.<sup>146</sup> All the examples from Maroneia date from the Late Hellenistic and imperial periods, and in some cases the individuals seem probably to be related;<sup>147</sup> but the earliest occurrence of the name —not only in Aegean Thrace, but probably throughout the whole of the region— seems to be the example of Abdera recorded in the Hippocratic corpus.<sup>148</sup> The picture is completed by the feminine form Ἀπολλωνία, recorded as a *cognomen* in an inscription of imperial date, also from Maroneia. The names Ἀπολλόδωρος and Ἀπολλόδοτος, formed by the addition of the characteristic endings -δωρος and -δοτος, are also well represented in Aegean Thrace. Of the 12 occurrences of the former, the majority —seven in all— are again found at Maroneia from the beginning of the 2<sup>nd</sup> c. BC down to the imperial period, though no prosopographical correlations can be drawn between them. By contrast, the three occurrences of the name in three funerary inscriptions from Zone may conceivably refer to the same person, since Προκλῆς Ἀπολλοδώρου and Μύλλος Ἀπολλοδώρου —whose inscriptions date from the second half of the 4<sup>th</sup> c. BC— could be brothers, and also the sons of Ἀπολλόδωρος Βοστᾶδος, whose gravestone is dated to the first half of the same century. The name seems less common at Abdera and the city on the Molyvoti peninsula. What is known to date of the geographical and chronological distribution of the names in this group is supported by the comments made on the related name Ἀπολλόδοτος. This is found a total of five times to date, all five at Maroneia in the 2<sup>nd</sup>-1<sup>st</sup> c. BC.<sup>149</sup> The same is true of the name Ἀπολλωνίδης, of which there are two occurrences —one as a patronymic in a funerary inscription from the

<sup>146</sup> The name borne by the *strategos* Ἀπολλώνιος Ῥοιμητάλκου also occurs in an inscription of unknown provenance, see *IGBulg* V 5394 with earlier bibliography; it has been argued that the invocation of Apollo as Aularchenos in this same inscription is an indication that the dedicator was connected with the court of the Thracian king and therefore that he was conceivably related to the general in the Topeiros inscription.

<sup>147</sup> In the catalogue of the *therapeutai* of the Egyptian Gods of the 2<sup>nd</sup>-1<sup>st</sup> c. BC (E212) alone, the name occurs five times, twice as a personal name and three times as a patronymic; in this last case it is not impossible that the *therapeutai* were brothers (Διονύσιος, Ἡρακλείδης and Σιτάκας Ἀπολλωνίου). The Thracian origin of one name, moreover, and the exclusively theophoric character of the others, may be an indication of the Thracian descent of this particular family. The name of one of them —of Διονύσιος Ἀπολλωνίου— is also found in a funerary inscription of the 1<sup>st</sup> c. BC. (E243).

<sup>148</sup> With regard to the other regions of Thrace, the notable concentration of the name in Byzantium may be noted, see Loukopoulou, *Thrace Propontique* 234-39.

<sup>149</sup> All five are found in the catalogue of the *therapeutai* (E212), three of them being personal names and two the patronymics of the same persons. Despite the considerable dissemination of the name in the world of Ionia and the Aegean (see *LGPn*), it does not seem to have a very strong presence in Aegean Thrace. Three cases included by Mihailov in *IGBulg* I<sup>2</sup> and one in an inscription from Byzantium, see Robert in Firatli and Robert, *Stèles* 141, are probable restorations, along with Ἀπολλόδωρος.

city on the Molyvoti peninsula and one in the catalogue of *therapeutai* from Maroneia—<sup>150</sup> and Ἀπολλωνοφάνης, which is recorded only once, again of a Maronite.<sup>151</sup>

Only the names Ἀπελλᾶς/Ἀπελλῆς and Ἀπολλᾶς, formed with a contracted diminutive ending that seems to be characteristic of Ionian areas, have a different distribution.<sup>152</sup> The name Ἀπελλῆς is more widely found in Ionian areas, and is also attested in Chios, the mother city of Maroneia.<sup>153</sup> Masson also made similar comments on the name Ἀπολλᾶς, which is found in the genitive —ΕΠΙ ΑΠΟΛΛΑΔΟΣ— on coins issued by Abdera in 367 BC. In this case, too, the French scholar noted the strong presence in Ionia both of the name itself, and of the genitive form in -ᾶδος.<sup>154</sup>

The name Ἀπτος, which is recorded as a patronymic in a graffito in the fort at Kalyva, is a Greek rendering of the Latin *cognomen* Aptus (= useful, fit). As Kajanto has already noted, the specific content of this name accounts for its widespread occurrence amongst slaves; the example from Kalyva concerns a soldier of non-Greek origin.<sup>155</sup>

The name Ἀρθέων, which is read in the first line of a funerary inscription from Maroneia dating from the 4<sup>th</sup> c. BC seems to be otherwise unattested. Bakalakakis suggested that it should be associated with the name Ἀρθέταυρος, borne by a dynast of Illyria, and assigned it to the 'Thracio-Illyrian' onomasticon, but this seems highly

<sup>150</sup> A name found throughout Greece, it also occurs several times in Thrace throughout ancient times; see, indicatively, *LGPN* I-IV.

<sup>151</sup> For the Ionian form of the genitive, see Hatzopoulos and Loukopoulou, *Téménides* 222; while this may be attributable to the fact that the inscription comes from Kolophon, it is also attested in Thrace itself, *IGBulg* I<sup>2</sup> 449 and Mihailov, *Langue* 140.

<sup>152</sup> For the appearance of the ending -ᾶς amongst the Ionians of Asia Minor earlier than in other regions, see O. Masson, "Quelques anthroponymes rares chez Thucydide", *Philias charin, Mélanges E. Manni* 4 (1980) 1483, n. 35 = *OGS* I 325 and *idem*, "Remarques sur les noms en -ᾶς en Attique", *Festschrift O. Szemerényi* (1979) 551 = *OGS* I 317.

<sup>153</sup> For a brief comment on the name, see Masson, *RN* 26 (1984) 58 = *OGS* II 437; for its distribution, see *LGPN* I-IV.

<sup>154</sup> See Masson, *RN* 26 (1984) 50 = *OGS* II 429, who refers indicatively to the case of Kolophon, with a total of ten occurrences of the name. The name Ἀπολλᾶς (with the genitive in -ᾶ) is found several times in the Greek colonies on the coast of Thrace, specifically at Apollonia and Odessos on the Black Sea, and Byzantium and Sestos on the Bosphorus, see *LGPN* IV.

<sup>155</sup> See Kajanto, *Latin Cognomina* 73, 134 and 288 as well as the comments on the name Τράλλις (below, p. 255). The association of the name with Ἀπτος (with the variation ΠΦ/ΠΤ) —attributed to the onomasticon of Asia Minor, though also known in Thrace— seems less probable; for this name, see Detschew, *TSp* s.v., Mihailov, *Actes du Ier Congrès des Études Balkaniques et Sud-Est Européennes* 550-51 and *idem*, *Pulpudeva* 2 (1976) 70.



hazardous. The association of the name with a gloss of Hesychius: ἄρθεος, τράγος (=he-goat) seems to be more probable; if this interpretation is accepted, the name could be added to an interesting group of proper names that can be interpreted only with the aid of rare words preserved in the Lexicographers. In any case, the date of the inscription and the onomastic context would favour a Greek origin for the name.<sup>156</sup>

The names Ἀρίγνωτος (1) and Ἀρίννας (1) are formed with the prefix ἀρι-/ἄρε- as their first component. Ἀρίγνωτος apparently occurs for the first time in Thrace; it is found in various areas of the ancient Greek world, though a relative concentration of it in the Aegean islands may be noted.<sup>157</sup> The interesting name Ἀρίννας, in contrast, though clearly read in the second line of a funerary inscription of the 5<sup>th</sup>-4<sup>th</sup> c. BC., appears to be otherwise unattested.<sup>158</sup> This name, too, may be assigned to the group of those formed with the prefix ἀρι-/ἄρε- as their first component, with the addition of the diminutive ending -ιν(ν)ης/-ιν(ν)ας (c.f. Πυθίννης below); but in this case note should be taken of the presence of a Doric ending in a non-Doric context.<sup>159</sup> In any case, the date of the monument and the onomastic context of the inscription support its classification as a personal name of Greek origin.

The names Ἀρισταγόρης (1), Ἀρίσταρχος (1), Ἀρισταῖς (3), Ἀριστεύς (1), Ἀριστόβουλος (4), Ἀριστοκλῆς (1), Ἀριστόλεως (1), Ἀριστόμαχος (2), Ἀριστομένης (1), Ἀριστόνους (1), Ἀρίστων (1) and Ἀριστῶναξ (1) are formed from the adjective ἄριστος; the fragmentary Ἀριστ... —preserved in an inscription from Samothrace—

<sup>156</sup> For Bakalakis' association, see G. Bakalakis, "Grabaltar aus Komotini", *Öjh* 39 (1952) Beibl. 1. It must be noted that in the photograph published by Bakalakis, the third letter of the name seems to be a ϕ; but even in this case the interpretation of the name continues to be problematic. The present condition of the stone makes it impossible to confirm the reading. For the interpretation of names with the aid of Lexicographers, see Robert, *Noms indigènes* 20. For the association with the gloss of Hesychius, I am grateful to J. Curbera.

<sup>157</sup> See *LGPN* I-IV.

<sup>158</sup> The feminine name Ἀρίνη —based on a wrong reading of E. I. Stamatiadis and repeated in McCabe and Brownson, *Erythrai, Klazomenai, Samos* 505— has been corrected to Καρίνη, see now *IG* XII (6) 692.

<sup>159</sup> For names in -ιν(ν)ης/-ιν(ν)ας, see Bechtel, *HPN* 390 and O. Masson, "Noms de femmes dans la région d'Ilion", *Onomata. Revue onomastique* 13 (1989-1990) 174 = *OGS* III 70. For the presence of Doric features in a non-Doric environment, see also the forms Ἡραίνην/Ἡράιννα in Molyvoti and the comment of Wilhelm, *Beiträge* 215; I would like to thank J. Curbera for this last reference.

and Ἀρισ... —found in abbreviated form on a coin of Maroneia and erroneously rendered as ΣΑΠΙ by earlier scholars— also belong to this group.<sup>160</sup>

Most of the names of this group can be qualified as of panhellenic distribution, and need no particular comment. In the case of Aegean Thrace, the name Ἀριστόβουλος presents the greatest concentration; the earliest occurrence is in an inscription from Molyvoti dating from the end of the 5<sup>th</sup> c. BC, while the others are found in inscriptions of Maroneia dating from the Hellenistic period. The picture for the rest of Thrace is completed by the examples from Byzantium and Lysimacheia.<sup>161</sup> Ἀρισταγόρης,<sup>162</sup> Ἀρίσταρχος,<sup>163</sup> Ἀριστοκλῆς,<sup>164</sup> Ἀριστόμαχος,<sup>165</sup> Ἀριστομένης<sup>166</sup> and Ἀρίστων<sup>167</sup> are also known in Thrace and commonly found throughout Greece, while Ἀριστεύς and Ἀριστόνους are recorded for the first time in the region.<sup>168</sup> The most interesting of these names —because of their ending or of their second component— are Ἀριστᾶς, Ἀριστόλεως and Ἀριστῶναξ. Although the first is formed by the addition of a popular diminutive ending to a common stem, it seems to be relatively rare and occurs for the first time in Thrace itself.<sup>169</sup> In this particular form, the second occurs

<sup>160</sup> The new reading is owed to my colleague Selene Psoma, to whom I offer my thanks. There are few possible restorations for the earlier reading, and the names are all very rare: Σαρίδας, which occurs in Crete of the 3<sup>rd</sup> c. BC (*LGPN* I), or Σάρις, which is attested in Selinous of the 5<sup>th</sup> c. BC (*LGPN* III.A).

<sup>161</sup> See *LGPN* IV.

<sup>162</sup> In the first four volumes of *LGPN*, the name is recorded 171 times, 18 of them on Thasos. It is also found in Thrace itself (see *LGPN* IV, s.v. Ἀρισταγόρας/Ἀρισταγόρης). The fact that the earliest reference of the name is at Abdera, in combination with the Ionian form of the ending, allow this example to be associated with the world of the colonists.

<sup>163</sup> The name is already known east of the Hebros (Perinthos and Sestos), in Samothrace and especially at Thasos (*LGPN* IV and I respectively).

<sup>164</sup> This name is also found in the Black Sea colonies, in Perinthos and Lysimacheia (*LGPN* IV) and has a strong presence in neighbouring Thasos (*LGPN* I). The example from Abdera, however, stands out as the earliest occurrence of the name in the area to date.

<sup>165</sup> See *LGPN* I-IV; in Thrace the name occurs at Byzantium and Perinthos of the Hellenistic period and also in Apollonia Pontica of the 5<sup>th</sup>-4<sup>th</sup> c. BC; it is also found at a comparatively early date in neighbouring Macedonia, see the brief comment by Hatzopoulos and Loukopoulou, *Téménides* 224.

<sup>166</sup> For the other occurrences in Thrace (Heraion Teichos, Lysimacheia, Odessos), see *LGPN* IV. In the example from Molyvoti, we may note the dialect form of the genitive.

<sup>167</sup> See *LGPN* IV (Byzantium, Lysimacheia, Mesambria Pontica, Odessos etc.).

<sup>168</sup> The latter does not appear to be found in Thrace, but is fairly common in neighbouring Thasos (*LGPN* I) and Macedonia (*LGPN* IV).

<sup>169</sup> For the ending, see Tataki, *Beroea* 387, n. 376. Cf., however, Bechtel, *HPN* 69, who accents the name Ἀρίσταξ; this accentuation is followed by the publishers of *LGPN* in all the volumes except that for Attica.

mainly in Ionian regions;<sup>170</sup> but only the name 'Ἀριστῶναξ, formed by the addition of the characteristic stem -ῶναξ/ῶνασσα, has a geographical distribution of any great interest. It is recorded for the first time in Thrace, though from the references known to date, it appears to occur mainly in Ionia, the islands of the eastern Aegean, and Cyprus. Its presence in two inscriptions from Teos supports its association with the social element of the colonists.<sup>171</sup>

The name 'Ἀρκεσίλη, which occurs in a funerary inscription from the area of the Molyvoti peninsula, is formed from the stem 'Ἀρκεσι- and the notion of ἀρκέσαι/ἀρκετός. It is found for the first time in Thrace, though the masculine 'Ἀρκεσίλαος, 'Ἀρκεσίλεως and 'Ἀρκεσίλας are already well attested.<sup>172</sup>

The name 'Ἀρμόδιος, found in a funerary inscription of the 3<sup>rd</sup> c. BC from Maroneia, occurs on two further occasions in Thrace, specifically in Apollonia Pontica and Odessos of the 5<sup>th</sup> and 4<sup>th</sup> c. BC. Although found in different areas of the ancient Greek world, it never became particularly popular; its first occurrence seems to be in Athens of the late 6<sup>th</sup> c. BC, for the well-known tyrannicide.<sup>173</sup>

The compound names 'Ἀρτεμιδώρα (1) and 'Ἀρτεμίδωρος (3), the simple 'Ἀρτεμισία (2), 'Ἀρτεμιστή (1), 'Ἀρτεμῷ (1) and 'Ἀρτέμων (5), and the fragmentarily preserved 'Ἀρτε.... (1)<sup>174</sup> and 'Ἀρτεμ.... (1)<sup>175</sup> are associated with the cult of Artemis.

The greatest concentration in this group is of the name 'Ἀρτέμων, which occurs twice at Abdera, twice in the city on the Molyvoti peninsula, and once at Maroneia. A name disseminated throughout Greece, it is also common in Thrace, particularly at Odessos, but also in other areas north of the Rhodope mountain and east of the

<sup>170</sup> See LGPN I-IV; this is the first occurrence of the name in Thrace, though it is attested at neighbouring Thasos.

<sup>171</sup> For Teos see R. Demangel and A. Laumonier, "Inscriptions d'Ionie", *BCH* 46 (1922) 319, no. 3, l. II16 (McCabe and Plunkett, *Teos* 87) (catalogue of names of the 2<sup>nd</sup> c. BC) and 344, no. 36 (McCabe and Plunkett, *Teos* 144) (funerary epigram of the 1<sup>st</sup> c. BC).

<sup>172</sup> For the names in this group, see Bechtel, *HPN* 74; for the parallels from Thrace, see LGPN IV.

<sup>173</sup> See LGPN I-IV.

<sup>174</sup> It is not impossible that the archon who signs as 'Ἀρτε... during period III of operation of the mint of Abdera is to be identified with the 'Ἀρτέμων of the following, period IV.

<sup>175</sup> The name can be made out in the first line of the inscription. In the second line, Kontorini, who published the inscription, restored the beginning of the ethnic 'Ἀβ[δηρίτου], which was preferred to the ethnic 'Ἀβ[υδην- -] on the grounds that in the latter case it should be possible to make out the left arm of the Y, and that theophoric names derived from Artemis are very common at Abdera, see Vassa Kontorini, *Ἀνέκδοτες Ἐπιγραφές Ρόδου* II (Athens 1989) 109-110, no. 38, pl. XXII.d; cf. *SEG* 39 (1989) 826.

Hebros. The examples from Aegean Thrace, however, stand out as the earliest of them all.<sup>176</sup> The name Ἀρτεμισία, recorded once at Abdera in the Early Classical period and once at Maroneia in the Hellenistic period, is also found at an early date. Occurrences of this name both inside and outside Thrace usually date from the Hellenistic and imperial periods.<sup>177</sup> The presence of the commonplace Ἀρτεμίδωρος and Ἀρτεμιδώρα, and also of the name Ἀρτεμώ, which is recorded for the first time in Thrace, is consistent with the picture for the rest of Greece.<sup>178</sup> By contrast, the name Ἀρτεμίστη, recorded at Zone in the 4<sup>th</sup> c. BC, seems on the basis of our evidence to date, to be very rare, possibly a *unicum*.<sup>179</sup>

The name Ἀρτυσίλη, which is recorded at Maroneia in the 3<sup>rd</sup> c. BC, forms —along with Ἀρτυσίλας/Ἀρτυσίλεως— a small but characteristic group of names derived from the stem ἄρτυσι-. Although the feminine form appears to be recorded here for the first time anywhere in Greece, the geographical distribution of the masculine one is highly characteristic. The name Ἀρτυσίλας is found on Thasos in the 4<sup>th</sup> c. BC, while the form Ἀρτυσίλεως mainly on Thasos as early as the 6<sup>th</sup> c. BC and also on Delos during the Hellenistic period; on Delos, moreover, the substantive ἄρτυσίλαος is found as an office. Masson's comment that names ending in -σίλεως are very popular on islands such as Delos and Chios further supports the connection with the world of the Ionian colonists.<sup>180</sup>

Of the very large group of personal names formed from the stems Ἀρχε-/Ἀρχι-/Ἀρχο-/Ἀρχη- and the verb ἄρχω,<sup>181</sup> those found in Aegean Thrace are Ἀρχαγόρας/-ης (2), Ἀρχέλαος (1), Ἀρχέμβροτος (1), Ἀρχέπολις (1), Ἀρχέστρατος (4), Ἀρχήνασσα (2) and Ἀρχικλῆς (1); this group also includes the fragmentary Ἀρχ.... (1), ....ἀρχη (1) and ....αρχος (1).

The greatest concentration is that of the name Ἀρχέστρατος, which occurs three times at Abdera and once on Samothrace for a Maronite; the picture for Thrace is

<sup>176</sup> See LGPN IV for Thrace and I-III.B for the other regions.

<sup>177</sup> In the example from Abdera, the Ionian form of the genitive may be noted. For a brief comment on the name, see Eudokia Skarlatidou, *HOROS* 14-16 (2000-2003) 251.

<sup>178</sup> See LGPN I-IV.

<sup>179</sup> It has proved impossible to locate a precise parallel, though the reading of the name is completely certain.

<sup>180</sup> On this group, see O. Masson, "Les anthroponymes grecs à Délos", *Comptes et inventaires dans la cité grecque. Actes du Colloque de Neuchâtel en l'honneur de Jacques Tréheux* (Neuchâtel 1988) 72 = OGS III 11; the group is completed by the rare Ἀρτυσίτραγος, see Bechtel, *HPN* 78. For the distribution of these names, see LGPN I-IV and for the office, *Ath.* 173a.

<sup>181</sup> See Bechtel, *HPN* 78-80.

completed by one further occurrence at Odessos during the imperial period. The name has a strong presence in various parts of the ancient world, though it appears to have been concentrated mainly in Ionia.<sup>182</sup> Essentially the same observation holds good for the name 'Αρχαγόρας; the earlier of the two references at Abdera has the characteristic Ionian ending in -ης.<sup>183</sup> The name 'Αρχήνασσα, which is also recorded for the first time in Thrace, has a more diagnostic concentration on the Asia Minor coast and the larger islands of the eastern Aegean. The masculine 'Αρχήναξ occurs three times on neighbouring Thasos, 'Αρχήναξ, 'Αρχήνασσα and 'Αρχηνακτίδης primarily in the Cyclades and on Rhodes, and 'Αρχεάναξ and 'Αρχεάνασσα on Lesbos and at Kolophon.<sup>184</sup>

The rest of the names in this group are recorded once each in Aegean Thrace. Some interest attaches to the name 'Αρχέλαος, borne by an archon of the mint of Abdera just after the middle of the 4<sup>th</sup> c. BC.<sup>185</sup> As has already been noted, the name was very common in the Macedonian royal family and higher-ranking military officers from the late 5<sup>th</sup> c. BC on, and particularly in the Hellenistic period. This observation, combined with the dating of the coins to just after Philip's arrival at Abdera and the occurrence of other characteristic names at the city mint during approximately the same period (cf. 'Αντίγονος and Παισάνις) provides support for the hypothesis that the individual was of Macedonian origin.<sup>186</sup> The presence of the name in the rest of Thrace is fairly limited, and seems concentrated mainly on the south coast or in the imperial period.<sup>187</sup> The names 'Αρχέμβροτος, 'Αρχικλῆς and 'Αρχέπολις are found for the first time in Thrace. The first appears to have had a limited dissemination, since so far it is known only in Ionia (Miletos) and on the larger islands of the eastern Aegean

<sup>182</sup> See LGPN I-IV; the name is more common in Athens, the Ionian islands and Rhodes, while its presence in other areas may be described as sporadic.

<sup>183</sup> See LGPN I-IV; these are the first occurrences of the name in Thrace.

<sup>184</sup> This compound name has a wide variety of forms ('Αρχήναξ, 'Αρχήνασσα, 'Αρχηνακτίδης but also 'Αρχιανакτίς, 'Αρχιάνναξ, 'Αρχιάννασσα, 'Αρχεανакτίδας, 'Αρχεάναξ, 'Αρχεάνασσα and 'Αρχώννασσα). For its formation, see Bechtel, *HPN* 79-80 and 45, and for the distribution of the various forms, LGPN I-IV.

<sup>185</sup> For the earlier, erroneous rendering of the name as Δράλης, see Masson, *RN* 26 (1984) 51 = *OGS* II 430.

<sup>186</sup> See Chrysanthaki, *REG* 114 (2001) 401. For the presence of the name in Macedonia, see Tataki, *Edessa* 85, *eadem*, *Macedonians Abroad* 268-70 and Hatzopoulos and Loukopoulou, *Téménides* 227-28; for the dissemination in this same region of names formed with the word λαός as first or second component (such as 'Αρχέλαος, Μενέλαος etc.), see Anna Panayotou, *Ancient Macedonia* 4 (1983) 426-27 and Tataki, *Edessa* 85.

<sup>187</sup> See LGPN IV.

(Rhodes).<sup>188</sup> The second is found in various areas of the ancient world, though its greatest concentration is in Attica and the Aegean islands;<sup>189</sup> for this reason, the publishers of the inscription E403 —which comes from Zone and dates from the last quarter of the 5<sup>th</sup> c. BC— argued that the Ἀρχικλῆς and Πόλλις mentioned in it were probably representatives of Athenian authority in the context of the First Athenian Confederacy. The third name is recorded in various areas of the ancient world, including three occurrences on neighbouring Thasos.<sup>190</sup>

The names Ἀσκλάπων (2) and Ἀσκληῶς (1), Ἀσκληπιόδοτη (1) and Ἀσκληπιόδωρος/-δοτος (2) are associated with the cult of Asklepios.<sup>191</sup> Of these six occurrences, two are found at Maroneia, two at Abdera and one each in the Topeiros inscription and an inscription of unknown provenance. In a manner similar to other regions of the ancient world, all of them date from the Late Hellenistic and imperial periods.

The only name of particular interest is Ἀσκληῶς, to which Masson devoted a special article. The French expert noted that it is disseminated in Late Antiquity, primarily in Asia Minor and Egypt, while it is characteristically absent from mainland Greece and especially from the onomasticon of Attica; so its presence in Aegean Thrace —as well as in inscriptions of imperial date from Nicopolis ad Nestum and Perinthos-Herakleia— could be attributed to the settlement of peoples of Asia Minor origin in Thrace during the imperial period.<sup>192</sup> In contrast, the name Ἀσκλάπων, though recorded for the first time in Thrace, is found in various areas of the ancient world, mainly from about the 3<sup>rd</sup> c. BC onwards.<sup>193</sup> Of the other names, we may note

<sup>188</sup> For a brief comment on the name, see Masson, RN 26 (1984) 57 = OGS II 436. For the considerable presence on Rhodes of names with the stem -μβροτος as their second component, see *idem*, "Anthroponymie grecque et dialectologie", RPh 37 (1963) 218 and n. 3 = OGS I 43. To the examples cited by Masson and in LGPN should be added the frequent occurrence of the name in Egyptian papyri, see *SBEGypt* I 490, 1289 (cf. 3309, 3430 and 3431), 1338 (cf. 3433 and 3605), 2145 (cf. 3432), 3428, 3429 and 3434.

<sup>189</sup> See LGPN I-IV.

<sup>190</sup> See LGPN I-IV, where the forms Ἀρχίπολις and Ἀρχέπολις are found.

<sup>191</sup> The name Ἀκέστωρ may be linked either with the cult of Asklepios or with that of Apollo, since it is recorded as a cult epithet of deities with healing properties, cf. above, p. 124, n. 103.

<sup>192</sup> See Masson, "Pape-Benseleriana V: Askas l'obscur", ZPE 27 (1977) 251-54 = OGS I 299-302, who expressed the view with some reservation that the name might be regarded as the '*produit spécifique de l'onomastique gréco-égyptienne*'. The picture of its geographical and chronological distribution may be confirmed by a brief glance at LGPN I-IV. For the settlement of peoples of Asia Minor origin in Thrace during the imperial period, see below, p. 292.

<sup>193</sup> See LGPN I-IV. The name has a similar presence in various regions of Asia Minor, see *IvPerg* I 231, 235, 245, fr. A, l. 6 and 256, *TAM* V.2 1244, *MAMA* V 211, *Idid* 223A and 545, *IK* 13 (Eph) 905A, l.

only the occurrence of the name Ἀσκληπιόδωρος in a funerary inscription from Abdera dating from the 2<sup>nd</sup> c. BC; its combination with the name Νικάνωρ, which was very widespread in Macedonia, permits the individual in question to be connected with the probable presence of Macedonians in Aegean Thrace.<sup>194</sup>

The names Ἀσπάσιος (1), Ἀσπασία (1) and Ἀσπώ (2) form a small group derived from the adjective ἀσπασίος (=gladly welcomed). The first is recorded in abbreviated form on a coin of Abdera, but the restoration may be regarded as certain, given the existing choices and their geographical and chronological distribution.<sup>195</sup> The second is found in a list of names for initiates on Samothrace, dating from the 1<sup>st</sup> c. AD. The initiates from Maroneia are recorded in four successive lines: the first two are Ποσειδώνιος and Στρατονίκη —both without patronymic— while the third bears a name that is almost entirely worn away. The fourth and final line of this group is inscribed Ἀσπασίας. The absence of a patronymic in the first two cases might suggest that the names of initiates in the nominative are recorded in all four lines; in this case, the name in the final line should be recognised as a masculine name, though it is not recorded as such elsewhere. If the fourth line is rendered as the genitive of the familiar female name, then it should be interpreted as a metronymic, with the names in the first three lines attributed to siblings. In this case, the use of the metronymic, though known in neighbouring Macedonia, would be unique in Aegean Thrace.<sup>196</sup> Finally, the possibility should not be ruled out of an error on the part of the lapicide, who added a final sigma to the name of one more female initiate without a patronymic.<sup>197</sup> The picture of this group of names is completed by two occurrences of the name Ἀσπώ in funerary inscriptions from Abdera and the city on the Molyvoti peninsula; although it does not appear elsewhere, its form, as a diminutive of the more common Ἀσπασία, does not present any problems.

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III 17 and IK 17.1 (Eph) 3429A, l. 20, IK 3 (Ilion) 64, l. 38 and 103, 128 (for the same person), IK 5 (Kyme) 64, IK 18 (Kyz) 87, OGIS 335 and K. Lehmann, "Inscripfen in Konstantinopel", *MDAI(A)* 42 (1917) 185-89, no. 1, l. A9 and B101. This geographical distribution does not appear to support the view expressed in IK 3 (Ilion) 128, that the name is of Aeolian form.

<sup>194</sup> See Hatzopoulos and Loukopoulou, *Téménides* 229.

<sup>195</sup> For the earlier reading ΑΣΓΑ, see the comments in the catalogue above, p. 30, n. 34. For the choices in question (Ἀσπασιάδας, Ἀσπασιανός, Ἀσπασίλας and Ἀσπάσιος) and their distribution, see LGPN I-IV; the most frequent is Ἀσπάσιος, which is found in several cities in Asia Minor. The same restoration is suggested by Masson, *RN* 26 (1984) 49, n. 8 = OGS II 428 and the editors of LGPN IV. In Thrace the name occurs for the first time.

<sup>196</sup> For Macedonia, see Tataki, *Beroea* 433-35 and especially *eadem*, "From the Prosopography of Ancient Macedonia: the Metronymics", *Ancient Macedonia* 5 (1989) [1993] 1453-71.

<sup>197</sup> The name Ἀσπασίη occurs twice in Apollonia Pontica of the 6<sup>th</sup> and 4<sup>th</sup> c. BC, see LGPN IV.

The name Ἄστος, recorded as a patronymic in a barely legible funerary inscription from the region of the Molyvoti peninsula, is one of the names derived from Φάστυ.<sup>198</sup> Apart from a fairly characteristic concentration in inscriptions of Naples and Pompeii at the turn of the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD, the occurrence of the name in the rest of the ancient world seems to have been very limited and sporadic.<sup>199</sup>

The genitive Ἀσωπίδος is to be found carved on a rectangular stele base which comes from Zone of the second half of the 4<sup>th</sup> c. BC. Despite the excellent state of preservation of the inscription, the absence of any other feature makes its interpretation problematic. If the genitive is attributed to a proper name, then we should note: (a) the absence of a patronymic, which is appropriate to a person of slave origin but not to a funerary monument of this type, and (b) the rarity of the name itself. In fact, although the name Ἀσωπῖς is already known at Tanagra in the Hellenistic period, it belongs to a characteristic group that derives from the river Asopos and is confined geographically to areas where rivers of this name are found (Boeotia and neighbouring territories, Athens and the Peloponnese).<sup>200</sup> On the other hand, the existence of a tribe of this name at Miletos from the middle of the 5<sup>th</sup> c. BC—under the influence of the tribal system of Athens—leaves room for its interpretation as the name of a tribe in this case too.<sup>201</sup>

The name Ἀτεύριστος—which is recorded as the patronymic of a Galatian mercenary from Apamea in a funerary epigram of the early 2<sup>nd</sup> c. BC—has been interpreted as a hellenised rendering of a personal name of Celtic origin; the same

<sup>198</sup> The names Ἄστος and Φαστώ should be assigned to this group (Bechtel, *HPN* 87–88), and not to the group of names derived from Φαστός (Bechtel, *HPN* 86–87), as noted by O. Masson, “Une inscription chypriote syllabique de Dora (Tel Dor) et les avatars des noms grecs en Aristo-”, *Kadmos* 33 (1994) 91 = *OGS* III 203.

<sup>199</sup> In *LGP*N I–IV the name occurs a total of twelve times: ten in southern Italy, one dubious occurrence on Rhodes in the 3<sup>rd</sup> c. BC, and one at Amphissa in the middle of the 2<sup>nd</sup> c. BC.

<sup>200</sup> For the compound names Ἀσωπογένης, Ἀσωπογείτων, Ἀσωπόδοτος, Ἀσωπόδωρος and Ἀσωποδώρα, Ἀσωποκλῆς and Ἀσωποκλίδας, Ἀσωπόκριτος, Ἀσωπόλαος, Ἀσωποτέλης, Ἀσωπότιμος and the simple names Ἀσωπίδας, Ἀσώπιος, Ἀσώπιχος and Ἀσωπίχα, Ἀσωπίων, Ἀσωπος and Ἀσώπων, see Bechtel, *HPN* 88 and *LGP*N I–IV. The names in this group are found mainly in cities in Boeotia, Athens, Delphi and Megara, and sporadically in the Peloponnese and on Thera. The only one found so far in Aegean Thrace is Ἀσώπιος, on a coin of the 3<sup>rd</sup> c. BC from Byzantium.

<sup>201</sup> See *Idid* 463, l. 20 and the analysis by M. Piérart, “Modèles de répartition des citoyens dans les cités ioniennes”, *REA* 87 (1985) 172–73, with earlier bibliography; cf. also the comments in *IThrAeg* (E428).



holds true for the name of the son. The presence of a Galatian mercenary in the region is believed to be connected with the campaigns of Antiochos III in 194 BC.<sup>202</sup>

The name Ἀτταλος (2) belongs to the category of dynastic names of the Macedonian court that spread to various areas of the ancient Greek world, primarily in the Hellenistic and imperial periods. All the known occurrences in Thrace occur in this same chronological context.<sup>203</sup>

Αὔλούζεις (1), Αὔλούζενις (5) and Αὔλούπορις (2) belong to the characteristic group of Thracian composite names of bi-thematic form, with the highly productive stem Αὔλο(υ)- as their first component; the second stem is -ζεις/-ζειδος in the case of the first name, and the commonplace -ζενις (cf. Διάσενις) and -πορις (cf. Μοκάπορις, Μούπορις) in the case of the other two.<sup>204</sup> In this particular form, the name Αὔλούζεις, which is recorded as a patronymic in the well-known list of *therapeutai* from Maroneia dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC, seems to occur for the first time. In contrast, Αὔλούζενις and Αὔλούπορις are quite well disseminated in areas of Thrace, especially north of the Rhodope mountain and also in eastern Thrace and Macedonia. With the exception of the *therapeutai* from Maroneia, all the other occurrences seem to be in a Thracian onomastic context.<sup>205</sup>

The name Αὐτόλυκος is recorded once in a funerary inscription of a gladiator. A heroic name, whose dissemination may be associated with Euripides' satyr play of this

<sup>202</sup> For an analysis of the name, see L. Fleuriot, "Deux noms de Galates à Maronée", *BCH* 94 (1970) 668. For the presence of the mercenary, see the comments in *IThrAeg* E215; cf. also the comments on inscription E465 relating to the presence of another mercenary in the area.

<sup>203</sup> For the geographical and chronological distribution of the name, see *LGNP* I-IV. In neighbouring Macedonia the name is attested from the beginning of the 4<sup>th</sup> c. BC and, as noted by Hatzopoulos and Loukopoulou, *Téménides* 230, 'la répartition géographique et sociale du nom dès le début du IV<sup>e</sup> s. av. J.-C. en Macédoine en fait un nom macédonien prestigieux, obstinément conservé dans la tradition onomastique des familles originaires du Vieux Royaume'.

<sup>204</sup> For the different stems and their variations, see Detschew, *TSp* 35 (s.v. Αὔλο-), 35-37 (s.v. Αὔλουζενις), 37-38 (s.v. Αὔλουπορις), 181 (s.v. -ζενις) and 374 (s.v. -πορις); see also Dana, *ZPE* 157 (2006) 130.

<sup>205</sup> For the other occurrences of these names in Thrace, see *LGNP* IV. The name Αὔλούζενις Αὔλουζένεος found in inscription E478 also occurs in a votive inscription of Mesambria Pontica (*IGBulg* I<sup>2</sup> 374), in an inscription from the Asklepion at Batkun in the *chora* of Philippopolis (*IGBulg* III.A 1169), and in the founding inscription of Pizos in AD 202 (*IGBulg* III.B 1690, l. c21); but the important distribution of the name in Thrace does not allow any prosopographical correlations to be drawn. Of greater interest is the possible connection of the general Καρώσις Αὔλουπόρεος with a person of the same name mentioned in a funerary inscription from the area of Philippi, see below, p. 198 (s.v. Καρώσις).

name, it is found in various areas of the ancient Greek world from the 5<sup>th</sup> c. BC onwards. In Thrace it is recorded on three further occasions, the earliest being in Perinthos of the 2<sup>nd</sup>-1<sup>st</sup> c. BC. It may be noted that names of mythological inspiration were very popular amongst gladiators.<sup>206</sup>

The names Ἀφροδίσιος (2) and Ἀφροδισία (1), and the compound Ἐπαφρόδειτος (3) form a small group of personal names that can be associated with the cult of Aphrodite. In a manner that seems to be consistent with the picture for the rest of mainland Greece and the islands, the relevant names are few in number and relatively late in date. The name Ἐπαφρόδειτος has the greatest frequency, with a total of three occurrences at Maroneia of persons who were conceivably related to each other.<sup>207</sup> As has already been observed, it is one of the names that were widely disseminated, mainly in the centuries after Christ, and became very popular in the Greco-Roman world.<sup>208</sup> The names Ἀφροδίσιος and Ἀφροδισία were also common throughout Greece at the same period; both are already known in other areas of Thrace.<sup>209</sup>

The category of heroic names also includes Ἀχιλλεύς, recorded as a *cognomen* in a funerary inscription from Topeiros dating from the 3<sup>rd</sup> c. AD. With the exception of a few sporadic occurrences during the 6<sup>th</sup>/5<sup>th</sup> c. BC in Attica and Elis, the name was disseminated in various regions of the ancient world primarily in the Hellenistic and imperial periods. The most important evidence to be derived from the Topeiros inscription, however, is the information that the dead man came from Nikaia in Bithynia, for, although the presence of persons originating from Asia Minor is quite

<sup>206</sup> For the dissemination of the name, see *LGNP* I-IV. The earliest examples are found in Attica and Corinth; see also *SEG* 44 (1994) 226 for a further reference in Attica of the 4<sup>th</sup> c. BC. The name was borne by an Athenian pankratiast at the end of the 5<sup>th</sup> c. BC, who was murdered during the tyranny of the Thirty, see, indicatively, Paus. 1.18.3 and 9.32. 8 and Plut., *Lys.* 15.

<sup>207</sup> Ἐπαφρόδειτος Φάσιδος, who is mentioned as ἱερ[ονίκης?] in the list of *therapeutai* of Serapis and Isis dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC, was conceivably the father of Φᾶσις Ἐπαφροδείτου, mentioned in a funerary inscription of the 1<sup>st</sup> c. AD.

<sup>208</sup> For a brief comment on the name, see Parker in *GPN* 61 and Tataki, *Edessa* 102, n. 76. For Samsaris's view that the name was borne mainly by slaves and freedmen, see *Dodoni* 18 (1989) 317 and *idem*, *Ἐρευνες* 214; of the 294 occurrences of the name in Rome, 111 are certainly connected to slaves and freedmen, see Solin, *NB* 320-24 and also 1439.

<sup>209</sup> See *LGNP* I-IV; for Rome, see Solin, *NB* 313-15 (95 occurrences) and 315-17 (113 occurrences) respectively.

common in inscriptions north of the Rhodope mountain, this is the first explicit evidence in the case of Aegean Thrace.<sup>210</sup>

The name Βάκχιος, which belongs to the group of personal names associated with the worship of Dionysos, is recorded twice in Aegean Thrace: once as the patronymic of a Maronite in an inscription from Odessos, dating from the 4<sup>th</sup> c. BC, and once in an inscription from Traianopolis of the 2<sup>nd</sup> c. AD, in the variant form Βάχιος (with simplification of the double consonant); a name found throughout Greece, it also occurs several times in Thrace itself.<sup>211</sup>

The name Βαλεριανή, which occurs as a *cognomen* of an *Aurelia* in an inscription of Topeiros, belongs to the category of *cognomina* deriving from *nomina gentilitia* with the addition of the suffix -anus/-ana (cf. Ἰουλιανός, Καικιλιανός); in its masculine form, it is one of the most common names in this category.<sup>212</sup>

The name Βασιλείδης is restored with great probability in the fourth line of a fragmentarily preserved inscription from Maroneia dating from the 2<sup>nd</sup> c. BC. The first publishers thought it probable that it should be interpreted as the name of a *patra*, *demos* or tribe of the Ionic cycle, also known in an inscription of Hellenistic date from Perinthos; however, the nature of the inscription does not preclude its interpretation as a proper name.<sup>213</sup> If so, it is the first occurrence in Thrace—and one of the earliest in the north Greek area—of a personal name which, as was already noted by Robert, was disseminated primarily in Ionian areas (Attica, Aegean islands, Asia Minor coast) in the Classical and Hellenistic periods. The name, moreover, was associated with the cult of Zeus Basileus, which is found, amongst other places, on Paros and Erythrai.<sup>214</sup>

<sup>210</sup> See Bechtel, *HPN* 572 and *LGPV* for the geographical and chronological distribution of the name. For the presence of Greeks of Asia Minor in Thrace north of the Rhodope mountain, see below, p. 292.

<sup>211</sup> For the presence of the name in Thrace, see *LGPV* IV, and for a brief comment on it, Loukopoulou and Hatzopoulos, *Téménides* 231.

<sup>212</sup> See Kajanto, *Latin Cognomina* 32-35 and 157.

<sup>213</sup> For the former interpretation, see *IThrAeg* and for the latter *LGPV* IV.

<sup>214</sup> For comments on the name, see L. Robert, "Discours d'ouverture", *CongrÉpigr* VII 35, O. Masson, "Aristide, Basilide et les Basilides", *Études d'archéologie classique* 7 (1991) 111-13 = *OGS* III 123-25 and J. Curbera, "Onomastic Notes on *IG* XII.6 (Samos)", *Glotta* 80 (2004) 2-3; for the cult, see Bechtel, *HPN* 533 and Masson, *op. cit.*, 111, n. 7 = *OGS* III 123. For the geographical and chronological distribution of the name, see *LGPV* I-IV; in non-Ionian areas, the name seems to be found mainly during the imperial period.

The name Βάσσοϲ, found as the *cognomen* of a *strategos* of Thrace in the well-known Topeiros inscription, belongs to the group of names that were widely disseminated in Thrace and also in neighbouring Macedonia during the imperial period.<sup>215</sup> That the specific individual was acquainted with Roman customs, reflected in the use of the *tria nomina*, supports the interpretation of the name as a transliteration of the Latin *cognomen* Bassus; conversely, the view held by some scholars that the frequent presence of this particular name in a context suggesting the pre-Greek strata of the population necessitates attributing it to the same context, and associating its dissemination during the imperial period with its simple phonetic similarity with the Latin *cognomen*, does not seem necessary in this particular case.<sup>216</sup>

The name Βειθύκενθος is a classic Thracian composite name, since it is formed from the combination of two well-known and very productive stems: Βειθυ-, from which the corresponding simple name Βειθυς is derived (cf. below), and -κενθος, which is always found as the second component of names of this category (cf. Ἑπταίκενθος, Σουδείκενθος). But this specific name does not seem to have enjoyed a very wide dissemination: it is recorded four times in Thrace north of the Rhodope mountain, once in eastern Macedonia, and once each in Latin inscriptions from Spain and Pannonia;<sup>217</sup> the geographical spread of the occurrences to date does not allow any hypotheses as to the connection of this *strategos* with any particular region of Thrace.

The very common name Βειθυς is recorded three times in Aegean Thrace: once as the *cognomen* of a *strategos* in the Topeiros inscription<sup>218</sup> and twice as the patronymic of different, but presumably related, persons in a votive inscription of unknown provenance dating from the imperial period. Of the views expressed on the origin of the name, that of Papazoglou may be singled out; she asserts that, despite its wide

<sup>215</sup> See LGPN IV; for Macedonia, see especially Tataki, *Beroea* 403, n. 448.

<sup>216</sup> For the interpretation of the name as a Greek rendering of the Latin *cognomen*, see, for example, Papazoglou, "Structures" 162, n. 37 and P. Nigdelis, "Eine neue Familie aus Thessaloniki", *ZPE* 82 (1990) 210, with extensive analysis. For an analysis of the second view, see Mihailov, *Epigraphica* 37 (1975) 57, *idem*, *L'Onomastique Latine* 346 and, by way of example, the comments on the inscriptions *IGBulg* nos I<sup>2</sup> 48 and II 542, *EAM* 20, *EKM* A' 206 and Tataki, *Beroea* 403.

<sup>217</sup> See LGPN IV for Thrace and eastern Macedonia, and Detschew, *TSp* 47 nos. 3-4 for the Latin inscriptions.

<sup>218</sup> Given the phenomenon known in several cases of the retention of the office of *strategos* within the same family, it is not impossible that the general in the Topeiros inscription was the son of the general Φάρσαλος Βειθυς mentioned in an inscription from Tiriza on the Black Sea during the reign of Rhometalkes I (11 BC-AD 12), see *IGBulg* IV 12; see also Gerov, "Römische Bürgerrechtsverleihung" 84 and Parissaki, "Stratèges" (forthcoming).

dissemination in Thrace, the name owes its origin to the autochthonous population of eastern Macedonia; Hatzopoulos, moreover, attributes the name Bithia, which is found at Ayios Mamas in Chalkidiki, to the Edonian population stratum.<sup>219</sup> The connection of the name mainly with southern Thrace and its neighbouring areas seems further corroborated by the specific onomastic context in the inscription of unknown provenance (see below, Σουσᾶς and Μακεσάλα).

The names Βεισοῦλας and Βεσοῦλα are recorded once each, the former in a funerary inscription from Abdera dating from the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD and the latter in a funerary inscription from Dymi of the 1<sup>st</sup> c. AD. In the latter case, we may note the interesting onomastic context, since Βεσοῦλα is described as the daughter of Μοκάπορις, wife of the general Ῥοιμητάλης Διασένεως, and mother of Καπρουβῆβος and Δαρουτούρμη. The name itself is very rare: the only example that has been identified is borne by a deacon of Carthage at the Oecumenical Council of Ephesos in AD 431. The name probably derives from the combination of the suffix –ula/–ούλας/–ούλα (cf. Ταρούλας), to the stem Βεσ(σ)–, which also occurs in the Thracian composite name Βεσ(σ)οδένθης and can be further connected with the name of the Thracian tribe of the Βεσ(σ)οι.<sup>220</sup>

The influence of Thracian religious beliefs is attested by personal names derived from the cult of Bendis. The extensive commentary by Masson renders an analysis of them unnecessary; but with regard to Aegean Thrace, it may be noted that the three occurrences of the name Βενδῖς and the single occurrence of Βενδῖον all come from Maroneia and the surrounding area, and that the onomastic context with which they are associated is probably that of hellenised Thracians.<sup>221</sup>

<sup>219</sup> For the relevant analysis, see Papazoglou, “Structures” 164–67 and the commentary of Hatzopoulos and Loukopoulou, *Téménides* 232–33 and Hatzopoulos, *Klio* 71 (1989) 63.

<sup>220</sup> For the deacon, whose name is recorded with different spellings (Βεσ(σ)ούλας and Βεσ(σ)ουλάς), see E. Schwartz, *Acta Conciliorum Oecumenicorum* (Berlin 1927) 1.1.2, 7, l. 33, 1.1.7, p. 6 l. 38, p. 88, l. 29 and p. 138, l. 38; for the ending, see Beševliev, *Untersuchungen* 42. For the Bessoï, see, indicatively, Detschew, *TSp* s.v., and for their presence in the area neighbouring on Mount Pangaion and the modern prefecture of Drama, see Samsaris, *Actes du IIIe Symposium International de Thracologie* 176–77. It should be noted that the name Βεσουλες (*sic*), that occurs on an inscription from Rome written in the Latin language but with Greek characters, has been tentatively interpreted as a name of Jewish origin, see J. B. Frey, *Corpus of Jewish Inscriptions*, vol. I: *Europe* (New York 1975) 339, no. 460.

<sup>221</sup> For the dissemination of the cult of Bendis in different areas, and the presentation of the relevant personal names, see Masson, *MH* 45 (1988) 6–12 = *OGS* II 605–11, and the recent comments of Parker in *GNP* 57 and 78. For the dissemination of the cult to Athens, see Zlatozara Gočeva, “Le culte de la déesse Thrace Bendis à Athènes”, *Primus Congressus Studiorum*

The name Βερενίκη/Βερονίκη —a phonetic variant of the Macedonian dialect for the name Φερενίκη/Φερονίκη, known as early as the 5<sup>th</sup> c. BC— owes its presence in Aegean Thrace to the influence of Macedonians. It is recorded there three times, all three at Maroneia of the Late Hellenistic and Early imperial periods; this concentration, combined with the limited presence of the name in other areas of Thrace, may be connected with the Ptolemaic control over the city during the reigns of Ptolemy III and IV.<sup>222</sup>

The name Βίζος, which occurs as a patronymic of a Βενδῖς in an inscription of imperial times from Asomatoi (probably outside the *chora* of Maroneia), is obviously a variant form of the well-attested name Βύζος (also Βύζας/Βύζης). Its geographical distribution—in Thrace and in neighbouring Macedonia— and its use as a component of bi-thematic names (see Κιλίβυζος below) connects it to the Thracian onomasticon.<sup>223</sup>

Βιτάλιος, which is recorded once in Aegean Thrace, is a well-attested ‘wish-name’ of Latin origin.<sup>224</sup>

The name Βιτών is restored in the first line of a funerary inscription from the area of the Molyvoti peninsula. Although it belongs to a very productive group of names, this particular one has a characteristic geographical distribution, occurring

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*Thracicorum, Thracia* 2 (1974) 81–86. For the accentuation of the name, see the comment by Masson (*op. cit.* 9 = OGS II 608). It should be noted that LGPN draws a distinction between the feminine Βενδῖς and Βενδῖς, of unknown gender. To the examples cited in Masson’s study may be added the name Βένζης, borne by an *ephebe* from Kalindoia, see Hatzopoulos and Loukopoulou, *Téménides* 233 and also the occurrences cited by Dana, *ZPE* 157 (2006) 131 (Βενδῖς) and 132 (Βονδῖς).

<sup>222</sup> For a brief comment on the name, see O. Masson, “Les noms propres d’homme en grec ancien”, *Namenforschung, Name Studies, Les noms propres. Ein internationales Handbuch zur Onomastik* (Berlin–New York 1995), vol. I 709 = OGS III 228. With the exception of one occurrence in the famous inscription of Seuthopolis, referring to an eminent person at the beginning of the 3<sup>rd</sup> c. BC (see K.-L. Elvers, “Der ‘Eid der Berenike und ihrer Söhne’: eine Edition von *IGBulg* III 2, 1731”, *Chiron* 24 [1994] 241–66), the other examples in Thrace date exclusively from the imperial period, see LGPN IV.

<sup>223</sup> See Mihailov, *Epigraphica* 37 (1975) 33 and Masson, *MH* 45 (1988) 10; for the variation I/Y, see Mihailov, *Langue* 22. For the parallels, see Detscew, *TSp* 95 and LGPN IV.

<sup>224</sup> See Kajanto, *Latin Cognomina* 274.

exclusively in neighbouring Thasos; in this light, its presence at Molyvoti is of particular interest.<sup>225</sup>

The name Βίων is recorded twice in Aegean Thrace, once of the famous astrologer and mathematician from Abdera, whose floruit is placed in the early 4<sup>th</sup> c. BC, and once in the catalogue of the *therapeutai* of the Egyptian Gods from Maroneia, dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC. It is one of the names that were fairly widespread throughout Greece, though in terms of its geographical and chronological distribution a slight preference may be detected in Ionian areas down to the Hellenistic period, and also on Thasos from the 5<sup>th</sup> to the 3<sup>rd</sup> c. BC. It does not seem to occur again in Thrace itself.<sup>226</sup>

The name Βλόσος, borne by an archon of the mint of Abdera in the third quarter of the 5<sup>th</sup> c. BC, has been discussed by Masson, who established its formation from the adjective βλοσυρός with the addition of the diminutive ending -ος, and noted its presence in Athens in the Archaic period, and possibly also in Euboea. For the cognate, though more widespread name Βλόσων, moreover, he drew attention to its characteristic geographical distribution in the southern parts of Asia Minor and the neighbouring islands.<sup>227</sup> On the basis of these few observations, both the name and its bearer may be associated with Asia Minor and the social element of the colonists.

Particular interest attaches to the name Βοστᾶς. It is recorded on four occasions, all four in Zone; three times as patronymic in the funerary inscriptions E404, dating from the middle of the 5<sup>th</sup> c. BC, and E411 and E412 of the first half of the 4<sup>th</sup> c. BC, and once incised on a vase that is dated with some reservation to the Classical period. Despite the relative distance in time between these examples, the presence of the same, very rare patronymic, in combination with the similarity in sound of the names of the dead in two cases (Ἄδα and Ἀδάμας), makes it highly probable that they were related; it is not impossible that all four occurrences of the name refer to the same person, and that the persons named in the funerary inscriptions E404, E411 and E412 were siblings.<sup>228</sup>

<sup>225</sup> Although it is only partly preserved, the restoration of the name may be regarded as certain, on account of the limited space at the left of the stele, which allows the restoration of only a single letter. For a comment on this particular name, see Robert, *Noms indigènes* 235-37 and Bechtel, *HPN* 94 and 96. For its presence exclusively on Thasos, see *LGPNI*.

<sup>226</sup> See *LGPNI* I-IV and Bechtel, *HPN* 94.

<sup>227</sup> See Masson, *RN* 26 (1984) 50 = *OGS* II 429, *idem*, "A propos de Βλόσων, nom du père d'Héraclite", *RPh* 60 (1986) 279-81 = *OGS* II 567-68 and *idem*, "Quelques noms grecs à l'Agora d'Athènes", *Festschrift H. Hoenigswald* 1987, 255-56 = *OGS* II 567-68.

<sup>228</sup> See also above, pp. 120-21.

Given the evidence available at present, the name is very rare. It is recorded only at Kyzikos and Byzantium, and is restored with some reservation in an inscription of Thasos. Some scholars have associated it with the names Βοστακων/Βοσταγων and Βαστακας, recorded on the north coast of the Black Sea, which are thought to be of Iranian origin, while others have assigned it to the Thracian onomasticon.<sup>229</sup> The evidence at present available is not enough to enable us to interpret the name. Its date, however, in a period in which the presence of non-Greek names in the area is very limited, the termination -ᾱς/-ᾱδος, which is highly characteristic of the Ionian world, and the characteristic onomastic context in at least one case ("Αδα in the inscription E411), which also points to the area of Asia Minor, are all features that should be taken into account.<sup>230</sup>

The names Βουτᾱς (βούτης/βούτας=shepherd) and Βραβεύς (βραβεύς=umpire) are recorded once each in the 4<sup>th</sup> c. BC of archons of the mint of Abdera. The former is attested sporadically in various areas of the ancient world;<sup>231</sup> but the latter seems to have had a very limited distribution, with only a single parallel at Aphrodisias in Karia.<sup>232</sup>

<sup>229</sup> For Kyzikos and Byzantium, see L. Robert, "Documents d'Asie Mineure", *BCH* 102 (1978) 530, n. 18 (= L. Robert, *Documents d'Asie Mineure* [Paris 1987] 530); for Thasos, see G. Daux, "Notes de lecture", *BCH* 101 (1977) 343-44 and O. Masson, "Remarques sur les noms en -ᾱς en Attique", *Festschrift O. Szmerényi* (1979) 553, n. 20 = *OGS* I 319 and *idem*, *RN* 26 (1984) 58-59, n. 85 = *OGS* II 437-38. For the names on the Black Sea, see Zgusta, *Personennamen*, § 282-83 (Βοσταγων) and 83 (Βαστακας). For the assigning of the name to the Thracian onomasticon, see Detschew, *TSp* 76 (cf. Zgusta, *op. cit.* 84, n. 28), but also Mihailov, *Epigraphica* 37 (1975) 29, who considers the names Βαστακος/Βιστοκος to be augmented forms of Βαστας/Βιστας; see also the composite names Βαστακ(ε)ίλας/ Βαστοκ(ε)ίλας. For the alteration of the vowels A/O in Thracian names, see Mihailov, *Langue* 11.

<sup>230</sup> For the termination -ᾱς/-ᾱδος and its frequent occurrence in the Ionian world, see, indicatively, O. Masson, "Une série de sobriquets grecs: Les noms Κιῖᾱς, Κίβις etc.", *REG* 80 (1967) 27, n. 2 = *OGS* I 93, *idem*, "En marge du Mime II d'Hérondas: Les surnoms ioniens Βάτταρος et Βατταρᾱς", *REG* 83 (1970) 358 = *OGS* I 113 and *idem*, "Remarques sur l'onomastique d'Ephèse (à propos de l'index Ephesos VIII.2)", *ZPE* 64 (1986) 177 = *OGS* II 501. The name Βάστας is recorded in an inscription from Athens, dating from the middle of the 4<sup>th</sup> c. BC (*IG* II<sup>2</sup> 2391, l. 17), and occurs twice on Chios in the 5<sup>th</sup> and 3<sup>rd</sup> c. BC (*LGP*N I), while the genitive Βαστᾱδος is recorded in an inscription of Erythrai (*IK* 2 [Ery] 334).

<sup>231</sup> See Masson, *RN* 26 (1984) 58 = *OGS* II 437 and Bechtel, *HPN* 518.

<sup>232</sup> See Joyce Reynolds and R. Tannenbaum, *Jews and God-fearers at Aphrodisias. Greek Inscriptions with commentary*, Cambridge Philological Society. *Suppl.* 12 (1987) p. 7, l. 49 and p. 107. For the interpretation of the name, see Bechtel, *HPN* 517 and Masson, *RN* 26 (1984) 59 = *OGS* II 438. For the term βραβεύς, see Julie Vélissaropoulos-Karakostas, "Justice and Games: The *brabeus*" *Akten der Gesellschaft für Griechische und Hellenistische Rechtsgeschichte, Symposium* 16 (2001) [Vienna 2005] 303-15.



The name Βρίκκων is found in a funerary inscription of the early 2<sup>nd</sup> c. BC from Maroneia, borne by a mercenary descended from Apamea; as already noted in the case of his characteristic patronymic (see Ἀτεύριστος), it is a hellenised rendering of a name of Celtic origin.<sup>233</sup>

The name Βριταννία, which is found in a funerary inscription of AD 501 from Plotinopolis, obviously made its appearance at the time after the Roman expansion: the information provided by the inscription, that the dead woman came from Ankyra in Galatia, moreover, accounts for the presence of this name as a probable reverberation of a distant Celtic descent.<sup>234</sup>

Some interest attaches to the name Βώσης, which is recorded once as the patronymic of a *strategos* of Thrace in the Topeiros inscription. It may be associated with the names Βόσις, which is found twice in the founding inscription of Pizos, Βώζης at Pergamon, Βούζης in Phrygia and at Paroikopolis of a Macedonian and of a Thracian in the service of Justinian's general Belissarius, and also with the epithets Βώζιος and Ἀβοζηνός, recorded in Phrygia of Zeus. The name is considered to be Thracian by Zgusta, Detschew and Beševliev, while Papazoglou attributes it to the common onomastic substratum of eastern Macedonia and Phrygia; its presence both in the area of Thrace and in north-western Asia Minor allows it to be connected initially with the common population element of these areas.<sup>235</sup>

The Greek transliteration of the Roman *praenomen* Γάιος/Γαῖα is found at least twice as a personal name and three times as a patronymic of persons who follow the Greek onomastic formula. In two further cases, the fragmentary state of preservation of the inscription prevents us from establishing the name type. The simplified form Γαῖς occurs once as the *cognomen* of one *Aurelius*.

<sup>233</sup> See L. Fleuriot, "Deux noms de Galates à Maronée", *BCH* 94 (1970) 668 and above, pp. 144-45. This name also occurs in a funerary inscription from Pessinous in Galatia, *IK* 66 (*Pessinous*) 163 and at Iasos, *IK* 28.1 (*Iasos*) 37, l. 5 and 171, l. 15.

<sup>234</sup> The name and its attribution are discussed at length by Meïmaris and Bakirtzis, *Ἑλληνικὲς Ἐπιγραφές* p. 34 ; for its classification, see Kajanto, *Latin Cognomina* 50 and 201.

<sup>235</sup> For the variations of the name and the relevant references, see Zgusta, *KLPN* § 199, Detschew, *TSp*, s.v. Βοσις and Βούζης, Beševliev, *LingBalk* 1 (1959) 65 and Papazoglou, "Structures" 165. Robert rejected an earlier view of Buckler, who described it as a Lydian name, see Robert, *Noms indigènes* 320-21. For the example from Pizos, see *IGBulg* III.2 1690, l. b19, c14 and for Paroikopolis, Tatakī, *Macedonians Abroad* 147, no. 3 and 283.

The characteristic name Θραξ Γέτου is borne by a Maronite who was buried in Athens in the 3<sup>rd</sup> c. BC. In Thrace itself, the name Γέτας occurs only sporadically: once in a votive inscription of the Late Hellenistic period from the north coast of the Propontis, and once as a *cognomen* in a Latin inscription of unknown provenance dating from AD 200; the cognate Γετούλας is found in an inscription from Serres dating from AD 132. It seems to be more popular in areas outside Thrace, especially Attica and southern Illyria, and it is recorded once each in Crete, Kos and Boeotia.<sup>236</sup> In some cases, the name is associated with Getas, the king of the Edonians, and is assigned to the category of dynastic names, while in others it is taken as an ethnic connected with the Getai who lived in the Danube area.<sup>237</sup> The interpretation of it as an ethnic is supported in this particular case by the corresponding onomastic context, and also the probable social status of its bearer; in fact, both names —like ethnics deriving from peoples from outside Greece— were frequently used amongst slaves.<sup>238</sup>

The names Γλαῦκος (2) and Γλαυκίας (1) —derived from the adjective γλαυκός (=‘of light blue colour’)— were widely disseminated throughout Greece for the whole of antiquity. The former, indeed, is recognised as early as the Mycenaean tablets from Pylos;<sup>239</sup> but in Thrace itself, it seems to make its first appearance in the Hellenistic period in coastal cities, and spread to the hinterland mainly during imperial times. In this light, the stele from Molyvoti is the earliest occurrence to date in the region.<sup>240</sup>

<sup>236</sup> For the examples from Thrace, see M. Sayar, “Wei hung für Apollon Torontenos”, *Stephanos Nomismatikos. Edith Schönert-Geiss zum 65. Geburtstag* (ed. Ul. Peter) (Berlin 1998) 586, Pilhofer, *Philippi* II 539 and in general LGPN IV; for the other areas of mainland Greece and the islands, see LGPN I-III.B.

<sup>237</sup> See Papazoglou, “Structures” 159, who interprets the presence of the name in Illyria as an indication of relations between this region and eastern Macedonia, Detschew *TSp* 103-105 (for the tribe) and 105 (for the name), Bechtel *HPN* 538 and Masson, *Actes du Colloque sur l’esclavage* 1971 [1973] 17 = OGS I 155.

<sup>238</sup> See Masson, *op. cit.* The interpretation of the name as an ethnic and its frequent use amongst slaves is supported by the evidence of the ancient authors, see Strabo, *Geography* 7.3.12: Γέτας μὲν τοὺς πρὸς τὸν Πόντον κεκλιμένους καὶ πρὸς τὴν ἔω, Δακοὺς δὲ τοὺς εἰς τάναντία πρὸς τὴν Γερμανίαν καὶ τὰς τοῦ Ἰστρου πηγὰς, οὗς οἶμαι Δάους καλεῖσθαι τὸ παλαιόν· ἀφ’ οὗ καὶ παρὰ τοῖς Ἀττικοῖς ἐπεπόλασε τὰ τῶν οἰκετῶν ὀνόματα Γέται καὶ Δάοι. For this name, see now D. Dana in *Studii clasice* 37-39 (2001-2003) 85-102 (*non vidi*).

<sup>239</sup> See O. Masson, “Remarques sur les anthroponymes mycéniens et leurs correspondants au premier millénaire”, *SMEA* 2 (1967) 32, n. 39 = OGS I 102, P. Chantraine, “Grec γλαυκός, Γλαῦκος et mycénien karauko”, *Mélanges offerts à J. Carcopino* (Paris 1966) 193-203 and *idem*, *Dictionnaire* 225-26. For the geographical and chronological distribution of the names, see LGPN I-IV.

<sup>240</sup> See LGPN IV; for a brief comment on the name and its presence in neighbouring Macedonia from the 4<sup>th</sup> c. BC onwards, see Hatzopoulos and Loukopoulou, *Téménides* 237.

The names Γλυκέρα (1) and Γλύκιννα (1), together with Γλυκερία (1), which is recorded only during Late Antiquity, and the fragmentarily preserved Γλυ... form a group of names derived from the adjective γλυκός. Like the conceptually related Ἡδέα and Ἡδεῖα, they were disseminated primarily in the Hellenistic and imperial periods.<sup>241</sup> The picture for Aegean Thrace and Thrace in general is consistent with this general chronological background; in fact, the two further occurrences of the name Γλυκέρα from Dionysopolis and Rhaidestos, and one of Γλύκιννα from Heraion Teichos date from the Hellenistic period.<sup>242</sup>

The name Δάδας, which is recorded as a patronymic in a funerary inscription of the 4<sup>th</sup> c. BC from the area of the Molyvoti peninsula, points to the onomasticon of Asia Minor, especially of Phrygia.<sup>243</sup> Its relatively strong presence in all the cities on the west coast of the Black Sea and the Thracian hinterland—and also of the north Black Sea and Macedonia—may be interpreted, by extension, as a further indication of the mobility of populations between these regions.<sup>244</sup>

The genitive Δάλιος, found as a patronymic in a funerary inscription of imperial date from Sostis—near, but outside, the *chora* of Maroneia—derives from the stem Δαλα-/Δαλαι-, Δαλε-/Δαλη-, Δαλο-, which is commonly found as first element in Thracian composite names.<sup>245</sup> As a simple name it occurs for the first time in Thrace; but its concentration in the onomasticon of Kalindoia (eastern Macedonia) is very

<sup>241</sup> These names were also frequently used amongst the slave classes, see Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 15 = OGS I 153; for the presence of these names in Rome, see Solin, *NB* 873-74 (Γλυκέρα with 44 occurrences), 875 (Γλύκιννα with 8 occurrences) and 874 (Γλυκερία with two). For the name Ἡδεῖα, see below, p. 182.

<sup>242</sup> For the first name see also *IGBulg* I<sup>2</sup> 21 (Dionysopolis) (in *LGPV* IV Γυκέρα as on the stone), and Loukopoulou, *Thrace Propontique* 310-311 (Rhaidestos); for the second, Loukopoulou, *op. cit.* 310-11; for the names in this group in general and their presence in Thrace, see also Robert in Firatli and Robert, *Stèles* 146 and 147-48. In the case of Γλύκιννα we may note the rendering of the name of the dead woman in the genitive, but without the article before the patronymic, which is usually found in these cases.

<sup>243</sup> The name has been repeatedly commented on by scholars; see, mainly, Detschew, *TSp* 110, Zgusta, *Personennamen* 301-302, L. Robert, "Un relief inscrit au Musée de Stamboul", *Hellenica* 11-12 (1960) 372, n. 5, Zgusta, *KIPN* § 244, Papazoglou, "Structures" 163, Loukopoulou, *Thrace Propontique* 201 and the comments of Mihailov, *IGBulg* II 853 and IV 2332.

<sup>244</sup> The name (Δάδας, genitive Δάδα) is recorded in Odessos, Byzantium, Perinthos and Marcanopolis; the less common genitive Δάδου occurs in an inscription from the middle Strymon valley (*IGBulg* IV) and in a few examples from Macedonia (*IG* II<sup>2</sup> 8944 and Hatzopoulos, *Amphipolis* 52, no. 12). For the distribution of the name, see *LGPV* I-IV and Dana, *ZPE* 157 (2006) 133.

<sup>245</sup> See Detschew, *TSp* 113-14.

characteristic (Δάλης/Δάλου). This distribution allows it to be associated with the populations of southern Thrace.<sup>246</sup>

The names Δαμάσιππος —mentioned in the literary tradition as one of the probable patronymics of the philosopher Demokritos—,<sup>247</sup> and Δάμασος (sometimes Δαμάστης) —for one of his brothers— are derived from the same stem; they seem to reflect, therefore, a practice well-known amongst relatives of choosing cognate names (cf. above, the names Ἄδα and Ἀδάμας). Although the first one is known at Teos during the imperial period, its dissemination is generally speaking concentrated on the central areas of mainland Greece (Boeotia, Phokis and Thessaly), at Sparta in the imperial period, and in other Dorian regions (Rhodes, and also Cyrene in the 4<sup>th</sup> c. BC); the second one does not appear to have any particular features in its geographical and chronological distribution.<sup>248</sup> Both occur in Thrace for the first time.

The name Δαναός, inspired by the sphere of mythology, is also recorded for the first time in Thrace, specifically as a patronymic on a grave stele from Zone dating from the second half of the 5<sup>th</sup> c. BC. Because of its limited dissemination, the name cannot be associated with any particular area; but with this reservation in mind, it may be noted that it occurs three times in the area of Ephesos.<sup>249</sup>

The name Δαρουτόρμη, recorded in an inscription of the imperial period from Dymi (outside the *chora* of Maroneia) appears to be an *unicum* in the light of our present evidence; but it may be assigned with certainty to the category of Thracian composite names, since the first component recalls the known names Δάρος and Δαρουβυρ... and the second Λεστόρμη, Νισκατούρμη, Ρησκοτούρμη and Βουτόρμα.

<sup>246</sup> For comments on this, see Hatzopoulos and Loukopoulou, *Téménides* 240-41; for the names of this group, see also, Masson, *JS* 1988, 174-75 = *OGS* III 24-25. The reading Δάλιος Κότυος, recorded by Loukopoulou, *Thrace Propontique* 246-47 in an inscription of Selymbria, is rendered as Δάαις in recent publications, see *IByz* 44 and *LGNP* IV.

<sup>247</sup> Cf. also the names Ἡγησίστρατος and Ἀθηνόκριτος.

<sup>248</sup> For the stem, see Bechtel, *HPN* 114-15 (δαμάσαι). For the geographical distribution of the two names, see *LGNP* I-IV; for the two occurrences of the name Δαμάσιππος in Asia Minor of the imperial period, see E. Pottier and Am. Hauvette-Besnault, "Inscriptions d'Érythrées et de Téos", *BCH* 4 (1880) 181, no. 43 (=McCabe and Plunkett, *Teos* 159) and *IK* 25 (*Parion*) 5, l. 11.

<sup>249</sup> See Robert, *Noms indigènes* 311 (archon of the mint), *IK* 12 (*Eph*) 131 and maybe *IK* 14 (*Eph*) 1007. For other areas, see *LGNP* I-IV; the inscription E408 is cited in *LGNP* I as being from Thasos, but this statement is inaccurate.

Though rare, the majority of these names are found in the central plain of Thrace (mainly in the *chora* of Philippopolis).<sup>250</sup>

The name Δεινίας, recorded twice in Aegean Thrace and possibly a third time in an inscription whose restoration is dubious, belongs to the category of names found throughout the ancient Greek world. It may be noted simply that in most areas of Greece it is usually found in the centuries before Christ, whereas in Thrace there are several occurrences dating from the imperial period.<sup>251</sup>

The name Δημήτριος, disseminated widely throughout the Greek world in the Hellenistic and imperial periods, became quite common in Aegean Thrace also. It is recorded a total of seven times—three of them at Abdera, two at Maroneia and two at the city on the Molyvoti peninsula, from the 4<sup>th</sup> to the 1<sup>st</sup> c. BC—while the feminine Δημητρία is found as a *cognomen* in an inscription from Maroneia of imperial date. Since the presence of the name in Aegean Thrace, and in Thrace in general, corresponds with what is known for the rest of Greece, it is unnecessary to associate it with the evidence of a 5<sup>th</sup> c. BC source (T1) for the holding of Thesmophoria in honour of Demeter at Abdera.<sup>252</sup>

Of the names derived from Δημο-, the following are attested in Aegean Thrace: Δάμων (1), Δημάρατος (1), Δημοκάδης (1), Δημόκριτος (6), Δημοσθένης (1), Δημόστρατος (3) and Δημοχάρης (2). Most of the names in this group may be classified as panhellenic, since they are widely disseminated throughout Greece, although it is interesting to note that their representation in Aegean Thrace—and in Thrace generally—appears relatively limited.<sup>253</sup>

The greatest concentration is that of the name Δημόκριτος, which is found a total of six times. The earliest occurrence—and also the best known—is for the famous

<sup>250</sup> For the majority of these names, see LGPN IV. The name Βουτόρμα is recorded in a manumission inscription from Thessaly, cf. IG IX (9) 109, l. a35-36 and b50. For the second component, see the comments of Beševliev and Mihailov, *BelPregl* 1 (1942) 335, no. 40, Mihailov, *IGBulg* 1<sup>2</sup> 27bis (Dionysopolis), III.1 1222 (*chora* of Philippopolis) and Georgiev, *Pulpudeva* 2 (1976) 10.

<sup>251</sup> See LGPN I-IV.

<sup>252</sup> LGPN IV contains a total of 65 occurrences of the name in Thrace, including Aegean Thrace. Most of these are found in a Greek onomastic context. For a brief comment on the presence of the name in neighbouring Macedonia, see Tataki, *Edessa* 80 and Hatzopoulos and Loukopoulou, *Téménides* 242-43.

<sup>253</sup> For the stem and its productivity, see Bechtel HPN 123-30; for names of this group in Thrace, see below, p. 271. For neighbouring Macedonia, see Tataki, *Edessa* 83-84.

philosopher from Abdera, father of the atomic theory, who lived *ca.* 470–390 BC. This is followed by the case of an archon of the mint of this city, whose issue is placed about the end of period V (late 5<sup>th</sup> and early 4<sup>th</sup> c. BC); on the basis of the dates generally accepted by recent research, the identity of these two persons may be considered as possible, though not certain. As for the name itself, it is recorded a few more times in Thrace, though mainly in the cities on the Aegean coast.<sup>254</sup> The names Δημόστρατος and Δημοχάρης also seem to have been disseminated throughout Greece, possibly with a stronger presence in Athens and Euboea; they, too, are found in inscriptions from Maroneia dating from the Hellenistic period but seem to have a fairly limited dissemination in the rest of Thrace.<sup>255</sup>

Essentially the same picture is repeated by the names Δάμων, Δημάρατος and Δημοκάδης. The first occurs at Abdera of the Early Classical period; despite its strong presence in many areas of the ancient world, its occurrence in Thrace may be described as occasional.<sup>256</sup> The second is found as a patronymic in an inscription from Maroneia dating from the early 3<sup>rd</sup> c. BC; the picture for Thrace is completed by one further occurrence at Perinthos of the 4<sup>th</sup> c. BC.<sup>257</sup> The name Δημοκάδης is also found on one further occasion in Thrace —specifically in a funerary inscription from Byzantium, dating from the 4<sup>th</sup> c. BC— though otherwise it had a fairly limited dissemination in various parts of the ancient world, especially in the Classical and Hellenistic periods. The name Δημοσθένης is the only one that at first sight has what might be called a strong presence in Thrace, with a total of 16 occurrences in various cities on the coast and also in the hinterland; however, the majority of these date from the imperial period, attesting to its late dissemination.<sup>258</sup>

<sup>254</sup> See *LGNP* I-IV (Δημόκριτος/Δαμόκριτος). The name is recorded on one more occasion at Amphipolis, and it has a fairly strong presence on neighbouring Thasos, where it occurs a total of five times during the 5<sup>th</sup>–4<sup>th</sup> c. BC.

<sup>255</sup> The inscription E288 makes it possible to reconstruct the genealogical tree on p. 186, n. 387. It may be noted that one Ἡρακλείδης Δημοστράτου is recorded on Thasos in the Hellenistic period (*LGNP* I), but the distance in time is too great to allow any correlations to be drawn. The picture of the presence of the name in Thrace is completed by one Ἰουλιανὸς Δημοστράτου, mentioned in an inscription from the area between the Oescus and Uti rivers, while the name is also found once at Amphipolis in the 4<sup>th</sup> c. BC (*LGNP* IV). The name Δημοχάρης occurs in a funerary inscription from Dionysopolis dating from the 3<sup>rd</sup> c. BC, and at Lysimacheia in 208 BC (*LGNP* IV). For the rest of Greece, see *LGNP* I-III.B (Δημοχάρης/Δαμοχάρης); outside Athens and Euboea, the greatest concentration of the name Δημοχάρης is at Delphi in the Hellenistic period.

<sup>256</sup> For Thrace and for the presence of the name in other parts of the ancient world, particularly during the centuries before Christ, see *LGNP* I-IV.

<sup>257</sup> See *LGNP* I-IV; in Thrace it occurs four more times.

<sup>258</sup> For these two names, see *LGNP* I-IV and also below, p. 271.

The names Διαγόρας (1), Δίας (1), Δίειος (1), Διογείτων (1), Διογένεια (2) and Διογένης (12), Διόδοτος (1) and Διόδωρος (2), Διοκλείδης (1), Διόφαντος (3), Διφιλίδης (1), Δίφιλος (2) and Δίων (2) may be assigned to the category of Greek theophoric names based on Zeus. Despite their occurrence in various cities in Aegean Thrace as early as the 5<sup>th</sup>–4<sup>th</sup> c. BC, many of the names in this group seem to have been disseminated mainly in the Late Hellenistic and imperial periods, not only in the old Greek cities on the coast —such as Maroneia— but also in the new ones in the Aegean hinterland (for example Traianopolis).

Διαγόρας, Διογείτων, Διοκλείδης and Διόφαντος are names recorded at a relatively early date. The first is found on a bronze standard weight of the early 3<sup>rd</sup> c. BC, referring to an *agoranomos* of Abdera, and the second in a funerary inscription from the Molyvoti peninsula, dating from the 5<sup>th</sup>–4<sup>th</sup> c. BC. Both seem to have been found mainly in Attica and the Aegean islands.<sup>259</sup> The names Διοκλείδης, borne by an engineer from Abdera at the time of Demetrios Poliorketes, and particularly Διόφαντος, which is one of the most common of this group, are found in various regions and at various periods.<sup>260</sup> Διογένης, Διόδοτος, Διόδωρος, Δίφιλος, Διφιλίδης and Δίων are names found throughout Greece, though mainly in the Hellenistic and imperial periods. The greatest concentration in Aegean Thrace is that of the name Διογένης, with a total of 12 occurrences, seven of them at Maroneia —three as a personal name, three as a patronymic, and one as a *cognomen* in a fragmentary inscription—, and five in inscriptions of the Roman cities of Topeiros, Traianopolis and Plotinopolis.<sup>261</sup> The strong presence of the name in these cities is supplemented by two occurrences of the feminine Διογένεια in inscriptions from Traianopolis and Dioni

<sup>259</sup> See LGPN I–IV; the name Διογείτων is attested on one more occasion in Thrace (Hadrianopolis, imperial period).

<sup>260</sup> The first of them is recorded of an archon of the mint of Byzantium in the 2<sup>nd</sup> c. BC, and the second at Nicopolis ad Istrum and Samothrace, see LGPN IV and I, respectively. For the genealogical tree of Διόφαντος of Maroneia, see just below, n. 261.

<sup>261</sup> Of the occurrences at Maroneia, we may single out the funerary inscription E257, which enables us to reconstruct the following genealogical tree:



Moreover, the Ἠγήσιππος Διογένους who is mentioned in the catalogue of the *therapeutai* of Serapis and Isis (E212, l. 22) may be connected to a son of a certain Διογένης, who is qualified as «φύσει Ἠγησίππου» in a funerary inscription of the Hellenistic period from the same region (E251).

in the modern prefecture of Rhodope (outside the *chora* of Maroneia), dating from the imperial period. The names Διόδωρος,<sup>262</sup> Διόδοτος,<sup>263</sup> Δίφιλος,<sup>264</sup> the cognate Διφιλίδης,<sup>265</sup> and also Δίων, which is found on one occasion of a man descended from Crete,<sup>266</sup> are found not only in Thrace but also throughout Greece in the Late Hellenistic and imperial periods.

Special comment is required only in the case of the names Δίας and Δίειος. The former, which is recorded as a personal name in a funerary inscription from Maroneia dating from the 2<sup>nd</sup> c. AD, occurs in a Thracian onomastic context. The accentuation of the nominative of the name is usually determined by the form of the genitive (Δίας/Διάντος as opposed to Διάς/Διάδος).<sup>267</sup> In all forms, however, the name had a very limited dissemination.<sup>268</sup> As for the name Δίειος (a variant of the more common Δεῖος), it occurs in an inscription from Maroneia, though of a foreigner, probably from Chalkedon.

A group of Thracian composite names with the stem Δια-/Διο(υ)- as a first component is formed by the names Διάσενις (2), Διουζίης (2) and Διουκίλας (1). The first of them is formed by the addition of the stem -σενις/-ζενις, which is found as the second component in a large number of names in this category; most parallels for the name known to date come mainly from the area surrounding Philippopolis.<sup>269</sup>

<sup>262</sup> See LGPN IV, with 67 occurrences in Thrace, all of them from the 3<sup>rd</sup> c. BC onwards.

<sup>263</sup> The total of six occurrences in Thrace is supplemented by one more in an inscription of Samothrace (LGPN IV and I respectively).

<sup>264</sup> For the transformation of the name from the original spelling ΔιΦείφιλος to the later Δίφιλος, see O. Masson, "Anthroponymie, Dialectes et Histoire", *Verbum* 10 (1987) 255 = OGS II 595 and Bechtel, *HPN* 132. For the other occurrences of the name in Thrace, see LGPN IV.

<sup>265</sup> This name had a fairly limited dissemination and is recorded in Thrace for the first time. It seems to have been more common in Athens in the Late Classical and Early Hellenistic periods (LGPN I-IV).

<sup>266</sup> For the fairly wide dissemination of the name in various areas of the ancient world, see LGPN I-IV.

<sup>267</sup> See Bechtel, *HPN* 134, Robert, *Études* 180-81, n. 4 and O. Masson, "Remarques sur l'onomastique d'Ephèse (à propos de l'index Ephesos VIII.2)", *ZPE* 64 (1986) 117, n. 21 = OGS II 501. For the name Δίης, see also O. Masson, "Nouvelles notes d'anthroponymie grecque. VII. Essai d'histoire d'un nom: Δίης", *ZPE* 102 (1994) 179-84 = OGS III 184-89.

<sup>268</sup> In the first four volumes of LGPN, the name Δίας is recorded only once, as a *cognomen* in an inscription of imperial date from Kephallenia. The name is also found in an inscription from Herakleia ad Latmum (*Syll*<sup>3</sup> 618) and at Ephesos (*IK* 13 [*Eph*] 906, l. 21 and *IK* 16 [*Eph*] 2938), see Masson, *ZPE* 102 (1994) 181 = OGS III 186.

<sup>269</sup> For the first and second components, and also for their different variations, see Detschew, *TSp* 126 and 181 respectively; for the dissemination of this particular name—which also occurs



Διουζίης is usually interpreted as a diminutive rendering of the same name; although it is relatively rare in the present state of our knowledge, it, too, is recorded mainly in areas north of the Rhodope mountain.<sup>270</sup> The name Διουκίλας, finally, is formed by the addition of the stem -κ(ε)ίλα, which is also quite common as a second component of composite names. The same stem as first component is probably to be seen in the name Κιλήβυζος, recorded at Zone in the 4<sup>th</sup> c. BC;<sup>271</sup> but although both the stems of which it is formed are very productive, the name is recorded only a few times.<sup>272</sup>

The name Δίκαιος is recorded twice, for a grandfather and a grandson, in a funerary inscription from Maroneia dating from the 3<sup>rd</sup> c. BC. A name that indicates an individual quality, it was found —like other names in this category— in various areas of the ancient world, primarily during the Hellenistic and imperial periods. In Thrace, it occurs on one further occasion at Byzantium of the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD.<sup>273</sup>

The names Δίνις and Δινίκενθος are found as *cognomina* of Thracian generals in the well-known Topeiros inscription (AD 46–54). The greatest dissemination of the former seems to have been in areas north of the Rhodope mountain (Philippopolis, Augusta Traiana, Marcianopolis, Nicopolis ad Istrum and Serdica); it is found on a single occasion only at Odessos (2<sup>nd</sup> c. AD) and once at Byzantium (3<sup>rd</sup> c. BC). Of the areas neighbouring on Thrace, the name also occurs in the *chora* of Philippi.<sup>274</sup> The characteristic Thracian composite name Δινίκενθος presents a similar picture, despite its relatively limited dissemination; to date, it is found mainly in Thrace north of the Rhodope mountain, and in a very few, widely dispersed Latin inscriptions.<sup>275</sup> With the reservations imposed by the few references to these names at our disposal, their geographical distribution may be considered indicative of the origin of these particular generals from areas of central and northern Thrace.

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as Διάζενις, Διασένης and Diazenus—, see Detschew, *TSp* 130, *LGPV* IV and Dana, *ZPE* 157 (2006) 135 (correction of Διζίλης).

<sup>270</sup> See *LGPV* IV; for the formation of the name, see Detschew, *TSp* 142 and Georgiev, *Pulpuđeva* 2 (1976) 14.

<sup>271</sup> See Bakalakis, “Thrakische Eigennamen” 278 and below, p. 199.

<sup>272</sup> See Detschew, *TSp* 142 for the name and 237–38 for the ending; see also *LGPV* IV.

<sup>273</sup> For the genealogical tree of this inscription, see above, n. 261. For the dissemination of the name, see *LGPV* I–IV; for the name at Byzantium, see also Loukopoulou, *Thrace Propontique* 248–249 (2<sup>nd</sup> c. BC).

<sup>274</sup> See now *LGPV* IV; for a short comment on the name see Robert, in Firatlı and Robert, *Stèles* 149–50 and also Hatzopoulos and Loukopoulou, *Téménides* 244, s.v. Δινείλας.

<sup>275</sup> See *LGPV* IV and Detschew, *TSp*.

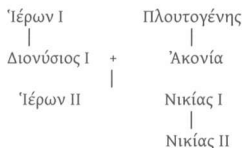
Of the names associated with the cult of Dionysos, Διονυσᾶς (8), Διονυσία (2), Διονυσικλῆς (1), Διονύσιος (34), Διονυσόδωρος (4), Διονυσόθεμις (1), Διονυσοφάνης (4), and the dialect type Δεο(υ)νῆς (4) are recorded in Aegean Thrace.

With 34 occurrences, the name Διονύσιος is the most common throughout Aegean Thrace.<sup>276</sup> Some of the earliest references to it —three in number— are found at Abdera and go back to the 3<sup>rd</sup>-2<sup>nd</sup> c. BC, while the one reference to the name at Zone dates from Roman times. With the exception of two references in an inscription dating from the imperial period from the village of Sosti —which belongs to the prefecture of Rhodope but may not have been part of the *chora* of Maroneia in ancient times—, all the others involve Maronites either in or outside Maroneia and date from the Late Hellenistic to the Roman period. These references number 28 in all. Eight of them —five as a personal name and three as a patronymic— are found in a single inscription, the catalogue with the names of the *therapeutai* of the Egyptian Gods dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC (E212); the geographical and chronological proximity in this case naturally allows certain prosopographical correlations to be made.<sup>277</sup> As for the two occurrences of the name Διονυσία, these are also recorded at Maroneia of the Late Hellenistic period.

The second most common name, Διονυσᾶς, has clear Ionian roots and makes its appearance much earlier. Of the total of eight references, seven are found at Abdera as opposed to one at Maroneia. Three of the examples at Abdera relate to archons of the

<sup>276</sup> For the spelling Διένυσος in the inscription E234, see Mihailov, *Langue* 20-21.

<sup>277</sup> Quite apart from the individuals who are related by virtue of their patronymic in the same inscription (E212, l. 14, 32 and 56 for Διοσκούριδης, Διόδωρος and Φιλάργγρος Διονυσίου), the funerary inscription E286 of the imperial period makes it possible to reconstruct the following genealogical tree:



The same inscription mentions another Διονύσιος without defining his relationship. Διονύσιος Ἰέρωνος may possibly be related to the *therapeutes* of the same name in l. 29 of the inscription E212, while Νικίας Ἰέρωνος, mentioned in the same inscription (E212, l. 37) was perhaps his brother. It is not impossible that Καπουβῆα Πλουτογένους, mentioned in a funerary inscription from Maroneia of about the same period (E290) was the sister of Ἀκονία. It may be conjectured that the Διονύσιος Ἀπολλωνίου, mentioned in the catalogue of *therapeutai* dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC (E212, l. 41) was the same person as the Διονύσιος Ἀπολλωνίου in a funerary inscription of the 1<sup>st</sup> c. BC (E243), while Δωρίων Διονυσίου of the inscription E291, possibly dating from the Hellenistic period, was probably related to Διονύσιος Δωρίωνος in the inscription E302 of the 1<sup>st</sup> c. AD.

mint and —though removed chronologically from each other— may conceivably belong to different generations of the same family. One of these three cases, moreover —possibly the archon of the mint during period VI (395–360 BC)— is perhaps to be identified with the father of Ἐρμῶναξ, mentioned in a fine votive inscription of the last quarter of the 4<sup>th</sup> c. BC (E16),<sup>278</sup> while the same person, or the archon of the period 336–311 BC, is perhaps to be identified with the Διονυσᾶς mentioned as the husband of Κλεώ in the funerary inscription E42. O. Masson has already emphasised that this name was disseminated in Ionian cities, and noted its presence on coins of Teos and Klazomenai.<sup>279</sup> It may be noted that the earliest occurrence in the 4<sup>th</sup> c. BC uses the declension -ᾱς/-ᾱδος characteristic of the Ionian world, while in the inscriptions of the 3<sup>rd</sup> c. BC the declension -ᾱς/-ᾱ is found. The dialect form Δεο(υ)νῦς (genitive Δεονῦδος/Δεονῦτος and Δεονῦος), and the abbreviation ΔΕΟ, which is presumably to be associated with the same group, are recorded on coins of both Abdera and Maroneia. The name Δεονῦς is found in four different forms (twice in the nominative and twice in the genitive, with and without the preposition ΕΠΙ) on four coin issues of Maroneia, which conceivably involve successive terms of office of the same person. Essentially the same observation is probably also true of the two issues of Abdera (one abbreviated and one in the genitive with the preposition ΕΠΙ). The name has already been discussed by Bechtel, Robert and Masson, who noted its Ionian character and its presence in Ionian cities such as Kolophon and Thasos.<sup>280</sup>

The theophoric name Διονυσόδωρος is recorded on four occasions, all four relating to people from Abdera in the Late Classical and Early Hellenistic periods. The name Διονυσοφάνης is also found four times, three of them on funerary inscriptions from the Molyvoti peninsula in the late 5<sup>th</sup> and first half of the 4<sup>th</sup> c. BC, of persons who may possibly have been related to each other.<sup>281</sup> The name Διονυσικλῆς, recorded once at Maroneia in the 1<sup>st</sup> c. BC,<sup>282</sup> occurs mainly in the world of Ionia, while the name

<sup>278</sup> The earliest of the three archons of the mint, who uses the dialect form ΔΕΟΝΥΣΑΣ in his issues (see the comments below on the name Δεο(υ)νῦς), is dated to period IV of the city's minting activity in 450–425 BC. The second, whose name is found in the nominative (ΔΙΟΝΥΣΑΣ), is dated to period VI, specifically to 384 BC, on the basis of the most recent dates, and the third, who signs ΕΠΙ ΔΙΟΝΥΣΑΔΟΣ, is assigned to period IX and is dated to 320–319 BC. These dates make it more likely that the second archon is to be identified with the father of Ἐρμῶναξ.

<sup>279</sup> For a comment on the name, see Masson, RN 26 (1984) 51 = OGS II 430.

<sup>280</sup> For Thasos (5<sup>th</sup>–4<sup>th</sup> c. BC), see LGPN I; for comments on the name, see L. Robert, "Quelques noms de personnes grecs", AC 32 (1963) 10–13, Masson, RN 26 (1984) 50–51 and 59 = OGS II 429–30 and 438, *idem*, ZPE 64 (1986) 180 = OGS II 504 and IK 2 (Ery) 321.

<sup>281</sup> For a short comment on the name, see Hatzopoulos and Loukopoulou, *Téménides* 246–47.

<sup>282</sup> On the Greek mainland and islands it seems to be recorded exclusively in Attica and on Delos, Mytilene and Rhodes during the Hellenistic period, see LGPN I–IV; for Ionia, see *Idid* 27, l. A5, 45 and 95a, *IEph* 4103, l. 14 and 1577a, B. D. Meritt, "Inscriptions of Colophon", *AJP* 56 (1935) 359–

Διονυσόθεις, which is found for the first time in Thrace, and probably in Greece as a whole, in an inscription from the Molyvoti peninsula, is of particular onomastic interest. Despite the evident weaknesses of the lapicide, the problematic reading of the stone and the lack of any precise parallels for the name, the formation of it does not raise any problems. Indeed, personal names with the name of a deity as the first component and the stem -θεις as the second are already known and seem to come mainly from Asia Minor and the larger islands of the eastern Aegean.<sup>283</sup>

The theophoric name Διοσκουρίδης is found on a total of twelve occasions, nine at Maroneia, two on the Molyvoti peninsula and one at Abdera; it is found throughout Greece with no particularly characteristic geographical or chronological distribution, and is also common in Thrace itself.<sup>284</sup>

The name Δοκίμη —without patronymic— occurs in an inscription from Topeiros dating from the imperial period. Although the male version of the name is already known in Thrace and various areas of the ancient world —to which it was disseminated mainly in the Hellenistic and imperial periods— the female form seems very rare and found exclusively in imperial times.<sup>285</sup> Despite the lack of secure evidence, the date of the inscription, the absence of a patronymic, and the meaning of the name (δόκιμος=approved) do not preclude the possibility that this particular gravestone was that of a Christian woman.<sup>286</sup>

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72, no. 1, l. IV 431, *Milet* I.3, 151 and I.7, 246 (for the same person), L. Robert, "Hellenica", *RPh* 13 (1939) 210-202, no. 3, *IPri* 108, l. 219, 313.46, 313.259-261, *ISmyrn* 688, l. I1 and II.2, p. 354, no. VI, S. Sahin, "Ein neues Dekret der Symmoria zu Ehren ihrer Prostatai in Teos", *EA* 5 (1985) 13-17, *GIG* 3088, W. Judeich, *Inchriften aus Ionien*, *MDAI(A)* 16 (1891) 297-98, no. 22 and E. Pottier and Am. Hauvette-Besnault, "Inscriptions d'Érythrées et de Téos", *BCH* 4 (1880) 173-74, no. 33. In Thrace it occurs for the first time.

<sup>283</sup> See Bechtel, *HPN* 201 for names such as Ἀπολλόθεις, Διόθεις etc. For a recent discussion of this stem, see Arnaoutoglou, "Ἀνθρωπωνύμια καὶ δίκαιο" 31-53.

<sup>284</sup> See *LGPV* IV (Ainos, Perinthos, Byzantium, Apollonia Pontica, Odessos, Philippopolis). For the considerable, very characteristic presence of the name in eastern Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 247-48.

<sup>285</sup> For the dissemination of the male and female name, see *LGPV* I-IV; in these volumes, the female name is recorded only three times, at Athens, Larisa and Topeiros. For the name Δόκιμος in Rome, see Solin, *NB* 897 (16 occurrences).

<sup>286</sup> For the presence of Christian monuments in neighbouring Macedonia as early as the 3<sup>rd</sup> c. AD, see D. Feissel, *Recueil des Inscriptions chrétiennes de Macédoine du III<sup>e</sup> au VI<sup>e</sup> s.*, *BCH Suppl.* 8 (Paris 1983) 2-3.

The name Δόλης, which is recorded a total of five times in Aegean Thrace in the Late Hellenistic and imperial periods, is usually classified with Thracian names. On the basis of its geographical distribution and also of the onomastic context in which it is recorded, Fanoula Papazoglou suggested that it should be associated not with the Thracian, but with the pre-Thracian element of the population, which seems to be common to both eastern Macedonia and north-west Asia Minor; however, the onomastic context in which the names of Aegean Thrace are found—usually Greek or Roman—does not permit such associations.<sup>287</sup>

The name Δορζίνθης, which occurs a total of four times in Aegean Thrace, belongs to the group of Thracian composite names of bi-thematic form. The name itself and its phonetic variations (Δορζένθης, Δορζήνθης) are found in various parts of Thrace; its first component, moreover, can be recognised in the names Δόρζας, Δορζίλας, Δορζείσης and Δορζίζενις, while the second one may be interpreted as a phonetic variation of the stem -δένθης (cf. Καρδένθης) and of the single-stem name Ζήνδης (?), found in a now lost inscription of Selymbria.<sup>288</sup>

The name Δόρκος may be assigned to the group of names inspired by the animal kingdom (cf. Λαμπυρίς, Λεοντομένης, Μοσχίνη, Μοσχίων and Πάρδος).<sup>289</sup> It had a fairly limited dissemination throughout Greece, and is recorded for the first time in Thrace itself.

<sup>287</sup> See Detschew, *TSp* 146-47 (Δόλης) and 152-53 (Δούλης), and Mihailov, "Aspects" 82. For Papazoglou's view, see *ZAnt* 27 (1977) 146, *eadem*, "Structure" 160 and 163, and Hatzopoulos and Loukopoulou, *Téménides* 248-49. For the dissemination of the name Δόλης/Δούλης, see now *LGPV* IV with the form Δόλης occurring three times in Macedonia (Kalindoia, Akontisma) and 43 in Thrace, and the form Δούλης occurring 35 times in Macedonia (mainly in the southern parts) and seven in Aegean Thrace; the few examples of the bithematic names Δο(υ)λήζελλμης/Δουλάζελλμης and Δωλέπορις also occur in Thrace.

<sup>288</sup> For a comment on this name, see Hatzopoulos and Loukopoulou, *Téménides* 240, n. 3, Robert, *Noms indigènes* 111-14 and *idem*, *Villes d'Asie Mineure. Étude de géographie ancienne* (Paris 1962<sup>2</sup>) 235-36. For the dissemination of the name and its variations in Thrace, see *LGPV* IV.

<sup>289</sup> For personal names derived from the names of animals, see Bechtel *HPN* 580-92, where this particular name is not found. Both Bechtel (*HPN* 121) and Masson ("A propos du dernier livre de D. L. Page, 'Further Greek Epigrams'", *RPh* 58 [1984] 101 = *OGS* II 453) assign it to the original group of names derived from the verb δέρομαι and the stems Δερκε-/δέρκης/-δάρκης/-δόρκας. Bechtel assigns only Δορκίς, Δόρκιον (δόρξ) and Δορκαλῖς (δορκάς) to the category of personal names derived from the names of animals, while he includes the name Δορκύλος in both groups. The names should rather be treated as a single group connected with the animal kingdom (cf. the characteristic name Λυκοδόρκας), see also Chantraine, *Dictionnaire s.v.* δορκάς (with the relevant personal names).

The name Δρόσων, found as a patronymic in an interesting funerary inscription from Zone, has reference to nature and its properties. It may be assigned to the group of names that derive from the word δρόσος, along with the already known names Δροσίνος/Δροσίνα, Δρόσιος, Δροσίς and Δρόσος;<sup>290</sup> but both the patronymic and the name of the daughter (Σχινείση) seem to be recorded for the first time.

The name Δύδης, found in a funerary inscription of the 3<sup>rd</sup> c. AD from the *chora* of Topeiros, is clearly one of the personal names associated with the pre-Greek population of this area. As Δύδης or Δούδης, it is recorded in various inscriptions from Thrace (*emporium* of Pizos, Pautalia, Nicopolis ad Nestum, Hadrianopolis), and probably also in a list of names from neighbouring Macedonia (Krenides); it is manifestly connected, moreover, with the name Δουδας/Δουδης and its numerous variants (Δουδουπης, Δουδουσα, etc.), which are widely found in Asia Minor. The simplicity of the name certainly enables it to occur independently in different linguistic areas; but its presence both in eastern Macedonia, Thrace and Asia Minor permits the theory that at least some of these occurrences may be connected not only with a pre-Greek, but a pre-Thracian population element, common to these areas.<sup>291</sup>

The name Δωρίων is found in two inscriptions from Maroneia, once as a personal name (E291) and once as a patronymic (E302); despite the uncertain, rather general date assigned to the former inscription, the onomastic context makes it very probable that the two persons were related. The name is derived from the stem Δωρο-/δωρος, commonly found as the second component of names, and was fairly widespread in various parts of the ancient world; it is found on one more occasion in Thrace itself.<sup>292</sup> Δωροθέα can be associated to the same group of names; it makes its appearance exclusively during the Hellenistic and Roman periods and to this chronological frame belong the examples of Thrace.<sup>293</sup>

<sup>290</sup> Of these only the name Δροσίς is known to date in Thrace, as a *cognomen* in an inscription of imperial date from Perinthos, see *LGNP* IV. For the names of this group, see Bechtel *HPN* 598, and also Mihailov, "Aspects" 74-75, who assigns the name to the category of those using elements borrowed from nature (such as flowers, animals or metals) to denote moral or physical virtues.

<sup>291</sup> For the occurrences of the name in Thrace, see now *LGNP* IV; for Macedonia, see *SEG* 30 (1980) 594 = *SEG* 34 (1984) 675. For the classification of the name, see Detschew, *TSp* 151 (Thracian), Mihailov, *IGBulg* II 868 ("nomen Thracium et Orientale esse potest"), and Zgusta, *KIPN* § 306.1-11 for the different versions found in Asia Minor (Phrygia, Pisidia, Lykaonia, Galatia).

<sup>292</sup> See Bechtel, *HPN* 144 and *LGNP* I-IV.

<sup>293</sup> See *LGNP* I-IV.

The name Ἑβρενίς, found as the *cognomen* of two generals in the Topeiros inscription, may readily be assigned to the category of personal names of Thracian origin. Apart from one further occurrence in the founding inscription of the *emporium* of Pizos, the name may be associated with the bi-thematic names Ἑβρύζελμις and Ἑβρύζενίς, the rarer Ἑβρύλος, and also with the name of the river Hebros.<sup>294</sup> But despite its clearly Thracian origin, the spread of the relevant references does not allow it to be linked with any specific area of Thrace.

Personal names connected with the cult of Hekate, like as the cult itself, are to be found mainly in Asia Minor and the islands of the eastern Aegean;<sup>295</sup> the occurrence of these names on the west coast of the Black Sea (Apollonia, Mesambria and Odessos), to the east of the river Hebros (Byzantium, Cardia and Lysimacheia) and on Thasos, attests to the dissemination of her cult to these regions also.<sup>296</sup>

The names attested thus far in Aegean Thrace are Ἑκαταῖος and Ἑκατώνυμος. The former is recorded in six cases, and its restoration seems highly probable in a seventh: the abbreviated name of an archon found on a coin of Abdera in the early 5<sup>th</sup> century, may conceivably be related to —though not identified with, given the large chronological interval— the archon of the same name of the period 415–395 BC. The career of the famous philosopher of Abdera mentioned in the literary sources is placed in the first half of the 4<sup>th</sup> and early 3<sup>rd</sup> century,<sup>297</sup> and there is an early reference to the name on the Molyvoti peninsula, in a funerary inscription dating from the middle of the 5<sup>th</sup> century BC. The picture is completed by two more cases from the Molyvoti

<sup>294</sup> For the parallels for these names, see *LGN IV*. For the name Ἑβρύλος (attested at Heraion Teichos), see also Loukopoulou, *Thrace Propontique* 212 and 314–15 and the comment by J. and L. Robert in *BullÉpigr* 1962, 193; although Heraion Teichos was a Samian colony, there seems to have been a strong Thracian element in the onomasticon of the city, see Loukopoulou, *op. cit.* 211–13. For the root ἑβρυ-/ἄβρο-/ἄβρου-/ἑφρι- and its derivatives, see Detschew, *TSp* 163.

<sup>295</sup> For the cult and the area of its dissemination, see, in general, *RE VII.2* (1912) s.v. Hekate, col. 2769–82 and mainly 2779–80 (J. Heckenbach). For the names of this group, see Masson, *RN* 26 (1984) 51 = *OGS II* 430 —who notes their Ionian character— and, more recently, Parker in *GPN* 69–70, where the following figures are cited, based on the first five volumes of *LGN*: 158 in the first volume, which includes the Aegean islands, 11 in Attica, 4 in the third volume, with the Peloponnese and West Greece, Southern Italy and Sicily, about 70 instances in the volume for Macedonia, Thrace and Illyria, as opposed to about 310 instances cited provisionally for the volume for Asia Minor. It should be noted that Letronne, *Noms Propres* 9 and 51–52, prefers to associate the names in this group with Ἑκατος, a cult epithet of Apollo; in his view, the chthonic nature of the cult of Hekate made the formation of names such as Ἑκατόδωρος improbable. However, see the comment by Parker in *GPN* 55, who suggests that in some areas this cult had a gentler character.

<sup>296</sup> See *LGN IV* and I respectively.

<sup>297</sup> See *RE VII.2* (1912) s.v. Hekataios, col. 2750–69, no. 4 (F. Jacoby).

peninsula and Maroneia respectively. The name Ἐκατόνυμος, though less widespread, is also already attested in Thrace: it is found in inscriptions from Apollonia Pontica of the 5<sup>th</sup>–4<sup>th</sup> c. BC, and from Byzantium in the Hellenistic or imperial periods. O. Masson has already commented on the name, noting in this case too that it is found mainly in areas of Ionia.<sup>298</sup> These onomastic associations and the early date of most of the examples readily suggest a connection with the social element of the Ionian colonists; the presence of some of the names on Abdera, moreover, recalls the reference to Hekate in Pindar's 2<sup>nd</sup> *Paean*, which dates from the early 5<sup>th</sup> c. BC and relates to the foundation of the city.<sup>299</sup>

The relatively rare name Ἐκατόμβιος occurs as a patronymic in a funerary inscription of the early 4<sup>th</sup> c. BC from Abdera; it derives from the festival of this name and the corresponding month in the Ionian calendar and appears to have been confined mainly to the Ionian areas of Asia Minor. Both its occurrence at Abdera and its early date therefore allow it, too, to be associated with the colonists.<sup>300</sup>

The name Ἐκφαντος occurs once as a patronymic in an honorary decree of Maroneia dating from the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD. This is the first occurrence of the name in Thrace itself, though it is already known on Thasos in the 4<sup>th</sup> c. BC; it was most common in Classical Athens, however, and isolated examples of it are to be found mainly in Ionia and the islands.<sup>301</sup>

The category of names derived from abstract concepts—a category popular in the later periods of the ancient world, particularly amongst the lower social orders—includes names formed from the substantive hope (=ἐλπίς). Of these, Ἐλπιδηφόρος (1), Ἐλπινίκη (1) and Ἐλπίς (2) are recorded in Aegean Thrace. Two of them (Ἐλπιδηφόρος

<sup>298</sup> Masson, *RN* 26 (1984) 51 = *OGS* II 430; for its presence in Thrace, see *IGBulg* I<sup>2</sup> 447.

<sup>299</sup> See T163, I. 77–78. The significance of the relevant personal names for the presence of the cult at Abdera has already been noted by Isaac, *Settlements* 107–108; see also below, p. 268.

<sup>300</sup> It has proved possible to identify only two references to this name, both in Asia Minor in the 4<sup>th</sup> c. BC: a Ἐκατόμβιος Ζωπύρου in an inscription from Erythrai (*SEG* 37 [1987] 917), and a Μνησεάς Ἐκατομβίου from Priene in an Athenian decree (*SEG* 3 [1927] 86). For names derived from the names of months and festivals, such as Θαργήλιος and Ἀπατούριος, see Parker in *GPV* 56; for names derived from months, see also below, s.v. Κρονίων.

<sup>301</sup> For the chronological and geographical distribution of the name, see *LGPV* I–IV; for its formation, see Bechtel, *HPN* 441.



and Ἑλπίς) are already known in Thrace in the imperial period,<sup>302</sup> while Ἑλπιδηφόρος, which is found as the *cognomen* of one *Aelius* in a carefully carved funerary inscription from Maroneia, is the only instance known to date of an imperial freedman from this area.

The name Ἐντιμος, which is recorded for a Maronite in an inscription of the 1<sup>st</sup> c. BC from the sanctuary of the Great Gods on Samothrace, is found for the first time in Thrace. Despite its relatively early appearance in various areas of the ancient world, it seems never to have been very popular.<sup>303</sup>

Of the names formed with the preposition ἐπί as their first component, the following are attested in Aegean Thrace: Ἐπάλλης (1), Ἐπιγένης (1), Ἐπίγονος (4), Ἐπικράτης (2), Ἐπικτήτος (1) and Ἐπίνικος (1).<sup>304</sup>

The first of these is certainly the least common in this group: it is found for the first time in Thrace and seems from the data available at present to be confined mainly to mainland Greece.<sup>305</sup> The other names, in contrast, are characterised by their more or less wide dissemination throughout the ancient world. The name Ἐπιγένης, borne by an archon of the mint of Maroneia, is the earliest occurrence of the name in Aegean Thrace; it is already known, however, in inscriptions of Roman date, both from north of the Rhodope mountain and from east of the river Hebros.<sup>306</sup> Ἐπίγονος is the most common name of this group, with a total of four occurrences, three in Maroneia and one in Abdera; the proximity in date suggests that the Ἐπίγονος of the well-known alliance between the Romans and the Maronites in 167 BC (E168) is possibly to be identified with Ἐπίγονος Διονυσῶ, mentioned as *theorodokos* of Maroneia in a

<sup>302</sup> See *LGN IV*; for the late dissemination of this group of names, see Hatzopoulos and Loukopoulou, *Téménides* 252. For the name Ἑλπιδηφόρος in Rome (34 occurrences), see Solin, *NB* 46; for Ἑλπίς (446 occurrences), *op. cit.* 1205-10 and 1439.

<sup>303</sup> It may be noted indicatively that in *LGN I-IV*, a total of twelve cases are cited: the largest concentration is on Rhodes, with five references in the 4<sup>th</sup>-1<sup>st</sup> c. BC, followed by Crete with two references in the 7<sup>th</sup> and 5<sup>th</sup> c. BC, and southern Italy, also with two references, of imperial times. The picture is completed by a single reference each at Epidauros (4<sup>th</sup> c. BC), Telos (1<sup>st</sup> c. BC) and Maroneia.

<sup>304</sup> For the name Ἐπαφρόδιτος, see above, p. 146 (names related to the cult of Aphrodite).

<sup>305</sup> From the total of seven references to be found in *LGN I-IV*, only two occur on an island (Tenos); the remaining ones are in the Argolid, Arcadia, Messenia, Boeotia and Maroneia. For the formation of this name, see Bechtel, *HPN* 156 and 36.

<sup>306</sup> See in general *LGN IV*; the first appearance of the name in eastern Macedonia is also early, since it is found on a vase of the late 6<sup>th</sup> c. BC from Antisara, see *AD* 25 (1970) [1973] 398, pl. 332β.

Delphic list of the early 2<sup>nd</sup> c. BC (TE52).<sup>307</sup> The name Ἐπικτήτος is to be found all over the Greek world in Late Antiquity, particularly in Attica. Because of its context, it occurs frequently —although not exclusively— among lower classes; in the imperial period there are five more occurrences from Thracian cities east of the river Hebros.<sup>308</sup> The picture is completed by the name Ἐπίνικος, which is found as the *cognomen* of one *Bruttius* in an inscription of Roman date from Maroneia; a name already known in Thrace in the Hellenistic period, it too belongs to the group that is widely found in various parts of the ancient world from the end of the 4<sup>th</sup> c. BC onwards.<sup>309</sup>

The name Ἐπιτυγχανών belongs to the group derived from the present participles of verbs. Although such names are found relatively early, this particular example apparently made its first appearance and became widespread only in the Late Hellenistic, and above all in the imperial period.<sup>310</sup> Aegean Thrace —and Thrace in general— are no exception to this generalisation: the name is recorded once as a patronymic in a catalogue of *therapeutai* from Maroneia in the 2<sup>nd</sup>-1<sup>st</sup> c. BC, and this seems to be the earliest occurrence of it in the entire region.<sup>311</sup>

Characteristic composite names of Thracian origin include Ἐπαίκενθος, found as the *cognomen* of a *strategos* in the well-known inscription of Topeiros (E84). It is formed from the stem Ἐπα- which is found in a large number of related names (such as Ἐπά-ζεις, Ἐπά-πορις, Ἐπα-τράλις and others), and the equally productive stem -κενθος (cf. Βειθύ-κενθος, Δινί-κενθος). This specific name is recorded in various parts of

<sup>307</sup> Outside Aegean Thrace, the name is found at Perinthos in the imperial period (Loukopoulou, *Thrace Propontique* 316-17), and it has a significant presence in Thasos during the same period (LGPN I). For the formation and the meaning of the name, see Dunant and Pouilloux, *Recherches* II 139-40 and Bechtel, *HPN* 111.

<sup>308</sup> The name is also attested at Ainos, Byzantium, Perinthos and Selymbria (LGPN IV); of its 122 occurrences in Rome, 36 are certainly connected to slaves and freedmen, see Solin, *NB* 988-90.

<sup>309</sup> It occurs once in Lysimacheia of the 2<sup>nd</sup> BC (Loukopoulou, *Thrace Propontique* 354-55) and once as a patronymic in Byzantium of the 2<sup>nd</sup>-1<sup>st</sup> c. BC (Firatli and Robert, *Stèles* no. 22). For the rest of Greece, see LGPN I-III.B.

<sup>310</sup> Names formed from present participles have been studied by Masson, see O. Masson, "Noms grecs de femme formés sur des participes (type θάλλουσα)", *Tyche* 2 (1987) 107-12 = OGS II 587-92, with earlier bibliography on masculine names of this category.

<sup>311</sup> Ἐπιτυγχανών Μενεκράτους, who is honoured in a decree of Apollonia Pontica in the 1<sup>st</sup> c. BC as head of an expeditionary corps sent by Mithridates, is explicitly called Ταρσεύς, see *IGBulg* I<sup>2</sup> 392. The cognate Ἐπιτύχχανος occurs four times in the imperial period (Novae, the territory of Philippopolis, Selymbria and Perinthos, see Gerov, *ILB* 324, *IGBulg* III.1 1122, Loukopoulou, *Thrace Propontique* 256-57 and 316-17 respectively). For Ἐπιτυγχανών and Ἐπιτύχχανος in Rome (one and 96 occurrences respectively), see Solin, *NB* 791-93.

Thrace and presents no recognisable geographical distribution. The *strategos* mentioned in the inscription of Topeiros could conceivably have been the son of Ἀπολλώνιος Ἐπταικένθου, who is mentioned as *strategos* of Anchialos, Selletike and Rhysike in a total of four inscriptions, all of which come from the eastern regions of Thrace and date from the years before its conversion into a Roman province; if this is the case, the Τιβέριος Κλαύδιος Ῥοιμητάλκας Ἀπολλωνίου mentioned in the same inscription from Topeiros may be regarded as his brother. If these relationships are valid, the career of the family seems to have been concentrated in the eastern part of the Thracian kingdom.<sup>312</sup>

Names that could be associated with the worship of Hermes form a relatively large and quite characteristic group. The following are attested in Aegean Thrace: Ἑрмаγόρης (1), Ἑρμαῖς (1), Ἑρμογένης (1), Ἑρμόδοτος (1), Ἑρμόθεστος (1), Ἑρμοκάλλης (1), Ἑρμοκρατίδης (1), Ἑρμόστρατος (3), Ἑρμόφαντος (1), Ἑρμόφιλος (1), Ἑρμων (1) and Ἑρμῶναξ (4); the fragmentarily preserved name Ἑρ... may also be associated with this group.<sup>313</sup>

The most common of these names is Ἑρμῶναξ, which occurs four times, all four at Abdera, though at least three of them —specifically, Ἑρμῶναξ Διονυσᾶδος, mentioned in a votive inscription of the last quarter of the 4<sup>th</sup> c. BC, Ἑρμῶναξ husband of Ἀρχήνασσα, in a funerary inscription of the same period, and the archon of the mint whose issues are assigned to about the end of the 4<sup>th</sup> c. BC—, possibly all relate to the same person.<sup>314</sup> The name, which is recorded for the first time in Thrace, occurs mainly on the coast and islands of the eastern Aegean and in Attica.<sup>315</sup> This

<sup>312</sup> For the probable relationship between these three generals, see Gerov, “Römische Bürgerrechtsverleihung” 84; it is not impossible, however, that Τιβέριος Κλαύδιος Ῥοιμητάλκας Ἀπολλωνίου was the son of Ἀπολλώνιος Ῥοιμητάλκου, mentioned in a votive inscription dedicated to Apollo Aularchenos (IGBulg V 5349). For these probable relationships and the relevant inscriptions, see Parissaki “Stratēges” (forthcoming). For a brief comment on the name, see Detschew, *TSp s.v.* and Georgiev, *Pulpudeva* 2 (1976) 10.

<sup>313</sup> See Bechtel, *HPN* 164-66 and Sittig, *GNTh* 111-16. For some of the names in this group (such as Ἑρμῶναξ, Ἑρμοκάλλης) a derivation from the river Hermos —rather than the god Hermes— would seem more probable; in that case, they should be ascribed to the category of personal names inspired by rivers (see below, p. 269, n. 746).

<sup>314</sup> On the basis of the views prevalent at present, the issue is dated to 316 BC, see Chryssanthaki, *Abdère* 96, 103-104, 112 and 224. The name of another archon of the mint of Abdera, whose issues are assigned to period X (Chryssanthaki: 311-280 BC), may also be restored as Ἑρμῶναξ, see Chryssanthaki, *Abdère* 239. His issues are dated to the middle of the period, a date that does not rule out identification of him with the archon of 316 BC.

<sup>315</sup> *LGPN* I-IV; the name is also frequently attested in cities of the Ionian coast (e.g. from Erythrai, Didyma, Kolophon, Miletos, Smyrna, Teos).

observation—in combination with the relevant testimonia— suggests that this person or persons should be associated with the world of the colonists. The nature and quality of the inscriptions, moreover, and the offices cited in them, also attest to his or their high social status. Similar observations are suggested by the study of the name Ἐρμόστρατος, which is recorded twice at Abdera and is probably to be restored in a third case on coins of the same city.<sup>316</sup> These examples from Abdera represent the first occurrences in Thrace of a name that was not very widespread: a total of five instances are cited in the first four volumes of *LGPN*, four of them on Aegean islands, one of which in neighbouring Thasos.<sup>317</sup>

Special comment is also required on names of this group that are found on only one occasion. The name Ἐρμαγόρης, which is found as a patronymic in a funerary inscription from Abdera at the beginning of the 4<sup>th</sup> c. BC, is also found for the first time in Thrace; both the form of the genitive and study of the general geographical distribution point to the world of Ionia. The name is probably also recorded at Teos in the 6<sup>th</sup> c. BC.<sup>318</sup> Special interest attaches to the Ἐρμαῖδος κρήνη mentioned in a letter of Hippocrates as being at Abdera, near the house of Philopoimen son of Damon. It has been suggested that the name points to the existence of a dedicator named Ἐρμαῖς, whose activity should be assigned to the years before Hippocrates' visit to the city about the end of the 5<sup>th</sup> c. BC; but the fact that this particular name became widespread only in the Hellenistic and imperial periods, combined with this single occurrence at so early a date, supports the doubts expressed by the editors as to the authenticity of the letter and suggests that Ἐρμαῖς should be removed from the list of personal names of the area. Nevertheless, it should be noted that the considerable number of names of this group in Abdera is not inconsistent with the view held by the first excavator, D. Lazaridis, that even if the letter is a later addition to the *Corpus Hippocraticum*, the topographical information used by the writer of it is conceivably the result of on the spot investigation.<sup>319</sup> The name Ἐρμογένης is recorded of an Abderite in an inscription of the 2<sup>nd</sup> c. BC from Samothrace. A widespread name—mainly in the Hellenistic and Roman periods— it also occurs frequently in Thrace,

<sup>316</sup> This is the archon who signs with the abbreviated form of his name (ΕΡΜΟΣ) on coins of period X (Chryssanthaki: 311-280 BC); this restoration suggests that he may be identified with the archon Ἐρμόστρατος of the immediately following period, see Chryssanthaki, *Abdère* 239, 372-73.

<sup>317</sup> *LGPN* I; see also *IK* 1 (*Ery*) 22B, l. 68, 153, l. 34, 201, l. 66 and *IK* 17.1 (*Eph*) 3429, l. 22 for Ionia.

<sup>318</sup> *LGPN* and Bechtel, *HPN* 16 and 164.

<sup>319</sup> For Lazaridis' remark and the relevant discussion, see D. Lazaridis, 'Ἀβδηρα καὶ Δίκαια. Ἀρχαῖες Ἑλληνικὲς Πόλεις 6 (1971) 41, § 206-207 and Parissaki, "Tracing Cults" (forthcoming). The name is described as 'fictitious' in *LGPN* IV. For the later dissemination of the name, see the other volumes; see also the comments on the similarly formed name Ἡραῖς, below, p. 183.

even in a Thracian onomastic context. The earliest examples are found in southern Thrace, dating from the 3<sup>rd</sup> c. BC onwards.<sup>320</sup>

The name Ἐρμόδοτος —the first of this group of theophoric names to be found at Maroneia— is formed by the addition of a second element that is very common in these cases. Nevertheless, the name itself seems to have had a very limited distribution; in *LGNP* I-III.B it appears five times —three times on Hellenistic Delos, once on Paros, possibly also from the Hellenistic period, and once in Attica in about 410 BC—, while the picture is completed by a few more occurrences in cities of Asia Minor.<sup>321</sup> The name Ἐρμόθεστος, found in an inscription of Abdera in the second half of the 4<sup>th</sup> c. BC, also seems to have had a limited distribution; but its confinement —so far exclusively— to Ionia enables it to be associated with the world of the colonists.<sup>322</sup> The correct reading of the inscription ΕΠΙΣΜΟΡΔΟΤΟΡΜΟΚΑΛ on coins of Abdera has yielded the patronymic Ἐρμοκάλλης, in abbreviated form and elided with the genitive of the article. Masson commented on the name and noted that, although unique so far, it consists of two elements already known in the formation of personal names.<sup>323</sup> Similarly, the name Ἐρμοκρατίδης, which is found for the first time on coins of Abdera in the second half of the 5<sup>th</sup> c. BC: although it seems to be unique, in the present state of our knowledge, it is formed from the name Ἐρμοκράτης, which is widely found throughout Greece and also known in Thrace, with the addition of the common patronymic ending -ίδης. The name Ἐρμόφαντος, which was not very common, occurs for the first time in Thrace.<sup>324</sup> The single occurrence of Ἐρμόφιλος is found at Abdera.<sup>325</sup> The name is recorded in this particular form mainly in Ionian regions, such

<sup>320</sup> See *LGNP* I-IV, with more than twenty occurrences for Thrace.

<sup>321</sup> See *IK 13 (Eph)* 903A, l. 2, McCabe and Plunkett, *Teos* 103 and *IK 28.1 (Iasos)* 190.

<sup>322</sup> The name is absent from *LGNP* I-IV, while Bechtel (*HPN* 164 and 208) reports an example from Kolophon in the first half of the 4<sup>th</sup> c. BC; it is recorded at Teos at least three times in the 2<sup>nd</sup> and 1<sup>st</sup> c. BC, see *SEG* 2 (1924) 581, l. I 21, 638 and Robert, *Études* 35.

<sup>323</sup> See Masson, *RN* 26 (1984) 51 = *OGS* II 430; for the second element -κάλλης, cf. Φιλοκάλλης. Bechtel's restoration Ἐρμοκ(ράτεος) cannot stand, because of the rest of the letters, see Masson, *op. cit.* 430, n. 27. For further information about the correct reading of the inscription, see the analysis of the name Σμόρδος on p. 246 below. It should also be noted that the presence of a patronymic, though not found elsewhere at Maroneia or Abdera, is known on coins of other cities, see for example O. Masson, "Cretica", *BCH* 103 (1979) 76 = *OGS* I 345 for a coin from Hierapytna and *idem*, "Quelques noms de magistrats monétaires Grecs", *RN* 24 (1982) 24-25 = *OGS* II 406-407 for coins of Olbia; the addition of the article between name and patronymic is to be expected when both names are found in the genitive case.

<sup>324</sup> See *LGNP* I-IV and Bechtel, *HPN* 164-65 and 441.

<sup>325</sup> It is noted in *IThrAeg* that the letters [- - -]μοφίλου that can be made out in the second line of a funerary inscription from Abdera may be restored as Δημόφιλος or Ἐρμόφιλος. The latter seems preferable, precisely because of the frequency of this group of names at Abdera; on the

as Euboea and Attica, in contrast with the type Ἐρμάφιλος, which is fairly common throughout Greece and occurs in several inscriptions from Thrace itself.<sup>326</sup> The name Ἐρμων, finally, found in an inscription from the Molyvoti peninsula, is already known in Thrace; it occurs in various areas of the ancient Greek world throughout Antiquity.<sup>327</sup>

The name Ἐοβενίς is recorded twice: once as the name of a *strategos* in the inscription of Topeiros about the middle of the 1<sup>st</sup> c. AD (E84) and once as the patronymic of a *bouleutes* from Maroneia in a funerary inscription of the 3<sup>rd</sup> c. AD found at Dioni in the modern prefecture of Sapes (E396: Αὐρήλιος Κρονίων Ἐζβένεως τοῦ Τήρου). It has been asserted that the name, which is recorded in different versions in Greek and Latin inscriptions, is found primarily in areas of southern Thrace.<sup>328</sup> Special interest attaches to an inscription of Nicopolis ad Nestum dating from the late 1<sup>st</sup> c. AD, in which reference is made to the general Φλάβιος Διζάλας Ἐζβένεως τοῦ Ἀματόκου and to Ἐζβενίς Τήρου, though the state of preservation of the text makes it impossible to establish their precise relationship. Ever since the first publication of the catalogue from Topeiros by D. Lazaridis, it has been clear that the general mentioned in the inscription from Nicopolis ad Nestum was the son of the man mentioned in the inscription of Topeiros; the publication of the inscription from Dioni now allows the hypothesis that Αὐρήλιος Κρονίων, mentioned in it as a *bouleutes* of Maroneia, was also somehow related to Ἐζβενίς Τήρου of the inscription from Nicopolis ad Nestum. Although the chronological interval separating them does not allow any great certainty,<sup>329</sup> these possible relationships support the proposed connection between the name and the southern parts of Thrace.

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basis of this restoration and the suggested date, it is conceivable that this person is to be identified with the archon of the same name.

<sup>326</sup> For the difference in the formation of the name, see Bechtel, *HPN* 163 and 165; for its dissemination (including Thrace), see *LGNP* I-IV.

<sup>327</sup> See *LGNP* I-IV. As far as Thrace is concerned, the name is recorded once in an inscription of the 3<sup>rd</sup>-2<sup>nd</sup> BC from the region of Tolbuhin between the Haemus range and the Istros river (*IGBulg* II 867); it is not found either on neighbouring Thasos or on Samothrace, where it is recorded only in the case of initiates from the area of Asia Minor, see G. Bakalakis, “Ἐπιτύμβιοι βωμοὶ ἀπὸ τῆς Θράκης”, *AD* 18 (1963) “Meletai” 162-63.

<sup>328</sup> See Gerov, “Untersuchungen” 65, n. 6. For the various forms and occurrences of the name, see Detschew, *TSp* s.v. and *IGBulg* I<sup>2</sup>-V, where a total of seven examples are found; for a suggested etymology of the name, see Tomaschek, *AlThr*, *Abh.* 19.

<sup>329</sup> For the inscription from Nicopolis ad Nestum, see *IGBulg* IV 2338 and V 5928; for the suggestion that he was related to the general in the inscription of Topeiros, see D. Lazaridis, “Κατάλογος Στρατηγῶν Θράκης”, *AE* 1953-54A, 240.

The name Ἐτεοκλῆς, borne by a gladiator in a funerary inscription of the 3<sup>rd</sup> c. AD from Maroneia, is found already in the Linear B tablets from Pylos and sporadically in various areas of the ancient Greek world throughout ancient times; it belongs, however, to the special category of mythological and heroic names that became very popular amongst gladiators, a preference confirmed by the example from Maroneia.<sup>330</sup>

Of the names formed with the very productive adverb εὖ as their first element,<sup>331</sup> a total of fourteen are recorded in Aegean Thrace. These are: Εὐαγόρας (1), Εὐάγριος (1), Εὐάγων (1), Εὐβιος (1), Εὐβούλα/-η (3), Εὐκράτης (3), Εὐκλήμων (1), Εὐπείθης (1), Εὐπολις (3), Εὐτυχίς (1), Εὐτυχος (1), Εὐφαντος (1), Εὐφροσύνη (1), Εὐχαρία (1) and the fragmentarily preserved Εὐαν... (1).

The most frequently found of these are the names Εὐβούλα/-η, Εὐκράτης and Εὐπολις, which are recorded as early as the Classical period. The first two may be classified amongst names found all over Greece, since they do not exhibit any recognisable geographical distribution. The name Εὐβούλα/-η —rendered in the 4<sup>th</sup> c. BC inscription in the *koine* and in the two of Hellenistic date with the characteristic dialect termination in -α— is recorded for the first time in Thrace;<sup>332</sup> it seems to have spread to neighbouring Macedonia in the 4<sup>th</sup> c. BC.<sup>333</sup> The name Εὐκράτης, in contrast, is already known in the region, being recorded on neighbouring Thasos in the 5<sup>th</sup> c. BC, at Kardias in the middle of the 4<sup>th</sup> c. BC and at Augusta Traiana in the imperial period.<sup>334</sup> The earliest of all, however, and also the most interesting from the point of view of its geographical distribution, is the name Εὐπολις, which is restored in a funerary inscription dating from the middle of the 5<sup>th</sup> c. BC from Abdera, and on coin issues by Maroneia in the 4<sup>th</sup> c. BC.<sup>335</sup> According to the present state of our knowledge, its presence is stronger in the Aegean islands, Euboea and Attica.<sup>336</sup> The name Εὐάγων,

<sup>330</sup> For the Pylos tablets, see O. Masson, "Anthroponymie, Dialectes et Histoire", *Verbum* 10 (1987) 254 = OGS II 594; for the common occurrence of mythological and heroic names amongst the gladiators, see Robert, *Gladiateurs* 198-99 with two more occurrences of this particular name.

<sup>331</sup> See Bechtel, *HPN* 169-76.

<sup>332</sup> For the ending, see Anna Panayotou, *Ancient Macedonia* 4 (1983) 420-22 with the plate of p. 416 and Hatzopoulos and Loukopoulou, *Téménides* 254. It should be noted that the Εὐβούλα of inscription E212 was presumably the sister of Μυκηναεύς and Ἀμύνανδρος, mentioned in the same inscription with the same patronymic.

<sup>333</sup> See Tataki, *Beroea* 155, *eadem*, *Macedonians Abroad* 135 and Hatzopoulos and Loukopoulou, *op. cit.*; for the rest of the ancient Greek world, see *LGPN* I-III.B. The cognate Εὐβουλος is also found at Lysimacheia in the Hellenistic period, see Loukopoulou, *Thrace Propontique* 354-55.

<sup>334</sup> See in general *LGPN* I-IV; for Thrace see also Loukopoulou, *Thrace Propontique* 356-57 and *IGBulg* III.B 1575.

<sup>335</sup> The archons of the two periods are probably to be identified.

<sup>336</sup> For the geographical and chronological distribution, see *LGPN* I-IV.

found on only a single occasion, completes this picture of names that appear as early as the Classical period. It is the first occurrence in Thrace of a name that was in any case not widespread; of the total of ten examples contained in the first four volumes of *LGNP*, three come from Thasos, and all date from the centuries before Christ.<sup>337</sup>

The names Εὐαγόρας, Εὖβιος, Εὐκτῆμων, Εὐπείθης and Εὐφαντος make their appearance in the region after the middle of the 4<sup>th</sup> c. BC and in the Hellenistic period. The first of them is borne by an archon of the mint of Abdera, whose issues are dated to about 336-311 BC. A name formed from the conjunction of two highly productive stems, it occurs in various regions of the ancient Greek world. The most characteristic feature of its general distribution is its limited occurrence in Athens; its presence in Thrace may also be described as limited, since the example from Abdera appears to be the only one known to date.<sup>338</sup> The names Εὖβιος and Εὐκτῆμων, in contrast, are already known in Byzantium during the Hellenistic period, and are found in various other areas, the most notable and characteristic concentration being in Euboea and Attica.<sup>339</sup> The names Εὐπείθης and Εὐφαντος, which are recorded for the first time in Thrace, are found mainly in Ionian areas in the Classical and Hellenistic periods.<sup>340</sup>

The names Εὐάγριος, Εὐτυχίς, Εὕτυχος, Εὐφροσύνη, Εὐχαρία and the fragmentarily preserved Εὐδοξία *vel* Εὐδόξιος were disseminated in the Hellenistic period and mostly —and sometimes exclusively— during imperial times. The first is recorded as a *supernomen* in a funerary inscription of the 3<sup>rd</sup> c. AD from Topeiros; although the cognate Εὐαγρος occurs sporadically from as early as the Archaic period, its derivative is found only on a limited scale, exclusively in imperial times.<sup>341</sup> The others belong to the specific group of personal names derived from abstract concepts (cf. Ἑλπίς), which became very popular during this period. They are already known in Thrace and also in neighbouring Macedonia, and comment on them is unnecessary.<sup>342</sup>

<sup>337</sup> See *LGNP* I-IV. The coins with the name of this specific archon are dated to 382 BC, according to the most recent views of scholarship.

<sup>338</sup> For the formation of the name, see Bechtel, *HPN* 169 (and 176) and 16. For its geographical and chronological distribution, see *LGNP* I-IV; it should be noted that the first four volumes contain a total of 101 references to the name Εὐαγόρας/-ης, only four of them in Attica during the Hellenistic period.

<sup>339</sup> See in general *LGNP* I-IV and for Byzantium also Loukopoulou, *Thrace Propontique* 256-57.

<sup>340</sup> See *LGNP* I-IV.

<sup>341</sup> The picture of Thrace is completed by one more occurrence in an inscription of the same period from Pautalia (*IGBulg* IV 2077, l. 5-7); for Εὐάγριος and Εὐαγρία in Rome, see Solin, *NB* 973-74 (with seven and one occurrences respectively).

<sup>342</sup> For the three further occurrences of the name Εὐτυχίς in Thrace during the Hellenistic and imperial periods, see *LGNP* IV; for a brief comment on the name, see Tataki, *Beroea* 386. The names Εὕτυχος and Εὐφροσύνη occur with approximately the same frequency and within the same chronological context. The name Εὐχαρία, in contrast, seems to have been recorded for



It should be noted simply that Αὐρηλία Εὐχαρία, mentioned in an inscription of Dioni, presumably belonged to an important family of this period.<sup>343</sup>

The name Εὐθύδαμος is borne by an *agoranomos* of Abdera at the beginning of the 3<sup>rd</sup> c. BC, as we learn from a bronze weight standard found in the area.<sup>344</sup> Although different versions of this name were fairly common in various parts of the ancient Greek world (Εὐθυδάμας and Εὐθύδημος), mainly during the Classical and Hellenistic periods, and sporadically in the imperial period, it appears to be recorded for the first time in Thrace.

The characteristic name Εὐξίθεμις is also recorded for the first time in Thrace, specifically for an archon of the mint of Maroneia in the second quarter of the 4<sup>th</sup> c. BC. Both its limited distribution on the Asia Minor coast and the neighbouring islands of the Aegean sea, and observations relating to the second element of the name (cf. Διονυσόθεμις), allow it to be associated with the colonists.<sup>345</sup>

The few names derived from the stem Εὐρησι- appear also to be connected with the world of Ionia;<sup>346</sup> however, the name Εὐρήσιππος, borne by an archon of the mint of Abdera in the second half of the 4<sup>th</sup> c. BC, seems to be recorded for the first time.

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the first time in Thrace, though it is a cognate of the already known Εὐχάρης, Εὐχαρίδης/-ας, Εὐχαρίνος and Εὐχάριον. For these names in Rome, see Solin, *NB* 810-11 (72 occurrences of Εὐτυχίς), 801-806 (336 for Εὐτυχος), 428-30 (101 for Εὐφροσύνη), 868 (1 for Εὐχαρία) and 898, 1218 and 1361 (5 for Εὐδόξιος and 3 for Εὐδοξία).

<sup>343</sup> Εὐχαρία is mentioned as the second wife of the *bouleutes* of Maroneia, Αὐρήλιος Κρονίων Ἐξβένεως τοῦ Τήρου, on whom see the comments on pp. 202-203 below; the same inscription refers to two daughters, Ῥόδη and Σαβίνη. The mixed onomastic background points to the different influences of the period, though possibly also to the different ethnic origin of the parents: the Thracian descent of the father is certain, but his second wife – and perhaps also his first (see Διογένεια) – may conceivably have been Greek, as attested by both the *cognomen* and the patronymic.

<sup>344</sup> The weight standard has two names in the genitive; the lack of an article between them makes it probable that these were two *agoranomoi*, rather than the name and patronymic of one.

<sup>345</sup> See Masson, *RN* 26 (1984) 59 = *OGS* II 438 and Bechtel, *HPN* 179 and 200; for the geographical distribution, see *LGNP* I-IV with only three occurrences from Kos, and *SEG* 1 (1923) 197 for a decree from Delphi for a Φωκεὺς ἐκ Χαράδρας. See, also, Arnaoutoglou, “Ἀνθρωπωνύμια καὶ δίκαιο” 39, who notes that in some names ending in -θεμις ‘religious concepts are predominant, such as those of purity (Ἀγνόθεμις), prayer, or invocation (Εὐξίθεμις), etc.’.

<sup>346</sup> For the root and the examples known to date, see Bechtel, *HPN* 197; for a brief comment on the name, see Masson, *RN* 26 (1984) 51 = *OGS* II 430.

The names Εὐρύλοχος and Εὐρύνομος are found for the first time in Thrace. The former, borne by a *theorodokos* of Abdera in an inscription from Epidauros of the 4<sup>th</sup> c. BC, is also recorded of persons at the court of the Macedonian kings in the 5<sup>th</sup> and 4<sup>th</sup> c. BC. It has been asserted, on the basis of this, that it was popular in neighbouring Macedonia; however, its presence in other areas of Greece during the same or even earlier periods, and the lack of a patronymic, which deprives it of the onomastic context that is so useful in these cases, prevents it from being associated with any particular region.<sup>347</sup> The name Εὐρύνομος was also fairly common in various parts of the ancient Greek world, mainly in the Hellenistic period, but its occurrence on Chios, probably the mother city of Maroneia, allows this particular case to be attributed to the social element of the colonists.<sup>348</sup>

The names inspired by abstract concepts, which make their appearance during late antiquity, include Εὐσέβιος, which is found as a patronymic in an inscription from Dioni that is interesting from an onomastic and prosopographical point of view (see below, Κρονίων); the other references known from Thrace fall within the same chronological context.<sup>349</sup>

Of the names with the stem Ἐχε-, derived from the verb ἔχω, Ἐχέδημος (1), Ἐχεκράτης (1) and Ἐχέπολις (1) —also related by virtue of their second element— are recorded in Aegean Thrace. The first occurs on a grave stele of the first quarter of the 4<sup>th</sup> c. BC from the city on the Molyvoti peninsula, and preserves the Ionian type of a name fairly common in various areas of the ancient Greek world; it is also recorded on neighbouring Thasos in the middle of the 5<sup>th</sup> c. BC.<sup>350</sup> The name Ἐχεκράτης, borne by an archon of the mint of Abdera in the first half of the 4<sup>th</sup> c. BC, was fairly common in various regions too;<sup>351</sup> it is found at Perinthos in the 2<sup>nd</sup>-1<sup>st</sup> c. BC, while on neighbouring Thasos it is recorded twice as early as the 6<sup>th</sup>-5<sup>th</sup> c. BC.<sup>352</sup> In contrast, the

<sup>347</sup> See Samsaris, “Bas-Strymon” 318, who qualifies the name as ‘*macédonien historique*’; for its presence in the court of Perdikkas II, Philip II and Alexander the Great, see Tataki, *Macedonians Abroad* 315-16. For the rest of the Greek world, see LGPN I-IV.

<sup>348</sup> See LGPN I-IV.

<sup>349</sup> See LGPN I-IV.

<sup>350</sup> See Bechtel, *HPN* 182 and 127 and LGPN I-IV.

<sup>351</sup> His issue is dated to 373 BC according to the latest findings of research.

<sup>352</sup> LGPN I-IV; for Perinthos see also Loukopoulou, *Thrace Propontique* 318-19. The name Ἐχεκράτης, and mostly its derivative Ἐχεκρατίδας, has recently been discussed by Tataki in *Nommer les hommes* (forthcoming).

name Ἐχέπολις, which is in any case rare, though characteristic, is found for the first time in Thrace.<sup>353</sup>

Theophoric names associated with the cult of Zeus also include those derived from the stem Ζην-; in Aegean Thrace these are Ζηνέας (1), Ζήνων (4), and the abbreviated name Ζην... (1). The name Ζήνων is widely found throughout the ancient Greek world and already known in Thrace itself (Byzantium, Selymbria, Perinthos, territory of Anchialos and of Hadrianopolis, Kabyle, and Nicopolis ad Istrum).<sup>354</sup> In contrast, the name Ζηνέας, which is in any case less widely, though characteristically, disseminated, is recorded for the first time in Thrace. It occurs a total of twelve times in the first four volumes of *LGN*, two of which are in Attica during the Hellenistic period and ten at Delphi, possibly from the late 4<sup>th</sup>, though mainly from the 3<sup>rd</sup> and 2<sup>nd</sup> c. BC; in the cities of Ionia it appears to occur exclusively in the contracted form Ζηνῆς.<sup>355</sup> The abbreviated name ZHN, that renders the beginning of the name of an archon of the Abdera mint in the second quarter of the 5<sup>th</sup> c. BC, certainly belongs to this group, but no restoration is possible, since both occurrences of the relevant names in the same city belong to a clearly later period.

The name Ζυκουλήσης/Ζυκολαΐσης occurs a total of three times in inscriptions of Topeiros about the middle of the 1<sup>st</sup> c. AD; in all three cases, it is borne by generals of Thrace, two of whom were probably related.<sup>356</sup> As a name, it should certainly be assigned to the characteristic category of composite names of Thracian origin; its first element can also be recognised in the names Ζουκαιβλωστι (*sic*) and Ζουκήπιστος; for the second component, in contrast, it has proved impossible to find an exact

<sup>353</sup> Indicative of the relatively limited dissemination of the name is the picture formed from the first four volumes of *LGN*, where only two examples are found: one from Athens of the middle of the 4<sup>th</sup> c. BC (I) and one from Larissa of the Hellenistic period (III.B).

<sup>354</sup> See *LGN* IV; the occurrences on the south coast of Thrace are earlier, dating from the middle of the 4<sup>th</sup> c. BC onwards.

<sup>355</sup> This type occurs at Ephesos (*IK* 12 [Eph] 126, l. 10 and *IK* 17.2 [Eph] 4348), Miletos (*Milet* 1.3, 122, l. 41) but also in Egypt in about 400 BC (*SEG* 27 [1977] 1107).

<sup>356</sup> All three are mentioned in the catalogue of generals of Thrace under Claudius (E84); but Ζυκουλήσης Τυρέλσου is also mentioned in two funerary inscriptions from the area, one for his parents (E87) and one for himself (E86), a circumstance that suggests he was a local. His probable relationship to Διουζίνης Ζυκουλήσου is based on a reference to [δεῖνα] Δι[ο]υζ[ί]ου, a woman mentioned in the funerary inscription E87, in a position where one would expect to find his mother's name; for these probable relationships, see the comments in *IThAeg* on the inscriptions E86-87.

parallel.<sup>357</sup> The probable relationship in two of the three cases, the association of at least one of the generals with this particular region, and the characteristic, limited dissemination of the name suggest that it should possibly be assigned to the onomasticon of the Thracian tribes of south-western Thrace.

From the stem ΖωFo-/Ζω- and the adjective ζωFός are formed the names Ζωΐλος (1-2) and Ζωσαρούς (1).<sup>358</sup> The former—which is recorded twice in Aegean Thrace as a patronymic—occurs throughout Greek antiquity, possibly with a greater concentration in the Hellenistic and imperial periods, and is very common in Thrace itself.<sup>359</sup> In contrast, the feminine name Ζωσαρούς, formed by the addition of the suffix -αρούς which occurs during the imperial period (cf. Τυχαρούς), appears to be recorded for the first time.<sup>360</sup>

Ζωτίμος and Ζωτικός belong to the category of names that were widely found throughout Greece, especially from the imperial period onwards; the references known from Thrace also belong to this chronological context.<sup>361</sup>

The name Ἡβήσας is borne by an archon of the mint of Maroneia at the beginning of the 4<sup>th</sup> c. BC. As O. Masson has already noted, it is formed from the aorist

<sup>357</sup> The same name is recognised one more time in an obscure graffito from Amphipolis, see G. Bakalakis, "Θρακικά χαράγματα ἐκ τοῦ παρὰ τὴν Ἀμφίπολιν φράγματος τοῦ Στρυμόνος", *Thrakika* 13 (1940) 28, G. Kaftantzis, *Ἱστορία τῆς πόλεως Σερρών καὶ τῆς περιφέρειᾶς τῆς (ἀπὸ τῶν προϊστορικοῦς χρόνους μέχρι σήμερᾶ)* (Athens 1967) 413, no. 689 and Mihailov, "Epigraphica" 30 and 35; cf. Dana, *ZPE* 157 (2006) 127, n. 2. For the other names of this group, see *IGBulg* III.A 1324, V 5067 and I<sup>2</sup> 171bis respectively.

<sup>358</sup> See Bechtel, *HPN* 186-87.

<sup>359</sup> It occurs primarily at Odessos (10), Perinthos (6), Byzantium (5), Philippopolis (3) and elsewhere, see *LGPN* IV; it also has a considerable representation in neighbouring Macedonia, see Tataki, *Beroea* 336, 339 and Hatzopoulos and Loukopoulou, *Téménides* 259.

<sup>360</sup> For the suffix, see Robert, *Études* 169-70. For the dissemination of the related names Zosara, Ζωσᾶριν and Ζωσάριον, see *LGPN* I-IV; a Ζωσᾶριν Κουνοῦ is mentioned in an inscription of the imperial period from Byzantium (Loukopoulou, *Thrace Propontique* 258-59), while the masculine [Ζ]ωσάρις can be discerned in a fragmentarily preserved catalogue of names from Nicopolis ad Nestum (*IGBulg* IV 2337). For an earlier attribution to the Thracian onomasticon, see Beševliev, *LingBalk* 1 (1959) 67.

<sup>361</sup> See *LGPN* I-IV; for a brief comment on the name Ζώσιμος, see also Hatzopoulos and Loukopoulou, *Téménides* 260. For Ζωτικός and Ζωτική in Rome (105 and 26 occurrences), see Solin, *NB* 827-29.

participle of the verb ἡβάω, and is associated with names such as Ἡβασισθένης and the more common Ἡβη. Ἡβήσας, however, is not widely found.<sup>362</sup>

To the category of personal names that echo aristocratic ideals may be assigned those formed from the stem ἡγησι- and the verb ἡγήσασθαι. In Aegean Thrace the names Ἡγησαγόρης (2), Ἡγησίας (1), Ἡγησίλαος/Ἡγησίλεως (2), Ἡγησίμαχος (2), Ἡγησιππίδης (1), Ἡγησίππος (5), Ἡγησίστρατος (1) and possibly the fragmentarily preserved Ἡγη... are recorded; in most of the compound names, the meaning of the second component should also be noted.

The name Ἡγήσιππος is the most common of this group in Aegean Thrace. However, the two earliest occurrences on coins of Abdera in the second and third quarter of the 5<sup>th</sup> c. BC probably refer to the same person, and the same observation may be made of the archon bearing the abbreviated name ΗΓΗ on coins of the same region and period; the Ἡγήσιππος, moreover, who is mentioned as the natural father of one Διογένης in a funerary inscription from Maroneia, possibly of Hellenistic date (E251), may conceivably be related to Ἡγήσιππος Διογένους in the catalogue of *therapeutai* from the same city dating from the 3<sup>rd</sup> c. BC (E212). The name is already known in Thrace, specifically at Ainos and Perinthos; however, its occurrence on neighbouring Thasos, where it is recorded a total of eleven times from the 5<sup>th</sup> c. BC onwards, is highly characteristic. Its concentration in Asia Minor, the Aegean islands, Euboea and Attica allows it to be linked with the Ionian world.<sup>363</sup> The cognate name Ἡγησιππίδης is known on Thasos, though rare in a panhellenic perspective; in Thrace itself it is recorded for the first time. The names Ἡγησαγόρης and Ἡγησίλαος/-λεως are also to be found primarily in Ionia and the islands; their Ionian form and declension allow them to be associated with the social element of the colonists.<sup>364</sup> The name Ἡγησίμαχος is recorded as the name and patronymic of the same person; it, too, occurs for the first time in Thrace, though it is attested on neighbouring Thasos as

<sup>362</sup> See O. Masson, "Notes d'anthroponymie grecque, III: Ἀρκέσας, Ὀνάσας, et autres noms tirés de participe aoristes en -σας", *RPh* 56 (1982) 16 = *OGS* II 396 et *idem*, *RN* 26 (1984) 59 = *OGS* II 438. Cf. the name Ἡβασίων in Rhodes of the 3<sup>rd</sup> c. BC (*LGPN* I) and Ἡβήσαρχος in Athens of about the same period (*LGPN* II).

<sup>363</sup> See *LGPN* I-IV and the short comment of Hatzopoulos and Loukopoulou, *Téménides* 261.

<sup>364</sup> The first also occurs in Apollonia Pontica of the 4<sup>th</sup> c. BC (*IGBulg* I<sup>2</sup> 452); the second occurs at Apollonia Pontica of the 5<sup>th</sup>-4<sup>th</sup> c. BC (*IGBulg* I<sup>2</sup> 410bis) and Perinthos of the 4<sup>th</sup> c. BC (*IPerinth* 259). At Perinthos of the 2<sup>nd</sup>-1<sup>st</sup> c. BC the form Ἀγησίλαος is also recorded (*IPerinth* 61). For the geographical distribution of the name in its different forms (Ἡγησίλαος, Ἡγησίλεως, Ἀγησίλαος, Ἀγασίλαος, Ἀγησίλας), see *LGPN* I-IV.

early as the 5<sup>th</sup>-4<sup>th</sup> c. BC.<sup>365</sup> The name Ἠγησίστρατος occurs in various regions of the ancient Greek world, in its Ionic, and mainly its Doric form (Ἀγησίστρατος); two more examples are recorded in Thrace.<sup>366</sup> As for the name Ἠγησίας, which is found in a source of Roman date of a Maronite, also belongs to the group that were found all over Greece, with an intense concentration in the pre-Christian centuries and mainly in Ionian regions.<sup>367</sup>

The name Ἠγίας, restored with some reservation as a patronymic in a funerary inscription of Maroneia, is derived from the cognate stem Ἠγε-/Ἠγι-. It appears for the first time in Thrace and seems not to have been widespread; a possible, though only slightly greater, concentration of it in Ionian areas may be fortuitous.<sup>368</sup>

As noted above in connection with names derived from the adjective γλυκύς, the name Ἠδεῖα, related in terms of its meaning, is found mainly in the Hellenistic and imperial periods, and frequently used by slaves.<sup>369</sup> The cases recorded in Thrace fall within the same chronological context.

Although the literary, epigraphic and numismatic testimonia relating to the cult of Hera in Aegean Thrace remain highly fragmentary, the distribution and variety of the relevant personal names cannot be considered fortuitous. In fact, although in this region the presence of Hera is confined to a few, late coin types of Traianopolis and Plotinopolis,<sup>370</sup> the theophoric names of this group are surpassed only by those derived from Apollo, Dionysos and the Mother of the Gods, and are roughly equal in number to those based on Zeus; moreover, they are usually distinguished by their relatively early date. The names attested in Aegean Thrace are Ἠραγόρας/-ης (4), Ἠράϊννα/-ῖννη (2), Ἠραΐς (4), Ἠράκλειτος/Ἠρόκλειτος (2), Ἠρανδρος (1), Ἠραῖς (1),

<sup>365</sup> See LGPN; the form Ἀγησίμαχος is recorded at a very early date on Aigina, and in later times mainly on the large Dorian islands of the eastern Aegean.

<sup>366</sup> See Bechtel, *HPN* 180 and 408 and *LGPN* I-IV; in Thrace the name also occurs at Lysimacheia of the 4<sup>th</sup> and at Samothrace after the middle of the 3<sup>rd</sup> c. BC.

<sup>367</sup> For the dissemination of the name, see *LGPN* I-IV; see also Loukopoulou, *Thrace Propontique* 320-21 for a probably further occurrence at Perinthos in the 4<sup>th</sup> c. BC, and Tataki, *Macedonians Abroad* 319 for a Macedonian in 311 BC.

<sup>368</sup> *LGPN* I-IV.

<sup>369</sup> For names of this group, see Bechtel, *HPN* 509-11. For the variety of names derived from the stem ἄδύς/ἡδύς, see also Chantraine, *Dictionnaire s.v. ἥδομαι* and Hatzopoulos and Loukopoulou, *Téménides* 212-13. For their frequent occurrence amongst slaves, see Masson, *Actes du Colloque sur l'esclavage 1971* [1973] 15 = OGS I 153 and also Robert's comment in Firatli and Robert, *Stèles* 146. For the presence of the name in Rome, see Solin, *NB* 877 (20 occurrences).

<sup>370</sup> See *IThrAeg* p. 533 and 575 respectively.

'Ηρόβουλος (4), 'Ηρογείτων (3), 'Ηροδότη (1) and 'Ηρόδοτος (5), 'Ηρόδωρος (1), 'Ηρόνεστος (2), 'Ηρόπυθος (1), 'Ηρόστρατος (1), 'Ηροφάνης (1), 'Ηρόφιλος (2) and 'Ηροφῶν (1); it is not certain whether the fragmentarily preserved 'Ηρ... (1), 'Ηρα... (2) and 'Ηρακ... (1) should be assigned to the group associated with Hera or Herakles.

The most common of these names are 'Ηραγόρας/-ης, 'Ηρόβουλος, 'Ηρόδοτος and 'Ηραΐς. The first is recorded three times at Abdera—in all three cases for archons of the mint—<sup>371</sup> and once at Maroneia. A simple name, with an obvious formation, it is characteristically found in the Aegean islands, especially on Samos, Rhodes and Thasos; it may be noted, indicatively, that, to the total of 59 occurrences of the name 'Ηραγόρας/-ης in the first volume of *LGNP*, correspond only three from Attica—in two cases the name and patronymic of the same person—and one in southern Italy in the 5<sup>th</sup> c. BC. The name 'Ηρόβουλος—which occurs twice at Maroneia and twice in the city on the Molyvoti peninsula—also has a characteristic distribution since, in the present state of our knowledge, it appears to be confined to Thasos in the Classical and Hellenistic periods.<sup>372</sup> The other two names in this group have a less diagnostic geographical distribution. The name 'Ηρόδοτος is recorded three times at Abdera—twice for archons of the mint—and twice at Maroneia; although quite popular in Ionia and the islands of the Aegean sea (such as Samos, Chios and Thasos), it is found throughout the ancient Greek world and is already attested in Thrace during the Hellenistic and imperial periods.<sup>373</sup> The name 'Ηραΐς, moreover, like other feminine theophoric names ending in -ΐς (cf. 'Ερμαΐς), has a fairly limited, though uniform distribution throughout Greece, mainly from the Hellenistic period onwards. It has a considerable presence in Thrace itself, with a total of about twenty occurrences.<sup>374</sup> These examples usually date from the imperial period, making the three or four occurrences in Aegean Thrace the earliest known to date.

Some of the less common names in this group may also be associated with the world of the colonists. The name 'Ηρογείτων, which seems to have been found mainly in the Ionian regions of Asia Minor and the Aegean, occurs twice in connection with archons of the mint of Abdera and once in an inscription from Maroneia; two further occurrences, at Ainos and Perinthos in the 4<sup>th</sup> c. BC, complete the picture for Thrace.<sup>375</sup>

<sup>371</sup> Despite the fairly large chronological difference, it is not impossible that those of periods V and VI refer to the same person.

<sup>372</sup> For 'Ηραγόρας/-ης and 'Ηρόβουλος, see *LGNP* I-IV.

<sup>373</sup> The name occurs at Byzantium of the 2<sup>nd</sup> c. BC and in the territory of Philippopolis during the imperial period, see *LGNP* IV. For a short commentary on the name's geographical distribution, see recently Parker in *GNP* 72.

<sup>374</sup> See *LGNP* I-IV.

<sup>375</sup> See *LGNP* IV; outside Thrace the name occurs at Delos, Samos, Tenos, Telos and Athens (*LGNP* I-II), while in Asia Minor it occurs—amongst other places—at Klazomenai and Teos, the mother

The name 'Ἡράϊννα/-ῖννη is even rarer, and is recorded twice in inscriptions from the Molyvoti peninsula dating from the second half of the 5<sup>th</sup> c. BC.<sup>376</sup> A name of great interest for the onomasticon of Aegean Thrace—and the areas along the Nestos river in general—is 'Ἡρόνεστος, of which there are two occurrences. Although it seems to be recorded for the first time, the fact that it is formed from the names of a god and of a river is a fairly rare phenomenon, characteristic of the Ionian area of Asia Minor and its colonies.<sup>377</sup> The name 'Ἡρόφιλος is also recorded twice: once on coins of Maroneia dating from the 4<sup>th</sup> c. BC, and once as a patronymic in a funerary inscription found on the Molyvoti peninsula and dating from the second quarter of the 4<sup>th</sup> c. BC. The name is found in various regions of the ancient Greek world, the earliest example being from Samos in the 5<sup>th</sup> c. BC; it is also known on Thasos in the 4<sup>th</sup> c. BC and in Thrace itself during the Roman period.<sup>378</sup>

Finally, there is one occurrence each in Aegean Thrace of the names 'Ἡρανδρος, 'Ἡρᾶς, 'Ἡροδότη, 'Ἡρόδωρος, 'Ἡρόπυθος, 'Ἡρόστρατος and 'Ἡροφῶν, whose geographical and chronological distribution suggest similar conclusions. The first has a characteristically limited geographical distribution, again primarily in areas of the Ionian world.<sup>379</sup> The name 'Ἡρᾶς, though less widespread in Thrace itself and elsewhere, has the same characteristic geographical and chronological distribution, which leaves no doubt as to its purely Ionian character.<sup>380</sup> In contrast with the more

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cities of Abdera, see *Milet* I.2, 9, l. 12 and P. Hermann, "Die Stadt Temnos und ihre auswärtigen Beziehungen in hellenistischer Zeit", *MDAI(I)* 29 (1979) 242–249 respectively.

<sup>376</sup> Bakalakis's statement that the name is also found on Thasos presumably relates to the theophoric names of this group, not to this particular example, see Bakalakis, *Προανασκαφικές έρευνες* 80. The name 'Ἡράϊνος, which is found once at Eretria in the 4<sup>th</sup>–3<sup>rd</sup> c. BC, is assigned by Bechtel to the category of theophoric names derived from the cult of Herakles, see Bechtel, *HPN* 193.

<sup>377</sup> For names of this category, see O. Masson, "Le curieux nom d'un Marseillais chez Aristote: Hermokaïkoxanthos", *JS* 1985, 21 = *OGS* II 479 and *idem*, "Noms grecs du type d'Ἀρκολέων — ours-lion", *Ἡδιστον Λογόδειπνον, Logopédies. Mélanges de Philologie et de Linguistique grecques offerts à Jean Taillardat* (Paris 1988) 174 = *OGS* II 620. For names derived from the river Nestos, see below, pp. 219–20.

<sup>378</sup> See *LGPV* I–IV.

<sup>379</sup> There is one more occurrence of the name in Thrace, in a funerary inscription of the 5<sup>th</sup>–4<sup>th</sup> c. BC from the *chora* of Philippopolis, see Lidia Domaradzka, "Inscriptions découvertes dans le haut de Maritza (ancien Hébrois)", *Archeologia* (Warsaw) 43 (1993) 57, no. 6.

<sup>380</sup> The name is recorded at Byzantium in the Hellenistic period and at Perinthos in the imperial period (*LGPV* IV); for a brief comment on the name and its Ionian origin, see Tataki, *Beroea* 344, who refers to the picture in *LGPV* I—with its characteristic concentration of the majority and earliest of the occurrences on Thasos and in Attica—, and also to parallels from the cities of Ionia (Ephesos, Priene).



familiar names 'Ηροδότη<sup>381</sup> and 'Ηρόδωρος,<sup>382</sup> special mention needs to be made of 'Ηρόπυθος, formed from the name of one deity and the cult epithet of another (sometimes called 'double-theophoric' names); it is recorded for the first time in Aegean Thrace, though its presence in Ionia and the larger islands of the eastern Aegean accounts for its presence at Abdera.<sup>383</sup> The names 'Ηρόστρατος and 'Ηροφάνης have a more regular formation. The former is recorded twice in Thrace in the Hellenistic period, and is found on neighbouring Thasos as early as the late 5<sup>th</sup> c. BC.<sup>384</sup> The occurrence of the latter on Thasos in the 4<sup>th</sup> c. BC appears to be the earliest mention of the name to date; in Thrace itself it occurs for the first time.<sup>385</sup> The picture of this group is completed characteristically by the name 'Ηροφῶν, borne by a *therapeutes* of Serapis and Isis in the relevant list of names from Maroneia (E212). In the first four volumes of *LGN* there is a total of 17 references, one of them on Ios, possibly in the Hellenistic period, and all the others on Thasos in the 5<sup>th</sup>-4<sup>th</sup> c. BC and throughout the Hellenistic period; in other regions of the ancient Greek world, the name is found only sporadically.<sup>386</sup>

The names 'Ηρακλᾶς (1), 'Ηρακλείδης (14) and 'Ηράκλειος (1) may be associated with the cult of Herakles.

One of the most common names in the ancient Greek world throughout the whole of ancient times was the theophoric name 'Ηρακλείδης, which in Aegean Thrace is found ten times as a personal name, three times as a patronymic, and once as a *cognomen* for a person who uses the Roman onomastic formula; eleven of these instances come from Maroneia—five of them in the catalogue of names of *therapeutai* of the Egyptian Gods (E212)—, two from Abdera and one from the modern village of

<sup>381</sup> Recorded for the first time in Thrace; parallels are to be found primarily, it seems, in Ionian cities, see the inscription from Erythrai *IK 1 (Ery)* 54.

<sup>382</sup> A name found all over Greece, it is already recorded in the Greek colonies on the Black Sea and Propontis, and also in neighbouring Thasos in the imperial period (*LGN* IV and I respectively).

<sup>383</sup> For the formation of the name, see already Letronne, *Noms Propres* 647 and Bechtel, *HPN* 192 and 390. For its distribution, see *LGN*, with a total of five occurrences in vol. I (Chios and Kos of the Classical and Hellenistic periods) and none in the next two. For Ionia, see *IK 1 (Ery)* 22b, l. 128 and 381. For names derived from the stem Πυθο- and their strong presence in Abdera, see below, pp. 237-39.

<sup>384</sup> For the distribution of the name throughout Greece, see *LGN* I-IV, and for the case of Thrace, see Loukopoulou, *Thrace Propontique* 260-61.

<sup>385</sup> For the formation of the name, see Bechtel, *HPN* 192 and 193; for its dissemination, see the first three volumes of *LGN*, where it is recorded in a total of three cases.

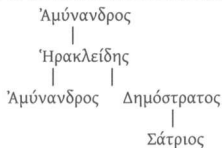
<sup>386</sup> The name occurs e.g. at Didyma and Miletos, see *IDid* 50, l. 4A.19 and *Milet* 1.2, 13, l. 15; see also Tataki, *Macedonians Abroad* 323 for two Macedonians with this name.

Ayiasma outside the borders of the *chora* of Maroneia. The earliest occurrences, moreover, date from the early 4<sup>th</sup> c. BC, though the name became appreciably more common during the Hellenistic and imperial periods. Nevertheless, despite the geographical and chronological concentration of the majority of these instances, very few prosopographical associations can be suggested.<sup>387</sup> The contracted Ἡρακλᾶς and the derivative Ἡράκλειος are recorded once each. The former seems to belong to names found exclusively in the imperial period,<sup>388</sup> while the latter—which is found mainly from the Hellenistic period onwards—is recorded in Thrace for the first time.

The name Ἡρώδης, derived from ἥρως, is recorded for the first time at Maroneia in the 2<sup>nd</sup>–1<sup>st</sup> c. BC; it is quite widely found mainly in the Hellenistic and imperial periods, and the example from Aegean Thrace falls within this same chronological context.<sup>389</sup>

The name Θαλάσσιος is recorded on a funerary inscription of a Christian of the 4<sup>th</sup>–5<sup>th</sup> c. AD from Maroneia. It belongs to a small, but characteristic group of personal names inspired by the noun θάλασσα (such as Θάλαττα, Θαλασσίς, Θαλάσσιος, Θαλασσίων) that have recently been discussed by Argyro Tataki. Although found at different places and periods, names of this group never became particularly common; the same holds true for Θαλάσσιος, which, moreover, seems to appear only in inscriptions of the Christian era.<sup>390</sup>

<sup>387</sup> Of the cases at Maroneia, the Ἡρακλείδης known from the literary sources may be identified with the archon of the mint, though the chronological gap separating them is quite large. Moreover, the inscription E288 enables us to reconstruct the following genealogical tree:



Some relationship with this family may be also asserted in the case of Ἡρακλείδης Δημοστράτου, mentioned in a catalogue of names from Thasos, dating from the Hellenistic period, see *IG XII* (8) 334, l. 5.

<sup>388</sup> A certain Ἡρακλᾶς Ἡρακλέους at Byzantium in the 2<sup>nd</sup>–1<sup>st</sup> c. BC seems, in the present state of our knowledge, to be the earliest occurrence of the name (*LGPN* IV).

<sup>389</sup> See *LGPN* I–IV. For the formation and meaning of the name, see the brief commentary by Bechtel, *HPN* 534 and O. Masson, “Excursus sur le nom du poète: Hérondas, plutôt qu’Hérodas et les noms en -ώνδας, -ώνδης”, *RPh* 48 (1974) 89, mainly n. 7 = *OGS* I 197.

<sup>390</sup> See Tataki, *Tyche* 20 (2005) 209–15, esp. 213–14; in addition to Maroneia, the name is also found in Christian inscriptions from Syria and Thessalonike. For Rome, see Solin, *NB* 974–75.

From the noun *θαλία* are derived *Θαλίαρχος* (1) and *Θαλῖνος* (1), which occur as the name and patronymic of the same person —probably an Athenian from the deme of Kephisia— in a funerary inscription of the second quarter of the 5<sup>th</sup> c. BC, found at Abdera. Masson regarded the former name as typical of the onomasticon of Cyrenaica, stressing its dissemination both amongst the Greek population and amongst the hellenised Jews of the area.<sup>391</sup> The concentration of the name in Cyrene seems to be truly characteristic; but it also has a notable —and in some cases earlier— presence in Attica, while during the Late Hellenistic and the imperial periods it occurs sporadically in other areas of the Greek world. Study of the name *Θαλῖνος* leads to similar conclusions: it occurs once in Cyrenaica in the 1<sup>st</sup> c. AD, three times in Attica in the late 6<sup>th</sup> c. BC, and once at Thouria in Messenia in the 2<sup>nd</sup> c. BC. These general associations, and also the interesting case of *Θαλίαρχος Θαλίνου* from the deme of Aixone —who is mentioned in a funerary inscription from Piraeus during the first half of the 4<sup>th</sup> c. BC—, lends support to the association of the person mentioned in the Abdera inscription with Attica.<sup>392</sup>

The many widely found names formed on the stem *θεο-*<sup>393</sup> are associated with the abstract concept of the divine. In Aegean Thrace the names *Θεογένης* (1), *Θεοδόσιος* (1), *Θεόδοτος* (3), *Θεοδώρα* (1) and *Θεόδωρος* (2), *Θεοκλῆς* (1), *Θεοξενίδης* (2) and *Θεόξενος* (3), *Θεόπομος* (1), *Θεόπροπος* (2), *Θεοφάνης* (1), *Θεόφιλος* (1), the fragmentarily preserved *Θεοδ...* (1) and the problematic *Θευδε...* are recorded.<sup>394</sup> These twelve fully and two fragmentarily preserved names represent a total of 21 persons, 15 of whom are connected with Maroneia, three with Abdera, one with Zone, one with the Molyvoti peninsula, while one more occurs in the inscription of the *strategoí* from Topeiros; however, the more or less common character of the majority of names in this group makes it impossible to draw any special conclusions for the region.

The most widespread name of the group appears to be *Θεόξενος*. It is recorded exclusively of Maronites, but in three cases it occurs as a patronymic in three successive lines of the same inscription (E212); it may be considered certain, therefore, that these three lines refer to brothers.<sup>395</sup> A derivative form is the name *Θεοξενίδης*,

<sup>391</sup> O. Masson, "Deux noms doriens chez Callimaque, Ἀρίμματος, Ἐχέμματος et quelques noms en -μματος", *RPh* 50 (1976) 26 = *OGS* I 261.

<sup>392</sup> For the geographical and chronological distribution of these two names, and for the example from Aixone, see *LGPV* I-III.B. The name *Θαλίαρχος* occurs five times in Rome, Solin, *NB* 70.

<sup>393</sup> See Bechtel, *HPN* 202-207.

<sup>394</sup> These letters were recognised by Mionnet on a coin of Abdera, but Masson (*RN* 26 [1984] 52 = *OGS* II 431) considers the reading suspect. For *Δωροθέα* see above, p. 166.

<sup>395</sup> The name occurs four more times in the rest of Thrace, see *LGPV* IV (Odessos, Apollonia, Lysimacheia and Ainos); for the rest of the Greek world, see *LGPV* I-IV.

which is recorded twice in Aegean Thrace; although it is fairly common in various regions of the ancient Greek world, the characteristic form of the genitive in  $-\epsilon\omega$  and the date of the inscription allow it—in one of the two cases at least—to be associated with the world of the colonists. The names  $\Theta\epsilon\acute{o}\delta\omega\rho\omicron\varsigma$  and  $\Theta\epsilon\acute{o}\delta\omicron\tau\omicron\varsigma$  occur three times and twice respectively; both are widespread in the Greek world throughout ancient times and particularly in the Hellenistic and imperial periods.<sup>396</sup> The distribution of the name  $\Theta\epsilon\acute{o}\pi\rho\omicron\pi\omicron\varsigma$ , which is also found at Maroneia in the Hellenistic period, is somewhat more diagnostic: in the present state of our knowledge, it seems to have been found mainly in Ionian regions, such as Chios and Athens.<sup>397</sup>

The rest of the names in this group are recorded once each. From a prosopographical point of view, special reference may be made to  $\text{Τιβέριος Κλαύδιος Θεόπομπος}$ , the Thracian general mentioned in the inscription of Topeiros. The same man is referred to in two more inscriptions, one from Svârlig in Upper Moesia and one from Perinthos honouring the emperor Titus; the statement that this second dedication was carried out by his son *ex testamento* enables us to suppose that the general had some special relationship with the area.<sup>398</sup> As a name, it belongs to those found throughout Greece and is already known in Thrace. Essentially the same observation may be made of the names  $\Theta\epsilon\omicron\phi\acute{\alpha}\nu\eta\varsigma$ <sup>399</sup> and  $\Theta\epsilon\acute{o}\phi\iota\lambda\omicron\varsigma$ <sup>400</sup>, which are found at Maroneia, and also of  $\Theta\epsilon\omicron\gamma\acute{\epsilon}\nu\eta\varsigma$ , which is recorded at Zone in the second half of the 5<sup>th</sup> c. BC; the bearers of this particular name include a famous athlete from Thasos, also in the 5<sup>th</sup> c. BC.<sup>401</sup> The name  $\Theta\epsilon\omicron\kappa\lambda\eta\varsigma$  is also known on Thasos and in eastern Macedonia; it is recorded in Thrace for the first time.<sup>402</sup> The name  $\Theta\epsilon\omicron\delta\acute{o}\sigma\iota\omicron\varsigma$ , too, is found throughout the ancient Greek world during the Hellenistic and imperial periods.

<sup>396</sup> For a brief commentary on the name  $\Theta\epsilon\acute{o}\delta\omicron\tau\omicron\varsigma$ , see Hatzopoulos and Loukopoulou, *Téménides* 263. It may be noted that in the rest of Thrace the name is recorded in about twenty cases (LGPN IV), and it also seems to be quite widely distributed in neighbouring Thasos (LGPN I). The name  $\Theta\epsilon\acute{o}\delta\omega\rho\omicron\varsigma$  is recorded about twice as often (LGPN IV); in LGPN I-III.B it occurs more than 800 times.

<sup>397</sup> See LGPN I-IV; most of the variations of the name are found in Athens.

<sup>398</sup> See Parissaki in *Nommer les hommes* (forthcoming) with the relevant bibliography.

<sup>399</sup> For the presence of the name in Philippopolis, see *IGBulg* III.1 935; the name also occurs several times in neighbouring Thasos (LGPN I).

<sup>400</sup> For a brief commentary on this name, see Hatzopoulos and Loukopoulou, *Téménides* 264; for its large geographical and chronological dissemination, see LGPN I-III.B. For its presence in Thrace during the Roman period, see LGPN IV.

<sup>401</sup> See Pouilloux, *Recherches* I 62-105.

<sup>402</sup> An occurrence of the name at Byzantium is qualified as fictitious in LGPN IV; for Thasos, see LGPN I.

The names Θράξ and Θράττα are found once each relating to Maronites in funerary inscriptions of Attica. They belong to the category of ethnic names and both attest not only to the descent, but also to the low social status of their bearers.<sup>403</sup>

From the stem θρασ-/θρασ- are formed the names Θρασύνων (1), Θρασυμήδης (1), Θράσυσ (1) and Θράσων (2). The first is borne by an Abderite who was buried on Thasos about the middle of the 4<sup>th</sup> c. BC. Formed from the present participle of the verb θρασύνω, it was quite widely found in various areas of the ancient Greek world, mainly in the Hellenistic period; a reasonable concentration may be noted on the Aegean islands and the coast of Ionia.<sup>404</sup> The other names are formed from the cognate adjective θρασύς. Θρασυμήδης and Θράσυσ are recorded for the first time in Thrace. The former, which may be assigned to the special category of heroic names, was the more widely disseminated, mainly in Attica and some of the Aegean islands. The latter—though less common—is already known on Thasos in the 6<sup>th</sup>-5<sup>th</sup> c. BC, and in various regions of the ancient Greek world down to the Hellenistic period.<sup>405</sup> Θράσων, by contrast, belongs to the group of names found throughout ancient Greece, and is already known in Thrace to the east of the river Hebros.<sup>406</sup>

The abbreviation ΕΠΙ ΙΑ, found on coins of period III of the mint of Abdera, presumably preserves the beginning of the name of an archon beginning with 'Ια-, possibly one of the simple or compound names formed from ἱάσις, ἰάσασθαι, ἱάσος and ἱατρός.<sup>407</sup>

The name Ἰακλάτορ, a rendering in Greek of the Latin *Jaculator* (=thrower, thrower of the javelin) was a very popular name amongst gladiators; indeed, as we

<sup>403</sup> The characteristic patronymics of both persons point to the same conclusion. For the frequent use of the ethnic names Θράξ/Θράττα as a proper name amongst slaves, see Robert, *Études* 124, n. 1, Mihailov "Aspects" 72 and Masson, *Actes du Colloque sur l'esclavage 1971* [1973] 13 and 21 = OGS I 151 and 159; for its characteristic absence from Thrace itself, see Mihailov, *Epigraphica* 37 (1975) 38, no. 4.

<sup>404</sup> For the formation and meaning of the name, see Bechtel, *HPN* 123 and O. Masson, "Notes d'anthroponymie grecque III: Ἀρκέσας, Ὀνάσας, et autres noms tirés de participe aoristes en -σας", *RPh* 56 (1982) 15 = OGS II 395.

<sup>405</sup> See Bechtel, *HPN* 212 and O. Masson, "Remarques sur quelques anthroponymes mycéniens", *Acta Mycenaea* 1972, 292 = OGS I 132 for a short commentary; for the geographical and chronological distribution of the name, see *LGNP* I-IV.

<sup>406</sup> See *LGNP* IV; a name whose formation is clear, it is assigned to the category of those indicating physical or moral qualities, see Bechtel, *HPN* 213 and Mihailov "Aspects" 74-75.

<sup>407</sup> See Bechtel, *HPN* 215-16.

learn from a funerary inscription from Maroneia dating from the 3<sup>rd</sup> c. AD, the dead man had won 20 victories in the category of *provocatores*.<sup>408</sup>

The name Ἰάσων, found on an impressive funerary relief of the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD from Iasmos in the prefecture of Rhodope, was widespread throughout Greece, mainly during the Hellenistic and imperial periods. Commenting on the presence of the name in Byzantium and Cyrene, Robert noted that it is found particularly in areas connected with the myth of the Argonaut expedition.<sup>409</sup>

The simple name Ἰέρων and the compound Ἰερομνήμων belong to the group of names based on the stem ἱερο-. In Aegean Thrace the former has the larger concentration; it is recorded exclusively in Maroneia, in connection with four interrelated persons. A name found throughout ancient Greece, mainly from the 4<sup>th</sup> c. BC onwards, it is already known in Thrace (Perinthos and Ainos, but also Nicopolis ad Istrum and Novae).<sup>410</sup> The name Ἰερομνήμων is borne by an archon of the mint of Abdera about the middle of the 4<sup>th</sup> c. BC. This name too occurs in various parts of the ancient Greek world but, as already observed by Masson in his brief commentary, it is found here in its Ionian form (Ἰρομνήμων); this enables us to associate it with the world of the colonists.<sup>411</sup>

Another name recorded for an archon of the mint of Abdera in the early 4<sup>th</sup> c. BC is Ἰθύστρατος (1); it is clearly to be assigned to the group of names derived from the adjective ἰθύς (=straight), though this appears to be the only occurrence of it.<sup>412</sup>

<sup>408</sup> See Robert, *Gladiateurs* 300 and the commentary in *IThrAeg* (E330).

<sup>409</sup> See the commentary of Robert in Firatli and Robert, *Stèles* 166 and especially in "Inscriptions d'Athènes et de la Grèce centrale", *AE* 1969, 33–34 (cf. O. Masson, "Une inscription éphébique de Ptolemaïs (Cyrenaïque)", *ZPE* 20 [1976] 92 = *OGS* I 248). The name also occurs in Thrace north of the Rhodope mountain, see *LGN IV*.

<sup>410</sup> The inscription E286 enables us to reconstruct the genealogical tree, cited on p. 162, n. 277; moreover, the Διονύσιος Ἰέρωνος of E286 is probably to be identified with the *therapeutes* of the Egyptian Gods of the same name mentioned in the inscription E212 l. 29; the same inscription mentions another *therapeutes* with the same patronymic (E212, l. 37: Νευκίας Ἰέρωνος). A certain Νευκίας Ἰέρωνος is also mentioned in an inscription of imperial times from Nicopolis ad Nestum (*IGBulg* II 663) and also in an inscription from Kalamoto in Chalkidike (Hatzopoulos and Loukopoulou, *Téménides* no. K10, l. 7–8; see also p. 264 for a short commentary on the dissemination of the name in Macedonia). See also, more generally, *LGN I–IV*.

<sup>411</sup> See Masson, *RN* 26 (1984) 52 = *OGS* II 431; in the rest of mainland Greece and the islands the name occurs in Eretria (3), Athens (12), Thessaly (2) and Thessalonike (1), see *LGN I–IV*.

<sup>412</sup> See Bechtel, *HPN* 217–18, who observes that names derived from this stem are found mainly in Boeotia and Ionia; see also Masson, *RN* 26 (1984) 52 = *OGS* II 431.

Ἰκεσία (1) and Ἰκέσιος (3) may be assigned to the category of theophoric names, since the latter also occurs as a cult epithet of Zeus. The three occurrences of the masculine name are in connection with archons of the mints, two of Abdera and one of Maroneia; in the case of Abdera, the chronological gap between the archons of periods I and VIII rules out any possibility that the references are to the same person. The name belongs to the category of those fairly common throughout Greece, though it may be said to be found more frequently in Ionian areas, particularly Attica and Chios, and to a lesser degree on Thasos. In Thrace itself it is recorded a further three times, in cities on the west coast of the Black Sea (Dionysopolis and Mesambria).<sup>413</sup>

For Ἰουλιανός (2), see the comments on Βαλεριανή and Καικιλιανός.<sup>414</sup>

The name Ἰοῦστος is restored with some reservation as the *cognomen* of one *Aurelius* in an inscription of Plotinopolis. It is a Greek transliteration of the corresponding Latin *cognomen* *Justus*, which belongs to the category of names inspired by 'mental qualities'; as Kajanto observes, this particular name was more common amongst members of the *plebs ingenua* than amongst the slave classes.<sup>415</sup>

Aristocratic ideals are reflected in names derived from the stem ἵππο-;<sup>416</sup> names recorded in Aegean Thrace that belong to this category are Ἰππαρχία (1), Ἰππῆς (1), Ἰππόκριτος (1), Ἰππων (1), Ἰππῶναξ (1), and the partly preserved Ἰππο.... (1). It may be noted that many of these have an early date and usually belong to persons of high social status.

The name Ἰππῆς is recorded as a personal name on an elaborate grave stele from Abdera, dating from the Early Classical period. Despite its limited dissemination, both it and the related, more common name Ἰππεύς seem to be recorded mainly in early periods: of the total of six occurrences in LGPN I-IV, five date from the 5<sup>th</sup> and 4<sup>th</sup> c. BC (three at Athens, one on Samos and one on Thasos), while the single exception—from Athens of the 2<sup>nd</sup> c. AD—is for a person of unknown origin. None of these types occur

<sup>413</sup> See LGPN I-IV.

<sup>414</sup> See also Kajanto, *Latin Cognomina* 32-35 and 148.

<sup>415</sup> See Kajanto, *Latin Cognomina* 68, 133 and 252.

<sup>416</sup> For these ideals, see Aristophanes, *Clouds* 60-67. For the names in this group, see Bechtel, *HPN* 219-26, Anne Nagarkar, "Greek personal names from the word for 'horse' ἵππο(-)/-ἵππος in the Archaic and Classical periods", *CongrÉpigr VII* 422-23 and especially Thompson, *Studies* 162-200 and Dubois in *GNP* 41-52, where their content is analysed. The same stem frequently occurs also as a second component (cf. Δαμάσιππος, Εὐρήσιππος, Λεύκιππος, Μελάνιππος and Μελανιππίδης, Χαίριππος and Χρύσιππος).

again in Thrace or in neighbouring regions.<sup>417</sup> The name 'Ιππόκριτος also occurs in Thrace for the first time, though it was fairly common in various areas of the ancient Greek world, mainly in the centuries before Christ, and is recorded twice in neighbouring Thasos of the 2<sup>nd</sup> c. BC.<sup>418</sup> The names 'Ιππων and 'Ιπώναξ—as well as the partly preserved 'Ιπο...—are recorded of archons of the mint of Abdera. The first is found in the eastern Aegean and Attica as early as the late 6<sup>th</sup> c. BC, and appears to have been found in other regions of the ancient Greek world primarily in the Hellenistic period;<sup>419</sup> as for the rare 'Ιπώναξ, it may readily be thought characteristic of the world of Ionia and the Aegean islands and associated with the colonists.<sup>420</sup> The only feminine name in this group is borne by a woman mentioned at Maroneia in the 4<sup>th</sup> c. BC, who was sister of the Cynic philosopher Metrokles and wife of the Athenian Krates, also a Cynic philosopher. The name 'Ιπαρχία was not very common, in contrast with 'Ιπαρχος which—though occurring as early as the 6<sup>th</sup> c. BC—seems to have been found primarily in the Hellenistic period.

Although the name 'Ισαγόρας seems to have been fairly common in various regions of the ancient Greek world, its concentration on Thasos—where it is found a total of seven times in the 5<sup>th</sup>-2<sup>nd</sup> c. BC—and in Thessaly—where it is recorded a total of twenty times from the 3<sup>rd</sup> c. BC onwards—may be noted; in Thrace itself it occurs for the first time.<sup>421</sup>

The influence of Egyptian beliefs on the religious life of the cities of Aegean Thrace is attested by the names 'Ισίδοτος (1), 'Ισίδωρος (2) and 'Ισίων (3).<sup>422</sup> Personal names in this group spread during the Hellenistic and imperial periods under the

<sup>417</sup> For the form of the genitive, characteristic of the Ionian dialect, and the rendering of the nominative, see the comments of Skarlatidou, *HOROS* 14-16 (2000-2003) 247. Study of the patronymic (Καλλιάναξ) leads to similar conclusions, see p. 194.

<sup>418</sup> For the geographical and chronological distribution of this name, see *LGPN* I-IV.

<sup>419</sup> The name also occurs at Byzantium and Perinthos, (see Robert in Firatli and Robert, *Stèles* 166 with brief commentary and *LGPN* IV) and on Thasos of the late 6<sup>th</sup> c. BC (*LGPN* I).

<sup>420</sup> See Masson, *RN* 26 (1984) 52 = *OGS* II 431 and also *idem*, "Notes et discussions. A propos de la réimpression des 'Beamtennamen auf den griechischen Münzen' de Rudolf Münsterberg", *RPh* 1977, 86 = *OGS* III 4. There are two more occurrences of the name in Thrace: see *IGBulg* I<sup>2</sup> 101bis for the probable restoration of the name in an inscription of Odessos dating from the late 5<sup>th</sup>-early 4<sup>th</sup> c. BC and Hippocrates, *Epid.* IV 33 for a patient at Perinthos in the 4<sup>th</sup> c. BC.

<sup>421</sup> See *LGPN* I-IV.

<sup>422</sup> The partly preserved 'Ισ..., which could be restored as 'Ισίδωρος on the basis of the estimated number of letters on the stone, is perhaps also to be associated with this group. The name Σεραπίων completes the group of personal names connected with the cult of the Egyptian Gods, see below, pp. 242-43.



influence of Ptolemaic Egypt and, though their presence in a specific region does not necessarily imply that it fell under the direct control of the Ptolemies, it is interesting to note that all the occurrences in Thrace are at Maroneia, which was probably the westernmost point of their expansion on the north Aegean coast.<sup>423</sup>

The three occurrences of the name Ἰστιάϊος in two decrees of Thasos (TE73) and Drys (E400) probably relate to three different generations of one family, of unknown origin (Zone?). Derived from the Ionian form of the name Ἑστία, it occurs for the first time in Aegean Thrace, though it is already known at Perinthos and Apollonia.<sup>424</sup>

The *cognomen* Καικιλιανός, which is found in a votive inscription of the 2<sup>nd</sup> c. AD from Maroneia, relating to an eponymous priest of the city and possessor of Roman citizenship, belonged to the category of names formed with the addition of the suffix -anus to a gentilicial (cf. Βαλεριανή and Ἰουλιανός); this specific name, which is derived from the *nomen* Caecilius, belongs to the most common of this category.<sup>425</sup>

The name Καλησικράτης, borne by an archon of the mint of Abdera in the third quarter of the 5<sup>th</sup> c. BC, is apparently recorded for the first time. It is formed from the stem Καλεσι- already known in Greek personal names, but with an -η- instead of an -ε-, in order to avoid a sequence of three short syllables.<sup>426</sup>

Of the sizeable group of names derived from the stem καλ(λ)-/καλλε-/καλλι-/καλλο- and the concept of beauty, those found in Aegean Thrace are Καλλιάναξ (2), Καλλίας (1), Καλλιγένης (1), Καλλιδάμας (1), Καλλικράτης (1) and Καλλικρατίδης (1), Καλλίκριτος (1), Καλλιόπη (1), Κάλλιππος (3), Καλλίστρατος (1) and Κάλλων (1).<sup>427</sup>

The greatest concentration is that of the name Κάλλιππος, which is recorded of three Maronites in inscriptions dating from the Hellenistic period: once as the

<sup>423</sup> For a discussion of Ptolemaic rule in Aegean Thrace, see *IThrAeg* 164. The only instances not connected with Maroneia are the two occurrences of the name Ἰσίων in the catalogue with the names of the *strategoí* of Thrace found at Topeiros.

<sup>424</sup> For the genealogical tree, see p. 232, n. 597. Bechtel, *HPN* 526 includes the name in the category of those that 'bezeichnet den Träger als Eigentum eines Gottes', but in p. 528 he also remarks 'übrigens könnte dieser Name auch als Weiterbildung von Ἰστιάειός betrachtet werden'. For its presence in Thrace, see *LGN IV*.

<sup>425</sup> See Kajanto, *Latin Cognomina* 32-35 and 142.

<sup>426</sup> See Masson *RN* 26 (1984) 52 = *OGS II* 431; for the stem Καλεσι- and the name Καλεσίας, recorded in Athens in the 4<sup>th</sup> c. BC, see Bechtel *HPN* 229. For another suggestion, connecting it to a river name, see below, p. 269, n. 746.

<sup>427</sup> See Bechtel, *HPN* 229-33. Cf. the name Ἑρμοκάλλης.

patronymic of Παντοκρατίδης in an inscription from Delos dating from the late 3<sup>rd</sup> c. BC, once as the patronymic of Στράτιππος in an inscription from Delphi of about the same period, and once as a personal name in an inscription of Teos; the chronological proximity allows it to be supposed that they were members of a single family—two brothers in the inscriptions from Delphi and Delos and the son of one of them in the inscription from Teos—which was active in the late 3<sup>rd</sup> and early 2<sup>nd</sup> c. BC. The name is found throughout Greece and is already known in Thrace in the Hellenistic period (Lysimacheia).<sup>428</sup> The name Καλλιάναξ occurs twice: once as a patronymic in an elaborate grave stele of Abdera dating from the second quarter of the 5<sup>th</sup> c. BC, and once as the name of an archon on a coin of the same city which is assigned to just before the middle of the 4<sup>th</sup> c. BC. The fact that the two persons belong to the upper classes—attested in the case of one of them by his office, and in the other by the type of the funerary monument—the relative proximity in date, and the comparative rarity of the name all point to the persons being related in this case too. The name does not seem to be found elsewhere in Thrace; the feminine form Καλλιάνασσα occurs once in a funerary inscription from Apollonia Pontica dating from the 4<sup>th</sup>–3<sup>rd</sup> c. BC. But the characteristic concentration on the larger islands of the eastern Aegean and in cities on the coast of Ionia enables it to be associated with the social element of the colonists.<sup>429</sup>

The rest of the names in this group are recorded only once each in Aegean Thrace, but generally speaking are found throughout Greece. This certainly applies to the names Καλλίας,<sup>430</sup> Καλλιγένης,<sup>431</sup> the very widely found Καλλικράτης and its derivative Καλλικρατίδης,<sup>432</sup> Καλλιόπη,<sup>433</sup> Καλλίστρατος<sup>434</sup> and Κάλλων.<sup>435</sup> Special

<sup>428</sup> According to a recent reading by Ouhlen (adopted by *LGN IV*) in the inscription of the *theorodokoi* at Delphi the name [Κ]ράτιππος Καλλίππου and the ethnic Αἰνίος should be read; but the existence of the name at Maroneia gives rise to some reservation. For the other occurrences of the name in Thrace, see *LGN IV*. Another occurrence of this name in an honorific decree by Mesambria Pontica, involves a Thessalian (*IGBulg* I<sup>2</sup> 309).

<sup>429</sup> A good idea of the geographical distribution of the name is given by *LGN I–IV*; there are 49 references in the first volume, compared with two in the second, none in the third and two in the fourth (at Abdera). Of the persons in the first volume, moreover, 38 are connected with Rhodes, seven with Kos, two with Telos, and the name is found once each in Cyrene and on Delos. The name is also found at Knidos (*IK* 41.1 [Knid] 22), Didyma (*IDid* 410, 468) and Smyrna (*IK* 24.2 [Smyrn] p. 357, no. XIII). For the geographical distribution of other names formed with the stem -άναξ/-άνασσα and its variants as their second component, see below, p. 269.

<sup>430</sup> See *LGN I–IV*; there are three further occurrences in Thrace of the 5<sup>th</sup> and 4<sup>th</sup> c. BC. (Apollonia Pontica, Byzantium, and Madytos).

<sup>431</sup> See *LGN I–IV*; in Thrace, it is also found at Lysimacheia of the 2<sup>nd</sup> c. BC.

<sup>432</sup> See *LGN I–IV*; the former is also found at Ainos, Byzantium, Dionysopolis and Odessos, while the second is recorded for the first time in Thrace.

mention need be made only of the names Καλλιδάμας and Καλλίκριτος. The former, borne by an archon of the mint of Abdera in the third quarter of the 5<sup>th</sup> c. BC, is recorded in this specific form mainly in the Ionian world of the eastern Aegean and Attica, and only sporadically in the rest of mainland Greece and the islands.<sup>436</sup> The later had a fairly limited distribution, mainly in the central and southern Greek mainland (Boeotia, Phokis, Lokris and the Peloponnese), while its absence from Attica may be regarded as characteristic; in Thrace it is recorded for the first time, though the feminine form Καλλίκριτα is found in a funerary inscription of the 4<sup>th</sup> c. BC from Mesambria Pontica, and also occurs on Chios of the 3<sup>rd</sup>-2<sup>nd</sup> c. BC.<sup>437</sup>

The name Κανθαρίων, which occurs as a patronymic in a funerary inscription from Maroneia dating from the early 3<sup>rd</sup> c. BC, is derived from the word κánθαρος and may be assigned either to the group of names inspired by the animal kingdom (κánθαρος = beetle), or to those connected with the world of the banquet (κánθαρος = drinking-cup); the close association between Maroneia and the production of wine perhaps supports the latter interpretation. Both it and the other names in this group (Κánθαρος, Κανθαρίς and Κανθάρα) were found throughout Greece, albeit to a fairly limited degree.<sup>438</sup>

The names Καπρουβῆα and Καπρουβῆβος, which have been read in two inscriptions of Maroneia and the surrounding area after careful examination of the stone and squeezes, may be assigned to the category of Thracian composite names on the basis of their formation; the onomastic context further supports this attribution.<sup>439</sup>

<sup>433</sup> See *LGN I-IV*; the name is already attested at Odessos of the 2<sup>nd</sup>-1<sup>st</sup> c. BC. For Rome (68 occurrences), see Solin, *NB* 389-91.

<sup>434</sup> This name, too, is one of the most widely found in this group, see *LGN I-IV*; in Thrace, it is also recorded at Apollonia Pontica, Byzantium, Mesambria, Perinthos and possibly Lysimacheia.

<sup>435</sup> The name is also recorded at Lysimacheia; for Thrace and the rest of the Greek mainland and islands, see *LGN I-IV*.

<sup>436</sup> See *LGN I-IV*; the name is also found at Knidos (*IK* 41 [*Knid*] 384), Erythrai (S. Sahin, "Epigraphica Asiae Minoris neglecta et iacentia, I. Dokumente aus Erythrai", *EA* 9 [1987] 52, no. 1, l. 7-8), Kolophon (B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. VII.734) and Samos (*IG* XII [6] 1016, l. 10).

<sup>437</sup> See *LGN I-IV*.

<sup>438</sup> For the interpretation of the name, see Bechtel, *HPN* 582, 589, and Robert *Études* 152, n. 1, 153 and 155 respectively. For its dissemination, see *LGN IV*; the cognate name Κánθαρος is found in Augusta Traiana in the imperial period and also on Thasos, possibly in the Hellenistic period.

<sup>439</sup> The first name was rendered as Κατουβῆα by S. Reinach, "Antiquités de Maronée et d'Abdère", *BCH* 5 (1881) 90, no. 4 and Καπρουβῆα by Ch. Avezou and Ch. Picard, "Inscriptions de Macédoine et de Thrace. II: Côte thrace", *BCH* 37 (1913) 147, n. 1; the new reading was the result

The absence so far of parallels for either the first or the second component may be connected with their dissemination mainly in regions of south-western Thrace.<sup>440</sup>

The category of Thracian composite names also includes the name Καρδένθης, which is found as the *cognomen* of a *strategos* in the well-known Topeiros inscription. It is formed by the addition of a phonetic variant of the stem -κενθος (cf. Ἐπταίκενθος, Σουδείκενθος) to a first element and occurs in various versions (Κάρδεन्दος, Καρδένδης/Καλδένθης, Καρδένζης) in various parts of Thrace.<sup>441</sup> The wide geographical dissemination of these references makes it impossible to advance hypotheses as to the place of origin of the general.

The name Κάρνις, which is associated with the cult of Apollo Karneios and the festival of the Karneia, is found for the first time in Thrace; however, the existence of the ethnic Κυρηναῖος confirms yet again the accuracy of L. Robert's comments that this specific personal name should be assigned to the onomasticon of Cyrene.<sup>442</sup>

In contrast, the name Κάρπος is found throughout Greece in the imperial period; its presence as a *cognomen* in an inscription of imperial date from Traianopolis may be

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of a re-examination of the squeeze kept in the French Archaeological School of Athens (est. 1H 179). The name in the second inscription was rendered Κάπρου | Βηβου by the first editors (Beševliev and Mihailov, *BelPregl* 1 [1941] 335, no. 40) and as ΚΑΤΡΟΥΒΗΒΟΥ by Bakalakis ("Thrakische Eigennamen" 278), while J. and L. Robert (*BullÉpigr* 1948, 148) expressed hesitation as to whether it should be rendered as one or two names. The existence of the feminine name supports the former hypothesis. In *LGNP* IV is rendered as Κατρούβηβος?.

<sup>440</sup> The name Κατρουβῆβος was analysed by Mihailov, *Epigraphica* 37 (1975) 33, who noted the absence of the first component, Καπρου-/Κατρου- from Thracian personal names; the name is also absent from Detschew, *TSp*. In contrast, the name Κατουβηα is connected with the first component of the name Κατομαρος (*TSp* 235) and -βηα (*TSp* 56).

<sup>441</sup> To the examples cited by Hatzopoulos and Loukopoulou, *Téménides* 269, n. 7, may be added a further occurrence of the name in *IGBulg* V 5883 from Neine: Καλδενθου Ασου, with the variation P/Λ.

<sup>442</sup> See. L. Robert, "Sur le nom d'un proxène d'Épidaure en Cyrénaïque", *REG* 1967, 31-39 = *OMS* VI 71-79, and O. Masson, "Une inscription éphébique de Ptolemaïs (Cyrénaïque)", *ZPE* 20 (1976) 92 = *OGS* I 248, *idem*, "Remarques d'onomastique cyrénienne: quelques noms masculins en -ις", *Quad. arch. Libya* 12 (1987) 246 = *OGS* II 614 and more recently Parker in *GNP* 73, n. 74: this picture is confirmed by *LGNP* I-IV. The ending -ις is also thought to be characteristic of the area of Cyrenaica, see Masson, *op. cit.* (*ZPE* 20 [1976] 97 = *OGS* I 253) and *idem*, "Quelques noms de Cyrénéens dans l'Égypte Ptolémaïque", *Hommages Cl. Préaux* (1975) 712, n. 2 and 8 = *OGS* I 236.

added to the already known occurrences in Thrace, both north of the Rhodope mountain and east of the Hebros.<sup>443</sup>

The name Καρτοῦς and the feminine form Καρτουζα, which are read in at least three cases in inscriptions from Aegean Thrace —and also the phonetic variant Καρδοῦς, found in an inscription from eastern Macedonia— have been interpreted as diminutives of the Thracian composite name Καρδένθης, though they have also been connected with the stem καρτη-/καρτης, found in the names Καρτηζεις and Ζημωκάρτης;<sup>444</sup> in either case, they do not seem to be recorded elsewhere.

The list of names of *therapeutai* of Serapis and Isis, which comes from Maroneia and dates from the 2<sup>nd</sup>-1<sup>st</sup> c. BC, contains three personal names from the category of ethnics whose presence in Aegean Thrace is of particular interest: Καρύστιος, Λοκρίων and Μυκηνεύς. The only parallels for the first of these —which is found as the name and patronymic of the same person— and for the cognates Καρυστία, Καρυστίων and Καρυστόνικος are found primarily in Athens of the Classical and Hellenistic periods and in some of the larger Aegean islands that had close relations with it (Delos, Samos); Masson further noted the specific historical juncture for the presence of the characteristic name Καρυστόνικος in Athens of the mid 5<sup>th</sup> c. BC.<sup>445</sup> But the occurrence of the name in Maroneia of the Late Hellenistic period may be attributed either to the actual origin of the bearer or —more probably— to the commercial relations developed by the city at this period.

<sup>443</sup> See LGPN I-IV; the last volume contains three more occurrences, from Apollonia Pontica, Kallipolis and Nicopolis ad Istrum, all from the imperial period. For a short commentary, see also Antigoni Journatzi, "A Goldsmith's Dedication: New Evidence for the Cult of Asclepius at Trajanopolis", *Ancient West and East* 2 (2003) 331. For the presence of the name in Rome (123 occurrences, of which almost 50 for slaves and freedmen), see Solin, *NB* 1111-13.

<sup>444</sup> For the phonetic variation Καρδοῦς and its connection with the name Καρδένθης, see Hatzopoulos and Loukopoulou, *Téménides* 269-270, and for the stem -καρτης, see Detschew, *TSp* 233; for its connection with the more productive Καρσ-, see Hatzopoulos and Loukopoulou, *op. cit.* 270, n. 5 and Detschew, *op. cit.* 229. Cf. also Tomaschek, *AlThr.* Abh. II.2, p. 14, no. 19 for the association of the feminine Καρτουζα with the gloss 'κάττουχοι' (=pygmies) in Stephanus of Byzantium.

<sup>445</sup> On the basis of the LGPN I-IV, the name Καρύστιος occurs three times on Delos in the 4<sup>th</sup>-2<sup>nd</sup> c. BC (I) and twice in Athens, once as the name of a *kalos* on a vase dating from 520-510 BC and once in the 2<sup>nd</sup>-1<sup>st</sup> c. BC; the feminine Καρυστία is also found in Athens in the 2<sup>nd</sup>-1<sup>st</sup> c. BC (II). The name Καρυστίων is recorded on Samos in 440 BC (I), about the same period that the name Καρυστόνικος is found in Athens (II); for this last name, see O. Masson, "Anthroponymie, Dialectes et Histoire", *Verbum* 10 (1987) 260 = OGS II 600.

The name Καρώσης is recorded for a *strategos* of Thrace in the well-known Topeiros inscription (E84). The same name and patronymic, with the addition of a *supernomen* (Καρώσης Αύλουπόρεως ὁ καὶ Ἀ[ρτί]λας) occurs in a funerary inscription from the *chora* of Philippi with a representation of a horseman; the rarity of the name makes it possible to connect the two people, despite the later date of the second inscription.<sup>446</sup> At present, the name does not appear to occur elsewhere, though it may be associated with Κάρωσος, which is found in the inscription of the *emporium* of Pizos at the beginning of the 3<sup>rd</sup> c. AD, and also with Carosa, which is recorded in Constantinople of the 4<sup>th</sup> c. AD; Collart further notes its probable connection with the Thracian names Κάρσις/Καρζίς.<sup>447</sup> Parallels and the onomastic context allow the name to be regarded as of Thracian origin, while its geographical distribution does not preclude a connection with the southern areas of Thrace.

The *cognomen* Κέλλσος, borne by a priest of Zeus, Roma, Dionysos and Maron in an inscription of the 2<sup>nd</sup> c. AD from Maroneia, is combined with a patronymic also of Latin origin within a Greek onomastic formula. It belongs to the categories of names inspired by the physical features of the figure (*celsus*=tall, high), which, according to Kajanto, were very common amongst members of the Roman aristocracy at the time of the Republic; the view of some scholars, that it became very popular amongst Thracians as a name ‘*de assonance thrace*’ finds no confirmation in this case.<sup>448</sup>

The name Κέρδων, which is recorded twice as a patronymic in inscriptions of imperial date, is already known in the rest of Thrace and neighbouring Thasos. Like other names derived from values of material culture (cf. Κόρος, Πλουτογένης), it was disseminated in various areas of the ancient world, primarily in the Late Hellenistic and imperial periods.<sup>449</sup>

An interesting category of names consists of those inspired by human physical features; these function as nicknames and are usually derived from words drawn from

<sup>446</sup> For the inscription from Philippi, see Pilhofer, *Philippi* II 57-58. no. 50 with earlier bibliography.

<sup>447</sup> For Κάρωσος and Carosa, see *IGBulg* III.2, 1690, b36 and *PLRE* I, p. 182 respectively; see also P. Collart, “Monuments thraces de la région de Philippes”, *BIAB* 16 (1950) 9, no. 2, fig. 2 and Detschew, *TSp*, s.v.

<sup>448</sup> See Kajanto, *Latin Cognomina* 28 and Dana, *ZPE* 157 (2006) 138.

<sup>449</sup> See Bechtel, *HPN* 235-36; for its geographical and chronological distribution, *LGPN* I-IV. According to Masson, it belongs to the category of names derived from an *adjectif défavorable*, which were often —though not exclusively— used by slaves, see Masson, *Actes du Colloque sur l’esclavage* 1971 [1973] 15 = *OGS* I 153.

the ordinary vocabulary of everyday life. Quite often their interpretation is problematic and owes much to the profound analyses of Robert, Masson and others. The names in this group include among others Κέφαλος and Κῆκος. The meaning of the first is obvious; found throughout Greece, it occurs one more time in Thrace of the 5<sup>th</sup> c. BC (Byzantium).<sup>450</sup> The second, borne by an Aeginetan in a funerary inscription of the 5<sup>th</sup> c. BC from the city on the Molyvoti peninsula, relates to physical strength and power and is one of the earliest occurrences in Greece.<sup>451</sup>

Although the name Κιλήβυζος seems to be recorded for the first time, it may readily be assigned to the category of Thracian composite names of bi-thematic form. The first stem may be associated with -κ(ε)ίλας/ -κ(ε)ίλης and its variants (c.f. Διου-κ(ε)ίλας), which is common as the second component of names in this category, while the second has reference to the well-known simple name Βύζος. In the case of Aegean Thrace, we may note its early occurrence (first half of the 4<sup>th</sup> c. BC).<sup>452</sup>

The names Κλεαντίδης (1), Κλεισθένης (1), Κλεονίκη (1), Κλεοπάτρα/-η (4), Κλεόπολις (1), Κλεόστρατος (1) and Κλεώ (1) have the stem κλεFe-/κλεFi-/κλεFo- or κλεFa- as their main or first component. Like many of the names in this very productive group,<sup>453</sup> they may be described as common Greek personal names, since they are found in various areas of the ancient Greek world throughout ancient times.

Of those recorded in Aegean Thrace, the name Κλεοπάτρα has the greatest concentration. Although found as early as the *Iliad* (I 556), its dissemination was owed mainly to the influence of the Ptolemaic dynasty; some of the examples from Aegean

<sup>450</sup> Cf. also the names Κεφαλίων and Κεφάλις, which are found once each in Thrace (Byzantium in the Hellenistic period and the *chora* of Pautalia in the imperial period respectively); for these cases and also for the presence of the name in various parts of mainland Greece and the islands, see LGPN I-IV. See also Bechtel, *HPN* 479-80 and the brief comments by Robert in Firatli and Robert, *Stèles* 167.

<sup>451</sup> See Bechtel, *HPN* 487 and Chantraine, *Dictionnaire* s.v. κῆκος; for its relatively limited dissemination, see LGPN I-IV.

<sup>452</sup> For the name Βύζος, see above, p. 150 (Βίζος), and for the date, below, p. 291. For a comment on the name Κιλήβυζος, see Bakalakis, "Thrakische Eigennamen" 278 and Mihailov, *Epigraphica* 37 (1975) 33; for the stem -κ(ε)ίλας/-κ(ε)ίλης in Thracian personal names, see Detschew, *TSp* 237-38, and for the presence of Κιλ(λ)- in Greek and Asia Minor names also, Robert, *Noms indigènes* 307-308 and 400, n. 4 and Hatzopoulos and Loukopoulou, *Téménides* 273-74.

<sup>453</sup> See Bechtel *HPN* 238-42; the stem is also very common as a second component, see *op. cit.* pp. 242-48.

Thrace may indeed be attributed to Macedonian influence.<sup>454</sup> The rest of the names are recorded for the first time in Aegean Thrace, though they are already known in cities on the coast of the Black Sea and the Propontis.<sup>455</sup> Only the name Κλεόπολις, borne by an archon of the mint of Maroneia in the middle of the 4<sup>th</sup> c. BC, may be described as fairly rare throughout Greece; in the present state of our knowledge, this is one of the earliest occurrence of a name found sporadically during the Hellenistic period, mostly in cities of mainland Greece.<sup>456</sup>

The name Κλειτώ, which is derived from the stem κλειτο- and the adjective κλειτός, is also related to this group.<sup>457</sup> It had a fairly limited dissemination, mainly during the Classical and Hellenistic periods, and seems to be recorded in Thrace for the first time.

The interesting name Κλόνηγος, which is recorded for one of the patients examined by Hippocrates during his visit to Abdera at the end of the 5<sup>th</sup> c. BC, may be associated with the idea of excellence in battle. Despite its rarity —no parallel has been noted so far— the name has been connected with the word κλόνος, which occurs in the Homeric poems to mean the turmoil that occurs on the battlefield.<sup>458</sup>

For the names Κοάρτος (=Quartus) and Κόϊντος (=Quintus), cf. the remarks on the name Sextus.<sup>459</sup>

The name Κοίρανος, recorded on a vase of imperial date from Abdera, belongs to the category of Greek mythological names which were disseminated in various regions; a relative concentration in island and coastal regions of the Aegean and Black

<sup>454</sup> For a brief comment on the name, see Hatzopoulos and Loukopoulou, *Téménides* 275 and O. Masson, "Notes d'anthroponymie grecque", *BCH* 105 (1981) 201-202 = *OGS* II 377-78, Tataki, *Beroea* 367, 379, 413 and *eadem*, *Edessa* 80.

<sup>455</sup> Specifically, at Apollonia Pontica, Byzantium, Bisanthe and Lysimacheia in the Classical and Hellenistic periods, see *LGP* IV. Samsaris (*Makedonika* 22 [1982] 262) regards the name Κλεονίκη as a Macedonian personal name, but its geographical distribution does not support this attribution.

<sup>456</sup> See *LGP* I-IV; for a brief comment, see Masson, *RN* 26 (1984) 59-60 = *OGS* II 438-39.

<sup>457</sup> See Bechtel, *HPN* 250-51.

<sup>458</sup> See Pape-Benseler (s.v. Κλόνιγος), who consider the spelling Κλόνηγος of certain manuscripts to be more correct; for the meaning of the word κλόνος, see *LSJ* and Chantraine, *Dictionnaire*.

<sup>459</sup> See also Kajanto, *Latin Cognomina* 41, 73-74 and 174.



Sea may perhaps be associated with the activity of the homonymous hero at Byzantium and Paros.<sup>460</sup>

The name Κοισόρμας, borne by a *strategos* of Thrace in the Topeiros inscription, is recorded for the first time. It is difficult to classify it, though the onomastic context seems to point to a connection with the Thracian/pre-Greek population element (cf. the comments on its patronymic Σπόκης). At this stage, however, its assignment to the Greek onomasticon cannot be ruled out, since both the first stem (Κοισ-, see Κοισέας, Κοίσων, and the more common Κοισύρα) and the suffix (-όρμας, see Ἐγχόρμας, Λυκόρμας, Πυθόρμας) are found in Greek personal names.<sup>461</sup>

The name Κόρος probably occurs twice in the same inscription of imperial date from Abdera. A name of Greek origin, derived from the noun κόρος (=surfeit) and inspired by the '*idéologie matériel de l'époque*', as L. Robert well observed, it had a fairly limited dissemination, mainly in Asia Minor in the imperial period.<sup>462</sup> The examples from Abdera are the first occurrences of the name in Thrace.

The name Κότυς, which is recorded four times in Aegean Thrace, requires no special comment. Quite apart from the hypotheses that have been advanced at various times on its origin, it may readily be assigned to the category of pre-Greek names that became familiar to various elements of the population from an early point in time; its use by the members of the dynasty of the Odrysians (cf. Ἀμάδοκος, Σεύθης, Σιτάλκης, Τήρης) undoubtedly contributed to this dissemination.<sup>463</sup> In Aegean Thrace the name occurs as early as the third quarter of the 4<sup>th</sup> c. BC —earlier than other names of Thracian origin— in a Greek or Roman onomastic context.

The name Κράτων, which occurs as a patronymic in an inscription from Abdera dating from the 2<sup>nd</sup> c. BC, derives from the fairly productive stem κρατ-; a name disseminated in various parts of the ancient world, mainly in the Hellenistic and

<sup>460</sup> For the dissemination of the name, see *LGNP* I-IV; it is already known in Thrace (Odessos and Apollonia).

<sup>461</sup> For these names, see *LGNP* I-IV and for the stem -όρμας/-ορμος, Bechtel, *HPN* 352. Cf. also the entries ἔγκεκοισυρωμένη and κοισυρούται in the Lexicographers. For the classification of the name as Thracian, see Beševliev, *LingBalk* 1 (1959) 68 and recently Dana, *ZPE* 157 (2006) 138.

<sup>462</sup> See Robert, *Noms indigènes* 55-56 and *idem*, *Études* 175 (with parallels from Silandos in Lydia, Ephesos and Kyzikos); in *LGNP* I-IV only two examples are cited, one of them from Abdera.

<sup>463</sup> For a comment on the name (with earlier bibliography and parallels), see Detschew, *TSp* 258-59, Mihailov, *Pulpudeva* 2 (1973) 72-73, Papazoglou, "Structures" 166 and Hatzopoulos and Loukopoulou, *Téménides* 277-78. For its geographical distribution, see also *LGNP* I-IV.

imperial periods, it occurs twice more in Thrace (Mesambria Pontica).<sup>464</sup> The name Κρατίστα, which is restored with reservation in a funerary inscription of the 2<sup>nd</sup> c. BC from Maroneia, derives from the superlative of the adjective ἀγαθός. Together with the Ionian-Attic form Κρατίστη, it was fairly widespread throughout Greece, mainly from the 4<sup>th</sup> c. BC onwards; in the case of Maroneia we may note the ending -α of the name (cf. Εὐβούλα), which is probably to be associated with the presence of Macedonians in the city.

Κρίσπος, a Greek transliteration of the corresponding Latin *cognomen* Crispus, belongs to the group of names inspired by the physical characteristics of a person. It is born by a Roman citizen, probably of Italian descent, in the inscription containing the names of *therapeutai* from Maroneia, dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC.<sup>465</sup>

The name Κρίτων, which is read in the second line of a funerary inscription from the Molyvoti peninsula dating from the 4<sup>th</sup> c. BC, may also be described as a name found throughout Greece; in Thrace, it is already known in cities along the west coast of the Black Sea and the north coast of the Propontis.<sup>466</sup>

The name Κρονίων, recorded as the *cognomen* of one Aurelius in an inscription from Dioni, may be assigned to the category of names derived from calendars.<sup>467</sup> As a personal name it seems to have had a limited distribution exclusively during the imperial period, and in Thrace itself is found on one more occasion,<sup>468</sup> but it is obviously to be associated to the more common Κρόνιος, Κρόνιον and Κρονίδης, that occur in cities of Asia Minor and the coast of the Euxinus Pontus. The person mentioned in the inscription from Dioni was of Thracian descent, as is attested by his patronymic and papponymic (Ἐξβένεως τοῦ Τήρου), but belonged to the upper classes,

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<sup>464</sup> See Bechtel, *HPN* 256-60, *LGPn* I-IV and the brief comment by Hatzopoulos and Loukopoulou, *Téménides* 278.

<sup>465</sup> See Kajanto, *Latin Cognomina* 223.

<sup>466</sup> The name is recorded at Odessos, Byzantium and Perinthos, see *LGPn* IV.

<sup>467</sup> For the connection with the Ionian calendar and the cities of Asia Minor, see Robert, *CongrÉpigr* VII 39-40 (cf. McLean, *Introduction* 79-80). But the name can also be considered as theophoric, since it occurs as a cult-epithet of Zeus; cf. also O. Masson, "Les noms propres d'homme en grec ancien", *Namenforschung, Name Studies, Les noms propres*, Berlin-New York I (1995) 710 = *OGS* III 229, who connects the names Κρόνιος and Κρονίων with the Egyptian God Geb.

<sup>468</sup> See *LGPn* IV, with a total of four occurrences (two from Thrace, one from Corinth, and one—restored—from Chios). The cognate name Κρονίδης is also found, at Philippopolis (*LGPn* IV). See also Bechtel, *HPN* 529 for the name Κρόνιος.

since he is referred to as a *bouleutes* of Maroneia. The Greek names and patronymics of his wives (Διογένεια and Εὐχαρία Εὐσεβίου) make it very probable that his was a mixed marriage; moreover, Roman influence is very clear in the name of one of his daughters (Σαβίνη). The probable identification —or at least relationship, given the chronological gap— of his father with a person of the same name mentioned in an inscription of Nicopolis ad Nestum in connection with the general Φλάβιος Διζάλας Ἐξβένεος τοῦ Ἀματόκου supports his connection with the old Thracian aristocracy of the region.<sup>469</sup>

The name Κτησίβιος, recorded as a patronymic in an inscription from Maroneia of imperial date, also had a limited dissemination. It is found mainly in Athens from the 5<sup>th</sup> c. BC onwards, while in the rest of the ancient world it occurs sporadically mainly in the Hellenistic and imperial periods; in Thrace itself it is recorded for the first time.<sup>470</sup>

The name Κυδρᾶς —recognised by Avezou and Picard on the base of a dedication, now lost, from Abdera dating from the 3<sup>rd</sup> c. BC— does not seem to be found elsewhere. Nevertheless, it may readily be associated with the group of names derived from the adjective κυδρός (=renowned) —such as Κυδραγόρης, Κυδρογένης, Κυδρῆς, Κυδρις, Κυδρίων, Κυδροκλῆς, Κυδρόλαος, Κυδρόμαχος, Κυδρος, Κύδρων and Κυδρώ— with the addition of the characteristic diminutive ending -ᾶς. Most of the names of this group are recorded primarily in Ionian areas of Asia Minor, the Aegean islands, and Attica; their presence in Thrace and Macedonia may be described as sporadic.<sup>471</sup>

The name Κωμαῖος, which occurs twice in Aegean Thrace, has already been discussed by Robert. As the French epigraphist noted, it recalls the cult epithet of Apollo known from Naukratis, Seleukeia on the Tigris, and Philippi, while a festival of the Great Komaia is known at Thasos. The existence of the cult at Philippi and Thasos, and the relative frequency of the name on the island account for its occurrence in the

<sup>469</sup> See *IGBulg* IV 2338, l. 20 (Flavian period), and above, p. 174 (Ἐσβενις).

<sup>470</sup> See *LGNP* I-IV. To these examples may be added one occurrence of the name in Lycia (*TAM* II.3, 1555, l. 1-2), Kyzikos (A. Mordtmann, "Monuments relatifs au culte d'Isis à Cyzique", *RA*, n.s. 37 [1879] 258) and Egypt (*SBEgypt* V 8068, l. 177).

<sup>471</sup> For the names of this group, see Bechtel, *HPN* 271. See also the name Κυδρόμαχος in O. Masson, "Quelques noms grecs à l'Agora d'Athènes", *Festschrift H. Hoenigswald* 1987, 259, no. 44 = *OGS* II 571. Some of these names are found on Thasos from the 5<sup>th</sup> c. BC onwards (*LGNP* I), while in neighbouring Macedonia, Κυδρώ is recorded at Olynthos in the 4<sup>th</sup> c. BC (*LGNP* IV), and possibly also the name Κυδρῆς (Κύδρης according to Tataki) at the end of the 3<sup>rd</sup> c. BC (Tataki, *Macedonians Abroad* 350).

surrounding area. Its connection with the world of Ionia is further supported by study of its geographical distribution.<sup>472</sup>

Inspired by the insect world, the name Λαμπυρίς is found on only a limited scale, mainly in the Hellenistic and imperial periods; in Thrace it is recorded for the first time.<sup>473</sup>

The name Λεοντομένης too, is not very common, and has only a single parallel in the rest of Thrace; its concentration in central and southern Greece during the Hellenistic period —mainly in Thessaly and Lokris, but also in Aitolia and the Peloponnese— may be regarded as more characteristic.<sup>474</sup> Although it cannot be restored, the fragmentarily preserved Λεοντι... also belongs to the same group of personal names.<sup>475</sup>

The name Λεπτίνης also occurs for the first time in Thrace proper, but it is recorded once in neighbouring Thasos and its mother city Paros, during the period of colonisation, and more frequently in Attica and Euboea in the Classical and Hellenistic periods.<sup>476</sup>

The names Λεύκιππος (2), Μελάνιππος/Μελανιπίδης and Χρύσιππος are all derived from a common source of inspiration (a colour + -ιππος/-ιππίδης). The first was fairly widespread in various areas and at various times, and it is recorded once

<sup>472</sup> See L. Robert, "Εὐλαῖος, ἱστορία καὶ ἀνθρωπωνυμία", *Ἐπιστημονικὴ Ἑπετηρὶς Φιλοσοφικῆς Σχολῆς Πανεπιστημίου Ἀθηνῶν* 1962-1963, 524-27 = *OMS* II 982-85 with all the relevant references and Robert, *CongrÉpigr* VII 40.

<sup>473</sup> The first of the three references in *LGPN* I-III B is from Athens of the 4<sup>th</sup>/3<sup>rd</sup> c. BC, where it is used of a courtesan (Ath. 583e); there follow one occurrence each of the name on Kos and in southern Italy in the imperial period. To these may be added two more examples of imperial date, one in an inscription from Ephesos (IK 14 [Eph] 1073) and one in a bilingual inscription from Salamis on Cyprus, where it is used of a freedwoman (*CIL* III 12110); in Rome the name occurs six times, see Solin, *NB* 1051.

<sup>474</sup> For Thrace, see *IGBulg* I<sup>2</sup> 477 (inscription of unknown provenance); for the rest of the Greek world, see *LGPN* I-III B.

<sup>475</sup> For names of this group occurring in the Ionian world (Λεοντίνος, Λεόντιχος and Λεόντιος in Thasos, Λεόντις and Λεοντίσκος in Samos, Λεοντιάδης, Λεοντίδας, Λεοντίνης in Euboea), see the commentary in *IThrAeg* (E147). For the group in general, see Bechtel, *HPN* 276-77 and 584.

<sup>476</sup> For Λεπτίνης father of Γλαῦκος, mentioned in the verses of Archilochos and also in a funerary inscription from Thasos, see *LGPN* I and, in greater detail, Pouilloux, "Glaucos, fils de Leptine, Parien", *BCH* 79 (1955) 75-86; for the other areas, see *LGPN* I-IV.

also in neighbouring Thasos in the late 6<sup>th</sup> c. BC; but the two occurrences in Abdera and Maroneia are the first in Thrace itself.<sup>477</sup>

The name Λεωσθένης is recorded twice of Maronites: once as a personal name and once as a patronymic in the catalogue of *therapeutai* of Serapis and Isis of the 2<sup>nd</sup>-1<sup>st</sup> c. BC.; the geographical and chronological proximity lends probability to the theory that they were related. The name was fairly common in various areas of the ancient Greek world, though it may be noted that here, as also on neighbouring Thasos in the 5<sup>th</sup> c. BC, it is found in its Ionian form.<sup>478</sup>

The names Λογγίνος/Λογγίνα, Λούκιλλα and Λοῦπος are Greek renderings of corresponding Latin *cognomina*; of these, only Λογγίνα, which occurs in one of the rare Latin inscriptions found in this region, follows the Roman onomastic formula of the *tria nomina*; the presence of the *gens* Iulia and the name of her husband, *Licinius Crassus*, point to the acquisition of Roman citizenship at the later years of the Roman Republic (see also below, p. 287).

The name Λοκρίων occurs in Thrace for the first time; for its formation, see the comments on the related name Ἀβδηρίων.<sup>479</sup>

The fragmentary name Λυκο..., attributed to an archon of the mint of Abdera, cannot be restored; it may, however, be assigned either to the category of names inspired by the animal kingdom, or to that derived from the names of numerous rivers, amongst which we may note the Lykos river in the region of Erythrai.<sup>480</sup>

The names Λυσανίας (2) and Λυσίμαχος (1), formed from the stem Λυσ-/Λυσι-, fall into the category of names found throughout Greece. The first is recorded twice in Aegean Thrace, both times at Maroneia; but apart from the geographical and chronological proximity, there is no other evidence to connect the two persons.<sup>481</sup>

<sup>477</sup> See LGPN I-IV for the more or less panhellenic distribution of the name.

<sup>478</sup> For the geographical distribution of the name, see LGPN I-IV (see also Λασθένης and Λαῖσθένης).

<sup>479</sup> See Bechtel, *HPN* 548 and LGPN I-IV (with nine occurrences in all).

<sup>480</sup> For names formed on the stem Λυκ-/Λυκο- that occur in neighbouring Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 281-82; for the forming of personal names from that of a river, see below, p. 268-69.

<sup>481</sup> A further occurrence at Selymbria during the imperial period completes the picture of Thrace, see LGPN IV; the name occurs five more times in neighbouring Thasos from the 2<sup>nd</sup> c. BC onwards (LGPN I).

Although the name is sometimes regarded as very popular amongst Macedonians, the fact that it is widely found throughout Greece, combined with the Roman date assigned to the two inscriptions of Thrace, does not permit these specific persons to be associated with the Macedonian population.<sup>482</sup> Study of the name Λυσίμαχος leads to similar observations. Already known in Thrace north of the Rhodope mountain and in the area between the Nestos and the Strymon rivers,<sup>483</sup> it became quite popular in Macedonia from the Hellenistic period onwards; but it was also widespread in other regions, such as Attica —where it is found from the 6<sup>th</sup> c. BC onwards— Delos, Euboea and Rhodes.<sup>484</sup>

The personal names Μαϊάνδριος (1) and Μαϊανδρία (1) allude to the river Maiandros in Asia Minor and point, therefore, to the world of Ionia. The former, which occurs as one of the patronymics of Δημόκριτος at Abdera in the 5<sup>th</sup> c. BC, is already known in Thrace —specifically at Perinthos in the late 5<sup>th</sup> c. BC— but also in Eretria, and particularly on Samos from the 6<sup>th</sup> c. BC onwards;<sup>485</sup> by contrast, the feminine name Μαϊανδρία is recorded for the first time in the region; it is generally found on only a limited scale throughout Greece.<sup>486</sup>

The Latin *cognomen* Macer occurs twice in the catalogue of *therapeutai* of the Egyptian Gods from Maroneia of the 2<sup>nd</sup>–1<sup>st</sup> c. BC (E212); as is clear from the Roman onomastic formula and also the *nomen gentilicium*, its presence in Aegean Thrace can presumably be connected with the settlement of Italians in the area.

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<sup>482</sup> Hatzopoulos and Loukopoulou observe that the name is found in Macedonia from the 4<sup>th</sup> c. BC, and describe it as a ‘*nom grec typiquement macédonien*’, see Hatzopoulos and Loukopoulou, *Téménides* 282–83 with further bibliography; they add, moreover, that in several cases it is found in a similar onomastic environment. But see also Tataki, *Edessa* 80, who assigns it to the group of Greek names found throughout Greece, and also the recent study by Hatzopoulos on the names of Macedonia (*GPN* 99–117), where this particular name is not cited. On the basis of *LGNP* I–IV, the name is quite common in Athens (73 occurrences), Epiros (59) and Cyrenaica (28), followed by Macedonia (22) and Rhodes (17).

<sup>483</sup> For Thrace, see *IGBulg* I<sup>2</sup> 463 and IV 2074; for eastern Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 283, n. 6; for a short commentary on the presence of the name in Macedonia in general, see also Samsaris, *Dodoni* 18 (1989) 326.

<sup>484</sup> See *LGNP* I–III.B.

<sup>485</sup> For Perinthos, see Hipp. *Epid.* 4. 8. For the Ionian character of the name, see also Robert, “Une ville de Thrace dans une inscription de Delphes”, *Hellenica* I (1940) 94.

<sup>486</sup> In *LGNP* I–III.B the name occurs only once on Delos of the 3<sup>rd</sup>–2<sup>nd</sup> c. BC. An earlier reading of the example from Aegean Thrace as Αἰανδρία (G. Kazarow, “Zur Archäologie Thrakiens”, *JdIAA* 33 [1918] col. 11) was corrected by Robert (*Hellenica* I [1940] 94; cf. *BullÉpig* 1941, 89) and confirmed by Lazaridis (“Trouvailles archéologiques provenant d’une tombe près du village de Mesembria”, *BCH* 77 [1953] 425, n. 1).

Thracian composite names, formed with the stem -σαλας and its variations as a second component, also include the characteristic Μακεσάλα, recorded in an inscription of unknown provenance.<sup>487</sup> The characteristic onomastic context of the inscription (cf. Σουσαῖς), and also the fact that this specific name is recorded for the first time, do not at this stage preclude its association with the southern regions of Thrace.<sup>488</sup>

A good example of the contribution made by the study of personal names to our knowledge of the ancient world is provided by Letronne's comment that names derived from the stem Μανδρο-/μανδρος may be associated with the cult of an indigenous god of western Asia Minor (Μάνδρος), who was forgotten in historical times.<sup>489</sup> Even a cursory glance at the geographical distribution of these personal names reveals their purely Ionian character.<sup>490</sup>

In Aegean Thrace the name Μάνδρων occurs once in a funerary inscription from the Molyvoti peninsula, dating from the first quarter of the 4<sup>th</sup> c. BC, but the fact that it is used as the name of a grandfather, places its bearer at least in the second half of the 5<sup>th</sup> c. BC. The same name is borne by an archon of the mint of Abdera, whose issues are assigned to 387 BC on the basis of the latest state of research. An archon of the

<sup>487</sup> See Detschew, *TSp* 172-73 (Διζάλας, Πυρουσάλας etc.); cf. also the simple Σάλ(λ)ας, Detschew, *op. cit.* 412.

<sup>488</sup> Cf. also the genitive Μακεσά[ος], restored in an inscription of Roman date from the *chora* of Philippopolis, see *IGBulg* III.1 1478.

<sup>489</sup> See Letronne, *Noms Propres* 38-49. For the personal names of this group see also Bechtel, *HPN* 293-94, Sittig, *GNTh* 43-47, Robert, *Études* 214, O. Masson, "Anthroponymie, Dialectes et Histoire", *Verbum* 10 (1987) 261 = OGS II 601, *idem*, "Le curieux nom d'un Marseillais chez Aristote: Hermokaïkoxanthos", *JS* 1985, 21 = OGS II 479 and, recently, Parker in *GPN* 67-68. An important article by P. Thonemann, "Neilomandros. A contribution to the history of Greek personal names", *Chiron* 36 (2006) 11-43, appeared too late to be taken into consideration here; the author expressed the view that \*Μάνδρος was not the name of a god but that of a river (probably a phonetic variation of the river Μαίανδρος), and that personal names in Μανδρο-/μανδρος should, therefore, be considered as 'potamophoric'. In that case, the names discussed here should be ascribed to the category of names connected to rivers of Asia Minor, see below, p. 269.

<sup>490</sup> For Aegean Thrace, see also the commentary on the name Ἀναξιμανδρος (above, pp. 130-31). For the different names of this group and their presence in Ionia as early as the 7<sup>th</sup> c. BC and down to the imperial times, see the brief comments of Masson in *MH*, *op. cit.* n. 15 and *idem*, *RN* 26 (1984) 52 = OGS II 431. It can now be added that in *LGPN* I-IV the names of this group are to be found mainly in the islands of the eastern, and more rarely the central Aegean, while their occurrence in mainland Greece may be described as occasional; we may note the presence of the names Μανδραγόρης and Μανδροκλῆς on Chios of the 7<sup>th</sup> and 6<sup>th</sup> c. BC, and perhaps that of Νειλόμανδρος and Ἐρμόμανδρος in the 6<sup>th</sup> c. BC, and also the three occurrences of the name Μανδρόβουλος on Thasos in the 5<sup>th</sup> c. BC.

same mint, whose issues are dated to the third quarter of the 5<sup>th</sup> c. BC, bears the name Μανδρῶναξ. In the rest of Thrace, occurrences of names derived from the stem Μανδρο-/μανδρος are very limited; the only names that could be identified are Διόμανδρος and Διονυσόμανδρος, which are found as patronymics in funerary inscriptions from Apollonia Pontica during the 5<sup>th</sup>-4<sup>th</sup> c. BC.<sup>491</sup> The characteristic distribution —both geographical and chronological— combined with the concentration of the relevant names in exclusively Ionian colonies, confirms the connection of the names with the world of the colonists.<sup>492</sup>

One of the most widely found and popular Latin *cognomina* —especially amongst the members of the *plebs ingenua* and more rarely amongst the slave classes— was Maximus.<sup>493</sup> Of the three occurrences in Thrace, we may note the one on funerary inscription E296, which probably relates to a true Italian, and also the interesting case of inscription E212, in which the *cognomen* precedes the *nomen*.<sup>494</sup>

The name Μαρίνα, borne by a Christian woman in a funerary inscription dating from the 5<sup>th</sup>-6<sup>th</sup> c. AD from Paradimi —a site near but probably outside the *chora* of Maroneia— belongs to a group of *cognomina* of Roman origin that derive their inspiration from the sea (Marinus/-na, Marinia, Marinius/-na, Maritimanus); the name Μαρίνα seems to have been the most popular of this group.<sup>495</sup>

The interesting name Ματρῶνα is found in a funerary inscription of a Christian woman of the 4<sup>th</sup>-5<sup>th</sup> c. AD from Maroneia. A *cognomen* of Italian origin that was very popular in the onomasticon of North Africa, it occurs only sporadically in other areas of the ancient world; in areas on the Greek mainland and islands, its presence seems to be strongest in Macedonia and Thrace.<sup>496</sup>

<sup>491</sup> See *IGBulg* I<sup>2</sup> 413 and 428 respectively.

<sup>492</sup> It is to be noted that the name Μανδρῶναξ also occurs at the metropolis of Abdera Klazomenai, see Münsterberg, *Beamtennamen* 81.

<sup>493</sup> See Kajanto, *Latin Cognomina* 29, 30, 71, 72, 133, 275.

<sup>494</sup> See below, p. 284.

<sup>495</sup> See Kajanto, *Latin Cognomina* 81 (where it is assigned to the category of names indicating 'geographical origin'; cf. Montanus) and 308; see also Tataki, *Tyche* 20 (2005) 215.

<sup>496</sup> See Kajanto, *Latin Cognomina* 18, 21, 81 and 305 (in the category of names indicating ties of kinship). In the various regions of the ancient Greek world, the name occurs once each at Athens, Syracuse and Megara, but five times in Macedonia, five in Thrace (including the one at Maroneia) and three in Scythia Minor, see *LGPN* I-IV.



The group of personal names derived from the adjective μέγας consists of the names Μεγακλῆς and Μεγακρέων, the name Μεγᾶς, the reading of which is uncertain, and the fragmentarily preserved Μεγα..., each of which occur once in Aegean Thrace. Only the first of these seems to have been widely disseminated in Greece, throughout the whole of antiquity. In Thrace, it is also found in the Greek colonies on the Black Sea (Apollonia and Mesambria) and in the Propontis (Perinthos) during the Late Classical and Early Hellenistic periods; from the same period date the occurrences in neighbouring Thasos, where the derivative Μεγακλείδης is also to be found.<sup>497</sup> The names Μεγακρέων and Μεγᾶς present a different, and more interesting, picture. The former has a limited geographical and chronological distribution; it has been possible to identify only two parallels from Chios and Thasos of the 5<sup>th</sup> and 4<sup>th</sup> c. BC.<sup>498</sup> The genitive Μεγαδο-, moreover, which can be read in the second line of a fragmentarily preserved funerary inscription of Abdera from the first half of the 4<sup>th</sup> c. BC, perhaps allows the genitive of the name Μεγᾶς/Μεγᾶδος to be restored; if this restoration is correct, the name falls in the group of those formed with the diminutive ending -ᾶς/-ᾶδος,<sup>499</sup> which is characteristic of Ionia.

The abbreviated name ΜΕΙΔΙ —recorded on coins of Abdera— is probably to be restored as Μειδίᾶς. This particular name was most common on the islands of the eastern Aegean, on Euboea and in Attica; a similar picture —though on a more limited scale— is presented by the other names derived from the stem Μειδι-/Μειδο-.<sup>500</sup> This circumstance, combined with the date of the coins, strongly suggests that the person should be linked with the world of the colonists.

The name Μελάμπος can be made out with some reserve in a badly preserved funerary inscription of imperial date, found in the village of Sostis, near —but probably outside— the *chora* of Maroneia. The presence of the name is surprising, since the mythical hero of Aigosthena was rarely a source of inspiration for personal names beyond the local level. Indeed, the derivatives Μελαμπόδωρος/Μελαμποδῶρα seem to be recorded exclusively at Aigosthena and sporadically in Athens and point,

<sup>497</sup> See *LGPN* IV and I respectively.

<sup>498</sup> See *LGPN* I.

<sup>499</sup> See Cl. Brixhe, "Les Noms de Personnes en -ᾶς/-ᾶ, -ᾶς/-ᾶτος et -ης/-ητος dans le Dialecte Pamphylien", *REG* 76 (1963) 18-19; in *LGPN* IV the name is rendered as Μέγας/Μέγαςδος.

<sup>500</sup> For the names of this group, see Bechtel, *HPN* 302; for their geographical and chronological distribution, see *LGPN* I-IV.

therefore, to the onomasticon of the Megarid;<sup>501</sup> the name of the hero himself seems to have been used as a personal name even more rarely, though possibly on a wider geographical scale, since it is cited by Pausanias (10.7.4) as the name of a Kephallonian victor at the Pythian games in the Archaic period. In the example from Sostis, the probable Thracian origin of the bearer may be noted.

The name Μελάνιππος occurs on two different coin issues of Abdera, which are separated by about three decades; it would seem possible, therefore, though not certain, that they refer to the same archon. The name is to be found mainly in the islands—its frequency in Karpathos, Rhodes and the Cyrenaica seems characteristic—and sporadically in other areas of the ancient world during the Hellenistic and imperial periods. This same name, with the addition of the patronymic ending -ίδης, gives rise to the name Μελανιππίδης, which is recorded so far in Attica during the Classical period, on Melos and at Thespiæ.<sup>502</sup>

In a study on personal names pioneering in its day, Letronne expressed the view that the ancient Greeks systematically avoided the use of personal names with an inauspicious content; he therefore proposed the emendation of the name Ἀμελησαγόρης—which refers to the river Ameles in the Underworld—to Μελησαγόρης—which refers to the river Meles in Asia Minor; according to one tradition, this was the river on the banks of which Homer was born. The absence of the name Ἀμελησαγόρης from inscriptions so far—in contrast with the presence of Μελησαγόρης which, by an interesting coincidence is recorded on Chios of the 4<sup>th</sup>–3<sup>rd</sup> c. BC—, combined with the fact that in Aegean Thrace a good number of names inspired by rivers of Asia Minor is to be found (see below, p. 268–69), confirms the accuracy of Letronne's correction and enables it to be adopted in the case of the Abderitan recorded in a letter of disputed authenticity from the *Corpus Hippocraticum*.<sup>503</sup>

<sup>501</sup> See LGPN I-IV; For the association between these personal names and the local hero of Aigosthena, see already Letronne, *Noms Propres* 70–71, Robert, *CongrÉpigr* VII 40 and more recently McLean, *Introduction* 82.

<sup>502</sup> See LGPN I-IV; for the formation of the name, see above, s.v. Λεύκιππος.

<sup>503</sup> For the association of Ἀμελησαγόρας with the river Ameles in the Underworld, see RE, s.v. For the comment that the ancient Greeks avoided names with a '*sens défavorable*', see Letronne, *Noms Propres* 64–65; the correction of the name is also adopted in LGPN IV. For Μελησαγόρης on Chios, see LGPN I.

The name Μέλων, formed from the present participle of the verb μέλω (cf. e.g. Ἐπιτυχάνων, Θαρσύνων, Παρμένων), became fairly common throughout the ancient Greek world, primarily from the Hellenistic period onwards; in Thrace itself, it occurs for the first time.<sup>504</sup>

References to strength and the ideals of battle may be seen in names formed from the stem Μεν-/Μενε-; of the names of this group, Μέμνων (1), Μένανδρος (4), Μενεκλῆς (1), Μενεκράτης (1) and Μένης (1) are the ones to occur in Aegean Thrace.<sup>505</sup>

The name Μένανδρος is to be found throughout the ancient Greek world, and it also has a notable presence in Thrace itself.<sup>506</sup> However, the observation that it was particularly popular in neighbouring Macedonia needs to be emphasised in connection with one of the occurrences in Aegean Thrace: that of Μένανδρος son of Ἀντίπατρος, who is mentioned in a funerary inscription from Zone dating from the second half of the 4<sup>th</sup> c. BC (E421); indeed, the fact that in this case a name very popular in Macedonia is combined with a patronymic which also seems to be typically Macedonian makes it probable that the person was a Macedonian who settled in the area of Zone at the time of, or shortly after, the conquest of Thrace by Philip II.<sup>507</sup> Μέμνων,<sup>508</sup> Μενεκλῆς<sup>509</sup> and Μενεκράτης<sup>510</sup> may be assigned to the names that were found throughout Greece. In contrast, the name Μένης —which is found as a patronymic in a grave stele from the Molyvoti peninsula stands out for two reasons: the Ionian formation of the genitive (Μένης/-εω instead of the usual Μένης/-ητος), and the very characteristic geographical and chronological dissemination of the name; in fact, the name has a great concentration primarily at Delphi during the Hellenistic

<sup>504</sup> See LGPN I-IV.

<sup>505</sup> See Bechtel, *HPN* 305-307 and 308-12 and Chantraine, *Dictionnaire*, s.v. μέμνων and μένω. For the association of the name Μένης with the cult of Men, see McLean, *Introduction* 79; but for the later dissemination of this group of names, see below, pp. 212-13.

<sup>506</sup> It has a substantial presence in Odessos and Byzantium, while isolated occurrences are also found in Marcianopolis, Augusta Traiana, Perinthos, Lysimacheia and Sestos, see LGPN IV.

<sup>507</sup> For the presence of the name in Macedonia, see the commentary of Hatzopoulos and Loukopolou, *Téménides* 287, n. 3 and Samsaris, *Dodoni* 18 (1989) 328; see also LGPN IV, where 88 out of 129 occurrences come from Macedonia. The inscription from Zone was found in the area of the cemetery, next to a monumental structure that stands out from the rest and is believed to have been connected with some eminent deceased person.

<sup>508</sup> The name is quite common in Athens and also in other areas of the ancient world, see LGPN I-IV; it occurs five times in Thrace itself.

<sup>509</sup> For the total of three occurrences of the name in Thrace —all dating from the Hellenistic period—, see LGPN IV; in the case of Maroneia, we may note the Ionian form of the genitive.

<sup>510</sup> See LGPN I-IV; the last volume contains 18 occurrences from Thrace.

period, while its presence in other areas and periods may be described as sporadic. The two occurrences recorded in Thrace date from the 2<sup>nd</sup> c. BC.<sup>511</sup>

The word Μέρπιος can be made out incised on the body of a black-glaze aryballos-type vase found inside a tomb at Zone. Despite the lack of parallels, it is not impossible that it is a personal name, and this is the view adopted by the editors of *LGPN IV*,<sup>512</sup> but the interpretation that sees in it some kind of reference to the capacity or size of the vase seems more probable.

Relations with the world of Ionia are attested by the personal names in which the first component is the stem Μηνο-, associated with the Asia Minor deity Men; the names of this group are believed to have been disseminated mainly during the Hellenistic and imperial periods, and the occurrences in Aegean Thrace do not deviate from this general rule.<sup>513</sup> More specifically, the names Μηνόδοτος and Μηνόφιλος are recorded twice each —the former at Maroneia and Topeiros in the imperial period and the latter as name and patronymic of the same person in the catalogue of the *therapeutai* of Isis and Serapis from Maroneia of the 2<sup>nd</sup>-1<sup>st</sup> c. BC—<sup>514</sup> the name Μηνόδωρος is recorded once at Abdera in the Late Hellenistic period,<sup>515</sup> while the

<sup>511</sup> For the characteristic concentration of the name at Delphi, see *LGPN I-III.B*: to the 14 occurrences of the first volume, the ten of the second and the two of the third correspond 117 in vol. III.B, of which 110 from Delphi. For this distribution and its probable interpretation, see a recent analysis by Tatakis, *Nommes les hommes* (forthcoming).

<sup>512</sup> The personal name Μέρπιος is found once on Thasos of the 4<sup>th</sup> c. BC (*LGPN I*); for the word Τρυφώ, found incised inside the rim of the same vase, see below, pp. 255-56.

<sup>513</sup> For the god, related dedications and his depiction in reliefs found in Asia Minor, see L. Robert, "Un dieu Anatolien: Kakasbos", *Hellenica* III 59-60 and n. 3; although his association with the East may be regarded as certain, his precise origin have not yet been clarified with certainty, see O. Masson, "Quelques anthroponymes rares chez Thucydide", *Philias charin, Mélanges E. Manni* 4 (1980) 1486, n. 50 = *OGS I* 328. For the relevant names, see Bechtel *HPN* 316; for the endeavour of scholars to link some of them with the concept of 'month' (cf. Νουμήνιος) rather than with the god Men, see Masson, *op. cit.* 1483-86 = *OGS I* 325-38 and more recently Parker in *GNP* 76-77.

<sup>514</sup> Both names are already attested in Thrace, mainly in the cities of the Propontis and exclusively during the Hellenistic and Roman periods (*LGPN IV*).

<sup>515</sup> In the first publication of the inscription by Aikaterini Rhomiopoulou (*AD* 19 [1964] [1967] 378) and D. I. Lazaridis (*AD* 20 [1965] [1968] 461; cf. *SEG* 24 [1969] 627), a date in the 5<sup>th</sup> c. BC was suggested; this date was disputed by Parker (in *GNP* 77, n. 91) precisely on the basis of the chronological dissemination of the personal names occurring in the inscription. The new dating arose from criteria related to the letter forms, but also from the type of the funerary inscription, in which the invocation χαῖρε is included. The name Μηνόδωρος has the same chronological and geographical distribution in Thrace as Μηνόδοτος and Μηνόφιλος, see the comment in the previous note and *LGPN IV*. The earliest testimony in Greece to the name occurs in Aristophanes, and relates to a slave in 414 BC; earlier references should be treated with caution,

fragmentarily preserved name Μηνο.... may also be added to the group. The relatively late occurrence of these names may be attributed to the gradual spread of eastern cults after the conquests of Alexander the Great; the observation that in several cases the names are found in an environment that also attests to the influence of the Egyptian cults, disseminated from the Hellenistic period onwards, also points to this direction.

In the case of the letters MHTI—that can be seen on coins from Maroneia of the early 5<sup>th</sup> c. BC, rendering the name of the responsible archon of the mint—two readings may be suggested: either Μητι-, restored as a name such as Μητικλῆς, Μήτικλος or Μητίοχος, or Τιμη- (cf. the reading of ΣΑΠΙ as Ἄρισ...), which could be restored as Τιμήσιος, a name already known in the area. In both cases, the names are characteristic of Ionian regions.<sup>516</sup>

In Aegean Thrace there also seems to be a strong, characteristic presence of names derived from the stem Μητρο-/μητρος; they are to be associated with the cult of the Mother of the Gods and—like the personal names in Μηνο—also point to the world of the East.<sup>517</sup> In this specific area, nine names of this group are recorded, corresponding with 40 people; these names are Μητρόδοτος (11), Μητρόδωρος (6) and Μητροδώρα (1), Μητροκλῆς (1), Μητροφάνης (9), Μητροφάντη (1), Μητροφῶν (3), Μήτρων (3) and Μητρώνασσα (4) and possibly the fragmentarily preserved Μητ.... (1).

The most common of them is Μητρόδοτος, which is recorded in a total of eleven cases; six of these come from Maroneia, four from the Molyvoti peninsula and one from Zone. Neither the dates nor the onomastic context permit any prosopographical associations to be made. However, it may be noted that the name is found already in relatively early periods (second half of the 5<sup>th</sup> and first half of the 4<sup>th</sup> c. BC at Molyvoti, and late 5<sup>th</sup> c. BC at Abdera) and that, in some cases, it was borne by individuals from the upper classes (e.g. at Abdera by an archon of the mint and at Molyvoti in the grave

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as noted by O. Masson, “Quelques anthroponymes rares chez Thucydide”, *Philiás charin, Mélanges E. Manni* 4 (1980) 1486 = OGS I 328.

<sup>516</sup> For a brief comment on names beginning with Μητι-, see Masson, *RN* 26 (1984) 58 = OGS II 437. See also Bechtel, *HPN* 317. The names Μήτικλος, Μητικός and Μητίοχος are also recorded at Chios, the mother city of Maroneia (*LGPNI*). For the name Τιμήσιος, see below, pp. 254-55.

<sup>517</sup> See Bechtel, *HPN* 317-18 and the short commentaries by Masson, *RN* 26 (1984) 60 = OGS II 439 and Parker in *GPN* 70-71; Parker also includes the following statistics based on the first three volumes of *LGPNI*: 125 occurrences in the islands of the Aegean (vol. I), 124 in Attica (vol. II), compared to only 20 from the Peloponnese and the rest of central Greece (vol. III.A). For the cult of the Mother of the Gods see P. Borgeaud, *La Mère des dieux. De Cybèle à la Vierge Marie* (Paris 1996).

stele E164, where the name of the deceased's grandfather is also given). The significant distribution of this specific name in Aegean Thrace is thrown into clearer relief when compared with its limited presence in other areas of the ancient Greek world; in fact, although the name is formed by the addition of the quite common second element -δοτος, it occurs only once in the first four volumes of *LGN* (at Athens of the imperial period), and only sporadically in Asia Minor. It has not proved possible to identify any parallel in the rest of Thrace or in neighbouring Macedonia.<sup>518</sup>

The distribution of the name Μητροφάνης in Aegean Thrace is even more characteristic: a total of nine occurrences are recorded, all in inscriptions and coins from Maroneia; six of these are personal names and two patronymics.<sup>519</sup> We may note the significant concentration of the name in a single city in Aegean Thrace and its relatively early presence from the beginning of the 4<sup>th</sup> c. BC; in Attica it appears only from the middle of the 3<sup>rd</sup> c. BC onwards.<sup>520</sup> There follow the names Μητροδωρος/Μητροδώρα, which are found on at least eight occasions; six at Maroneia and two at Abdera. However, in contrast with the name Μητρόδοτος—to which it is related in terms of its formation—Μητροδωρος appears to have been very common throughout Greece; it is frequently found also in the rest of Thrace.<sup>521</sup>

The name Μητρώνασσα, which occurs three times in inscriptions of Maroneia and once in an inscription of Abdera, may be considered characteristically Ionian, with regard not only to its main stem, but also to its suffix; its limited presence in mainland Greece and the islands is a further indication of its connection with the world of Ionia.<sup>522</sup> The name Μήτρων, which occurs three times in Aegean Thrace, had a

<sup>518</sup> In connection with his commentary on this particular name, and on this group in general in Aegean Thrace, Masson (*RN* 26 [1984] 58 = *OGS* II 439) notes its presence at Maroneia and its absence from Abdera. For the name in Ionia, see *IK* 23 (*Smyrn*) 98 and 236b.

<sup>519</sup> The available prosopographical evidence permits only hazardous prosopographical associations. It is not impossible that the two archons involved are the same person, on account of the relative proximity of the dates, though this association is not certain. Similarly, it is not out of the question that the archon of the mint is to be identified with Μητροφάνης Ἱπποκρίτονος, mentioned in the inscription E225. Βενδίδης and Λυσίμαχος Μητροφάνου, moreover, are mentioned in inscriptions of the same city and the same period, which allows the possibility that they were brother and sister.

<sup>520</sup> For the geographical and chronological distribution of the name, see *LGN* I-IV.

<sup>521</sup> For the distribution of the name, see *LGN* I-IV (Μητροδωρος and Ματρόδωρος). The case of the archon seems to constitute the earliest occurrence so far of the name in Thrace, along with the funerary inscription from Apollonia, which is dated by Mihailov to the 5<sup>th</sup>-4<sup>th</sup> c. BC, see *IGBulg* I<sup>2</sup> 406. For a brief commentary on the name and its presence in Macedonia, see also Hatzopoulos and Loukopoulou, *Téménides* 290-91.

<sup>522</sup> For the suffix -ῶναξ/-ῶνασσα, see below, p. 269. The feminine type of the name seems to have been very rare—there is no reference to it in the first three volumes of *LGN*; the

generally similar dissemination; it occurs once of an archon of the mint of Maroneia, once of an archon of the mint of Abdera, and once as a patronymic in an inscription of unknown provenance. This name, too, is fairly rare on mainland Greece, while it has a significant presence in the coast of Asia Minor and on some Aegean islands, such as Chios.<sup>523</sup> Μητροφῶν occurs only at Maroneia and in inscriptions from the Molyvoti peninsula, but two issues of the mint of Maroneia in successive periods of the second half of the 5<sup>th</sup> and early 4<sup>th</sup> c. BC, probably refer to the same person. Once again, these are the only occurrences of the name to date in the whole of Thrace, while its presence is equally rare in the other areas of mainland Greece and the islands.<sup>524</sup> Finally, the names Μητροκλῆς and Μητροφάντη are recorded once each. The former is found in the literary sources relating to Maroneia and is the only occurrence to date in Thrace of a name that was in any case not very common;<sup>525</sup> the latter, in contrast, which is read with certainty in a funerary inscription from the Molyvoti peninsula, seems to be recorded for the first time.

The name Μίκυθος is found for the first time in Thrace; derived from the adjective μικός (=small), it seems to have been disseminated in various areas of the ancient Greek world, primarily during the Hellenistic and imperial periods.<sup>526</sup>

The name Μοκάπορις—which is recorded twice in Aegean Thrace, though in one case for a *strategos* in the Topeiros inscription—derives from the combination of two elements commonly used for the formation of Thracian composite names. Commenting on it, Robert noted its presence primarily in the areas of Mysia and Bithynia; its individual components also seem to point mainly in north-west Asia Minor, but also at eastern Macedonia and south-eastern Thrace; in fact, commenting on the stem Μο(υ)κ- and its derivatives, Hatzopoulos and Loukoupoulou noted their probable connection with the pre-Thracian population common to these areas, while they assert a connection with the Edonian population in the case of the stem -πορις.

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masculine Μητρῶναξ occurs three times in neighbouring Samothrace during the Hellenistic period (LGPN I).

<sup>523</sup> The name also occurs in Apollonia and Mesambria Pontica of the 4<sup>th</sup> and 3<sup>rd</sup> c. BC (IGBulg I<sup>2</sup> 463bis and 308sept respectively); for the rest of Greece, see LGPN I-IV. For a short commentary on the name, see Masson, RN 26 (1984) 60 = OGS II 439.

<sup>524</sup> There are four further references in the first four volumes of LGPN; in Attica it characteristically occurs on only one occasion, during the imperial period.

<sup>525</sup> For the dissemination of the name, see LGPN I-IV, where only three examples of the name Μητροκλῆς or Ματροκλῆς are cited. The related name Μητρόκλεια is recorded once on Samothrace in the 1<sup>st</sup> c. BC-1<sup>st</sup> c. AD. For Asia Minor, see MAMA IV 26 and IPri 147 and 260.

<sup>526</sup> See LGPN I-IV.

In addition to these specific associations, it may be noted that both occurrences of the name Μοκάπορις in Aegean Thrace are found in an interesting onomastic environment, which also points to the southern areas of Thrace (Βεσούλα, 'Ροιμητάλκης).<sup>527</sup>

Names derived from the stem Μολπο- form the small, though characteristic, group of names referring to μολπή, that is songs and dances particularly in connection with the cult of Apollo at Miletos.<sup>528</sup> In Aegean Thrace, there is one occurrence each of Μολπαγόρης —of an archon of the mint of Abdera in the second quarter of the 4<sup>th</sup> c. BC—,<sup>529</sup> the related name Μολπᾶς —also for an archon of the mint of Abdera in the third quarter of the 5<sup>th</sup> c. BC—, and the abbreviated Μολπο...., which is recorded on coins of Maroneia of the first quarter of the 4<sup>th</sup> c. BC, and should perhaps be restored as Μόλπος.<sup>530</sup> The presence of these three names in Aegean Thrace should clearly be interpreted as evidence for contacts and relations with the world of Ionia, a view that is further supported by the early date of the occurrences and the characteristic form of the genitive in one case.<sup>531</sup>

The genitive Μονομάχου, incised on the base of a red-grey skyphos of Classical date from Zone, does not seem to have been used elsewhere as a personal name. Leaving aside the usual meaning of the word in Roman times —which is inconsistent with the date for the vase advanced by the excavators— this particular example could be interpreted as a nickname inspired by some characteristic of its bearer.

<sup>527</sup> For their commentary on the name and its geographical distribution, see Robert, *Noms indigènes* 112-14 and Hatzopoulos and Loukopoulou, *Téménides* 292-93. For the name Πόρις, and compound names with -πορις (e.g. Τραλλίπορις), see Hatzopoulos, *Klio* 71 (1989) 63; for their presence in Thrace, see LGPN IV.

<sup>528</sup> See Bechtel, *HPN* 323-24 and also *RE Suppl.* VI (2935) 509-20, s.v. Μολποί (F. Pollard), with a brief commentary on the personal names in this group.

<sup>529</sup> This name is to be found to only a very limited extent in mainland Greece and the islands; in LGPN I-III.B, it occurs only once at Amorgos of the 3<sup>rd</sup> c. BC. For one more occurrence of the name in a funerary stele from Apollonia Pontica, see M. Gyuzelev, "Ancient Funerary Monuments found at the Necropolis of Kalfata (Sozopol) in the Year of 2002", *Heros Hephaistos. Studia in Honorem Liubae Ogneva-Marinova* (Veliko Tarnovo 2005) 132-33, no. 5.

<sup>530</sup> But the restoration Μολπόθεμις or some otherwise unknown compound name is not impossible, see Masson, *RN* 26 (1984) 60 = OGS II 439.

<sup>531</sup> See also the short commentary by Masson, *RN* 26 (1984) 52 = OGS II 431. For the relatively frequent occurrence of names of this group at Miletos (such as Μολπαγόρας, Μολπᾶς, Μολπή, Μολπίνος, Μόλπις and Μόλπος), see indicatively *IMilet* I.3.



The *cognomen* Μοντανός, borne by a Thracian general in the Topeiros inscription, is a Greek transliteration of the Latin Montanus; the use of a name of Roman origin by a general of Thracian descent attests to the extent of his Romanisation.<sup>532</sup>

Μοσχίων and Μοσχίνη belong to a category of personal names inspired by the animal kingdom.<sup>533</sup> The two occurrences of the former are now added to the already notable representation of the name in other parts of Thrace, the west coast of the Black Sea—specifically, at Dionysopolis and mainly at Odessos—and also in Byzantium of the 2<sup>nd</sup>-1<sup>st</sup> c. BC.<sup>534</sup> By contrast, the name Μοσχίνη is recorded for the first time in Thrace; its occurrence in other parts of the ancient world may be described as sporadic, the majority and earliest references being in Attica.<sup>535</sup>

Although it has not proved possible to find an exact parallel for the name Μούπορις, recorded only once in Aegean Thrace, it may be assigned with certainty to the category of Thracian composite names of bi-thematic form, on the basis of its second component (-πορις), found in a large number of names of this category (cf. Αύλούπορις and Μοκάπορις); the possibility cannot be excluded that it is a further occurrence of the well-known name Μο(υ)κάπορις, incorrectly carved by the lapicide.

The name Μοντοῖος, found as a patronymic of one of the three *theopropoi* of Plotinopolis in the sanctuary of Apollo at Klaros, can be interpreted as a transliteration of the relatively rare *nomen* Mut(t)ius; in that case, it would be a *nomen* occurring within a Greek onomastic formula (cf. Ἀκονία, Σάτριος).

Μυκηνηὺς Θεοξένου—presumably the brother of Ἀμύνανδρος and Εὐβούλα mentioned in the following lines of the same inscription (E212)—bears an unusual name; although it is cited as an ethnic by Stephanus of Byzantium, the name can also be interpreted as alluding to the hero of Mycenae of this name and is to be assigned, therefore, to the category of names inspired by mythology.<sup>536</sup>

<sup>532</sup> For the *cognomen*, which can be classified as a name indicating 'geographical origin', see Kajanto, *Latin Cognomina* 81 and 309; cf. also above, the name Marina. For one further occurrence of the name in Thrace in its feminine form, see Dana, *ZPE* 157 (2006) 139, s.v. Μάντνα.

<sup>533</sup> For the different names of this group, see Bechtel, *HPN* 584.

<sup>534</sup> For Thrace, see *LGNP* IV. For the observation that the name was used metaphorically to indicate younger generations, see Robert, *Noms indigènes* 59-60; for its frequent use among slaves, see Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 15 = *OGS* I 153.

<sup>535</sup> See *LGNP* I-IV.

<sup>536</sup> In *LGNP* I-IV there is only one reference to the name Μυκηναῖς, in an inscription of imperial date from Syracuse, with the comment 'falsum?' (*LGNP* III.A).

The name Μύλλος, which is recorded in a funerary inscription of the 4<sup>th</sup> c. BC from Zone, may also be assigned to two different groups: to that inspired by physical features (μύλλα=lips), or to the one inspired by the animal kingdom (μύλλος=kind of fish).<sup>537</sup> Robert has already commented on the name, associating it with the Greek words μύλλον, μύλλος, and μυλλός, the masculine names Μυλλίων, Μυλλέας, Μυλλίας, Μυλλίνας, and the feminine names Μυλλίς, Μύλλιον and Μύλλαρον. Although this particular name does not appear to have any special geographical distribution, there is a notable concentration of it on neighbouring Thasos; in Thrace itself it occurs for the first time.<sup>538</sup>

Μυρσίνη and Μύρσος, names that are recorded once each in Aegean Thrace, belong to the category of personal names inspired by the plant kingdom and disseminated in various regions of the ancient Greek world, mainly during the Hellenistic and imperial periods.<sup>539</sup> The first is also recorded on Thasos during the Hellenistic period, while the masculine form Μύρσινος is found on one occasion in Thrace, in an inscription of imperial times.<sup>540</sup> The second, which can be made out on coins of Abdera of the first half of the 4<sup>th</sup> c. BC, was not very widespread.<sup>541</sup>

The name Μύρων, found as a patronymic in an inscription of imperial times from Maroneia, is already known in Thrace and neighbouring Thasos during the same period; it, too, seems to have become popular in different regions of the ancient Greek world from the Hellenistic period onwards, its earliest occurrences being in the general area of Attica, the Megarid and Sikyon.<sup>542</sup>

<sup>537</sup> See Chantraine, *Dictionnaire s.v.* μύλλα.

<sup>538</sup> See Robert, *Noms indigènes* 155, O. Masson, "Le nom de Battos, fondateur de Cyrène, et un groupe de mots gerçs apparentés", *Glotta* 54 (1976) 94-95 = OGS I 279-80 and *idem*, "Gémérations expressives dans l'anthroponymie Grecque", *BSL* 81 (1986) 221 = OGS II 553. For the dissemination of the related names, see LGPN I-IV, and also Tataki, *Beroea* 338.

<sup>539</sup> The name Μυρσίνη Ἀλκιβιάδου is carved twice on different stone blocks in a tower in the west section of the fortified enclosure of Zone; the name Ἀδάμας Βοστᾶδος also occurs on a different block in the same tower. Apart from the observation that both inscriptions date from about the middle of the 5<sup>th</sup> c. BC, no hypothesis can be advanced on the possible relationship between them. Vavritsas earlier asserted (*Συμπόσιο* 82) that the carving of these names on a tower in the fortified enclosure was an indication of the high social status of the people involved; but it now seems that the stones are in second use, see *IThrAeg*.

<sup>540</sup> See LGPN I and *IGBulg* III.1 1021 respectively.

<sup>541</sup> Its rarity was also noted by Masson, *RN* 26 (1984) 52 = OGS II 431.

<sup>542</sup> For Thrace and Thasos, see *IGBulg* I<sup>2</sup> 401, l. 16-17 and LGPN I respectively; for the rest of the ancient Greek world, see LGPN I-IV.

The name Νάνη, found in an inscription of the middle of the 4<sup>th</sup> c. BC from Abdera, is one of the most characteristic examples of the category of 'Lallnamen'. Although it has often been assigned to the native onomasticon of Asia Minor, it is now generally agreed that —along with other names in this category (cf. below, the name Παπας>Παπύλος)— it may belong to several linguistic domains; in the present case, the date of the inscription from Abdera and above all the onomastic context (see Πάριμις) permits its association with the world of the Ionian colonists.<sup>543</sup>

The name Νάρκισσος, probably recorded in a military diploma of AD 85 for a Maronite, is another example of a name inspired by mythology and the plant world (cf. Ὑάκινθος); it was disseminated in various areas of the ancient Greek world, though exclusively in the imperial period, and commonly used amongst slaves and freedmen.<sup>544</sup>

Although the reading of the funerary inscription E110, dating from the middle of the 5<sup>th</sup> c. BC, and probably from the city of the Molyvoti peninsula, is highly problematic, the name Νεόστρατος has been recognised in the first line, carved from right to left and with the variation E/I. Despite its relatively limited dissemination, the name occurs in different parts of the ancient Greek world, especially in central Greece, and particularly during the Hellenistic period; but in Thrace itself it occurs for the first time.<sup>545</sup>

Νέστις (2) and the partly preserved —and restored with some reservation— Νεστοκλῆς? (1) —together with the highly characteristic Ἡρόνεστος (see above, p. 184)— belong to a group of personal names inspired by the nearby river Nestos; all three are formed from the stem Νεστ-, which is normally characteristic of names of Greek inspiration, as opposed to the related Μεστ-, which is usually found in names of Thracian origin and in inscriptions of the Roman period. With the exception of a few instances outside Thrace, the names of the first group are confined to the immediate area around the mouth of the river, more specifically on Thasos, in the city on the

<sup>543</sup> For another probable occurrence of the name in Aegean Thrace, see above, p. 86, n. 61 and *LGPV* IV for the rest of Thrace. For the name and its different variants, see Zgusta, *KLPN* § 1013.1-45 (with parallels from Asia Minor) and the brief comment on p. 354, Robert in Firatli and Robert, *Stèles* 141 and Duridanov, *Pulpudeva* 2 (1976) 148.

<sup>544</sup> See *LGPV* I-IV; of the 146 occurrences of the name in Rome, almost 70 are connected to slaves and freedmen, see Solin, *NB* 1100-102.

<sup>545</sup> For the variation E/I, see Mihailov, *Langue* 13; for the formation of the name, see Bechtel, *HPN* 328 and 409 and for its geographical and chronological distribution, *LGPV* I-IV.

Molyvoti peninsula, and at Abdera,<sup>546</sup> moreover, study of their chronological distribution attests to the fact that they were used by the Greek colonists from the very first years after their arrival in the region.<sup>547</sup>

In fact, the name Νέστις is borne by an archon of the mint of Abdera, whose issues are dated to the third quarter of the 5<sup>th</sup> c. BC, and the same name is also found as a patronymic on a funerary inscription from the Molyvoti peninsula at about the same period.<sup>548</sup> As to the fragmentarily preserved name ΝΕΣ... —which can be made out in the first line of a funerary inscription of the late 5<sup>th</sup> and early 4<sup>th</sup> c. BC, again from the area of the Molyvoti peninsula—, it was restored with great reservation, and purely indicatively, by the first publishers as Νεσ[τοκλής?]; but other names of this group, such as Νεστῶναξ, Νεστογένης or Νεστοκράτης, cannot be ruled out.<sup>549</sup>

As noted just above, the reading of the name Νεστορίς in a funerary inscription from the Molyvoti peninsula should be regarded as uncertain. Although it could be associated with the name Νέστωρ —which is found in various areas of the ancient Greek world, though not in Thrace— and its few derivatives —such as Νεστορίδας/-ης and also Νεστόριος and Νεστοριανός, which occur exclusively in the imperial period—, a slightly different reading would allow it to be connected with the group of personal names derived from the river Nestos, which is more characteristic of the area.

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<sup>546</sup> The stem Μεστ- is not recorded to date in the onomasticon of Aegean Thrace; cf. however, the rendering of the name of the river in an inscription of the imperial period found at Toxotes (E87: ποταμῷ Μέστου), which has been interpreted from time to time —probably incorrectly— as a lapicidal error, see the commentary in *IThrAeg*.

<sup>547</sup> Names of this group that occur in Thasos (according to *LGPN* I) are Νέστις (twice during the 6<sup>th</sup>–5<sup>th</sup> c. BC and the 1<sup>st</sup> BC–1<sup>st</sup> AD respectively) and the compound Νεστογένης (once during the 5<sup>th</sup>–4<sup>th</sup> c. BC), Νεστοκλής (once in the 5<sup>th</sup> c. BC), Νεστοκράτης (once in the 4<sup>th</sup> c. BC) and Νεστόπυρις (once in the 5<sup>th</sup> c. BC); they all occur in a Greek onomastic context. In contrast, the names Μεσιτζελμος (1) and Μεστούζελμος (1), Μέστις (2) and Μέστος (6) all date from the imperial period and are combined with names of non Greek origin or to Greek theophoric names. For the presence of names in Μεστ- mostly in the regions of eastern Macedonia, southern Upper Moesia, Nicopolis ad Nestum-Pautalia-Serdica, see Dana, *ZPE* 157 (2006) 129. For an example from Athens, see O. Masson, “Nouvelles notes d’anthroponymie grecque”, *ZPE* 91 (1992) 117 = *OGS* III 136. Pouilloux’s comment (*Recherches* I 312), that all personal names derived from the Nestos should be considered Thracian in origin, was corrected by Masson, *RN* 26 (1984) 53, n. 37 = *OGS* II 432.

<sup>548</sup> For the presence of this name on neighbouring Thasos, see the note above.

<sup>549</sup> It may be noted that the restoration Νεστορίς is adopted in *LGPN* IV on the basis of a second inscription from the same region (E133). But in this second instance the reading of the name is not certain, as is clear from the question mark included by the first publisher, who did not have the opportunity to check the stone (Bakalakis, *Προανασκαφικές έρευνες* 80); so both names could be assigned to the group of those derived from the nearby river, see also immediately below.

The noun νίκη is the source of the names Νικά (1), Νικαίνετος (1), Νικάνωρ (1), Νικαρέτη (1), Νικῆσιος (1), Νικηφόρος (1), Νικίας (4), Νικόδημος (1), Νικομήδης (2), Νικόξενος (1), Νικόστρατος (2) and possibly of the abbreviated name NI... found on coins (1); although the majority of these are found throughout Greece, primarily during the Hellenistic and imperial periods, some particular details may be noted in connection with their presence in Thrace.

The greatest concentration is of the name Νικίας, with a total of four occurrences: one at Abdera and three at Maroneia. Although the name became particularly popular throughout the ancient Greek world and in Thrace itself,<sup>550</sup> the three instances at Maroneia permit some prosopographical correlations; in fact, the funerary inscription E286 forms the basis for the restoration of the genealogical tree on p. 162, n. 277, while the Νικίας and Διονύσιος Ἰέρωνος, mentioned in the catalogue of *therapeutai* (E212) are very probably related to this family.<sup>551</sup> The rest of the names in this group also present a more or less panhellenic distribution; this is certainly so for the two feminine names Νικά and Νικαρέτη —which probably occur for the first time in Thrace, though they are already known in neighbouring Thasos—<sup>552</sup> and for the masculine Νικηφόρος —the presence of which at Abdera in the late 4<sup>th</sup> c. BC is the earliest occurrence of the name in the area and one of the earliest in general—<sup>553</sup> Νικομήδης,<sup>554</sup> Νικόξενος<sup>555</sup> and Νικόστρατος.<sup>556</sup> Νικάνωρ is also one of the names found throughout the ancient Greek world mainly during the Hellenistic and imperial periods; but its significant presence in neighbouring Macedonia from the first half of the 4<sup>th</sup> c. BC onwards —which has led to its being described as a name of panhellenic

<sup>550</sup> See *LGNP* IV for the twenty or so occurrences in Thrace.

<sup>551</sup> The two brothers were probably sons of Ἰέρων II mentioned in the funerary inscription E286; a second possibility may lie in identifying the *therapeutes* with Διονύσιος I of the funerary inscription, in which case Νικίας Ἰέρωνος is not mentioned in the funerary inscription. Irrespective of this, they should be attributed to the same family.

<sup>552</sup> We may note the ending in -α in the case of the first name (cf. Εὐβούλα above); for the probable restoration of the genealogical tree, see below, p. 232, n. 597. For the dissemination of both names, see *LGNP* I-IV.

<sup>553</sup> See *LGNP* I-IV for its geographical and chronological distribution; for a brief commentary on it and on names related with νίκη in neighbouring Macedonia, see Tataki, *Beroea* 387, and *eadem*, *Edessa* 102.

<sup>554</sup> The name also occurs during the Roman period in inscriptions from north of the Rhodope mountain, see *LGNP* IV.

<sup>555</sup> For a brief commentary on the name, see Hatzopoulos and Loukopoulou, *Téménides* 295-96; the majority, and earliest, of the references are to be found in Euboea and Attica, see *LGNP* I and II respectively.

<sup>556</sup> See *LGNP* I-IV; the name is found in neighbouring Macedonia as early as the 4<sup>th</sup> c. BC, and is thought to be particularly popular in this region, see Hatzopoulos and Loukopoulou, *Téménides* 295.

provenance though local to the region— does not preclude this particular person's being associated with this area.<sup>557</sup>

The name Νικόδημος, which is recorded at Abdera in the late 5<sup>th</sup> c. BC for one of the patients examined by Hippocrates during his visit to the region, was widely found throughout the whole of antiquity. Although it is recorded in Thrace for the first time, it had a significant presence on neighbouring Thasos from as early as the end of the 6<sup>th</sup> c. BC.<sup>558</sup> The name Νικαίνετος, which is recorded of an epic poet of the 3<sup>rd</sup> c. BC—from Abdera, according to Stephanus of Byzantium, though from Samos, according to other authors—is found for the first time in Thrace. But in contrast with other names in this group, it seems to have had a fairly limited distribution, mainly in Ionia and the islands of the Aegean; in mainland Greece it is found only sporadically.<sup>559</sup> The name Νικήσιος, recorded of a Maronite in a source of Roman date, derives from the cognate stem Νικήσι-.<sup>560</sup> It appears to have been disseminated only on a limited scale, though without any recognisable features in its geographical or chronological distribution.

The name Novώσα is recorded in a funerary inscription of a Christian woman of the 5<sup>th</sup> c. AD at Maroneia. It may be interpreted as a Greek transliteration of the Latin name Nonnosus/-sa, formed by the addition of the characteristic ending -osus/osa—which, according to Kajanto, 'came into use in Africa at a comparatively late date'—to the *cognomen* Nonnus. It appears to have spread originally to the onomasticon of the western parts of North Africa, from which it was then disseminated to other areas of the Roman empire; and indeed, with the exception of one further occurrence of the name Νόννοσος, borne by a diplomat in the service of Justinian I, it has not been possible to find any other parallel in the Greek East.<sup>561</sup>

The name Νουμήνιος, which is widely found throughout Greece, is connected with the new moon; it is found a total of six times in Aegean Thrace, one of them in the earlier, uncontracted form (Νεομήνιος), three in the contracted form that finally predominated (Νουμήνιος), and two with the phonetic variant Νομήνιος and

<sup>557</sup> For the important distribution of the name in Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 294, Hatzopoulos, *Amphipolis* 50 and Tataki, *Beroea* 344; for its presence in Thrace from the second half of the 4<sup>th</sup> c. BC onwards, see LGPN IV.

<sup>558</sup> See LGPN I-IV and especially LGPN I for the 19 occurrences of the name in Thasos.

<sup>559</sup> For the association of the epic poet with Abdera, see Stephanus of Byzantium, s.v. Abdera; for the dissemination of the name, see LGPN I-IV.

<sup>560</sup> See Bechtel, *HPN* 330.

<sup>561</sup> For the formation of the name and the presence of this specific ending in Africa, see Kajanto, *Latin Cognomina* 123 and 366. For a brief comment on the name, see also Meïmaris and Bakirtzis, *Ἑλληνικὲς ἐπιγραφές* 27. Apart the occurrence at Maroneia, the name is absent from LGPN I-IV.

Νυμήνιος. The name Νυμῆς, which is recorded in an inscription of the 5<sup>th</sup> c. BC from the Molyvoti peninsula, should also be associated with this group; although this is the only occurrence of the name attested to date, it may be related to the already known Νουμῆς and interpreted, by extension, as a contracted diminutive form with the same phonetic variation noted above (Νυμήνιος).<sup>562</sup>

Amongst the personal names of Aegean Thrace that present a limited, but nonetheless interesting distribution may be included those connected with the cult of the Nymphs: Νυμφαγόρης (1), Νύμφης (1) and Νυμφόδωρος (4-5);<sup>563</sup> despite their fairly limited number, their concentration at Abdera seems to support the evidence for the existence of a precinct of the Nymphs in the city in a disputed epistle in the *Corpus Hippocraticum*.

The name Νυμφόδωρος has the greatest concentration: the total of four or five occurrences are found at Abdera, but three of them may conceivably relate to the same person; in fact, the name is recorded once as the patronymic of one Ἀρτεμισίη in a funerary inscription dating from 475-450 BC, once as the name of an archon of the mint in 446-445 BC, and once for an eminent citizen of Abdera during the early years of the Peloponnesian War, mentioned by Herodotus (7.137) and Thucydides (2.29.1 and 4-7). This Νυμφόδωρος, son of Πυθῆς, is recorded to have had connections in Athens and at the courts of the Macedonian king Perdikkas and the Thracian king Sitalkes, to whose sister he was married. Scholars have often examined the possibility that the Νυμφόδωρος mentioned on the coins is to be identified with the figure mentioned in the literary sources, but their conclusions vary, depending on the dates adopted for the coins. On the basis of the present state of our knowledge, the chronological gap is small and the identification probable; the same holds true for the Νυμφόδωρος of the recently published funerary inscription E32.<sup>564</sup> The other names in this group had a

<sup>562</sup> The name and its different versions were discussed extensively by O. Masson, "Nouvelles notes d'anthroponymie grecque, IV. Le nom Νεομήνιος, Νουμήνιος 'enfant de la nouvelle lune' et ses variantes", *ZPE* 102 (1994) 167-73 = *OGS* III 172-178. For the type Νεομήνιος, the preserved examples—which include the coin from Maroneia—and their date, see *op. cit.* 170 = 175; all the occurrences date from the 5<sup>th</sup> and 4<sup>th</sup> c. BC; for the name Νουμῆς (accented according to the literary tradition), which is recorded only once, see *op. cit.* 172 = 177. It should be noted that the name Νουμήνιος and its different versions were particularly popular amongst slaves, see Masson, *Actes du Colloque sur l'esclavage 1971* [1973] 15 = *OGS* I 153.

<sup>563</sup> A fifth occurrence may be represented by the genitive patronymic [-] ὁ Νυμ[---]ο, preserved in a votive inscription of the late 5<sup>th</sup> c. BC (E15); calculation of the approximate number of missing letters does not preclude its restoration as Νυμφόδωρος.

<sup>564</sup> For the identification of the archon of the mint with the figure in the literary sources, see the relevant discussion in Isaac, *Settlements* 99-194 and Chryssanthaki, *Abdère* 173-75 with further bibliography. With regard to the rest of Thrace, it may be noted that a Νυμφόδωρος

more or less limited, though characteristic distribution in the ancient Greek world. The name Νυμφαγόρης—which also occurs on coins of Abdera—is recorded for the first time in Thrace; it is found once at Halikarnassos in Caria and several times in the area of the Cimmerian Bosphorus.<sup>565</sup> The name Νύμφης is also recorded for the first time in Thrace; but its greatest concentration is on neighbouring Thasos, since of the 24 references to it in *LGN I-IV*, 21 are from Thasos and date from the second half of the 6<sup>th</sup> c. BC to the 2<sup>nd</sup> c. AD, one from Neapolis in the Thracian peraea of the 6<sup>th</sup> c. BC, and only one from Mytilene of the imperial period.

A clearly distinct group, though one that has no special chronological or geographical distribution, is formed by names derived from the adjective ξένος: of these Ξεναῖος, Ξενοκλῆς, Ξενοκρίτος, Ξενοφῶν and Ξένων are found once each in Aegean Thrace.

Special interest attaches to Ξενοκλῆς, which is mentioned along with the *syntelones* in a votive inscription from Zone, dating from the last quarter of the 5<sup>th</sup> c. BC. The first editors suggested that the persons mentioned in the inscription were Athenian officials who visited the area as part of the operations of the First Athenian Confederacy; but the name cannot be used to support this hypothesis, since it is found throughout Greece and is already known in Thrace.<sup>566</sup> The name Ξένων is also fairly widespread; it, too, is quite widely found throughout Greece and occurs several times in Thrace, especially at Odessos—where it is attested on over 15 occasions—and also at Apollonia Pontica during the 5<sup>th</sup>–4<sup>th</sup> c. BC, Byzantium and Selymbria. The earliest occurrence of the name is that on Thasos in the late 6<sup>th</sup> c. BC.<sup>567</sup> The other names in this group are recorded for the first time in Thrace proper: the widely found Ξενοφῶν,<sup>568</sup> Ξενοκρίτος—which is known on Thasos in the late 4<sup>th</sup> c. BC—<sup>569</sup> and also Ξεναῖος, which can be made out in the fragmentarily preserved grave stele from Maroneia dating from the 3<sup>rd</sup> c. BC. This name occurs for the first time in Thrace, and also in neighbouring regions (Samothrace, Thasos and Macedonia); of all the names in

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Νυμφοδώρου is honoured as a benefactor in an inscription of the 3<sup>rd</sup>–2<sup>nd</sup> c. BC from Apollonia Pontica (*IGBulg* I<sup>2</sup> 395); the name occurs once also in neighbouring Thasos in the 4<sup>th</sup> c. BC (*LGN I*). It is also found in other areas of mainland Greece and the islands, and has a characteristic presence in Syracuse, see *LGN I-III.B*.

<sup>565</sup> See McCabe, *Halikarnassos* 119 and *LGN IV* respectively.

<sup>566</sup> See *LGN I-IV*; in Thrace it occurs at Mesambria Pontica and Ainos (*LGN IV*).

<sup>567</sup> See *LGN IV* and *I* respectively.

<sup>568</sup> For its presence in various parts of Greece, see *LGN I-IV*; for its more or less limited presence in Macedonia, see Tataki, *Beroea* 342, n. 79, to which one more instance should be added (Tataki, *Macedonians abroad* 185, no. 53).

<sup>569</sup> See *LGN I*.



this group, it seems to have been the least common, and the earliest occurrences of it are in Attica and Euboea.<sup>570</sup>

The names Ὀλυμπος and Ὀλυμπιάδης are recorded once each at Maroneia during the Hellenistic period. The former—which is also found at Byzantium, Lysimacheia and Durostorum—was fairly common in various parts of the ancient Greek world, mainly during the Hellenistic and imperial periods. The latter had a similar—though more limited—distribution; in Thrace itself it occurs for the first time.<sup>571</sup>

The name Ὀμηρος is borne by an archon of the mint of Abdera, whose activity is placed in the second half of the 4<sup>th</sup> c. BC. Despite the reputation of the famous epic poet, the name itself (Ὀμηρος/Ὀμαρος) and its derivatives (such as Ὀμηριανός, Ὀμηρικός and Ὀμήριος) had a limited distribution in the ancient Greek world, mainly during the Hellenistic and imperial periods. The case at Abdera is thus one of the earliest known to date; one more reference, of the 4<sup>th</sup>-3<sup>rd</sup> c. BC at Byzantium, completes the picture for Thrace.<sup>572</sup>

The chronological distribution of the name Ὀνόμαρχος is generally speaking similar; its occurrence as a patronymic in an inscription of the second half of the 4<sup>th</sup> c. BC from Abdera is its first in Thrace and one of the earliest in the ancient world, since, in this case, too, its dissemination is assigned primarily to the Hellenistic and imperial periods.<sup>573</sup>

The one reference to the name Ὀρφεύς in a funerary inscription dating from the first half of the 4<sup>th</sup> c. BC from Zone may be added to the three other occurrences, of imperial date, from the rest of Thrace (Odessos and Pautalia); this attests to its relatively limited distribution, even in the native land of the homonymous mythical hero. Robert has properly observed that the name alone should not be taken as indicating the ethnic origin of its bearer, since its presence may be due to the

<sup>570</sup> See *LGN I-IV*.

<sup>571</sup> See *LGN I-IV*; the name Ὀλυμπος occurs 75 times in Rome (Solín, *NB* 632-33) and Ὀλυμπιάδης one (*op. cit.* 634).

<sup>572</sup> On the basis of the latest research, the issue is dated to 336-335 BC, see Chryssanthaki, *Abdère* 95. For the distribution of the relevant names, see *LGN I-IV*; for the 15 occurrences of the name Ὀμηρος in Rome—of which eight for slaves and freedmen—, see Solín, *NB* 247.

<sup>573</sup> See *LGN I-IV*.

influence of religion or literary tradition; but in this particular case the onomastic environment (Κιλήβυζος) leaves no doubt about it.<sup>574</sup>

The name Ὀρχαμος is borne by an archon of the mint of Abdera in the early 4<sup>th</sup> c. BC. Masson's comment—that the name is fairly rare and has only a few parallels in Asia Minor, more specifically at Ephesos—and the fact that the instance at Abdera is the earliest known to date and the first in the whole of mainland Greece and the islands, readily support its association with the world of the colonists.<sup>575</sup>

The name Οὐάλης (Vale(n)s), which occurs twice in Aegean Thrace, belongs to the group of Roman *cognomina*; it is one of the names inspired by features of the mind and body and as such was quite popular.<sup>576</sup>

The names Πάγκαλος (1), Πάγχαρμος (1), Πάμφιλος (2) and the later Παγχαρία (1) form a group of which the first component is the stem Παν- from πᾶν.

The first occurs as a patronymic in an inscription from Zone dating from the second half of the 4<sup>th</sup> c. BC. Although of simple formation, it has a fairly limited distribution with the majority—and earliest—of the references being found in Attica; the occurrence at Zone, which is so far the only reference in the entire region, is roughly contemporary with those of Attica.<sup>577</sup> The second name is found in a funerary inscription from the Molyvoti peninsula dating from the middle of the 4<sup>th</sup> c. BC. Its second element is the characteristic stem -χαρμος, which alludes to the joy of battle (χάρμη) and its ideals; nevertheless, it has not proved possible to locate a second reference to this name.<sup>578</sup> The most widely found name is the third, which is recognised in a fragmentarily preserved votive inscription to Hermes Agoraios from Abdera, dating from the second half of the 5<sup>th</sup> c. BC. The use of the Thasian alphabet

<sup>574</sup> For the limited presence of the name in Thrace and other areas of the ancient world, see *LGNP* I-IV. It should be noted that the name is recorded three times in Attica, relating to two persons; once with the characteristic patronymic Μάρων on a funerary inscription of the 1<sup>st</sup> c. BC (*IG* II<sup>2</sup> 6590) and once as a name and patronymic of the same person in an inscription dating from the 2<sup>nd</sup> c. AD (*IG* II<sup>2</sup> 2106, l. 13); there are also sporadic, usually later, occurrences of the name in Achaia, Boeotia, South Italy and Sicily. See also L. Robert, "Un relief inscrit au Musée de Stamboul", *Hellenica* XI-XII (1960) 373 and Bakalakis, "Thrakische Eigennamen" 263.

<sup>575</sup> The issue is placed in 395 BC, see Chryssanthaki, *Abdère* 74, 188 and 190. For a short commentary on the name, see Masson, *RN* 26 (1984) 53 = *OGS* II 432. The name occurs in Ephesos (*IK* 13 [Eph] 903, l. 6 and 10) and the Cimmerian Bosphoros (*LGNP* IV).

<sup>576</sup> See Kajanto, *Latin Cognomina* 18, 46 and 247.

<sup>577</sup> See Bechtel, *HPN* 357 and 234 and *LGNP* I-IV.

<sup>578</sup> For names derived from the stem Χάρμο-/χαρμος, see Bechtel, *HPN* 468-69, where this particular name is not mentioned; see also below, p. 262.

permits the hypothesis that the persons mentioned in it were probably of Thasian descent, and this theory seems further corroborated by the picture of the geographical distribution of the name Πάμφιλος in these two regions; in fact, although it is found throughout Greece, it occurs on Thasos a total of eight times, as opposed to one uncertain reference in the whole of Thrace.<sup>579</sup> The name Παγχαρία, finally, recorded in an inscription of Early Christian date from Maroneia, was disseminated—along with the corresponding masculine name Παγχάριος—exclusively from the imperial period onwards; it is assigned, however, to a well-known group of Greek personal names (Παγχάρης, Παγχαρίδας, Παγχαρίνος, Παγχαρίων) that were fairly widespread throughout Greece from as early as the 5<sup>th</sup> c. BC.<sup>580</sup>

From the cognate stem Παντο- (from πᾶς) are formed the names Παντακλῆς (3) and Παντοκρατίδης (1). The first is found exclusively as a patronymic, once in a fragmentarily preserved funerary inscription dating from the last quarter of the 5<sup>th</sup> c. BC from Molyvoti and twice in 5<sup>th</sup>-century inscriptions associated with Maroneia; the proximity in date between the last two occurrences allows the assumption that the individuals are related, or may even be the same person. A name found throughout Greece, but more common on the islands of the Aegean, Euboea and Attica, it is also often found on neighbouring Thasos; this geographical distribution, combined with the dates assigned to the two cases from Aegean Thrace—which are the earliest in the general area—allows them to be associated with the social element of the colonists.<sup>581</sup> In contrast, the name Παντοκρατίδης seems to be recorded for the first time; it occurs in two inscriptions, one from Delos and one from Teos, but both presumably relating to the same Maronite of the 3<sup>rd</sup>-2<sup>nd</sup> c. BC.

The name Παπύλος, which is found, though not commonly, throughout Greece, mainly from the Hellenistic period onwards, is recorded once, as a patronymic, in Aegean Thrace; the picture of its presence in Thrace is completed by one further reference from Byzantium of the 2<sup>nd</sup> c. AD. The view once held by scholars that it should be linked with the indigenous onomasticon of Asia Minor, and more

<sup>579</sup> For the examples from Thasos, see *LGPN* I. One of them is found on the handle of an amphora of uncertain date, and one in a catalogue of names of archons dating from the end of the 6<sup>th</sup> c. BC; the others belong to the Hellenistic and Roman periods. A further instance, possibly from Byzantium of the 3<sup>rd</sup> c. BC, is mentioned by Loukopoulou, *Thrace Propontique* 284-85, but is not included in *LGPN* IV. See also Hatzopoulos and Loukopoulou, *Téménides* 297 for a brief comment on the presence of the name in neighbouring Macedonia.

<sup>580</sup> For the dissemination of these names, see *LGPN* I-IV.

<sup>581</sup> See *LGPN* I-IV.

specifically of Caria and Cilicia, was rejected by Robert, who emphasised the '*apparence grecque*' of the name and suggested that it is formed from the diminutive πάπας—which as a '*Lallname*' was common in both the Greek and the Asia Minor vocabulary—with the addition of the Greek diminutive ending -ύλος.<sup>582</sup>

Παράμονος Ἀττάλου, which occurs in an inscription from Maroneia dating from the early 2<sup>nd</sup> c. BC, is one of the few cases in Aegean Thrace that—for purely onomastic reasons—may be connected with the probable presence of Macedonians in the area. Although Παράμονος is a name of Greek origin widely found throughout Greece primarily during the Hellenistic and imperial periods, a cursory glance at *LGN* is enough to demonstrate that it was very popular in some areas and less so in others, with Macedonia belonging to the former and Thrace to the latter category: of the 192 references in the volume for northern Greece, 187 come from Macedonia, as opposed to three from the region of the Cimmerian Bosphorus, one from Scythia Minor and only two from Thrace.<sup>583</sup> The probable connection of this person with Macedonia seems further corroborated by the patronymic.

Particular interest attaches to the name Πάρδος, which is recorded once in a funerary inscription from Maroneia, dating from the imperial period (E308); the picture for Thrace is completed by one further reference, relating to a gladiator in an inscription of AD 227 from Odessos. Names derived from πάρδαλις/πάρδαλος—such as Παρδαλᾶς, Παρδαλιανός, Παρδαλίδης, Παρδαλῖς, Πάρδαλος and Παρδαλώ—spread to various parts of the ancient world, primarily in the imperial period. The characteristic chronological distribution of Πάρδος, its specific content—which, as Robert noted, '*évoque la vigueur et la souplesse dans l'attaque*'—, and the absence of a patronymic in the inscription from Maroneia—usually interpreted as an indication of

<sup>582</sup> For the interpretation of the name and its presence in various parts of Asia Minor, see Robert, *Études* 178–79 and *idem*, *Noms indigènes* 62–63 and 578, n. 1. For Byzantium, see *LGN* IV; see also Μείμαρις and Βακίρτζις, *Ἑλληνικὲς Ἐπιγραφαί* no. 37 for the feminine form Παπύλη on an Christian inscription of the 6<sup>th</sup> c. AD from Hadrianopolis; for its presence in mainland Greece and the islands, see *LGN* I–IV.

<sup>583</sup> Of these two cases, one is that discussed here, from Maroneia, and the other from Perinthos in the Hellenistic period, see *LGN* IV. The name also seems to have been very popular in Euboea (*LGN* I), Attica (II) and Boeotia (III.A), while it occurs relatively rarely on the Asia Minor coast. The very strong presence of this name in Macedonia has already been noted by scholars, see Hatzopoulos and Loukopoulou, *Téménides* 297–98 and Tataki, *Beroea* 362, n. 245 and 415, n. 20.

humble origin— combine to support the view that the Πάρδος of the inscription E308 may have been connected with the world of gladiators.<sup>584</sup>

Although the names Παρμενίων (4), Παρμένουσα (1), Παρμένων (4) and Πάρμις (3) belong to a group based on a common etymological descent, individual differences may be noted in their geographical and chronological distribution. Παρμένων and Παρμένουσα, formed from the masculine and feminine present participles of the verb παρ(α)μένω, belong to the group of names found throughout Greece that also occur quite frequently in Thrace itself.<sup>585</sup> The name Παρμενίων, in contrast, which occurs four times in a single inscription, relating to four different people (E212), is one of the names that became very popular under Macedonian influence and spread primarily in the Hellenistic and imperial periods; the date assigned to this specific inscription, and the presence in it of other names associated with the same area, perhaps permit the hypothesis that the individuals in question were connected with or originated from this area.<sup>586</sup> The name Πάρμις, finally, which is recorded three times at Abdera in the 4<sup>th</sup> and 3<sup>rd</sup> c. BC, may be associated with the world of the colonists; as Robert and Masson have already noted, it has a considerable presence in Ionia, while it is characteristically absent from the volumes of *LGPN* devoted to mainland Greece.<sup>587</sup>

The name Παροίτης is read with some reservation in the second, retrograde line of a funerary inscription dating from the middle of the 5<sup>th</sup> c. BC,<sup>588</sup> a name with a clear formation but with a very limited distribution, it does not appear —from what is

<sup>584</sup> For the reference in Odessos, see *IGBulg* I<sup>2</sup> 70bis (b). For the chronological distribution of the name, see *LGPN* I-IV. In a group that is quite well represented, the only exceptions are the single reference to the name Παρδαλῖς or Πάρδαλος on Leukas in the 4<sup>th</sup>-3<sup>rd</sup> c. BC (AD 26 [1971] 353, no. 10), one Παρδαλῖς at Athens of the second half of the 2<sup>nd</sup> c. BC and one more at Buthrotum in 163 BC. For the content of the name, see Robert, *Gladiateurs* 300; for gladiatorial combats at Maroneia, see below, p. 281-82.

<sup>585</sup> See *LGPN* I-IV; in Thrace the name occurs in Odessos, Byzantium and Mesambria Pontica.

<sup>586</sup> For the close relationship of the name with Macedonia, see Tataki, *Edessa* 80 and 105, Mihailov, *Ancient Macedonia* 4 (1983) 385 and more recently Hatzopoulos in *GNP* 105, 107 and 116, who classifies it as 'Macedonian with a clear Greek etymology'; as for Thrace, the name is recorded also in Byzantium and Odessos in the Hellenistic and imperial periods, see *LGPN* IV.

<sup>587</sup> See Robert, *Noms indigènes* 225-26 and Masson, *RN* 26 (1984) 53 = *OGS* II 432. It may be noted that the name occurs also at Teos, the metropolis of Abdera, see *CIG* 3064 (=McCabe and Plunkett, *Teos* 79, l. 26), *CIG* 3137 (=op. cit. 195) and R. Demangel and A. Laumonier, "Inscriptions d'Ionie", *BCH* 46 (1922) 319-23, no. 3, l. 15 (=op. cit. 87). In the rest of Thrace, there is a concentration of the name in a group of funerary inscriptions of the 5<sup>th</sup>-4<sup>th</sup> c. BC from Apollonia Pontica, and it is also found in Odessos, Mesambria, Naulochos and Ainos, *LGPN* IV.

<sup>588</sup> The use of the nominative for both names (see also Νεόστρατος) reveals that it is probably not a patronymic but refers to a second person; the relationship between the two is not stated.

known at present— to have had any particular geographical or chronological concentration.<sup>589</sup>

The name Πατροκλῆς is recorded twice at Maroneia and twice in inscriptions from the Molyvoti peninsula; although a name found throughout the ancient Greek world, particularly in the centuries before Christ, it occurs in Thrace for the first time.<sup>590</sup>

Παυσανίας, one of the names found throughout Greece but very popular in neighbouring Macedonia, is recorded twice: once as a patronymic in a funerary inscription from the Molyvoti peninsula dated to the first quarter of the 4<sup>th</sup> c. BC, and once as the name of an archon from the mint of Abdera, whose issues are assigned to the years directly after the annexation of the city by the Macedonians. The fact that other examples of archons bearing names characteristic of the Macedonian onomasticon (cf. Ἀρχέλαος) are also found at this same mint and at exactly the same period permits the hypothesis that they were connected with the new ruling class.<sup>591</sup> This same group of names derived from the stem Παυσι- also includes Πανσίμαχος, which is recorded once in Aegean Thrace, though of a man descended from Chalkedon; although it may be assigned to names widely found in Greece, it appears to occur only sporadically on the mainland, apart from Attica.<sup>592</sup>

Πειθεσίλεως (1) and Πείθων (1) belong to the group of names that derive from the stem Πειθε-/Πειθι-/Πειθο-. The former, borne by an archon of the mint of Abdera whose issue is now dated to 356 BC, seems to occur for the first time; but, as Masson already noted, it may be associated with other names of fairly limited distribution that are formed by the addition of the syllable -σι- after the first element —such as

<sup>589</sup> For the formation of the name, see Bechtel, *HPN* 360 and 346; the form Παροίτας occurs in Boeotia during the Hellenistic period (*LGPN* III.B), in a manumission inscription of Delphi (*SGDI* 1896) and also in a decree from the region of Stratonikeia of the 2<sup>nd</sup> c. BC, *IK* 22.1 (*Str*) 549, l. 5.

<sup>590</sup> In neighbouring Macedonia the name occurs from the 3<sup>rd</sup> c. BC onwards, see Tatakis, *Macedonians Abroad* 65 and 398.

<sup>591</sup> For the strong presence of this name in Macedonia, see Hatzopoulos in *GPN* 104, 107, 112ff, 116; in Thrace the name is recorded also at Mesambria and Perinthos, exclusively in the Hellenistic period (*LGPN* IV). The probable connection of the name Παυσανίας with the Macedonians was also reported by Chryssanthaki, *REG* 114 (2001) 401.

<sup>592</sup> It may be noted that in the volumes of *LGPN* which cover mainland Greece outside Attica (III.A-III.B), there is only a single reference to the name, in Patrai, about the middle of the 2<sup>nd</sup> c. BC, compared with 14 references on Rhodes (I), 13 in Athens (II) and 6 on Kos (I). The name is also found fairly frequently in the cities of Asia Minor.

Φειδεσίλως, Ὀρθεσίλως— and are to be found mainly in Ionia and the islands.<sup>593</sup> The name Πείθων, by contrast, which occurs in a funerary inscription from Abdera in the second quarter of the 6<sup>th</sup> c. BC, was fairly widespread in various parts of the ancient world throughout antiquity; it is recorded for the first time in Thrace itself.<sup>594</sup>

The same holds true for the name Περικλῆς; although found all over the ancient Greek world and throughout antiquity, it also occurs for the first time in Thrace.<sup>595</sup>

The name Πλάτων —without patronymic but with the addition of the ethnic Μαρωνίτης— is found on a grave stele from Piraeus, dating from the first half of the 4<sup>th</sup> c. BC. The lack of patronymic makes it probable that the bearer of the name was from humble —possible slave— origin; it may be noted that other cases of people probably of slave origin are recognised —on the basis of their names— in the group of funerary inscriptions referring to Maronites in Attica (cf. Θράξ, Θράττα and Γέτας).

The name Πλουτογένης occurs twice as a patronymic in inscriptions dating from imperial times. Although the inscription E286 enables us to reconstruct the genealogical tree on p. 162 (n. 277), in which the name in the inscription E290 is not cited, the presence of the same patronymic in the same period and region renders it probable that it refers to related individuals, possibly to the same person. This hypothesis is strengthened by the observation that it is the first occurrence in Thrace of a name that, despite its simple formation, never became particularly popular; in fact, there are only three references to it in LGPN I-III.B, while its presence in the cities on the Asia Minor coast, though somewhat more notable, remains limited. All these occurrences date from the Hellenistic and imperial periods.<sup>596</sup>

From the stem Πολυ- derive the compound names Πολυάρητος (5), Πολυκράτης (3), Πολύνικος (1), Πολύφαντος (2) and Πολυχάρης (1), and the simple Πόλλις (1) and Πολῦς (1). The majority of the compound names are to be found throughout Greece. Of the total of five occurrences of the name Πολυάρητος, particular interest attaches to the two cases in the inscriptions E400 (a decree of Drys) and TE73 (a decree of Thasos),

<sup>593</sup> See Masson, *RN* 26 (1984) 53 = OGS II 432.

<sup>594</sup> See LGPN I-IV.

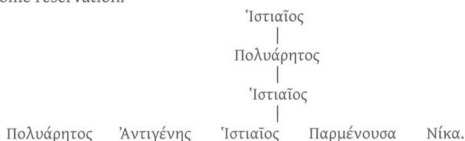
<sup>595</sup> For the names of this group, see Bechtel, *HPN* 369-70.

<sup>596</sup> See LGPN I-IV; for Asia Minor, see TAM II.1-2, 168, l. a34 and b32-33, *IK* 15 (*Eph*) 1579, *IPri* 113, l. 66, *IK* 23 (*Smyrn*) 23 and G.E. Bean, "Notes and Inscriptions from Caunus", *JHS* 73 (1953) 23-27, no. 6, l. 30.

which relate to an eminent family whose place of origin is not given,<sup>597</sup> however, it should be noted that the name occurs in its Ionian form—which, on the basis of our knowledge, seems to be recorded in relatively early times only on the Aegean islands and Asia Minor coast—rather than the more common Πολυάρατος, which is found in various parts of the ancient world throughout antiquity.<sup>598</sup> Πολυκράτης, Πολύνικος and Πολυχάρης are also names found throughout Greece. The first is already known in Thrace—both north of the Rhodope mountain and east of the Hebros river in inscriptions of the Hellenistic and imperial periods—and it also has a significant presence on Thasos.<sup>599</sup> The second, also already known in Thrace, belongs to the category of those formed with the noun νίκη which became particularly popular from the Hellenistic period onwards.<sup>600</sup> The group of compound names, finally, is completed by Πολύφαντος, borne by two Abderites; the first is mentioned as a patient of Hippocrates during his visit to the region in the late 5<sup>th</sup> c. BC, and the second as archon of the mint, whose issue is assigned to 323 BC. Though it is formed from two highly productive stems, this particular name appears not to have been very widespread; it has a greater concentration on Thasos, but in Thrace itself it seems to occur for the first time.<sup>601</sup>

The group of derivatives includes Πόλλις and Πολῦς. Πόλλις and Ἀρχικλῆς are mentioned as archons in a fragmentary inscription dating from the last quarter of the

<sup>597</sup> See the comments on inscription E400 in *IThrAeg*. The inscription TE73, despite a certain lack of clarity in the formulation of lines 7-8, enables us to reconstruct the following genealogical tree, with some reservation:



<sup>598</sup> The form Πολυάρητος is recorded on Paros, Samos and Thasos in the Classical period (*LGNP* I) and also at Erythrae (*IK* 1 [Ery] 161, l. 16). For the geographical and chronological distribution of the more common Πολυάρατος, see *LGNP* I-IV. The form Πολυήρατος is also recorded of a man descended from Thrace about the middle of the 2<sup>nd</sup> c. BC, see *LGNP* IV.

<sup>599</sup> On the basis of the dates assigned to them, the two archons of the mint of Abdera were probably related, though not the same person. For the presence of the name in Thrace, see *IGBulg* 1<sup>2</sup> 338bis, II 867 and III.1, 884, l. a25; for Thasos, see *LGNP* I.

<sup>600</sup> For Thrace, see *IGBulg* 1<sup>2</sup> 326 for an inscription of the 1<sup>st</sup> c. BC from Mesambria Pontica. The names Πολυνείκης and Πολυνίκη also occur in Thrace (*LGNP* IV) and on Thasos and Samothrace (*LGNP* I). As for the name Πολυχάρης, see *LGNP* IV (with one more occurrence at Byzantium of the 2<sup>nd</sup> c. BC); for its formation, see Bechtel, *HPN* 379 and 465.

<sup>601</sup> See *LGNP*; it may be noted that of the total of 17 references in the first four volumes, 11 come from Thasos.



5<sup>th</sup> c. BC from Zone. As its publishers note, 'the date assigned to the inscription and the preserved names of the two archons, which are unknown in the onomasticon of the general area of the north Aegean but are, in contrast, widely found in Athens at the same period, allow us to suppose that the individuals were representatives of Athenian rule who lived in Zone'.<sup>602</sup> In fact, although the name had a limited distribution in various areas of the Greek world, its absence from northern Greece is confirmed by the recent publication of *LGN IV*.<sup>603</sup> The name Πολῦς (genitive Πολῦδος) is found in a funerary inscription from Abdera dated to the early 4<sup>th</sup> c. BC. Although it is recorded in various parts of the ancient world (e.g. Korinthia, Sicily, Eretria, and elsewhere), its distribution is generally speaking limited; it has a characteristic concentration on Thasos —where the form Ποῦλος is also found—, but in Thrace itself it seems to occur for the first time.<sup>604</sup>

The interesting name Πόρκης occurs twice, as name and patronymic of the same person. Detschew, in whose time no parallels for it were known, assigned it to the category of personal names of Thracian origin, though he did note the existence of the noun πόρκης in the *Iliad* —where it denotes the ring that connects the spearhead with the shaft of the spear— and also the use of comparable nouns in Greek personal names. The addition of another possible occurrence of the name in a graffito on Samothrace that appears to use the Greek alphabet to render a non-Greek language, is not enough to confirm the Thracian origin of the name. The existence in Greek of the corresponding noun, and also of the etymologically related nouns πόρκος and πορκεύς to denote a fishing implement and the fisherman who used it, allows it to be assigned —for the present, at least, until the discovery of parallels in a definitive onomastic context— to the category of names of Greek inspiration.<sup>605</sup>

The occurrence of theophoric names derived from the cult of Poseidon seems relatively limited in Aegean Thrace: the names found are Ποσειδίππος (1), Ποσειδώνιος (4), Ποσιδέ(ι)ος (2), Ποσιδήϊος (2), and also Πόσις (1).

<sup>602</sup> *IThrAeg* E403.

<sup>603</sup> See *LGN IV*, where a single example is cited from Scythia, possibly from the 2<sup>nd</sup>-1<sup>st</sup> c. BC. As is clear from the other volumes, the name is found in the Aegean islands, the Peloponnese and central Greece, but seems to be absent from Thessaly, Epiros, Macedonia and Thrace.

<sup>604</sup> For the extended declension with the dental -δ-, see Hatzopoulos, *Chalcidique* 46-47. For the presence of the name in various areas, see *LGN I-IV*.

<sup>605</sup> For the terms πόρκος/πορκεύς, their probable etymological affinity, and the main literary evidence, see Chantraine, *Dictionnaire* s.v. For its connection with Thracian personal names, see Detschew, *TSp* s.v. and for the graffito of Samothrace, see recently, Brixhe "Zône et Samothrace" (forthcoming).

The first two belong to the category of names found throughout Greece. The name Ποσειδώνιος has the greatest concentration, with three occurrences at Maroneia and one in an inscription from the *chora* of Abdera; it is one of the names that were disseminated primarily in the Hellenistic and imperial periods and appears to be particularly common in Thrace itself. The name Ποσειδίππος, recorded of an archon of the mint of Maroneia in the second half of the 5<sup>th</sup> c. BC, is also well attested in Thrace.<sup>606</sup> Much greater interest attaches to the earlier forms Ποσίδειος, Ποσίδεος, and Ποσιδήϊος, which are recorded a total of four times, three times at Maroneia and once in the city on the Molyvoti peninsula. The existence of a name common to these two regions, particularly at a relatively early date, is of interest.<sup>607</sup> This group is completed by the name Πόσις (genitive Πόσιδος), which is also found in an inscription from Maroneia in the last quarter of the 4<sup>th</sup> c. BC; despite the fact that Detschew takes a different view and interprets it as a personal name of Thracian origin, it should probably be assigned to the group of theophoric names derived from Poseidon.<sup>608</sup>

The name Ποτάμων occurs three times in the same inscription from Plotinopolis, dating from the imperial period. It belongs to the group of names found throughout Greece from the Hellenistic period onwards, and appears to have been very popular in Thrace, where it is recorded a total of twelve times; the existence of many large rivers was probably the reason behind its presence there.<sup>609</sup>

The name Πραξιάδας is restored as the patronymic of a man from Cyrene in a fragmentary funerary inscription from Abdera, dated to about the middle of the 4<sup>th</sup> c. BC. The restoration of this particular name was preferred over others (e.g. the more common Πραξίας) precisely on account of its great presence in the onomasticon of Cyrene: of the total of eleven occurrences cited in the first four volumes of *LGPN*, eight

<sup>606</sup> The former of these two names occurs a total of 35 times and the second five (*LGPN* IV).

<sup>607</sup> Cf. Πύθειος/Πύθεος and the comments of O. Masson, "Remarques sur l'onomastique d'Ephèse (à propos de l'index Ephesos VIII.2)", *ZPE* 64 (1986) 180, no. f and n. 35 (with further bibl.) = *OGS* II 504. This name can also be associated with the festival of the Ποσειδεα, see J. Curbera, "Onomastic Notes on *IG* XII.6 (Samos)", *Glotta* 80 (2004) 4.

<sup>608</sup> See Detschew, *TSp* 375-76; for its inclusion amongst personal names of Greek origin, see Bechtel, *HPN* 381, Mihailov, *Actes du 1er Congrès des Études Balkaniques et Sud-Est Européennes* 553-54 and his short comment in *IGBulg* I<sup>2</sup> 46 (p. 106), as well as Duridanov, *Pulpudeva* 2 (1976) 148.

<sup>609</sup> For the distribution of the name in various parts of the ancient Greek world, see *LGPN* I-IV; see also Bechtel, *HPN* 381 and Samsaris, *Dodoni* 18 (1989) 334. Masson expressed the view that in some areas, at least, the occurrence of the name may be linked with the Nile and the influence of Ptolemaic Egypt, see O. Masson, "Une inscription éphébique de Ptolemaïs", *ZPE* 20 (1976) 94-95 = *OGS* I 250-51 but, in the case of Thrace, this interpretation is not necessarily valid.

come from Cyrene, as opposed to three from Athens and Kos; in Thrace it occurs for the first time.

Πρίσκος (2) and Πρίσκα (1), Πρίνκεψ (1), Πρόκλα (1) and Πρόκλος (2) are all Greek renderings of corresponding Roman *cognomina*. In at least three cases they are used by individuals following the Greek onomastic formula and in three the Latin; one of these three instances —Gaius Arronius Proclus of inscription E212— was of genuine Italian origin. Moreover, it may be noted that Πρίσκος and Πρόκλος are very common *cognomina* in Latin, while Πρίνκεψ —which was the Latin equivalent of the Greek name Πρωτογένης— seems to have been very popular with slaves; this observation is confirmed by the inscription E473, which was erected by a freedman in honour of his patron.<sup>610</sup>

The name Προκλῆς belongs to those of panhellenic distribution; to the total of four occurrences in Aegean Thrace are added two known from Perinthos in the 4<sup>th</sup>-3<sup>rd</sup> c. BC, and one from Samothrace of the 1<sup>st</sup> c. BC.<sup>611</sup>

The name Πρόκριτος is found as the patronymic of Νεστορίς in a funerary inscription associated with the Molyvoti peninsula; this is the first occurrence in Thrace of a name which was in any case not very widespread.<sup>612</sup>

The name Προμηθίδης, found on coins of Abdera in the first half of the 4<sup>th</sup> c. BC, is formed by the addition of the patronymic ending -ίδης to the name Προμηθεύς. It has already been noted by scholars that the distribution of this specific name is very limited: its picture appears to be completed by one more reference at Eleusis in the 4<sup>th</sup> c. BC and a total of four with the dialect form Προμαθίδας in Megara and Boeotia in the 4<sup>th</sup> and 3<sup>rd</sup> c. BC. However, the presence of the name Προμηθεύς at Teos, the metropolis of Abdera, and of the cognates Προμαθίων and Προμηθίων in Ionian areas —including Odessos, a colony of Miletos— permits this specific reference to be associated with the world of the colonists.<sup>613</sup>

<sup>610</sup> For a comment on the specific names, see Kajanto, *Latin Cognomina* 71 and 288 (Priscus), 74-75 and 291 (Princeps), 39-40, 42 and 176 (Proclus); for the frequency of Πρίσκος and Πρόκλος, see *op. cit.* 29-30, and for the dissemination of Πρίνκεψ amongst slaves, *op. cit.* 18 and 134.

<sup>611</sup> See LGPN IV and I respectively.

<sup>612</sup> To the total of eleven examples cited in LGPN I-IV may be added three more from Miletos, see *IDid* 24, *Milet* I.3, 147, l. 101 and 151, l. 10 (for the same person), 122, l. II 41 and 138, l. III 65.

<sup>613</sup> For a commentary on the specific name, see Masson, *RN* 26 (1984) 53 = *OGS* II 432; for the group of related names, see the comments of Robert in Firatli and Robert, *Stèles* 182-83. The issue of the archon in question is now dated to 371 BC.

The names Πρωταγόρας, Πρωτῆς, Πρωτίας, Πρωτίς and Πρωτόφαος, and the partly preserved Πρω... are recorded once each in Aegean Thrace.

The distribution of Πρωτῆς, Πρωτίας and Πρωτίς is fairly limited and quite characteristic. The first, borne by an archon of the mint of Abdera in the first half of the 4<sup>th</sup> c. BC, is a contracted form of the name Πρωτέας; it has been discussed already by Masson, who noted its Ionian character, adducing parallels from Euboea, Samos and Kolophon. It occurs here for the first time in Thrace.<sup>614</sup> The name Πρωτίας, which is recorded as a patronymic in a funerary inscription dating from the middle of the 6<sup>th</sup> c. BC, occurs sporadically in Athens, Lesbos and Miletos; the example from Thrace is significant as the earliest occurrence to date.<sup>615</sup> The geographical distribution of the name Πρωτίς, which occurs in the first line of a funerary inscription from the area of the Molyvoti peninsula, is also characteristic: there are a total of six references in the first four volumes of *LGPN*, one of them from Delos and five from Thasos.<sup>616</sup>

Of the compound names in this group, Πρωταγόρας was borne by the eminent 5<sup>th</sup>-century sophist from Abdera; although it is one of the names that were found throughout Greece, mainly from the Hellenistic period onwards, its early date and significant presence in the cities of Ionia permit this name too to be associated with the colonists.<sup>617</sup> The name Πρωτόφαος, in contrast, which is recorded in a funerary inscription from the Molyvoti peninsula, has only a limited distribution; its concentration on Lesbos in the Hellenistic period seems more characteristic, and in Thrace itself it is recorded for the first time.<sup>618</sup>

The name Πτολέμας, which is recorded once at Maroneia in the Hellenistic period, is a diminutive form of the personal name Πτολεμαῖος, which is very characteristic of Macedonia; the presence of the ethnic Φιλιππεύς confirms a relationship with Macedonia in this case too. It may be noted that in the rest of Thrace, the name

<sup>614</sup> See Masson, *RN* 26 (1984) 53 = *OGS* II 432.

<sup>615</sup> See *LGPN* I-IV and *Milet* I.3 152c.

<sup>616</sup> See *LGPN* I and already Bakalakis, *Προανασκαφικές έρευνες* 80, pl. 16c. It may be noted that in *BullÉpig* 1956, 158, J. and L. Robert accent it Πρωτίς and interpret it as a feminine name, a view adopted also in *LGPN* IV.

<sup>617</sup> See Bechtel, *HPN* 386 and 18 and *LGPN* I-IV. Essentially the same observation may be made of the examples in Odessos and Apollonia Pontica, which are dated to the end of the 5<sup>th</sup> c. BC, *IGBulg* 1<sup>2</sup> 101 and 413. For Ionia, see *IDid* 427, *IK* 13 (*Eph*) 899, l. 16, *IK* 1 (*Ery*) 33, B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. VII 845, *Milet* I.3, 37, l. 67, 122, l. I 80 and II 90, 138, l. I 52-53, 147, l. 94, *IPri* 61, l. 22, 80, l. 12, and 266-67 (for the same person).

<sup>618</sup> See Bechtel, *HPN* 387 and 435 and *LGPN* I-IV.

Πτολεμαῖος is found primarily in the period from the middle of the 3<sup>rd</sup> to about the middle of the 2<sup>nd</sup> c. BC, with only a few later exceptions.<sup>619</sup>

Names derived from the stem Πυθο- and the corresponding cult epithet of Apollo are quite well represented in Aegean Thrace: those occurring in the region are Πυθαγόρης (2), Πυθέας (2) and Πυθῆς (3) Πυθίννης (1), Πῦθις (1), Πυθίων (1), Πυθογένης (1), Πυθόγονος (1), Πυθόδωρος (4), Πυθοκλῆς (1), Πυθόνικος (1), Πύθων (4), Πυθώνυμος (1) and the fragmentary Πυθ... (1) and Πυθοδ...<sup>620</sup>

The name Πυθόδωρος is numerically the greatest, with four certain and a fifth probable, though fragmentary, occurrences.<sup>621</sup> A name found throughout Greece and already known in Thrace, it is one of the most common of this group; however, it is interesting to note that three of the occurrences of the name are found at Abdera as opposed to only one at Maroneia and one at Zone, in contrast with what was seen in the case of the presence of names derived from the stem Ἀπολλ- in the cities of Aegean Thrace.<sup>622</sup> All three occurrences of the name Πυθῆς and the two of the uncontracted form Πυθέας are also found at Abdera of the Classical period; the name was discussed by Masson, who noted its connection with the world of Ionia in terms both of its formation and of its geographical distribution.<sup>623</sup>

<sup>619</sup> For Thrace, see LGPN IV; for the special relationship of the name with Macedonia, see Tataki, *Beroea* 361, Hatzopoulos and Loukopoulou, *Téménides* 302-303; see also O. Masson, "Remarques sur quelques anthroponymes mycéniens", *Acta Mycenaea* I 1972, 284-87 = OGS I 124-27 and *idem*, "Anthroponymie, Dialectes et Histoire", *Verbum* 10 (1987) 259 = OGS II 599.

<sup>620</sup> The same stem is found as the second component in the characteristic name Ἡρόπυθος, for which see above, p. 185.

<sup>621</sup> In a catalogue of *theoroi* from Samothrace dating from the 3<sup>rd</sup> and early 2<sup>nd</sup> c. BC, can be read the name Ἀπολλόδωρος Πυθοδ[-] (Fraser, *Samothrace* 63-66, no. 22, pl. 10); other restorations—such as Πυθόδηλος, Πυθόδημος, Πυθόδικος, Πυθόδοτος and Πυθοδωρίδης—are considered less probable, since they are names with a clearly more limited distribution.

<sup>622</sup> It may be noted that the three examples at Abdera conceivably relate to members of the same family, though different generations. For the other occurrences of the name in Thrace (especially Mesambria Pontica, sporadically at Ainos and maybe Byzantium of the Hellenistic period), see LGPN IV. For names derived from the stem Ἀπολλ- in Aegean Thrace, see above, p. 134-36.

<sup>623</sup> See Masson, *RN* 26 (1984) 53-54 = OGS II 432-33. The majority of the bearers of the name were eminent figures of the city; in fact the name is recorded by Herodotus as the patronymic of the famous Nymphodoros, a circumstance that assigns his floruit to about the middle of the 5<sup>th</sup> c. BC and makes it probable that he is to be identified with the archon of this name from the mint of Abdera, whose issues are assigned to about the third quarter of the same century. The name Πυθέας is borne by another archon of the mint about the middle of the second half of the 4<sup>th</sup> c. BC, and it is recorded once in Hippocrates' *Epidemics*.

The four occurrences of the name Πύθων come from the same city, though in the case of the honorary decree E7, it refers to a man from Akanthos in Chalkidike.<sup>624</sup> The notable presence of names in this group in the colony of the Klazomenians and Teians is supplemented by two occurrences of the name Πυθαγόρης in the late 5<sup>th</sup> and early 4<sup>th</sup> c. BC —possibly referring to the same person—,<sup>625</sup> and also the names Πύθις,<sup>626</sup> Πυθίνης,<sup>627</sup> and Πυθοκλῆς,<sup>628</sup> which are found once each. It may be noted that several of these cases refer to eminent citizens, specifically to archons of the city mint.

The commonplace name Πυθίων,<sup>629</sup> and the compound Πυθογένης<sup>630</sup> and Πυθόγονος<sup>631</sup> are found once each in Maroneia in the Hellenistic and early imperial periods. Special comment is required only in the case of the names Πυθόνικος —borne by an archon of the mint of the same city— and Πυθώνυμος, which is recorded once in a funerary inscription from the city on the Molyvoti peninsula, dating from the third quarter of the 5<sup>th</sup> c. BC. Both are recorded for the first time in Thrace, though the former is also found in various regions of the ancient world —with a characteristic

<sup>624</sup> In this case, too, the name seems to be borne by eminent, wealthy citizens, specifically by a man who dedicated a statue of Hermes made by the sculptor Euphron of Paros in the first half of the 5<sup>th</sup> c. BC, an archon of the city mint in the first half of the 4<sup>th</sup> c. BC, and another important figure —τῇ δόξῃ πρωτεύοντα τῶν Ἀβδηριτῶν, according to Diodorus—, who betrayed his city during the siege by the Roman general Hortensius and Eumenes II in 170 BC, see *RE* XXIV (1963), s.v. Python, col. 615, no. 6 (H. Schmitt). A name found throughout Greece, it is already known in Thrace, mostly in the southern areas (Ainos, Byzantium), see *LGPN* IV.

<sup>625</sup> That the two occurrences refer to the same person is probable on chronological grounds. The name is widely found in Ionia and the larger Aegean islands, and to a lesser extent in other areas of the ancient world, and is found sporadically in the cities of the Propontis and the Black Sea from as early as the 5<sup>th</sup> c. BC (Selymbria, Perinthos, Apollonia Pontica), see *LGPN* I-IV.

<sup>626</sup> This is the first occurrence in Thrace of a name that was not very common and is found mainly in Ionia and the islands; it is also found three times in neighbouring Thasos (*LGPN* I-IV).

<sup>627</sup> The name was discussed by Masson, *RN* 26 (1984) 54 = *OGS* II 433, who noted its limited distribution. Without the reduplication of the -v- it is found in Eretria of the 4<sup>th</sup> and 3<sup>rd</sup> c. BC (*LGPN* I), and once each in Boeotia and Phokis in the 2<sup>nd</sup> c. BC, in the form Πυθίνας (*LGPN* III.B). For the ending with which it occurs in Thrace, cf. Θρασύννης, Φιλίνης, Μικίνης (Bechtel, *HPN* 390).

<sup>628</sup> Like most of the names formed by the addition of the very productive ending -κλῆς, it was widely found in various areas of the ancient world; it occurs once at Perinthos of the Archaic period and twice at Dionysopolis of the imperial period (see *LGPN* IV).

<sup>629</sup> The concentration of this name in Thasos, where it is found more than fifty times (*LGPN* I), is highly characteristic. For the approximately ten occurrences of the name in Thrace itself, see *LGPN* IV.

<sup>630</sup> The name is found in Selymbria (*LGPN* IV), in Samothrace of the Hellenistic period, in neighbouring Thasos of the 4<sup>th</sup> c. BC and also in other parts of the ancient world, particularly in the islands (*LGPN* I) and Ionia.

<sup>631</sup> Although the etymology of the name is clear, it is not mentioned by Bechtel or included in *LGPN* I-III.B.

concentration in Athens from the 5<sup>th</sup> c. BC onwards and on Kos, mainly in the Hellenistic period—, while the latter has a characteristic concentration on Thasos and the Aegean islands.<sup>632</sup>

The signature 'Πυλοφάγος κυθροπλάστης ἔγρασεν (sic)' is found on the rim of a pithos from Plotinopolis, dating from the last years of antiquity. Although names formed with the stem Πυλο- as their first or second component are known in the Greek onomasticon,<sup>633</sup> the interpretation of this particular one remains unclear: the rendering Πηλοφάγος, in contrast, though unattested, would be readily interpreted as a nickname, reconcilable with the person's profession.

'Ρήγιλλα (1), 'Ρουφῖνος (1) and 'Ροῦφος (3) are renderings in Greek of corresponding Latin *cognomina* (Regillus/-la, Rufinus, Rufus). They are associated with persons who follow the Roman onomastic formula, except in one case E21, which follows the Greek, though in a Roman onomastic context. The *cognomen* Rufus was very popular amongst the Roman aristocracy and fairly rare amongst slaves; this observation also appears to apply in the examples of the inscription E449, since the person involved is referred to as a patron.<sup>634</sup>

The name 'Ρόδη occurs twice in Aegean Thrace, once in a funerary inscription from Zone, dating from the 5<sup>th</sup>-4<sup>th</sup> c. BC, and once in an interesting inscription of imperial date from Dioni—a site close to but outside the *chora* of Maroneia—which has a mixed onomastic environment with Greek, Roman and Thracian elements. A name found throughout Greece, though not very frequently, it does not appear to have any diagnostic geographical or chronological distribution; but, with the exception of the earliest occurrences of the name in Attica, the case at Zone is notable for its early date.<sup>635</sup>

The name 'Ροιμητάλκας/-ης is recorded a total of four times in the region, three in the inscription of the *strategoí* from Topeiros (AD 46-54) and once in an inscription

<sup>632</sup> It may be noted, indicatively, that of the total of eight references in LGPN I-III.B, five come from Thasos and are dated to the 5<sup>th</sup>-3<sup>rd</sup> c. BC, while the other three are distributed between Andros, Eretria and Kea.

<sup>633</sup> See Bechtel, *HPN* 390.

<sup>634</sup> See Kajanto, *Latin Cognomina* 316 (Regillus/-la), 27, 28 and 229 (Rufinus), 30, 64, 65, 134 and 229 (Rufus).

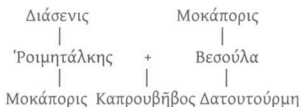
<sup>635</sup> See Bechtel, *HPN* 394-95 for names on 'Ροδο-/-'Ρόδη and LGPN I-IV for the distribution of 'Ρόδα/'Ρόδη in mainland Greece and the islands.

on a stele with a funeral banquet scene from Dymi, dating from imperial times. It belongs to the category of Thracian composite names, formed from the stem 'Ροιμη- as its first component—which can also be recognised in the simple name 'Ροῖμος—, and the stem -τάλκης as its second (cf. Σιτάλκης). Although the association of specific pre-Greek names with specific tribes is still highly hazardous, a series of observations allow this name to be connected with the south-western parts of Thrace, and possibly with the tribe of the Sapaioi. In fact, the single-stem name 'Ροῖμος is thought by Hatzopoulos and Loukopoulou to be characteristic of the indigenous population of eastern Macedonia, while 'Ροιμητάλκης itself seems to have been very popular amongst the members of the Sapaian dynasty, which had its heartland in the area of Mount Lekani and which flourished from the middle of the 1<sup>st</sup> c BC onwards. Moreover, the place-name 'Ροιμηλητική, which is recorded as the name of a *strategia* in an inscription from Nicopolis ad Nestum,<sup>636</sup> is also to be sought in south-western Thrace. The distribution of the name amongst the members of the local aristocracy at this same period is possibly to be associated with its inclination to honour the Sapaian dynasty.

In this light, moreover, the fact that all four cases in Aegean Thrace relate to generals is of interest. The observation that this office was frequently kept within the ranks of the same families permits certain prosopographical correlations to be drawn. So, Μοκάπορις 'Ροιμητάλκου in the Topeiros inscription (E84) should perhaps be regarded as the son of the general 'Ροιμητάλκης Δισσένεως and his wife Βεσούλα Μοκαπόρεως in an inscription from Dymi (E387), while an inscription from the region between the Danube and the Haemus referring to 'Απολλώνιος 'Ροιμητάλκου is possibly to be identified with some close forebear or descendant of Τιβέριος Κλαύδιος 'Ροιμητάλκης, son of 'Απολλώνιος.<sup>637</sup>

<sup>636</sup> For the name 'Ροῖμος, see Hatzopoulos and Loukopoulou, *Téménides* 303-304, and for the 'Ροιμηλητική στρατηγία, the inscription *IGBulg* IV 2338, l. 3-4 and V 5928 with commentary. For references to the name in north Greece and the representatives of the Sapaian dynasty, see *LGPN* IV; see also Dana, *ZPE* 154 (2005) 295 for some further additions. For the connection of the name with the Sapaian dynasty, see also Beševliev, *Untersuchungen* 15 and 24-25. For the heartland of the Sapaioi, see Chr. Danov, *Altthracien* (Berlin-New York 1976) 134.

<sup>637</sup> For the restriction of the office in practice to members of the same family, see above, p. 148, n. 218. Comparison of the inscriptions E84 and E387 permits the reconstruction of the following genealogical tree:



For the inscription of 'Απολλώνιος 'Ροιμητάλκου, see *IGBulg* V 5394.



For the name Ρωμανός, cf. comments on the name Σαβίνα.<sup>638</sup>

The name Σαββαΐς, recognised in a votive inscription to Zeus Hypsistos from Abdera and dating from the 4<sup>th</sup> c. AD, is one of the rare instances of a name of Semitic origin in the area; although it is apparently not recorded elsewhere, it may be related to the name Σαββατίς already known in neighbouring Macedonia. The absence of a patronymic permits the hypothesis that the woman dedicator was of humble (slave?) origin, while the reference in the same inscription to the cult of Zeus Hypsistos recalls the theory that this cult was often connected with the Jewish community.<sup>639</sup> The small group of names of Semitic origin is supplemented by Ἰσαάκιος, Ἰωάννης and Μαρία, which are recorded in Early Christian inscriptions of Maroneia.<sup>640</sup>

The name Σαβίνα, which occurs in an interesting inscription from Dioni (cf. comments on the name Κρονίων), belongs to the category of names inspired by ethnic *cognomina* (cf. Ρωμανός); although it was disseminated in various parts of the Roman empire, it had no geographical implication.<sup>641</sup>

For the possible reading of ΣΑΠΙ as Ἀπισ..., see above, p. 138.

The name Σάτριος is found in a funerary inscription from Maroneia, which makes it possible to reconstruct the genealogical tree on p. 186 (n. 387). Thus far, it does not seem to be recorded elsewhere, though it can be related to the name Σατρία, found in an inscription of imperial date from Kabyle, to Σάτρης, which occurs in an inscription dating from the imperial period found in the *mansio Cillae* to the north of the Rhodope mountain and to Σατριανή, in an inscription of the same period from Byzantium; it also recalls the name of the Thracian tribe of the Satroi, which is mentioned as early as the time of Herodotus in the area of Mount Pangaion between the Nestos and Strymon rivers.<sup>642</sup> Σάτρης and Σατριανή were described by their publishers as *nomina Thracia*, but the existence of the Latin *nomen* Satrius and the *cognomen* Satrio lends support to the theory that they should be interpreted as Greek renderings of the corresponding Latin name;<sup>643</sup> the possibility cannot be ruled out, however, that they should be

<sup>638</sup> See Kajanto, *Latin Cognomina* 18, 46 and 247.

<sup>639</sup> See the comments in *IThrAeg* E19, with references and bibliography.

<sup>640</sup> For these names, see below, p. 292.

<sup>641</sup> See Kajanto, *Latin Cognomina* 20, 30, 51 and 186.

<sup>642</sup> For the names see *IGBulg* III.2, 1777 = V 5635 (Σατρία Μαρκία), III.1, 1516, l. 29 and and *IK* 58 (Byz) 387, l. 1 respectively. For the Thracian tribe and its heartland, see Detschew, *TSp* 426.

<sup>643</sup> Cf. also the name Φλάβις, also in the inscription from the *mansio Cillae*, *op. cit.* l. 30.

regarded as a case of 'phonetic coincidence' between a Latin and a Thracian name, as asserted by Mihailov to account for the notable presence of specific Latin names in Thrace, such as Βάσσος, Κέλσος, etc.<sup>644</sup>

The name Σάτυρος is recorded twice in Aegean Thrace; although it is one of the names found throughout Greece and already known in Thrace, it was clearly, and unsurprisingly, preferred by the Thasians, who were surpassed only by the Athenians.<sup>645</sup>

An inscription from Samothrace dating from the 1<sup>st</sup> c. BC and containing the names of initiates refers in Latin to one Σέλευκος Μαρωνίτης. Like other names characteristic of the Macedonian court, it was disseminated in various regions of the ancient world, mainly in the Hellenistic period and later. The instance from Maroneia is one of the earliest testimonies to date to its presence in Thrace; the picture for the area is completed by a Σέλευκος Θραξ —mentioned in a funerary inscription of the 1<sup>st</sup> c. BC from Athens—, and two examples of imperial date from Thrace north of the Rhodope mountain.<sup>646</sup>

The name Sextus belongs to the highly characteristic and widespread category of *cognomina* (obtained originally from *praenomina*) that denote the sequence of birth within a family (cf. also Tertius, Quartus and Quintus).<sup>647</sup>

Σεραπίων, which occurs three times in inscriptions of Late Hellenistic date from Maroneia, is one of the names related to the cult of the Egyptian Gods (cf. 'Ισίδωρος, 'Ισίδωρος and 'Ισίων). Specifically, the same name and patronymic are borne by an *epimeletes* in an inscription dating from the 1<sup>st</sup> c. BC, and it also occurs once as a patronymic in the catalogue of *therapeutai* of the Egyptian Gods (E212). On the basis of

<sup>644</sup> For the *nomen* and the *cognomen*, see Solin and Salomies, *Repertorium* 163 and 397 and Kajanto, *Latin Cognomina* 165; for cases of 'phonetic coincidence', see Mihailov, *L'Onomastique Latine* 345–46.

<sup>645</sup> In the rest of Thrace, the name is recorded twice at Perinthos —one of these two bearers of the name is also mentioned, along with his son, in an inscription from the *chora* of Apollonia Pontica (IGBulg V 5155)—, once at Sestos and twice at Apollonia (IGBulg I<sup>2</sup> 401 and V 5150). For the other regions of mainland Greece and the islands, see LGPN I–III.B. For the frequent occurrence of these names amongst slaves, see Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 14 = OGS I 152.

<sup>646</sup> For the geographical and chronological distribution of the name and for its presence in Thrace, see LGPN I–IV.

<sup>647</sup> See Kajanto, *Latin Cognomina* 41, 74, 75 and 174.

the proposed dates, it is not impossible that these were related individuals, perhaps brothers.<sup>648</sup>

Amongst the most widely disseminated *cognomina* of Latin origin is Σευήρος (=Severus), which is assigned by Kajanto to the category of names derived from adjectives that denote 'strength of character'.<sup>649</sup>

The name Σεύθης, borne by three important representatives of the Odrysian dynasty, is one of the Thracian dynastic names that were fairly widespread in Thrace itself and also outside it. The name is recorded several times on Thasos and the larger islands of the eastern Aegean (Lemnos, Samos, Chios, Kos and Rhodes), on Delos and in Attica, and also in Korinthia and Arkadia in its Doric form (Σεύθαξ). In several of these cases, moreover, it is found in a purely Greek onomastic context. Although in certain cases the possibility cannot be ruled out that the name was adopted by Greeks who enjoyed special relations with the kingdom of the Odrysians, its presence should normally be attributed to Hellenised Thracians or slaves from Thrace who used the name as familiar to the Greeks; one such case may have been Ἀρροδίσιος Σεύθου, whose name is found on a funerary monument from Attica.<sup>650</sup>

The name Σημαγόρης is restored as a patronymic in the second line of a funerary inscription from Abdera dating from the 5<sup>th</sup>-4<sup>th</sup> c. BC. A name with a very strong presence on the coast of Ionia and the larger islands of the eastern Aegean, particularly at an early date, it is recorded on one more occasion in Thrace, specifically in the Samian colony Perinthos in the 4<sup>th</sup>-3<sup>rd</sup> c. BC (Σαμαγόρας), and also in neighbouring Thasos in the late 6<sup>th</sup> c. BC. Its characteristic geographical distribution, in combination with the dates, leaves no doubt that the individual came from the social element of the colonists.<sup>651</sup>

<sup>648</sup> See LGPN I-IV; for a short commentary and its presence in neighbouring Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 306.

<sup>649</sup> See Kajanto, *Latin Cognomina* 20, 30-31, 66-70 and 256.

<sup>650</sup> For the distribution of the name, see LGPN I-IV; for the probable reasons for the occurrence of the name outside Thrace, see also Tataki, *Edessa* 104-105 who, commenting on the presence of names of Celtic and Thracian origin in the city, notes that 'the last two categories of names must be connected with the settlement of Illyrians by Antigonos Doson or Philip V and Thracians by Philip V in Macedonia'.

<sup>651</sup> For the formation of the name, see Bechtel, *HPN* 18 and 398; for its presence in mainland Greece and the islands, see LGPN I-IV and for Ionia, see B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. IV 420 and *Milet* I.3, 122, l. I 47.

The name Σιβύρτιος recalls the corresponding ethnic recorded by Stephanus of Byzantium and the Cretan city Sibrtyos, referred to in inscriptions and on coins as Συβρίτιοι and Συβρίτα, respectively. It was not very common as a personal name, and its most characteristic presence is in Athens from the end of the 6<sup>th</sup> to the 3<sup>rd</sup> c. BC. It also is recorded once in Macedonia of an individual at the court of Alexander the Great;<sup>652</sup> in Thrace it occurs for the first time.

The name Σίλ(λ)ων is borne by an archon of the mint of Abdera in the second half of the 4<sup>th</sup> c. BC. It is a name denoting a physical feature, being derived from the word σίλλος (=squint-eyed), and was fairly widely found in various parts of the ancient world, mainly during the Hellenistic period and later. In Thrace itself there is one more occurrence, on a coin of Byzantium of the 3<sup>rd</sup> c. BC.<sup>653</sup>

From the word σιμός (=flat-nosed) are derived the cognate names Σίμαλος, Σῖμος, Σίμη and Σιμωνίδης. The first, which is formed by the addition of the diminutive ending -αλος to the main stem, is found in various areas of the ancient world, mainly Attica, the Aegean islands and Cyprus. The earliest occurrences of it include one in Teos in the 6<sup>th</sup> c. BC and one on Thasos in the first half of the 5<sup>th</sup> c. BC; moreover, the related name Σιμαλίων has an important concentration on Thasos from the end of the 6<sup>th</sup> c. BC onwards. The instance in Abdera, therefore, is possibly to be associated with the colonists.<sup>654</sup> The names Σῖμος and Σίμη, which are found throughout Greece and already known in Thrace, are believed to occur as early as the Linear B tablets as names of slaves, and they apparently continued to be popular amongst them also during historical time.<sup>655</sup> The two instances from Aegean Thrace do not provide any information on the social status of their bearers.

The name Σιτάλκας/-ης, which is borne by a *therapeutes* of the Egyptian Gods mentioned in the inscription E212, belongs to the category of composite Thracian

<sup>652</sup> For the form of the ethnic and the corresponding city, see Bechtel, *HPN* 543; for the name amongst Macedonians, see Tatakis, *Macedonians Abroad* 429.

<sup>653</sup> See Bechtel, *HPN* 505 and *LGPN* I-IV.

<sup>654</sup> For the names in this group, see, in general, Bechtel, *HPN* 401 and 490-91 and O. Masson, "Quelques noms grecs rares", *Philologus* 110 (1966) 248-54 = *OGS* I 83-89; for the ending -αλος, see *idem*, "Notes d'anthroponymie grecque et asianique", *BN* 8 (1957) 165, n. 35 = *OGS* I 9 with further bibliography and *idem*, "La stèle des Ἐπίλυκοι de Knossos", *BCH* 109 (1985) 197-98 = *OGS* II 462-63; for the distribution of the specific name in Ionian areas, see *idem*, *RN* 26 (1984) 54 = *OGS* II 433 and for Thasos, Dunant and Pouilloux, *Recherches* II 129.

<sup>655</sup> See Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 11 and 15 = *OGS* I 149, 153 and Robert, *Noms indigènes* 32.

names of bi-thematic form (cf. Ῥοιμη-τάλκης for the second stem) and also that of dynastic names, since it is recorded in the 5<sup>th</sup> c. BC of one of the most important representatives of the dynasty of the Odrysians. Although it is found sporadically in various parts of the ancient world, in Thrace itself its presence appears to have been relatively limited.<sup>656</sup>

The name Σκάμανδρος is restored as a patronymic in a fragmentary funerary inscription from Maroneia, dating from the 1<sup>st</sup> c. BC. Together with the derivative Σκαμάνδριος and the compound and rarer Σκαμανδρόδικος, Σκαμανδρότιμος, Σκαμανδρόφιλος, Σκαμανδρώναξ and Σκαμανδρώνυμος, it forms a group of personal names derived from the river Skamandros in the Troad, which are found from as early as the Archaic period in areas close to north-west Asia Minor and the islands of the north-eastern Aegean (Alexandria in the Troad, Lesbos, Tenedos and possibly also Samothrace) and more rarely in other areas of the ancient world.<sup>657</sup> We may note, once again, the presence in Aegean Thrace of a name derived from an Asia Minor river (see below, p. 268-69).

The name Σκώμπης, which may be recognised with some reservation in the first line of a votive inscription of the 2<sup>nd</sup> c. BC from the fort of Kalyva, is found here for the first time. Its presence in the region would make its association with the native population of the area —the Sapaioi— and its classification as a Thracian personal name attractive; but the probable concentration in this area of soldiers of differing ethnic origin does not preclude its assignment to other linguistic domains.

The name Σμάραγδος, like others inspired by precious stones, was disseminated in various areas of the ancient world, almost exclusively during the imperial period. The two occurrences of the name in Aegean Thrace —one of which relates to a *strategos* in the Topeiros inscription— conform with this observation, as does a further occurrence in an inscription of Marcianopolis, which completes the picture for Thrace; the last case, which is found in a funerary inscription for a gladiator, calls to

<sup>656</sup> The few occurrences of the name are assembled in *LGPN* I-IV. For its presence in Macedonia and a brief comment, see Hatzopoulos and Loukopoulou, *Téménides* 307 and Tataki, *Beroea* 358-59.

<sup>657</sup> Volume *IK3* (*Iliion*) 16, 52, 55, 64, 165, 226 gives an indication for the presence of names of this group in north-western Asia Minor. For mainland Greece and the islands, see *LGPN* I-IV.

mind Robert's earlier comment on the preference amongst this class for names relating to wealth, brilliance and pre-eminence.<sup>658</sup>

The letters ΣΜΟΡ and ΕΠΙ ΣΜΟΡΔΟΤΟΡΜΟΚΑΑ found on coins dating from period III and IV of operation of the mint of Abdera have been attributed by May to an archon with the name Σμωρδοτόρμος. This name was further associated by him with Σμόρδος, a name known from two funerary inscription of Thasos and interpreted as being of Thracian origin. The correct reading is owed to Bingen, who recognised two names in the coins of period IV: Σμόρδος, which is assigned to the group of names derived from the word σμερδαλέος, and therefore regarded as of Greek origin, and the patronymic Ἑρμοκαλ-, which is usually assigned to the group of theophoric names derived from Hermes,<sup>659</sup> with the required insertion of the article between the two genitives. Despite the rarity of the patronymic on coins, the existence of parallels supports Bingen's interpretation. Masson, who noted the presence of names of this group mainly in Ionian areas, also took the same view, as have all later scholars.<sup>660</sup> A second occurrence of the name at Abdera, referring to an archon of period VI, was added in the years following May's publication.

The name Σμυρνῆς, recognised in a funerary inscription of a gladiator from Plotinopolis dating from the 3<sup>rd</sup> c. AD, is assigned to a small group of names inspired by names of cities and occurring in the Hellenistic and particularly in the imperial period. This specific one is also attested in a votive inscription of the 3<sup>rd</sup> c. AD from Amaseia in

<sup>658</sup> For a brief commentary on names in this group, see Robert, *Noms indigènes* 275-76, *idem*, *Gladiateurs* 301, Tataki, *Tyche* 8 (1993) 194 with n. 82 and *eadem*, *Beroea* 388, n. 381; both note their distribution during the imperial period. For the presence of the name in Rome (47 occurrences, of which more than 20 for slaves and freedmen), see Solin, *NB* 1139-40. For the phonetic variation Σ/Ζ before an M (Topeiros inscription), see Mihailov, *Langue* 69, and for the interesting placing of the *cognomen* before the *nomen* (Maroneia inscription), see below, p. 286. For the inscription from Marcianopolis, see *IGBulg* II 816.

<sup>659</sup> See above, p. 173.

<sup>660</sup> For May's comments regarding the onomasticon, see May, *Abdera* 47, n. 1 (later addition by the editors) and 91, n. 4; for the correct reading of the name, see J. Bingen, "Smordos d'Abdère", *BCH* 87 (1963) 485-88, followed by Masson, *RN* 26 (1984) 54-55 = *OGS* II 433-34 and Hatzopoulos and Loukopoulou, *Téménides* 308; for the presence of the patronymic on coins, see O. Masson, "Cretica", *BCH* 103 (1979) 76 = *OGS* I 345 and *idem*, "Quelques noms de magistrats monétaires Grecs", *RN* 24 (1982) 24-25 = *OGS* II 406-407.

Pontos, while the names Σμύρνη/-α, Σμύρνος and Σμυρναῖος appear to be slightly more common.<sup>661</sup>

The name Σουδείκενθος occurs once in Aegean Thrace as the patronymic of a priest of Zeus and Roma and eponymous archon of Abdera in the first half of the 2<sup>nd</sup> c. AD.<sup>662</sup> It belongs to the characteristic category of Thracian composite names of bi-thematic form; its second component is the stem -κενθος, which is very commonly found in this position and also occurs in other names of this same region (cf. Ἐπτάκενθος), while its first component is a stem that recalls simple names characteristic of eastern Macedonia, such as Σοῦδις, Σοῦδιος and Σουδίλας.<sup>663</sup> The limited representation of the name both inside and outside Thrace, and the geographical distribution of the two stems of which it is composed, permit it to be associated —albeit with some reservation— to the Thracian population of south-western Thrace.<sup>664</sup>

The classification of the name Σουσαῖς —recorded in an inscription of imperial date, but of unknown provenance— has repeatedly been of concern to scholarship. It was earlier attributed to the purely Thracian or to the purely Asia Minor onomasticon, but study of its geographical distribution in Thrace and on the coast of the Black Sea, and mainly in Bithynia, has led ultimately to its assignment to the category of common ‘Thracio-Bithynian’ names (cf. below, the name Σπόκης).<sup>665</sup> In the case of

<sup>661</sup> For the parallel of Amaseia, see SEG 46 (1996) 1615 and for the rest, LGPN I-IV; for personal names derived from cities in general, see Bechtel, *HPN* 552-53 and 543. For the variation Σ/Z, see above, p. 246, n. 658.

<sup>662</sup> According to Ch. Avezou and Ch. Picard, “Inscriptions de Macédoine et de la Thrace”, *BCH* 37 (1913) 139, the form of the name in the nominative could be Σουδείκενθος or Σουδεικένθης.

<sup>663</sup> See Detschew, *TSp* 239-40 and 468 respectively. For the name Σοῦδις in Edessa of 180/181 AD, see Tataki, *Edessa* 70, no. 283 and Touratsoglou, *Pulpuđeva* 2 (1976) 135 and 138 (as Σοῦδις); for its presence at Philippi, see *AD* 52 (1997) 847; for Σοῦδιος, see *BCH* 24 (1900) 305, no. 2 (Kavala), *IG* X(2) 489 (Thessalonike) and *CIL* VI 31164, l. 10 (Aur. Sudius in an inscription of unknown origin); for Σουδίλας, see *AD* 31 (1976) 336-38, no. a, pl. 266γ (Latin inscription from Kavala). In all cases, the onomastic context is characteristic of eastern Macedonia. Tataki (*Edessa* 87 and n. 42, 88, 97, 104) associates the names Σοῦδις and Σοῦδιος with the *nomen* Sudius. The existence of derivatives and compound names with endings characteristic of Thrace allows the name to be regarded as a Thracian personal name; but for cases of ‘phonetic coincidence’ between Thracian and Latin names, see above, p. 242 and n. 644.

<sup>664</sup> For the other occurrences of the name, see Detschew, *TSp* s.v., Tomaschek *AlThr* II.2, 44, Mihailov, *Pulpuđeva* 2 (1976) 75 and, more recently, LGPN IV.

<sup>665</sup> For the different views, see Zgusta, *KLPN* § 1463-9, Detschew, *TSp* 472-73, L. Robert, “Un relief inscrit au Musée de Stamboul”, *Hellenica* 11-12 (1960) 379, n. 5, Mihailov, *Pulpuđeva* 2 (1976) 74-75

Aegean Thrace, we may note the interesting onomastic context in which it is found (see Μακεσάλα).

The geographical distribution of the name Σπόκης —found as a patronymic in the inscription of the *strategoi* of Thrace— appears at present to be quite characteristic. The example in the Topeiros inscription is added to another five occurrences of the name known so far in Thrace, two of them in Byzantium as the name and patronymic of the same person, one of a local dynast of the 4<sup>th</sup> c. BC, who used the mint of Abdera to issue his coinage, one of a man from Bithynia in a funerary inscription from Piraeus, and one on a sherd from Pistiros; the picture is completed by three further references in Egyptian papyri, one of them of a Thracian and two of Macedonians.<sup>666</sup> Arguing from this geographical distribution and, mainly, from the funerary inscription of Piraeus, Robert attributed the name to the common population substratum of southern Thrace and north-western Asia Minor (cf. above Σουσᾶς);<sup>667</sup> the later discovery of the sherd of Pistiros does not appear to refute this attribution, since the famous inscription found there revealed the close relations between this trading post and the north Aegean coast.<sup>668</sup>

The name Στέφανος, already known in Thrace, is one of the common Greek personal names found throughout Greece from the Classical period onwards, but primarily in the Hellenistic period and later;<sup>669</sup> the occurrence in Aegean Thrace dates from the 2<sup>nd</sup>–1<sup>st</sup> c. BC.

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and more recently O. Masson, “Les graffites grecs et Chypristes”, *Le trésor de Meydancikkale (Cilicie Trachée 1980)*, ed. A. Davesne and G. Le Rider (Paris 1989) 361 = OGS III 54.

<sup>666</sup> For the example from Byzantium, see Robert in Firatli and Robert, *Stèles* no. 79 (*SEG* 24 [1969] 739, *BullÉpig* 1974, 150); for the Thracian dynast, see Peter, *Münzen* 146–47, Chrysanthaki, *Abdère* 225–28 and *eadem*, “Les rapports entre Abdère et les Thraces, vus par les documents monétaires”, *Proceedings of the Eighth International Congress of Thracology. Thrace and the Aegean, Sofia-Yambol, 25–29 September 2000* (Sofia 2002) 423–24; for the inscription of Piraeus, see *IG* II<sup>2</sup> 8410 and for the graffito of Pistiros, Lydia Domaradzka, “Graffiti from Pistiros”, *Pistiros I. Excavations and Studies* (Prague 1996) 90, fig. 6.1, no. 4; see also *LGNP* IV and Dana, *ZPE* 157 (2006) 138 (under Ισιζελμς) and 140 (under Ποκεύς).

<sup>667</sup> See the commentary of Robert in Firatli and Robert, *Stèles* 184.

<sup>668</sup> For the inscription of Pistiros —which revealed the close contacts of the *emporion* with the Greek cities of Thasos, Maroneia and Apollonia, see “Dossier: nouvelles perspectives pour l’étude de l’inscription de Pistiros”, *BCH* 123 (1999) 247–371.

<sup>669</sup> See *LGNP* IV; as Masson observes, it belongs to the category of names that are recorded frequently, though not exclusively, amongst the slave classes, see Masson, *Actes du Colloque sur l’esclavage 1971* [1973] 15 = OGS I 153. Of the 236 occurrences of the name in Rome, almost a hundred is connected to slaves and freedmen, see Solin, *NB* 1182–86.



The rare name Στιλᾶς (Στίλας according to the publishers of the inscription) may be assigned to the category of nicknames formed with the suffix -ᾶς; it has proved possible to identify only one parallel for the name, also from Thrace.<sup>670</sup>

Of the large number of names derived from the concept of the army, Στράτιππος (1), Στρατονίκη (2) and Στράτων (2) are found in Aegean Thrace.<sup>671</sup> Of these, the name Στράτων is the most widely found in Greece as a whole and throughout ancient times; it occurs several times in Thrace itself, as well as in neighbouring Thasos.<sup>672</sup> Στράτιππος and Στρατονίκη were also names fairly widespread in various parts of the ancient world, though almost exclusively in the Hellenistic period; the former is recorded for the first time in Thrace, while the latter is already known in Hellenistic inscriptions from east of the Hebros river.<sup>673</sup>

Σύμμαχος, also a name found more or less throughout the ancient Greek world, is already known in Thrace;<sup>674</sup> in addition to an occurrence in a funerary inscription of the 2<sup>nd</sup> c. BC from Abdera, it is not impossible that this name was also borne by an archon of the mint of Abdera, who signs as ΣΥΜ on coins of the second quarter of the 5<sup>th</sup> c. BC.

The names Σύνεσις (1), Συνέτη (1) and Συνήθεια (1) derive from abstract concepts. Although of simple formation, all three had a fairly limited distribution in the Hellenistic and mainly the imperial period; it seems, moreover, that they were often used by slaves and freedmen, though there is no evidence for this in the cases of Aegean Thrace.<sup>675</sup>

<sup>670</sup> See *IGBulg* II 857 from the *chora* of Marcianopolis.

<sup>671</sup> See Bechtel, *HPN* 408-11.

<sup>672</sup> See *LGNP* I-IV; for Macedonia and a short commentary on its presence there, see Hatzopoulos and Loukopoulou, *Téménides* 309-10.

<sup>673</sup> See *LGNP* IV; the name Στρατονίκη occurs at Byzantium, Selymbria and Kardias of the 4<sup>th</sup> c. BC, while the name Στρατόνικος at Perinthos and Philippopolis during the imperial period. The name Στρατονίκη was also quite common in Rome (57 occurrences), see Solin, *NB* 146-47.

<sup>674</sup> See *LGNP* IV; in Thrace the name occurs in a funerary inscription of the 5<sup>th</sup>-4<sup>th</sup> c. BC from Apollonia Pontica (*IGBulg* V 5149) and at Perinthos at the beginning of the 2<sup>nd</sup> c. AD (Loukopoulou, *Thrace Propontique* 338-39).

<sup>675</sup> See *LGNP* I-IV; for these names in Rome, see Solin, *NB* 1254 (Σύνεσις for one slave), 706 (Συνέτη with 15 occurrences, of which seven for slaves and freedwomen) and 1255 (Συνήθεια with eight occurrences, of which five for slaves and freedwomen).

The letters Σχη..., which are found on bronze issues of the mint of Abdera dating from ca. 311-280 BC, may safely be interpreted as the beginning of the name of yet another archon. This name was discussed by Masson, who considered Σχησίπολις as the only possible restoration; although it occurs for the first time in Thrace, it is found on neighbouring Thasos.<sup>676</sup>

Particular interest attaches to the name Σχινείση, found on a funerary inscription of Zone dating from the first half of the 4<sup>th</sup> c. BC; although the name apparently occurs for the first time here, it may be associated with the already known —albeit rare— Σχινάδας, Σχίνιος and Σχινέα, forming a small, though characteristic group of personal names derived from the word σχίφος (=mastic, a tree to be found mainly on the island of Chios).<sup>677</sup> None of the names in this group were known in Thrace until recently.

The group of names derived from the stem Σω-/Σωσι- seems to be very well represented in Aegean Thrace; it comprises the names Σωκλῆς (5), Σωκράτης (1), Σώπατρος (3), Σωπολίδης (2), Σώπολις (1), Σωσαγόρας (1), Σωσικράτης (2), Σωσίπατρος (1) and Σωσιπάτρα (1), Σωσίφιλος (1), Σῶσος (1), Σώστρατος (1), Σωτάδης (2) and Σωτήριχος (4). Most of these are found in various parts of the ancient world, though their greatest distribution seems to be primarily in the Hellenistic and imperial periods; the occurrences in Aegean Thrace and Thrace in general all fall within this chronological context.<sup>678</sup>

Of these names, Σωκλῆς has the greatest concentration, with two occurrences at Zone —probably of related individuals, as may be presumed from the chronological proximity of the relevant inscriptions— and three in Maroneia and its *chora*; the picture for Thrace is completed by three further occurrences from Samothrace in the Hellenistic period, which at the same time give an indication of the onomastic links between the island and its peraea.<sup>679</sup> It is followed by the name Σωτήριχος, with a total

<sup>676</sup> See Masson, RN 26 (1984) 55 = OGS II 434.

<sup>677</sup> Cf. also the name Σχινούσιος, which belongs to the category of ethnics derived from the place name Σχινούς, see Bechtel, HPN 543 and O. Masson, "Notes d'Anthroponymie Grecque et Asianique", BN 10 (1959) 163 = OGS I 23 with further bibliography. The name Σχινάδας is discussed by L. Robert in *Annuaire Collège de France*, 62<sup>e</sup> année (1962) 347 (cf. Robert, *Noms indigènes* 272, n. 9); for the rest of the names in this group, see LGPN I.

<sup>678</sup> For the common —though certainly not exclusive— occurrence amongst slaves of names derived from Σω-/Σωσι-, see Masson, *Actes du Colloque sur l'esclavage* 1971 [1973] 15 = OGS I 153 and *idem*, "Linda Collins Reilly, *Slaves in Ancient Greece, Slaves from Greek Manumission Inscriptions*", RPH 55 (1981) 328 = OGS II 388.

<sup>679</sup> See LGPN I; the cognate name Σωσικλῆς is recorded once in Perinthos of the 3<sup>rd</sup>-2<sup>nd</sup> c BC, see LGPN IV.

of four references, two of them in inscription E259 for a grandfather and his grandson.<sup>680</sup> The cognate names Σώπατρος, Σωσίπατρος and Σωσιπάτρα are recorded at Maroneia in the Hellenistic period; together with another probable occurrence of the name Σωσίπατρος on a papyrus of the 3<sup>rd</sup> c. BC, they appear to be the only instances known to date in the whole of Thrace to the east of the Nestos.<sup>681</sup> The names Σωκράτης and Σωισκράτης are also cognates. The former is recorded as a *cognomen* of one Καισώνιος in a funerary inscription from Abdera dating from the end of the 3<sup>rd</sup> c. AD; both he himself and his wife Αὐρηλία Ἀλεξάνδρα possessed Roman citizenship, though their *cognomina* betray their Greek descent.<sup>682</sup> Both occurrences of the name Σωισκράτης relate to men from Abdera; but Σωισκράτης Ἀγάθωνος, mentioned in an honorary decree passed by the demos of Eretria in the first half of the 3<sup>rd</sup> c. BC, and Σωισκράτης with no patronymic, found in a catalogue of *theoroi* of Miletos in the years 260–220 BC, may conceivably be the same person.<sup>683</sup> Special mention should be made of the names Σώπολις and Σωπολίδης; the former —borne by an Amphipolitan in a funerary inscription of the second quarter of the 4<sup>th</sup> c. BC from the area of the Molyvoti peninsula— is already known at this city in roughly the same period.<sup>684</sup> In contrast, the two occurrences of the name Σωπολίδης seem to be the only ones in Greece as a whole; for this reason, Masson rendered the genitive Σωπολίδου —first found in an inscription of Maroneia (E226)— as Σώπολις/Σωπόλιδος<ς>, noting the absence of other names in -πολίδης, with a genitive -πολίδου. However, the later discovery of the inscription E487, where the name occurs in the nominative, confirmed the existence of the name and its attribution to the local onomasticon.<sup>685</sup>

The rest of the names in this group exhibit roughly the same characteristics in their geographical distribution. The only exceptions are Σωσαγόρας and Σωσίφιλος,

<sup>680</sup> This name, too, is recorded in Thrace exclusively in the Hellenistic and imperial periods, see *LGPN* IV (Ainos, Byzantium, Durostorum, Nicopolis ad Istrum, Perinthos). For the presence of the diminutive ending -ίχος in non-Ionian regions, see Robert, *Noms indigènes* 343, n. 8 and O. Masson, “Sur le nom de Bilistiché, favorite de Ptolémée II”, *Studia in honorem I. Kajanto* 1985, 112 = *OGS* II 470 and *idem*, “Notes d’Anthroponymie Grecque et Asiatique, V. Quelques noms crétois au Memnonion d’Abydos”, *BN* 16 (1965) 169 = *OGS* I 72.

<sup>681</sup> See *LGPN* IV for Thrace and I–III.B for the chronological distribution of the relevant names.

<sup>682</sup> For the presence of the name in other areas of Thrace —and especially at Odessos—, see *LGPN* IV; all these cases are dated exclusively to the Hellenistic and imperial periods.

<sup>683</sup> There are two further occurrences of the name at Byzantium in the Hellenistic period, as name and patronymic of the same person, see *LGPN* IV.

<sup>684</sup> The name was borne by a military man who participated in Alexander the Great’s campaign against the Triballoi in 335 BC (Arrian, *Anabasis* 1.2.5), and also in the battle of Gaugamela in 331 BC; the identification of the two men is not certain, since the patronymic is not given in the case of the first, see Tataki, *Macedonians Abroad* 436.

<sup>685</sup> For Masson’s remark, see *SEG* 30 (1980) 691.

which, in the present state of our knowledge, seem to have had a fairly limited distribution, the most characteristic feature being their concentration on the Aegean islands during the Hellenistic period; the examples from Maroneia are the only occurrences of these names known to date in Thrace.<sup>686</sup>

The names Ταρούλας (1)/Ταρούλα (1)<sup>687</sup> and its variant Τάλουλος (1), and also the name Τάρσας (2) seem to be associated with the pre-Greek substratum of southern Thrace. Fanoula Papazoglou has already noted the concentration of the first name—and others ending in -ούλας, -ίλας and -άλας—mainly in the region of eastern Macedonia, and her observations were followed by Loukopoulou and Hatzopoulos.<sup>688</sup> According to the observations of these authors, Τάρσας may also be attributed to the population substratum common to eastern Macedonia and Asia Minor; Papazoglou associated the name with the cult epithets Τάρσιος and Ταρσηνή found in Lydia, while Hatzopoulos and Loukopoulou emphasised both the presence of the name in Thrace and eastern Macedonia and its absence from areas west of the Strymon.<sup>689</sup> The recent publication of *LGPN IV* seems to confirm these associations.

The correct interpretation of the name Τεῖσις—which occurs in the genitive Τείσιος, as a patronymic in the second line of a funerary inscription from Abdera—was given in a brief comment by Chryssoula Veligianni;<sup>690</sup> formed from the stem Τ(ε)ισι-, which is found in a large number of simple and compound names, it is already known in Thrace, while the cognate and more common Τεισιάς occurs at Byzantium of the 4<sup>th</sup> c. BC.<sup>691</sup>

<sup>686</sup> See *LGPN I-IV*.

<sup>687</sup> A different reading for this particular name has been suggested recently by Dana, *ZPE* 157 (2006) 142; but the reading of *IThrAeg* is based on inspection of the stone.

<sup>688</sup> For these remarks and for further bibliography, see Papazoglou, “Structures” 165 and Hatzopoulos and Loukopoulou, *Téménides* 312-13; see also Dana, *ZPE* 157 (2006) 132 (correction of Γαρούλας?).

<sup>689</sup> See Papazoglou, “Structures” 165, Hatzopoulos and Loukopoulou, *Téménides* 313-14 and Samsaris, *Dodoni* 18 (1989) 339; cf. also Zgusta, *KION* 602-603. For the general onomastic links between Thrace and north-western Asia Minor, see G. Mihailov, “Rapports entre les régions de l’est des Balkans et l’Asie Mineure”, *Actes du 1er Congrès International des Études balkaniques et sud-est europ.* VI (Sofia 1968) 549-55 and Tataki, *Edessa* 104, n. 88.

<sup>690</sup> Chryssoula Veligianni, “Zu den Inschriften *SEG* XLI 599 (aus Maroneia) und *SEG* XXXIX 647 (aus Abdera)”, *Tekmeria* 1 (1995) 192.

<sup>691</sup> For the names in this group, see Bechtel, *HPN* 419-20; the name is also attested at Spinopara of the imperial period, while the names Τεισιάς and Τείσανδρος occur at Byzantium and Τεισικλῆς at Lysimacheia of the 3<sup>rd</sup> c. BC, see *LGPN IV*.

Τελεσφόρος belongs to the category of names found throughout Greece, mainly in the Hellenistic period and onwards; it is recorded in Thrace on a total of four occasions, exclusively in the Christian era.<sup>692</sup>

For the name Τερπίδης —cited in Hippocrates' *Epidemics* with reference to a patient from Doriskos— it has not been possible to find an exact parallel; but if an error in the manuscript tradition is assumed, it could be related to Τερτιάδης and to all the names associated with the meaning of the verb τέρω, such as Τέρπης, Τέρπουσα, Τέρπων and Τερπώ, and also Τέρπανδρος, Τερπέλαος, Τερπέναιτος, Τερπέφιλος, Ἐπιτέρπης, Θεοτέρπης, etc. None of these names seems to have had any particularly characteristic geographical or chronological distribution.<sup>693</sup>

For Tertius, cf. Sextus above.<sup>694</sup>

The name Τέχνων, borne by a Maronite in a funerary inscription of unknown date from the area of the Kerameikos in Athens, occurs for the first time in Thrace. It is one of the names derived from abstract concepts and found —albeit to a limited extent— throughout Greece, primarily in the Hellenistic period; its presence may be noted during the 3<sup>rd</sup> c. BC in the mother city of Maroneia, Chios, and, correspondingly, its absence from Thrace itself and neighbouring regions.<sup>695</sup>

The name Τηλέμαχος, borne by an archon of the mint of Abdera just before the middle of the 4<sup>th</sup> c. BC, is quite widespread in various parts of the ancient world. There is a characteristic concentration of it on Thasos in the Classical and Hellenistic periods, this island coming second in the whole of mainland Greece and the islands, after Attica, with 11 occurrences as opposed to 15. In Thrace itself it is recorded on one more occasion, specifically in a catalogue of a Dionysiac association of imperial date from Apollonia Pontica.<sup>696</sup> Moreover, the partly preserved name Τελε..., again found on coins of Abdera in the second quarter of the 5<sup>th</sup> c. BC, may also be associated with this name, or at least with the group formed with the first component τελε-/τηλε-; but

<sup>692</sup> The name occurs twice at Apollonia Pontica and once in the *chora* of Philippopolis, see *LGPN* IV; it also occurs 132 times in Rome, see Solin, *NB* 363–66. It is not included in Bechtel, *HPN*.

<sup>693</sup> For the names in this group, see Bechtel, *HPN* 424 and Chantraine, *Dictionnaire s.v.* τέρωμαι.

<sup>694</sup> See Kajanto, *Latin Cognomina* 30, 74, 75 and 292.

<sup>695</sup> For names derived from the word τέχνη and the stem Τεχνο-/τεχνο-, see Bechtel, *HPN* 424; for their geographical and chronological distribution, see *LGPN* I–IV, mainly vols I (Chios) and IV (northern Greece).

<sup>696</sup> For the statistics and the occurrence of the name in Thrace, see *LGPN* I–III.B and IV respectively; for the names of the group, see Bechtel, *HPN* 424–25.

the chronological distance separating the two cases does not permit any prosopographical correlations.

The category of Thracian dynastic names includes Τήρης, which is found a total of three times in Aegean Thrace: once as a personal name, once as a patronymic, and once as the name of the grandfather of a *bouleutes* of Maroneia; in the last case, from Dioni (E396), the special status of the family is attested also by the prosopographical correlations permitted by another inscription, which comes from Nicopolis ad Nestum and refers to a *strategos* of Thrace.<sup>697</sup> The phonetic similarity between this name and the Greek Τηρεός, which made it sound familiar to the Greeks, has already been noted, as, too, has the wide distribution of the name both in Thrace —mainly in the region between the Rhodope and Haemus mountains— and in central and eastern Macedonia; the fact that the name is normally found in this last area in a characteristically Macedonian onomastic context —associated with names such as Ἀμύντας, Φίλιππος, Ἀντίοχος, Μενέλας, etc.—, and that its few derivatives —such as Τηρήτης— are also recorded here, led Hatzopoulos and Loukopoulou to suggest that the name was local to the area and that its dissemination was due to the prestige of the Odrysian dynasty.<sup>698</sup> In the case of Aegean Thrace, certainly, it is clear that the bearers of the name were of Thracian origin (combination with other Thracian names, reference to Zeus Paisoulenos and Zeus Svelthiourdos), and also that they were highly integrated into the general Greco-Roman spirit of the period (combination with other names of Greek and Roman origin, Roman citizenship).

The name Τιθύτα (Τίθυτα according to the publishers of *LGPN* IV) is borne by a woman of Maroneia in an inscription of initiates from the sanctuary of the Great Gods on Samothrace dating from the 2<sup>nd</sup> c. BC. The name is recorded for the first time in this form; for this reason, it has recently been suggested that it should be corrected to Τιούτα, a name already known in inscriptions of imperial date from Thrace.<sup>699</sup>

The name of the first settler from Klazomenai, about the middle of the 7<sup>th</sup> c. BC —which is recorded by Herodotus as Τιμήσιος and by the later Plutarch (T171) and

<sup>697</sup> See *IGBulg* IV 2338, V 5928 and above, p. 202–203 (Κρονίων).

<sup>698</sup> For the similarity of sound with Τηρεός, see Hatzopoulos, *Chalcidique* 53; for its connection with eastern Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 315. For one further occurrence of the name, see Dana, *ZPE* 157 (2006) 133 (Γήρης).

<sup>699</sup> See *LGPN* IV (a total of five occurrences from Augusta Traiana, Philippopolis and their *chora* in the 2<sup>nd</sup> and 3<sup>rd</sup> c. AD); if the correction is accepted, the occurrence at Maroneia will be the earliest reference to date of this name in Thrace.

Claudius Aelianus (T11) as Τιμησίαις— seems to be characteristic of Ionia and the Aegean islands. There is one further occurrence in Thrace in a funerary inscription of the 4<sup>th</sup> c. BC from the Milesian colony of Apollonia Pontica, while it is known on Thasos in the Hellenistic and imperial periods, and also in Macedonia in a decree of the first half of the 3<sup>rd</sup> c. BC from Cassandreia. The reading of the name as Τιμήσιος is to be preferred to Τιμησίαις, which is found in inscriptions from the 4<sup>th</sup> c. BC onwards.<sup>700</sup>

Of the group formed from the highly productive stem Τιμη-/Τιμο-/Τιμε-, the names Τιμόθεος, Τιμοκράτης, Τιμώ and Τιμωνίδης are found once each, as is Τιμοξενίδης, a partly preserved name restored with some reservation. The first four ones may be assigned generally speaking to names found throughout Greece, whether already known in Thrace (Τιμόθεος, Τιμοκράτης)<sup>701</sup> or not (Τιμώ and Τιμωνίδης). Special comment is required only in the case of Τιμοξενίδης, restored in the catalogue E212 from Maroneia. Although its formation is clear and the number of missing letters exactly matches the corresponding gap on the stone, it has not been possible to find an exact parallel; despite this, the formation of a derivative of the name Τιμόξενος with the addition of the patronymic ending -ίδης presents no difficulties, and is fully to be expected in Aegean Thrace, where this specific ending occurs in a large number of personal names.

The name Τρά(λ)λ(ε)ις is found once in Aegean Thrace, specifically on the rim of a pithos from the fort at Kalyva. Known in this form in areas of the northern Aegean, and also as part of Thracian composite names in inscriptions north of the Rhodope mountain, it is probably connected with the Τράλλ(ε)ις, who are mentioned as mercenaries in armies of the Hellenistic period. The origin of the pithos make it highly likely that this particular individual was connected with the garrison of the castle.<sup>702</sup>

On a black-glaze aryballoid vase from Zone on which the word μέτριος —probably referring to the contents of the vase— is incised, the word Τρυφώ is also found incised on the inside of the rim. As a name, it might be associated with the group of those

<sup>700</sup> See LGPN I-IV and Hatzopoulos, *Donation* 17 and 20-21, n. 1 for a short commentary on the name; it may be noted that the compound name Τιμησιάνναξ is recorded in Teos, the metropolis of Abdera, E. Pottier and A. Hauvette-Besnault, "Inscriptions d'Érythrées et de Téos", *BCH* 4 (1880) 180, no. 41 (=McCabe and Plunkett, *Teos* 213).

<sup>701</sup> See LGPN IV.

<sup>702</sup> For a comment on the name and its presence in the northern Aegean, see Hatzopoulos and Loukopoulou, *Téménides* 316; for its frequent occurrence as an ethnic among mercenaries, see L. Robert, "Notes d'épigraphie hellénistique, XLII. Décret de Samothrace", *BCH* 59 (1935) 425-27 = *OMS* I 182-84 and mainly, Launey, *Armées hellénistiques* I 398-402 with all relevant discussion.

derived from the concept of τρυφή (=tenderness), such as Τρύφων and Τρυφῶσα, names widely found from the Hellenistic period onwards and already known in various areas of Thrace. However, given the lack of any exact parallel, and in view of the interpretation of the other inscription on the vase, it is not impossible that this inscription, too, is to be associated with the contents and use of the vase, rather than with the name of its owner.<sup>703</sup>

The name Τυρέλσης —found as the patronymic of the *strategos* Ζυκουλήσης and possibly as the name of another relative in three inscriptions from Paradeisos in the 1<sup>st</sup> c. AD— seems to be recorded only a few times. One Αὐρ(ήλιος) Δίνδας (;) Τυρέλσου occurs in an inscription from *Discoduratae* north of Nicopolis ad Istrum, and Turesis is mentioned by Tacitus as one of the leaders of the Thracians who rose against the Romans in the great uprising of AD 26.<sup>704</sup> These few occurrences confirm that it should be regarded as a personal name of Thracian origin, even though it does not seem possible at present to associate it with specific areas of Thrace.

The name Τυχάρους, which is recorded as the *cognomen* of one *Lollia* in a funerary inscription of imperial date from the area of Topeiros, is formed from the stem Τυχ-, with the addition of the suffix -αρούς (cf. Ζωσαρούς); this is the first occurrence in Thrace of a name which had in any case only a limited distribution, exclusively in the final years of Antiquity.<sup>705</sup>

The name Ὑάκινθος, inspired by the plant kingdom and also by the sphere of mythology (cf. Νάρκισσος), seems to have been disseminated amongst the lower classes, primarily in the final years of Antiquity. This same observation holds good for

<sup>703</sup> For the other names of this group, see Bechtel, *HPN* 508; for Τρύφων, see Hatzopoulos and Loukopoulou, *Téménides* 316, but also Masson, *Actes du Colloque sur l'esclavage 1971* [1973] 15 = *OGS I* 153, who notes its presence amongst the slave classes; see also Solin, *NB* 786-88 and 1257 for the presence of these names in Rome. For Τρύφων and Τρυφῶσα in Thrace, see *LGPV* IV; the occurrence at Zone has been included in this volume as a personal name. For Μέτριος, see above, p. 212.

<sup>704</sup> See *IGBulg* II 737 and Tac. *Ann.* 4.40 respectively; the name [- -]ενίς Τυρ[- -] is also found on a relief of Mithras, probably from the area of Vraca between the Oesci and Uti rivers, see *IGBulg* II 487 bis.

<sup>705</sup> For the geographical and chronological distribution of the name, see *LGPV* I-IV; the first four volumes contain only two examples of it, from Attica and Boeotia. For a recent comment on the name and the known references to it, see Polyxeni Adam-Veleni and I. Sverkos, “Ενεπίγραφοι ταφικοί βωμοί από τη Θεσσαλονίκη”, *Tekmeria* 5 (2000) 16-17, where, however, the parallel from Topeiros is not cited. One further occurrence from Cilicia, see *IK* 56 (*Anazarbos*) 543 (cf. *SEG* 50 [2000] 1360).



Aegean Thrace, since the two examples recorded here come from the imperial period and are found in funerary inscriptions for gladiators. The other cases found in northern Greece belong to the same chronological context.<sup>706</sup>

In this particular form, the name 'Υγιηνός —found as a patronymic in the inscription of the generals from Topeiros—, seems to have had a very limited distribution; apart from this —which seems to be the only occurrence to date in Thrace—, it is also recorded in an inscription of imperial date from Lete as the name and patronymic of the same person. It belongs, however, to a very characteristic category of personal names derived from the concept of ὑγία —such as 'Υγία, 'Υγινος and 'Υγίνη, 'Υγιανός, 'Υγιέρως, and others— that are found exclusively during the imperial period.<sup>707</sup>

The name of Herakles' mythical companion, 'Υλας, was also used as a personal name primarily during the imperial period. Its occurrence in a funerary epigram from the area of Topeiros, dating from the 3<sup>rd</sup> c. AD (E98) is the first in the whole of Thrace; according to the publishers of the inscription, it was conceivably associated with a gladiator.<sup>708</sup>

The interesting name Φαέθουσα was borne by a woman from Abdera who was a patient of Hippocrates. Although it is found in Homer as the name of a daughter of Helios (*Odyssey* 12.132), it seems to have had only a limited dissemination as a personal name, since the example from Abdera is the only occurrence known to date. There is no need, however, to dispute its inclusion in the onomasticon of the city; apart from the dissemination —albeit limited— of the corresponding masculine name (Φαέθων) in various parts of the ancient world, the presence of the feminine form in Abdera is

<sup>706</sup> For the inscription E167, which is reported as coming from Stryme, see the comments in *IThrAeg*. For the distribution of the name, see *LGPN* I-IV; of the 47 occurrences of the name in Rome, almost 20 are certainly connected to slaves and freedmen, see Solin, *NB* 1107-108.

<sup>707</sup> For the geographical and chronological distribution of the names in this group, see *LGPN* I-IV; for 'Υγινος, 'Υγίνη and 'Υγιανός in Rome, see Solin, *NB* 678-80. The only exception is the name 'Υγιαίων, which is formed from the present participle of the verb ὑγιαίνω, and is disseminated on a limited scale from as early as the 5<sup>th</sup>-4<sup>th</sup> c. BC.

<sup>708</sup> The name occurs 49 times in Rome; 16 of these occurrences are certainly for slaves and freedmen, see Solin, *NB* 520-21.

supported by its combination with a patronymic that belongs to a group of personal names characteristic of the city.<sup>709</sup>

The group of names derived from the stem Φανο- includes Φαναῖος, Φανῆς, Φάνιππος and Φανόπολις. All these are found for the first time in Thrace and it is clear from a study of their geographical distribution that they are associated mainly with the world of the Ionian colonists.

The name Φαναῖος, borne by an archon of the mint of Abdera about the end of the 5<sup>th</sup> and beginning of the 4<sup>th</sup> c. BC, is recorded as a cult epithet of Apollo on Chios, and as a personal name in Ionian cities such as Ephesos and Kolophon.<sup>710</sup> The name Φανῆς, formed with the ending in -έας/-ῆς characteristic of Ionian regions, is recorded in Ionia and the larger islands of the eastern Aegean.<sup>711</sup> Of the compound names in this group, Φάνιππος, which is found as a patronymic in a funerary inscription from the area of the Molyvoti peninsula, occurs in various areas of the ancient world, with a characteristic concentration on Euboea and Thasos.<sup>712</sup> Finally, the name Φανόπολις, which completes the picture of this group, had a limited distribution in Ionian regions and particularly on Thasos on the 5<sup>th</sup> and 4<sup>th</sup> c. BC.<sup>713</sup>

The personal name Φᾶσις, which has reference to the river of this name in Colchis, completes the characteristic group of names inspired by rivers in Asia Minor that are recorded in Aegean Thrace (see below, pp. 268-69); its limited dissemination

<sup>709</sup> See Bechtel, *HPN* 564 and O. Masson, "Noms grecs de femmes formés sur des participes (Type Θάλλουσα), *Tyche* 2 (1987) 107 = *OGS* II 587. For names derived from the stem Πυθο- and their strong presence in Abdera, see above, p. 237-39.

<sup>710</sup> For a comment on the name, see Masson, *RN* 26 (1984) 55 = *OGS* II 434; two more examples from Issa in Dalmatia of the 3<sup>rd</sup> and 4<sup>th</sup>-3<sup>rd</sup> c. BC are partly restored, and it is not certain that they are in fact this particular name, see *LGPN* III.A.

<sup>711</sup> See Bechtel, *HPN* 440, Masson, *RN* 26 (1984) 55 = *OGS* II 434 and *idem*, "Notes et discussions. A propos de la réimpression des 'Beamtennamen auf den griechischen Münzen' de Rudolf Münsterberg", *RPh* 1977, 88 = *OGS* III 6; for the ending, see below, p. 269.

<sup>712</sup> See Bechtel, *HPN* 438 and *LGPN* I-IV. There is a total of 19 references in the first four volumes of *LGPN*, six of which are on Euboea of the 4<sup>th</sup>/3<sup>rd</sup> c. BC, one on Peparethos in the 2<sup>nd</sup>/1<sup>st</sup> c. BC, ten on Thasos from the 6<sup>th</sup>/5<sup>th</sup> to the 1<sup>st</sup> c. BC (I) and two in Athens of the 4<sup>th</sup> and 3<sup>rd</sup> c. BC (II).

<sup>713</sup> See *LGPN* I-IV, where the name is recorded once on Chios in the 4<sup>th</sup>-3<sup>rd</sup> c. BC, once at Styra on Euboea in the 5<sup>th</sup> c. BC, and five times on Thasos in the 5<sup>th</sup>-4<sup>th</sup> c. BC (I). For the presence of the name in Asia Minor, specifically at Erythrai, see R. Merkelbach, "Volksbeschluss aus Erythrai über den Bau eines Tempels der Aphrodite Pandemos", *EA* 8 (1986) 15-18, *IK* 2 (Ery) 201 and 213a, l. 52 and 70.

throughout Greece, combined with the concentration of three examples in Maroneia, supports the hypothesis that the persons involved were related in some way.<sup>714</sup>

The abbreviated name ΕΠΙ ΦΑΥΛΑ recorded on coins from Abdera dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC, was initially rendered as Φαῦλος and associated with the group of names derived from the corresponding adjective. Masson's view that it should be rendered as Φάυλλος seems more probable, however; in this case it should be assigned to the group of names derived from the stem Φαε-/Φαο- (from φάφος/φῶς) with the addition of the diminutive ending -ύλ(λ)ος. This name, which was fairly widely found in various parts of the ancient world in the centuries before Christ, is also recorded in Ionia.<sup>715</sup>

The name Φειδίας occurs as a patronymic in a funerary inscription from Maroneia dating from the 3<sup>rd</sup>-2<sup>nd</sup> c. BC, of a man descended from Eresos on Lesbos; it belongs to the sizeable group of names derived from the stems Φειδε-/Φειδι-/Φειδο- and the concept of φειδῶ (=thrift) and, generally speaking, it could be described as of panhellenic distribution.<sup>716</sup>

The names Φιλαῖος (1), Φιλάργυρος (1), Φιλᾶς (1), Φιλέρων (1), Φίλιππος (4), Φιλίσκος (1), Φιλόμουσος (2), Φιλόνικος (1), Φιλόξενος (3), Φιλοποίμην (1) and Φίλων (4) form the group of names recorded in Aegean Thrace that derive from the stem Φιλε-/Φιλο-.<sup>717</sup>

The majority of them are names known throughout Greece, and there do not seem to be any special features in their geographical distribution. This is certainly true of the name Φίλων, which is found four times in Aegean Thrace; although two of these occurrences involve people who were foreign to the area, the name seems to have had a strong presence in various cities on the coast of Thrace, and especially in

<sup>714</sup> It may be regarded as highly probable that Ἐπαφρόδειτος, son of Φᾶσις in inscription E212, was related to Φᾶσις Ἐπαφροδείτου, whose name is found in a funerary inscription of imperial date (E292). For the dissemination of the name, see *LGPN* I-IV (with only two certain reference in the first four volumes) and Bechtel, *HPN* 556 (with one reference from Laodikeia in the 1<sup>st</sup> c. BC).

<sup>715</sup> For Masson's correction, see *RN* 26 (1984) 55 = *OGS* II 434, and for his comments, *idem*, *ZPE* 110 (1996) 91 = *OGS* III 247. For Φαῦλος and Φάυλλος, see Bechtel, *HPN* 443 and 436 respectively. For the dissemination of the name —with no distinctive features in its geographical and chronological distribution—, see now *LGPN* I-IV; for Ionia, see B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. VI. 621 and *IPri* 142.

<sup>716</sup> Bechtel, *HPN* 443-44 and Chantraine, *Dictionnaire s.v.* φείδομαι.

<sup>717</sup> See Bechtel, *HPN* 446-53.

Byzantium.<sup>718</sup> The name Φίλιππος is also recorded four times; the association of the earliest of these examples with a Macedonian from Philippi confirms the belief that the dissemination of this name in the Hellenistic period onwards was due to the influence of the Macedonians.<sup>719</sup> The name Φιλόξενος is recorded twice as a personal name and once as a patronymic in the same inscription (E212); the lack of any other evidence, however, makes it impossible to establish any prosopographical correlations.<sup>720</sup> Amongst the names found throughout Greece are Φιλόνικος<sup>721</sup> and Φιλίσκος,<sup>722</sup> each of which is found only once; both are recorded during the 4<sup>th</sup> c. BC of archons of the mints of Abdera and Maroneia respectively. The names Φιλάργυρος, Φιλέρων and Φιλόμουσος are also widely found throughout Greece, though popular mainly in Late Antiquity. The first, which is found at Maroneia of the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD (E212), is the first occurrence of the name in Thrace, and one of the earliest generally speaking.<sup>723</sup> The name Φιλέρων also occurs for the first time in Thrace.<sup>724</sup> The name Φιλόμουσος, in contrast, is already known in inscriptions from Selymbria and Byzantium, and its presence is quite strong in neighbouring Thasos.<sup>725</sup>

Of the names in this group, special reference needs to be made only in the case of Φιλαῖος, Φιλᾶς and Φιλοποίμην. The first of these, borne by an archon of the mint of Abdera about the middle of the 4<sup>th</sup> c. BC, is found in various areas of the ancient Greek world, but its presence in cities of Ionia and on the larger islands of the eastern Aegean, such as Chios and Samos, is the earliest and most notable; the *Pyrgos* of Philaios in Teos, the mother city of Abdera, is also of great importance in establishing a connection between the name and the world of the Ionian colonists.<sup>726</sup> The name

<sup>718</sup> For the case of Φίλων of Akanthos, see also Tataki, *Macedonians Abroad* 43, no. 14; for the dissemination of the name in various areas of the ancient world, see in general *LGNP* I–IV.

<sup>719</sup> For the special connection of the name with Macedonia, see Hatzopoulos and Loukopoulou, *Téménides* 318–19; for its geographical and chronological distribution in the rest of Greece, see *LGNP* I–IV.

<sup>720</sup> This name, too, is found mainly in the cities on the Thracian coast, see *LGNP* IV. For its strong presence in neighbouring Macedonia also, see Hatzopoulos and Loukopoulou, *Téménides* 320.

<sup>721</sup> See *LGNP* I–IV.

<sup>722</sup> A name quite widely found in many regions of the ancient world, it also occurs frequently in the Hellenistic period on neighbouring Thasos, where a total of 22 examples are recorded from the 5<sup>th</sup> c. BC down to the imperial period, see in general *LGNP* I–IV; see also Hatzopoulos and Loukopoulou, *Téménides* 319 for a brief comment on its presence in Macedonia.

<sup>723</sup> See *LGNP* I–IV.

<sup>724</sup> See *LGNP* I–IV; the name was also quite common in Rome (152 occurrences), see Solin, *NB* 157–59. The partly preserved...πως (1) and ...ως (1) are probably to be associated with this or other names with the same second component.

<sup>725</sup> See *LGNP* I–IV for the rest of Greece and Dunant et Pouilloux, *Recherches* II 166 specifically for Thasos; for the presence of this name in Rome (107 occurrences), see Solin, *NB* 163–64.

<sup>726</sup> The name has already been discussed by D. Knoepfler, “Proxénies Béotiennes du IV<sup>e</sup> siècle”,

Φιλᾶς also points to the world of the colonists, since it is formed with the ending -ᾶς/-ᾶδος, which is characteristic of this area.<sup>727</sup> By contrast, the presence of the name Φιλοποίμην at Abdera of the 5<sup>th</sup> c. BC is difficult to explain. Φιλοποίμην is recorded as the recipient of two letters from Hippocrates (nos. 12 and 15) and as the person who offered him hospitality during his visit to the area in order to examine Demokritos (no. 17); from this third letter, we also know that he was the son of Δάμων and lived near the Hermais fountain. As stated above,<sup>728</sup> the authenticity of these letters is disputed, and this view seems to be reinforced by the comments on the personal names; in fact, the name Φιλοποίμην seems to have had a fairly limited dissemination in the ancient Greek world, mainly in rural communities (such as Arkadia) from the Hellenistic period onwards. The occurrence of the name at Abdera is also disputed in *LGPN* IV, where it is qualified as fictitious.

The rare name Φίτταλος is borne by an archon of the mint of Abdera whose issues are dated to the period 460-440 BC. In this specific form, the name is recorded one more time at Kolophon in Asia Minor. Both Detschew and Masson, however, suggested that it should be associated with the name Πίτταλος found in Attica in the 5<sup>th</sup>-3<sup>rd</sup> c. BC. The former scholar assigned both variations to the Thracian onomasticon—interpreting the name Πίτταλος as a *Weiterbildung* of the name Πίττας recorded at Aphrodisias in Karia—, while Masson noted that the name Πίτταλος and the few names probably derived from the same stem are found mainly in Greece (cf. Πιττίας at Delphi and Πίττιχα at Thespiiai in Boeotia), and interpreted the stem Φιττ- as probably an Ionian rendering of Πιττ-;<sup>729</sup> the existence of many characteristically Ionian names amongst the archons of the mint of Abdera supports the connection of this name with the world of the Ionian colonists.

The name Φοῖβος is recorded as the *cognomen* of a freedman in an inscription of Roman date from Palagia. It completes the picture of personal names inspired by the cult epithets of Apollo (cf. Κάρνις, Κωμαῖος, Φαναῖος and all the names derived from the stem Πυθο-). It is found in various areas of the ancient world—with a highly characteristic concentration in Attica and South Italy—, though exclusively in the

*BCH* 102 (1978) 384-85; see also Masson, *RN* 26 (1984) 55-56 = *OGS* II 434-35. For the *Pyrgoi* of Teos, see D.W.S. Hunt, "Feudal Survivals in Ionia", *JHS* 67 (1947) 68-76.

<sup>727</sup> See Masson, *RN* 26 (1984) 56 = *OGS* II 435; for the ending, see below, p. 269.

<sup>728</sup> See above, p. 172.

<sup>729</sup> See Detschew, *TSp* 371-72 and Masson, *RN* 26 (1984) 56 = *OGS* II 435. For the example from Kolophon, see B. D. Meritt, "Inscriptions of Kolophon", *AJPh* 56 (1935) 359-72, no. 1, l. V 564.

later years of Antiquity; the examples from Thrace are consistent with this general chronological context.<sup>730</sup>

The name Φρασίδημος is found as the patronymic of an Aiginetan in a funerary inscription of the 5<sup>th</sup> c. BC from the region of the Molyvoti peninsula. Although it is recorded as the name of a foreigner, it is found over the whole of Greece, though with a relatively limited dissemination, throughout ancient times.<sup>731</sup>

Χαίριππος was one of the names found throughout Greece during the whole of ancient times, with a very strong presence in Attica and the larger islands of the Aegean in the Classical and Hellenistic periods. Borne by an archon of the mint of Abdera, it is found for the first time in Thrace, though it is already known on neighbouring Thasos.<sup>732</sup>

A similar picture holds good for the name Χαρικλῆς, which is recorded in various areas of the ancient world throughout antiquity, and is already known in Thrace.<sup>733</sup>

The names Χαρμῆς (1) and Χάρμος (1), along with the compound name Πάγχαρμος, represent the group of personal names in Thrace derived from the Homeric word χάρμη (=battle, or lust for battle). Χαρμῆς Διονυσοδώρου of Abdera, who is mentioned with his two brothers in an honorific inscription from Athens in 346/45 BC, bears a name that is characteristically found mainly in the Ionian world; its presence may be noted, *inter alia*, at Teos, the mother city of Abdera, and also at Miletos, Erythrai, Kolophon, Chios and Thasos.<sup>734</sup> The name Χάρμος, in contrast, though recorded of an archon of the mint of Abdera at about the same period, should be assigned to the group of names found throughout Greece, since it is recorded both in Asia Minor and in mainland Greece and the islands.<sup>735</sup>

<sup>730</sup> See *LGNP* I-IV; the name was also common in Rome (154 occurrences), see Solin, *NB* 283-85.

<sup>731</sup> For the formation of the name, see Bechtel, *HPN* 129 and 457-58; for its distribution, *LGNP* I-IV.

<sup>732</sup> See Bechtel, *HPN* 462 and 225 and *LGNP* I-IV.

<sup>733</sup> See *LGNP* I-IV.

<sup>734</sup> For Teos, see E. Pottier and Am. Hauvette-Besnault, "Inscriptions d'Érythrées et de Téos", *BCH* 4 (1880) 180, no. 41 (=McCabe and Plunkett, *Teos* 213) as well as R. Demangel and A. Laumonier, "Inscriptions d'Ionie", *BCH* 46 (1922) 319-23, no. 3, l. 22 (=McCabe and Plunkett, *Teos* 87). For the other cities, see *Milet* I.3, 122, l. II 11 and 127, l. 4 and 44, *IK* I (Eryth) 22b, l. 105 and 161, l. 8 and B. D. Meritt, "Inscriptions of Colophon", *AJPh* 56 (1935) 359-72, no. 1, l. III 252 and V 538. For the presence of the name on Chios and Thasos, see *LGNP* I.

<sup>735</sup> See *LGNP* I-IV; for Πάγχαρμος, see the relevant entry.

The name Χόρηγος, borne by an archon of the mint of Maroneia in the second quarter of the 4<sup>th</sup> c. BC, occurs for the first time in Thrace. Together with the less widely disseminated Χορηγίων and Χορηγίς, the compound Χορηγικλῆς, and their dialect variations, it completes the group of personal names inspired by χορηγία, which are found principally in Athens and, under Athenian influence, in other areas of the ancient world in the Hellenistic and imperial periods. The presence of the name at Maroneia a few decades after the city became a member of the Second Athenian Confederacy, is noteworthy.<sup>736</sup>

The name Χρύσιππος is restored with some reservation in a fragmentary funerary inscription from Maroneia dating from the 3<sup>rd</sup> c. BC; a name of simple formation (cf. Λεύκιππος, Μελάνιππος/Μελανιππίδης) and widely disseminated over the whole of Greece throughout ancient times, it is also quite common in Thrace itself.<sup>737</sup>

The name Ψάμμis, which is found in a funerary inscription of the Classical period from Abdera, is also recorded of a metic in an inscription from Athens dating from 401/0 BC and once in a papyrus from Karnak in Egypt; moreover, it is a cognate of the feminine name Ψάμμώ, which is recorded in an inscription of Paros dating from the 4<sup>th</sup> c. BC. In a brief comment, Chaniotis noted the probable connection of the name with Egypt, presumably associating it with the name Ψαμμήτιχος, which was quite familiar to the Greeks; the presence in the area of Abdera of a personal name of Egyptian inspiration is entirely to be expected, since the city is known to have developed close contacts with the world of the East during the first centuries of its history.<sup>738</sup> However, the possibility should not be ruled out that the name is a Greek personal name inspired by the word ψάμμος, like the names Ψαμάθα/ Ψαμάθη/ Ψαμάθεια, derived from the corresponding Homeric word ψάμαθος.<sup>739</sup>

<sup>736</sup> For the relevant group of names, see Bechtel, *HPN* 471 and 517 (this specific name is not cited). For a brief comment, see also Masson, *RN* 26 (1984) 60 = *OGS* II 439. For the *choregia* and its presence in various other areas of the ancient world, see *RE* III.2 (1899) 2409-22, s.v. χορηγία (E. Reisch), and for Maroneia's membership of the Second Athenian Confederacy, see *IThrAeg* 322. For the dissemination of the relevant personal names, see *LGNP* I-IV; Χόρηγος also occurs once in Rome for a slave, see Solin, *NB* 1026.

<sup>737</sup> See *LGNP* I-IV.

<sup>738</sup> For the example from Athens, see *IG* II<sup>2</sup> 10, face B, l. III 5, for the Egyptian papyrus *SB Egypt* I 1529, and for the example from Paros, *LGNP* I; for the dissemination of the name Ψαμμήτιχος in Greece, see *LGNP* I-IV. For Chaniotis's brief comment, see *SEG* 47 (1997) 1028.

<sup>739</sup> See Chantraine, *Dictionnaire* s.v. ψάμαθος and ψάμμος.





THE SOCIETY OF AEGEAN THRACE  
on the Evidence of Personal Names



The 1258 persons listed in the prosopographical catalogue for Aegean Thrace form a sizeable base of 714 fully preserved personal names. The overwhelming majority of these are names of Greek origin (560 names for 981 persons, representing 78.5% of the total number of names and 78% of the total number of persons, see cat. I/1), followed by those of of Roman origin (88 names for 92 persons or 12.3% and 7.3% of the total respectively, see cat. I/2) and those of pre-Greek/Thracian origin (54 names with 92 references or 7.6% and 7.3% respectively, see cat. I/3). The number of names of Asia Minor, Celtic or Semitic origin is negligible, and there is only a small number of names whose origin still awaits clarification (a total of twelve names involving sixteen persons, see cat. I/4-I/7). The picture is completed by some 80 persons with partly preserved names that cannot be restored; here, too, however, the personal names of Greek origin form a clear majority. The preponderance of male names (612 or 86% of the total) over female ones (102 or 14%) does not differ from the situation found throughout Greece. In contrast, what differentiates the prosopographical material of Aegean Thrace from that of many parts of the ancient Greek world is the significant advantage of a relatively even chronological distribution; of the 1258 persons mentioned above, 418 (33.2% of the total) are recorded in the Archaic and Classical periods, as opposed to 412 (32.8%) in the Hellenistic period and 428 (34%) in Roman times. This gives us the possibility of studying the society of Aegean Thrace just a few decades after the arrival of the first colonists and at the same time perceive the evolution and the changes in the onomastic habits of the region over the centuries.<sup>740</sup>

#### *Names of Greek origin (cat. I/1, pp. 311-16)*

A fundamental feature of the onomasticon of Aegean Thrace —primarily in the centuries before the Macedonian conquest, but to a lesser degree also after it— is the strong presence of names recalling the world of the Asia Minor coast and the islands of the eastern Aegean. In addition to the influence of the Ionic dialect on the forms of some stems (e.g. Δεο(υ)νῦς, Ἰορμνήμων) and case-endings (e.g. Ἀρισταγόρης, Ἀριστομένεος), the world of Ionia is also suggested by (a) entire groups of names or individual ones that —on the basis of what is known to date of their geographical distribution— are found primarily or exclusively in this region, and (b) names formed from stems that are highly productive and known throughout Greece, but with the addition of endings that seem more characteristic of the onomastic material of Ionia.

Among the names of the first group, those formed with the verbal element ἀναξι- (from ἀνάσσω) may be mentioned first. In fact, the names Ἀνάξαρχος, Ἀναξήνωρ,

<sup>740</sup> All conclusions presented here are based on the analysis of the names of the previous chapter; recourse may be had to the appropriate entry, in order to check all relevant information and bibliography.

Ἀναξιδίκος, Ἀναξίμανδρος and Ἀναξίπολις —all recorded in Abdera of the Classical period— may readily be associated with the world of the colonists.<sup>741</sup> The name Ἀναξίμανδρος is particularly characteristic, with both its first and second component pointing to Asia Minor; together with Μάνδρων and Μανδρῶναξ —recorded at Abdera and at the city on the Molyvoti peninsula in the early Classical period— it forms the small, but distinct group of personal names derived from the stem Μανδρο-/μανδρος, connected either to a cult assigned exclusively to Asia Minor during early historical times or to a dialect form of the Asia Minor river Μαίανδρος, according to a more recent view.<sup>742</sup> Names derived from the stem μολπο-, which have reference to the *molpoi* and the cult of Apollo Delphinios at Miletos, also point to the world of Ionia; of these, the names Μολπαγόρης, Μολπᾶς and Μόλπος are recorded in Aegean Thrace, more specifically at Abdera and Maroneia of the Classical period.

But the largest group of names that may be assigned to this category consists of those connected with the cult of the Mother of the Gods. In Aegean Thrace, nine names are recorded (Μητρόδοτος, Μητρόδωρος, Μητροδώρα, Μητροκλῆς, Μητροφάνης, Μητροφάντη, Μητροφῶν, Μήτρων and Μητρῶνασσα), with a total of 40 occurrences; of these 28 come from Maroneia and seven from the city on the Molyvoti peninsula, as opposed to three from Abdera, one from Zone and one of unknown provenance.<sup>743</sup> Almost all of them present a characteristic geographical distribution and their relatively large concentration in two of the cities of Aegean Thrace must not be considered fortuitous. Names associated with the cult of Hekate may also be assigned to the category of theophoric names recalling cults practised in Asia Minor; the names Ἐκαταῖος and Ἐκατόνυμος are recorded a total of eight times, five at Abdera in the Classical and possibly the early Hellenistic period, two in the city on the Molyvoti peninsula in the 5<sup>th</sup> and 4<sup>th</sup> c. BC, and one at Maroneia in the 3<sup>rd</sup> c. BC. In addition to the geographical and chronological distribution of these names, their connection with the world of the colonists seems further supported by the reference to Hekate in Pindar's 2<sup>nd</sup> *Paean*, on the foundation of Abdera.<sup>744</sup>

Although small in numerical terms, the characteristic group of personal names inspired by rivers should also be mentioned here as reflecting the special relationship and familiarity of the inhabitants of Aegean Thrace with Asia Minor in general; for as noted as early as the middle of the 19<sup>th</sup> c. AD and gradually confirmed by the

<sup>741</sup> Less characteristic are the names Ἀναξίων and Ἀνάξιππος, each of which presents a more uniform geographical and chronological distribution.

<sup>742</sup> See above, p. 207, n. 489.

<sup>743</sup> For common elements in the onomasticon of Maroneia and the city on the Molyvoti peninsula, see below, p. 301.

<sup>744</sup> See above, p. 168.

increasing onomastic material, names belonging to this group are usually characterised by their local character.<sup>745</sup> And indeed, with regard to Aegean Thrace, this observation seems fully confirmed by the presence of names connected with the river Nestos; Νέστις, possibly Νεστοκλῆς, and mainly the rare, purely local name Ἡρόνεστος are recorded principally in regions along the river, and in a number of cases on Thasos, which lies opposite the mouth of the river. But alongside these, the names Μαϊάνδρος and Μαιανδρία, Μελησαγόρης, Σκάμανδρος and Φᾶσις are also found in Aegean Thrace, specifically in Abdera, the city on the Molyvoti peninsula, and Zone, during the 5<sup>th</sup> and 4<sup>th</sup> c. BC. Though they are sometimes recorded in fragmentarily preserved inscriptions or in disputed literary sources, these all allude to rivers in Asia Minor; they are not found in other parts of Thrace, and appear to have only a limited dissemination in other areas of the ancient Greek world.<sup>746</sup>

Finally, of the individual names that seem, in the present state of our knowledge, to be found mainly in the Ionian areas of Asia Minor and to be recorded rarely, if at all, in other parts of the ancient world, only the most characteristic will be mentioned here: Ἀνάψυξις, Ἀρχέμβροτος, Ἐκατόμβιος, Ἑρμόθεστος, Διονυσόθεμις and Εὐξίθεμις, Εὐρήσιππος, Ὀρχαμος, Πάρμις, Ποσίδε(ι)ος, Σημαγόρης, Σμόρδος, Τιμήσιος and Φίτταλος.

To the second category —of very common and productive stems, but combined with endings pointing to the Ionian world— we may assign names formed by the addition of the endings ᾱς/-ᾱδος (such as Ἀπελλᾱς/Ἀπολλᾱς, Διονυσᾱς, Μεγᾱς, Μολπᾱς, Φιλᾱς and even Βοστᾱς)<sup>747</sup> and -ῆς/-έω (Ἀθηνῆς, Ἀπελλῆς, Ἴππῆς, Νυμῆς, Πρωτῆς, Πυθῆς, Φανῆς), -λεως or -σίλεως (Ἀριστόλεως, Ἡγησίλεως, Πειθεσίλεως), and -ῶναξ/-ῶνασσα with its different forms (Ἀριστῶναξ, Ἑρμῶναξ, Ἴππῶναξ, Μανδρῶναξ, Μητρῶνασσα and also Ἀρχῆνασσα).

The association of these names with the world of the colonists seems further supported by their chronological distribution; the majority belong to the first centuries of the life of the cities, even though in some cases (e.g. names derived from

<sup>745</sup> See Letronne, *Noms Propres* 57–70 and more recently Curbera, *Philologus* 142 (1998) 52–60 with regard to the presence of names inspired by rivers in Sicily.

<sup>746</sup> This group can be further enlarged if some of the personal names connected with the cult of Hermes are actually ascribed to the group inspired by the river Hermos (e.g. Ἑρμῶναξ), see Thonemann, *Chiron* 36 (2006) 27, n. 50, or if we accept the connection of the names Ἑρμοκάλλης and Καλησικράτης to the river Κάλ(λ)ης of Bithynia, see J. Curbera, *Epigraphica* 68 (2006) 464; see also above, p. 207, n. 489 for the names on Μανδρο-/μανδρος. The names Ἄλυς and Ποτάμων are not discussed here, since they belong to the category of names that disseminated in various areas of the ancient Greek world, mainly from the Hellenistic period onwards.

<sup>747</sup> The use of this ending for a name of possibly non-Greek origin could be interpreted as an indication of its frequent presence in the region.

the stem Μητρο-) it is clear that they survived also in the onomasticon of the Hellenistic and imperial periods. It should also be noted that —to a greater or lesser extent— these names are present in all the Greek colonies of Aegean Thrace: in those for which the origin of the inhabitants is relatively certain (Abdera, Maroneia and Zone), but also in those for which there is no evidence to date (city on the Molyvoti peninsula).<sup>748</sup> Moreover, names of this first group seem very often to be associated with members of the upper classes, though this observation may be due to the nature of the material and particularly to the large number of names found on coins.

A good number of names recorded in Aegean Thrace during the Archaic and Classical periods seems also to reflect the aristocratic ideals of the upper classes. Although most of the names derived from adjectives such as ἄριστος (Ἀρισταγόρης, Ἀρίσταρχος, Ἀριστᾶς, Ἀριστεύς, Ἀριστόβουλος, Ἀριστοκλῆς, Ἀριστόλεως, Ἀριστόμαχος, Ἀριστομένης, Ἀριστόνους, Ἀρίστων, Ἀριστῶναξ), and nouns such as κάλλος (Καλλιάνναξ, Καλλίας, Καλλιγένης, Καλλιδάμας, Καλλικράτης, Καλλικρατίδης, Καλλίκριτος, Κάλλιππος, Καλλίστρατος) may be qualified as names with a more or less panhellenic distribution, it may be noted that none of them is found in Aegean Thrace during the Roman period. Essentially the same observation may be made of names in which the first component is the verb ἄρχω (Ἀρχαγόρας/-ης, Ἀρχέλαος, Ἀρχέμβροτος, Ἀρχέπολις, Ἀρχέστρατος, Ἀρχήνασσα, Ἀρχικλῆς) or ἔχω (Ἐχέδημος, Ἐχεκράτης and Ἐχέπολις). The category of 'aristocratic' names also includes those formed with the verbal element ἡγησι- as their first component (Ἡγησαγόρης, Ἡγησίλαος, Ἡγησίμαχος, Ἡγήσιππος and Ἡγησιππίδης, Ἡγησίστρατος),<sup>749</sup> or in which either the first or second component is the stem ἵππο-/ιππος, which is also indicative of aristocratic attitudes (Ἰππαρχία, Ἰππῆς, Ἰππόκριτος, Ἰππων, Ἰππῶναξ, and also Ἀνάξιππος, Δαμάσιππος, Εὐρήσιππος, Ἡγήσιππος and Ἡγησιππίδης, Κάλλιππος, Λεύκιππος, Μελάνιππος and Μελανιππίδης, Στράτιππος, Φάνιππος, Χαίριππος and Χρύσιππος).<sup>750</sup> Some of the most original names of the region allude to war and its features. From the Homeric word χάρμη (=battle, or lust for battle) are derived Χαρμῆς, Χάρμος and Πάγχαρμος —this last one recorded for the first time—, as, too, is the name Κλόνηγος, another name of Homeric inspiration. To this category may be assigned the names in which the first component is the stem μεν-/μενε- (Μένανδρος, Μενεκλῆς,

<sup>748</sup> For Molyvoti and its connection with the world of the eastern Aegean, see also below, p. 301.

<sup>749</sup> Many of the names in this category have an equally characteristic second component.

<sup>750</sup> Thompson, *Studies* 163 attributes the presence of these names at Abdera to the existence there of an 'excellent Thracian breed and their importance for military use or pride in their possession'. For further bibliography, see the relevant entries.

Μενεκράτης, Μένης) or στρατο- (Στράτιππος, Στρατονίκη, Στράτων), and the name Ἀλεξίμαχος.

In contrast, what seems quite interesting and must certainly be pointed out is the limited dissemination —both in Aegean Thrace and in Thrace in general— of names derived from the stem δημο-/ -δημος. In Aegean Thrace, ten names are so far known (Δάμων, Δημάρατος, Δημοκάδης, Δημόκριτος, Δημοσθένης, Δημόστρατος and Δημοχάρης and also Ἐχέδημος, Νικόδημος and Φρασίδημος), which are recorded a total of 18 times: eight of these are found in Maroneia, seven in Abdera and two in the city on the Molyvoti peninsula (though in one case for a foreigner), while one occurrence is of unknown provenance. A rough comparison of this picture with the rest of Thrace and the ancient Greek world can now be made thanks to the publication of *LGPN* I-IV, from which the following statistics may be drawn:

vol. I (Aegean Islands, Cyprus and Cyrenaica) = ca. 1140 references;

vol. II (Attica) = ca. 1050 references;

vol. III.A (Peloponnese, Western Greece, Sicily and Magna Graecia) = ca. 1080;

vol. III.B (Central Greece: from the Megarid to Thessaly) = ca. 1300;

vol. IV (Macedonia, Thrace and northern Black Sea regions) = ca. 280 references.

Moreover, of the 280 references of this last volume, ca. 200 relate to Macedonia and the northern Black Sea regions, and only 80 to Thrace. These last are concentrated mainly on the cities on the coasts of the Aegean (Abdera, Maroneia, Ainos), the Propontis (Lysimacheia, Bisanthe-Rhaidestos, Perinthos, Byzantium), and the Black Sea (Apollonia, Mesambria, Odessos, Dionysopolis), and there are very few in the Thracian interior (Nikopolis ad Nestum and modern Vraca above the Haemus range). Moreover, and with only a few exceptions —including one occurrence of the name Δῆμις at Perinthos of the first half of the 6<sup>th</sup> c. BC, and the occurrences of the name Δημόκριτος at Abdera—, the majority date from the middle of the 4<sup>th</sup> c. BC onwards; even the name Δημοσθένης —which, with 16 references, is the most common name in this group and is found in various parts of Thrace, including the interior— is recorded exclusively during the imperial period.<sup>751</sup> These comparisons allow the suggestion that names inspired by this stem never became particularly popular in Thrace, despite their notable presence in other regions of the ancient Greek world.

<sup>751</sup> The second most common name in this group is Δημόκριτος with seven occurrences, six of them in Aegean Thrace.

A group of names that seems to be particularly well represented in Aegean Thrace, and which deserves a closer look because of the information it can reveal —particularly with regard to the presence of specific cults in the region —, consists of those qualified as ‘theophoric’. If this term defines names derived from that of a god or his cult epithets, then there are 137 personal names in Aegean Thrace (with 402 occurrences) that answer to this definition; they cover 19% of the total of names and 32% of the total number of persons attested in the region. A good idea of the special place occupied by them is given by the picture that emerges from examination of cat. II (pp. 318-19), which contains the names most frequently attested in the region; all of those that exhibit the greatest frequency —with eight occurrences or more— belong to the category of theophoric names. The following table lists the number of theophoric names attested in Aegean Thrace and the total number of occurrences grouped according to the relevant cult.

DEITIES	NAMES	PERSONS
Apollo	27	77
Dionysos	9	60
Mother of the Gods	9	40
Zeus	16	37
Hera	17	38
Herakles	4	20
Hermes	12	18
Athena	7	17
Artemis	6	15
Dioskouroi	1	12
Egyptian Gods	4	9
Poseidon	3	9
Demeter	2	8
Hekate	2	8
Aphrodite	3	6
Asklepios	4	6
Men	3	6
Nymphs	3	6
Bendis	2	4
Hestia	1	3
Mandros	2	3

Fig. 2: Theophoric names and their occurrences in Aegean Thrace



The question of how far names in this category can be used as a basis for deductions about the presence or absence of a cult has repeatedly arisen amongst scholars and has led to different conjectures at different times; for the presence of a name of this category —just as with any other one— may be due to a large number of factors that are unconnected with the tradition of an area and reflect more personal preferences. In recent years, however, the increase in the onomastic material, and especially the assembling of it in *LGPN*, have made possible more complex, substantial approaches to the question, and have suggested that in some cases, at least, the presence of these names may not be fortuitous.<sup>752</sup> In the case of Aegean Thrace, what makes a closer approach to this group of names even more interesting is the fact that now —after the publication of *IThrAeg*— we have the opportunity to compare the information provided by personal names with that acquired by gathering together all the available literary, epigraphic, numismatic, and archaeological evidence, in order to check for consistencies or discrepancies between them;<sup>753</sup> and it is certainly very interesting to note that the evidence provided by personal names not only does not contradict, but actually supplements it in many points.

The two most important groups of theophoric names are those connected with Apollo and Dionysos, the two deities who in fact held the most prominent place in the religious life of most of the cities of Aegean Thrace. It may be noted briefly that Dionysos was the patron god of Maroneia throughout ancient times, and seems also to have occupied a predominant position at Abdera in the years before the Macedonian conquest. In contrast, Apollo appears to have occupied this position in Zone and also in Abdera, but in this second city only from the Hellenistic period onwards.<sup>754</sup> The relevant evidence for the three Roman cities in the region (Topeiros, Traianopolis and Plotinopolis) is only sporadic.

<sup>752</sup> A preliminary concise, but comprehensive approach based on *LGPN* has recently been attempted in an article by Parker in *GPN*.

<sup>753</sup> What is known about the religious life of the cities of Aegean Thrace is presented briefly in *IThrAeg*, see pp. 169–70 (Abdera), 264 (Topeiros), 288 (city on the Molyvoti peninsula), 330–31 (Maroneia), 509 (Zone), 532 (Traianopolis) and 575 (Plotinopolis). A provisional discussion of the personal names related to the cults of Apollo, Dionysos and Hera, in association with the evidence recorded in the area, will appear in Parissaki, “Tracing Cults” (forthcoming); a more detailed discussion of the cults recorded in Aegean Thrace is being prepared by Selene Psoma and Maria-Gabriella Parissaki and will appear shortly in the “MEAETHMATA” series.

<sup>754</sup> It may be noted that at Abdera, despite an early reference to Apollo with the epithet Derenos/Derainos in Pindar’s 2<sup>nd</sup> *Paean* (T163, strophe a, l. 5), the god’s figure appears systematically on coins of the city only after the middle of the 4<sup>th</sup> c. BC. Similarly at Maroneia, the cult of Apollo is attested only by coins, there being no reference to him in the literary and epigraphical sources available at present.

Of the personal names recorded in Aegean Thrace, a sizeable group derives from the stem 'Απελ-/ 'Απολ- ('Απελλᾶς, 'Απελλῆς, 'Απολλᾶς, 'Απολλόδοτος, 'Απολλόδωρος, 'Απολλωνία, 'Απολλώνιος, 'Απολλωνίδης and 'Απολλωνοφάνης), while a second one consists of those derived from Apollo's cult epithets; that is names from the stem Πυθ-/ Πυθο- (Πυθαγόρης, Πυθέας, Πυθῆς, Πυθίνης, Πῦθις, Πυθίων, Πυθογένης, Πυθόγονος, Πυθόδωρος, Πυθοκλῆς, Πυθόνικος, Πύθων and Πυθώνυμος), as well as Κωμαῖος, Φαναῖος and Φοῖβος.<sup>755</sup> The distribution of these names and their occurrence between the various cities in the region seems fairly even, particularly when account is taken of the proportion of the total onomastic material recorded for each city (see below fig. 3): of the total of 76 references, 38 are found in Maroneia (6.6% of the total prosopographical material of the city), as opposed to 24 in Abdera (almost 8%), six in the city on the Molyvoti peninsula (5.60%), four in Zone (almost 6%), two in Traianopolis, one in Topeiros (but of a *strategos* of Thrace), and one in Plotinopolis (of a foreigner). Apart from the rather sporadic nature of the occurrences in the last three cities, the occurrence of these names in the others could indeed be connected with the presence of the cult in their religious life; it may be noted that even at Zone —where there are only three personal names associated with Apollo— they form the largest group of names in terms of the number of occurrences.

In contrast, the picture that emerges from an examination of their chronological distribution is less even. At Maroneia, the city on the Molyvoti peninsula, and Zone, the personal names associated with the cult of Apollo have the following evolution: of the 32 occurrences at Maroneia, four date from the Classical period, as opposed to 22 from the Hellenistic period and 12 from imperial times, while the six known so far from the city on the Molyvoti peninsula all date from the Classical period, and the three from Zone from the 4<sup>th</sup> c. BC; this is consistent with the chronological distribution of all the anthroponymic material of these cities (see below, fig. 3) and should not be interpreted as reflecting a particular evolution. But this is not the case of Abdera, where a review of the chronological distribution of all the relevant names reveals an interesting difference. Here the number of names derived from the stem 'Απολλ- amounts to only six —three of the Classical and three of the Hellenistic period—, despite the fact that this group includes names such as 'Απολλώνιος and 'Απολλόδωρος, that are among the most common in the entire ancient Greek world. In contrast, there is a significant number of names derived not from the name of Apollo itself, but from certain cult epithets: these are recorded in a total of 18 cases (16 involving the stem Πυθo- and one each for the names Κωμαῖος and Φαναῖος), 13 of

<sup>755</sup> The name Κάρινις is not assigned to the onomasticon of the region, since it is recorded of a man from Cyrene.

which date from the Classical period as opposed to only three from the Hellenistic period. The fact that these names occur early and in considerable numbers, frequently involving eminent citizens who were presumably connected with the upper classes (such as archons of the mint), suggests that their presence may be connected with the world of the colonists; the recent publication of a votive inscription of the 5<sup>th</sup> c. BC, possibly a boundary marker or an altar, which comes from the acropolis of Abdera and refers to the cult of Hestia Pythia, may perhaps provide further indirect support for this connection.

The personal names associated with the cult of Dionysos —though fewer in number than those connected with that of Apollo— reveal a more stable geographical and chronological distribution, and the increase and decrease over time observable in some cases seems to be connected rather with the general evolution of the onomastic material of the region than with the history of the cult itself. Of the total of 60 occurrences of names derived from the stem *Δεον-/Διον-* (*Δεο(υ)νῦς*, *Διονυσᾶς*, *Διονυσία*, *Διονυσικλῆς*, *Διονύσιος*, *Διονυσόδωρος*, *Διονυσόθεμις*, and *Διονυσοφάνης*) and the cult epithet *Βάκχιος*, 36 are found in sources connected with Maroneia: three date from the Classical period, 21 from the Hellenistic period, and 11 from imperial and Early Christian times; the picture is completed by a single case of uncertain date. The picture for Maroneia, therefore, —like that for the city on the Molyvoti peninsula, with four references all dating from the 5<sup>th</sup> and 4<sup>th</sup> c. BC— is consistent with the general development of the city, and attests to a relatively stable presence of names in this group.<sup>756</sup> The picture for Abdera, too, is relatively even, with a total of 16 occurrences, six in the Classical and ten in the Hellenistic period. The only development that can be detected in the onomastic preferences of this group is that in the Classical period names that point to the Ionian world (*Δεονῦς*, *Διονυσᾶς*, *Διονυσόθεμις* and *Διονυσοφάνης*) are more common, while panhellenic forms such as *Διονύσιος/-ία* and *Διονυσόδωρος* prevail in the following periods.

More interesting conclusions regarding the religious life of the region are to be drawn from the large group of personal names associated with the cult of Hera; for, although there is at present no convincing direct testimony for its presence in Aegean Thrace, the indications arising from a review of the relevant personal names are too characteristic to be regarded as fortuitous. This view, moreover, appears to be supported by more general observations made on this group of names in recent years on the basis of the material in *LGNP*.<sup>757</sup> In Aegean Thrace, 17 relevant personal names are recorded at present (*Ἡραγόρας/-ης*, *Ἡράϊννα/-ῖννη*, *Ἡραῖς*, *Ἡράκλειτος/*

<sup>756</sup> For this development, see below, p. 294–95.

<sup>757</sup> See Parker in *GPN* 71–73.

Ἡρόκληιτος, Ἡρανδρος, Ἡρᾶς, Ἡρόβουλος, Ἡρογείτων, Ἡροδότη and Ἡρόδοτος, Ἡρόδωρος, Ἡρόνεστος, Ἡρόπυθος, Ἡρόστρατος, Ἡροφάνης, Ἡρόφιλος and Ἡροφῶν), with a total of 38 occurrences. It may be noted that some of these personal names are of a highly original nature, the most characteristic being Ἡρόνεστος—which occurs twice and is distinguished by its local character—and Ἡρόπυθος, which is recorded at Abdera and derives from a combination with another stem that is also characteristic of the region.<sup>758</sup> The relevant occurrences are distributed fairly evenly between three cities in the region: 14 at Abdera—ten of them in the Classical and four in the Hellenistic period—, 13 at Maroneia—three in the Classical and ten in the Hellenistic period (though one of these involves an Athenian)—and 11 in the city on the Molyvoti peninsula, all of them in the Classical period. However, this number as a proportion of the total onomastic material of the city is highest in the case of Molyvoti: the relevant names represent 5.5% of the total at Abdera, and 4% at Maroneia, while at the city on the Molyvoti peninsula they form the notable proportion of 11%, making theophoric names associated with Hera the most important category of personal names here. The early date of the occurrences, combined with the special position occupied by Hera's cult on the islands of the eastern Aegean may be interpreted as a further indication of the origin of the colonists, and also of the presence of her cult in the religious lives of these cities.<sup>759</sup>

Although the number of names associated with the cult of Hermes and the Nymphs is distinctly smaller, their presence in Aegean Thrace also seems to support the testimony of other sources. The former group contains a total of 12 names (Ἑρμαγόρης, Ἑρμαῖς, Ἑρμογένης, Ἑρμόδοτος, Ἑρμόθεστος, Ἑρμοκάλλης, Ἑρμοκρατίδης, Ἑρμόστρατος, Ἑρμόφαντος, Ἑρμόφιλος, Ἑρμών and Ἑρμῶναξ) and 18 occurrences, 14 of them at Abdera—mainly in the 5<sup>th</sup> and 4<sup>th</sup> c. BC, and sporadically in the 4<sup>th</sup> and 3<sup>rd</sup> c. BC—, two at Maroneia and just one at the city on the Molyvoti peninsula. The examples from Abdera are added to what is already known of the cult of the god in the region—namely, the probable restoration of his name in a votive inscription of the first half of the 5<sup>th</sup> c. (E13), and his depiction on the reverse of coins issued by the city and in figurines of Hellenistic date. Similarly, the names of Aegean Thrace associated with the Nymphs (Νυμφαγόρης, Νύμφις and Νυμφόδωρος) are recorded a mere six times; but the chance nature of these occurrences is made up for by their early date (mainly in the 5<sup>th</sup> and sporadically in the 4<sup>th</sup> and 3<sup>rd</sup> c. BC), by the fact that they are concentrated in one particular area (Abdera) and, above all, by their

<sup>758</sup> For the stem Νεστο-, see p. 219–20 and for the stem Πυθο- p. 237–39.

<sup>759</sup> For other names indicating a possible Ionian origin of the settlers of the city on the Molyvoti peninsula, see also above, p. 280, n. 748 and below, p. 301.

correlation with evidence recorded in an ancient source. In fact, the 17<sup>th</sup> letter of Hippocrates mentions a grove of the Nymphs within the city or near the fortification walls. Although this letter is regarded as a forgery by its editor, in the sense that it is a later addition to the *Corpus Hippocraticum*, Lazaridis noted that the information may conceivably be correct and derive from the personal experience of the author, albeit later than the time of Hippocrates. The evidence of personal names could be used to support Lazaridis' view.

The group of names associated with the cult of Zeus is more evenly distributed over time, but does not yield as many conclusions. It includes names derived from the stems Διο- (Διαγόρας, Δίας, Δίειος, Διογείτων, Διογένης/-εια, Διόδοτος and Διόδωρος, Διοκλείδης, Διόφαντος, Διφιλίδης, Δίφιλος and Δίων), and Ζην- (Ζηνέας, Ζήνων), and also the name Κρονίων, which is recorded on a single occasion.<sup>760</sup> Their distribution between the different cities of the region —19 references at Maroneia (though two relating to foreigners), seven at Abdera, three at the city on the Molyvoti peninsula, a total of seven at the three Roman cities and one at Drys— is consistent, generally speaking, with that of the overall onomastic material; but study of their chronological distribution may suggest, with some reservation, a relative increase in the names of this group in the Hellenistic period and particularly in Roman times, as compared with earlier periods: there is a total of eight occurrences in the Classical period, as opposed to 18 in the Hellenistic period and ten in Roman times. The personal names associated with the cult of Athena (Ἀθήναιος, Ἀθηναῖς, Ἀθηνηῖς, Ἀθηνίων, Ἀθηνόβιος, Ἀθηνοκλῆς and Ἀθηνόκριτος) are distributed evenly between the two large cities in the region —8 occurrences at Abdera and 8 at Maroneia—, and the picture is completed by one more reference from the city on the Molyvoti peninsula. A notable number of the names dates from the 5<sup>th</sup> and 4<sup>th</sup> c. BC, and only four occurrences are found at Maroneia in the Hellenistic period.<sup>761</sup>

Names associated with the cults of Artemis, Aphrodite and Poseidon have a limited representation, consistent with what is already known from other areas of

<sup>760</sup> The name Ἰκέσιος, which is found as a cult epithet of Zeus, may also be associated with this group; for these names, see the relevant entries.

<sup>761</sup> Hesychius attests to the cult of Athena Epipyrgitis at Abdera. Although this testimony dates from the 5<sup>th</sup> c. AD, it has occasionally been suggested that it should be connected with the *pyrgoi* —that is, the divisions of the citizen body at Abdera and Teos— and it is therefore not impossible that it goes back to the early years after the foundation of the colony (T107 and *IThrAeg* p. 169 and n. 7). Two relevant inscriptions come probably from the city on the Molyvoti peninsula: the first can be made out on a barely legible boundary marker of a sacred precinct, dating from the second half of the 5<sup>th</sup> c. BC (E107) and the second in an inscription of the late 5<sup>th</sup> c. BC, which refers to Athena and the Healing Gods (E108).

mainland Greece and the islands. It may be noted, simply, that names inspired by the cult of Poseidon (Ποσειδίππος, Ποσειδώνιος, Ποσίδε(ι)ος/Ποσιδήϊος and Πόσις) are recorded a total of ten times, eight of them at Maroneia from the 5<sup>th</sup> c. BC to the imperial times; the evidence of the personal names is supported by the constant depiction of a horse on the obverse of the city's coinage. The picture of theophoric names, finally, is completed by those derived from the stems *θεο-* (Θεογένης, Θεόδοτος, Θεόδωρος/-δώρα, Θεοκλής, Θεοξενίδης, Θεόξενος, Θεόπομπος, Θεόπροπος, Θεοφάνης and Θεόφιλος) and *ἱερο-* (Ἱερομνήμων and Ἱέρων); almost all of them are names of panhellenic distribution that became popular mainly from the Hellenistic period onwards, and their presence in Aegean Thrace does not deviate from this general observation.<sup>762</sup>

Some of the personal names attested in Aegean Thrace may be attributed to the influence of the onomasticon of other regions. From the middle of the 4<sup>th</sup> c. BC onwards, a small, yet characteristic group of names pointing to neighbouring Macedonia makes its appearance in Aegean Thrace; most of the names in this group have reference to prominent figures of the Macedonian court (Ἀλέξανδρος/-άνδρα, Ἀντίγονος, Ἀντίοχος, Ἀντίπατρος, Ἀρχέλαος, Ἄτταλος, Βερονίκη/Βερενίκη, Κλεοπάτρα, Νικάνωρ, Παρμενίων, Πανυσσάνης, Πτολέμας and Σέλευκος) and their dissemination from the Hellenistic period onwards may be attributed to Macedonian influence.<sup>763</sup> In most cases, their occurrence may be attributed to the onomastic preferences of the period; in a few, specific cases, however, actual Macedonian descent may be inferred. In addition to Μένανδρος Ἀντιπάτρου, who is named in a funerary inscription from Zone at the precise period when the Macedonians were expanding to the east, there is a small, highly characteristic group of archons of the mint of Abdera who bear typically Macedonian names at the time when Philip II was extending his control to the city; these are Ἀρχέλαος and Πανυσσάνης, archons of the mint in the period 346/45-336 BC, and possibly Ἀντίγονος, whose name is found on issues of the early 3<sup>rd</sup> c. BC.<sup>764</sup> Apart from these examples, however, there seem to have been only sporadic cases of Macedonians settling in the region, two of them originating from Amphipolis (Τιμώ and Σώπολις), one from Philippi (Πτολέμας Φιλίππου) and one from Akanthos (Φίλων Πύθωνος). The presence in Aegean Thrace of personal names

<sup>762</sup> For the evidence offered by personal names for the cults of the Mother of the Gods, Mandros and Hekate, see above, p. 268; for the cults of Asklepios, the Egyptian Gods, Bendis and Men, see below, p. 280-81.

<sup>763</sup> For a recent synthesis on the onomasticon of Macedonia, see Hatzopoulos in *GPN*.

<sup>764</sup> This probable connection has already been noted by scholars, see Chryssanthaki, *REG* 114 (2001) 401.

pointing to other regions is even less certain; a possible influence may be detected from the onomasticon of Athens,<sup>765</sup> and with even less certainty from that of central mainland Greece.<sup>766</sup> As for the specific connection of the names Κάρνις and Πραξιάδας (name and patronymic of the same person) with the onomasticon of Cyrene, this is confirmed by the presence of the relevant ethnic.

The few personal names recorded in Aegean Thrace that are derived from ethnics may be divided into three categories: those formed with the addition of the patronymic ending -ίων (Ἀβδηρίων and Λοκρίων), those that consist of ethnics of Greek cities (Καρύστιος, Μυκηνέως and Σιβύρτιος), and those that have reference to the barbarian world of the north (Γέτας, Θράιξ, Θράιττα and Τράλλις). The presence of names in this third category is easily explained; they are regularly found in inscriptions outside Thrace and are an indication of the humble descent of their bearers. In contrast, the names in the other two categories are of interest because of their originality, since they are usually ethnics of minor importance. The presence of some of them —such as Ἀβδηρίων, Λοκρίων and Μυκηνέως— may be attributed rather to the influence of mythological cycles of local and/or panhellenic importance, than to an actual connection with the areas in question.<sup>767</sup>

The familiarity of the inhabitants of the region with the mythological cycles of various parts of Greece is attested by names of mythological inspiration which, while few in numbers, are found throughout ancient times. Amongst them we may note Αἰάκων and Αἰαντίδης, Αἰγιαλέως, Ἀχιλλεὺς (but for an individual from Nikaia in Bithynia), Δαναός, Ἰάσων, Μελάμπους (of a hellenised Thracian in imperial times), Νεστορίς and Προμηθίδης. One of the earliest occurrences of the name Ὅμηρος is recorded at Abdera, a further indication of the connection of the inhabitants of the region with Asia Minor and the islands of the eastern Aegean.

The names of Greek origin recorded in the Hellenistic and imperial times reveal no major break with or difference from those of the preceding Archaic/Classical periods. However, alongside the examples that follow the onomastic traditions of

<sup>765</sup> In addition to Θαλίαρχος Θαλίνου and the two archons mentioned in a partly preserved inscription from Zone (Πόλλις and Ἀρχικλῆς), the names Ἀθηνόβιος, Ἀλκιβιάδης and Χόρηγος may also be considered here.

<sup>766</sup> Possibly for the names Ἀμύνανδρος and Ἐπάκλης, and also for Δαμάσιππος and Φιλοποίμην, which are of doubtful authenticity.

<sup>767</sup> For the presence of some ethnic names as a result of cultural —rather than actual—relations between regions, see Vial, *Délos Indépendante* 310–12, where the name Καρύστιος also occurs. As for the presence of Λοκρίων, it should be recalled that Pseudo-Apollodoros (T20) refers to Abderos —the mythical founder of Abdera— as originating from Opountian Lokris.

previous times, two groups require special comment: (a) theophoric names that make their appearance at this time and which deserve a closer look in order to see if their presence reflects the introduction and practice of new cults, and (b) names which, though disseminated throughout Greece, belong to groups of new inspiration, which are characteristic of new attitudes and ideas. The picture is completed by names formed with stems known throughout antiquity, but with the addition of suffixes characteristic of later times.

The new groups of theophoric names contain primarily those associated with the cults of Asklepios, the Egyptian Gods, Bendis and Men. The limited number of names of the first group —four (Ἀσκληπίων, Ἀσκληᾶς, Ἀσκληπιόδοτη and Ἀσκληπιόδωρος) with a total of six occurrences— makes it difficult to draw any conclusions regarding the existence of this particular cult in the region; it is nevertheless consistent with the picture one would expect on a panhellenic scale and supports the widely held view that these names were disseminated only from the Hellenistic period onwards.<sup>768</sup> Theophoric names inspired by the cult of the Egyptian Gods also amount to only four (Ἰσίδοτος, Ἰσίδωρος, Ἰσίων and Σεραπίων), involving a total of nine references; of these, six are from Maroneia, two occur in the list of generals from Topeiros —and therefore do not refer to locals— and only one is noted at Abdera in the 2<sup>nd</sup> c. AD. The existence of the cult of the Egyptian Gods at Maroneia in the Hellenistic period and imperial times has been known for some time as a result of the numerous testimonia that have come to light at the area of ‘Kampana’;<sup>769</sup> in contrast, although the relatively limited presence of names of this group at Abdera is certainly not convincing evidence for the absence of the cult —much less of Ptolemaic rule in the region—, it is nevertheless consistent with the prevailing view of modern scholars that the borders of Ptolemaic rule in Aegean Thrace lay to the east, beyond the borders of this city.<sup>770</sup> Personal names associated with the cult of Bendis form the only evidence available for the existence of this cult in Aegean Thrace. The two relevant names (Βενδῖς and Βενδῖον) are found a total of four times, all four at Maroneia in the Late Hellenistic

<sup>768</sup> All the evidence for the cult of Asklepios in Aegean Thrace dates from the Hellenistic period and imperial times: the presence of Abdera and Maroneia in the list of *theorodokoi* from the Asklepieion at Epidauros (TE48), the worship of Asklepios jointly with an unknown deity in an inscription from Doriskos (E451), and a sanctuary of Asklepios and Hygeia at Traianopolis (E435); for these cases, see most recently Antigoni Zournatzi, “A Goldsmith’s Dedication from St. George (Loutra): New Evidence for the Cult of Asclepius in Trajanopolis”, *Ancient West and East* 2.2 (2003) 325–47.

<sup>769</sup> See provisionally, *IThrAeg* p. 331 and Chrysa Karadima, “Αἰγυπτιακὲς θεότητες στὴ Μαρώνεια. Ἡ ἐπιγραφικὴ μαρτυρία”, *Ἑλληνες καὶ Θράκες στὴ Θράκη τοῦ Αἰγαίου. Συμπόσιο στὴ Μνήμη τοῦ Βαγγέλη Πεντάζου, Κομοτηνὴ 19–21 Μαρτίου 1999* (forthcoming).

<sup>770</sup> See also below, p. 296.



period and imperial times. Finally, the names Μηνόδοτος, Μηνόδωρος and Μηνόφιλος are derived from the stem Μηνο- and the name of the Asia Minor god Men. A total of six occurrences are known, three of them at Maroneia, two at Abdera and one at Topeiros. In contrast with other categories of names of Ionian origin (on these, see above, pp. 267-70), they make their appearance only at the beginning of the 4<sup>th</sup> c. BC and are found mainly during the Hellenistic and imperial periods, which is consistent with the pattern in other areas. Their presence may therefore be attributed not to the social element of the colonists but to the dissemination of eastern cults as a result of the campaigns of Alexander the Great.

Although occurring from earlier times, names alluding to external physical features (Γλαυκίας, Γλαῦκος, Κέφαλος, Κῆκος, Λεπτίνης, Μέλων, Μίκυθος, Μύλλος, Πλάτων, Σίλλων, Σίμαλος, Σίμη and Σῆμος) disseminated in the Hellenistic period and imperial times not only in Thrace but throughout the ancient Greek world; so, too, names alluding to human characteristics (Γλυκέρα and Γλύκιννα, Ἥδεα and Ἥδεῖα). Names inspired by the plant world (Ἀμπελίων, Μυρσίνη, Μύρσος, Μύρων, Ῥόδη and Σχινείση; the name Δρόσων may also be assigned to this category) and the animal kingdom (Δόρκος, Κανθαρίων, Λαμπυρίς, Λεοντομένης, Μοσχίνη, Μοσχίων and Πάρδος) were also used to emphasise particular characteristics and attributes. Two of the names in this category may be attributed to the special connection of the region with wine and banqueting (Ἀμπελίων and Κανθαρίων). The human character is also the point of reference for names inspired by precious stones (Σμάραγδος), which were again primarily disseminated in the later years of antiquity, particularly amongst the lower classes.<sup>771</sup> The Hellenistic and in particular the imperial period saw the dissemination of names alluding to material values (Κέρδων, Κόρος, Πλουτογένης and Φιλάργυρος), as well as names inspired by abstract concepts: Ἄλυπος, Εὐτυχίς and Εὐτυχος, Εὐφροσύνη and Εὐχαρία, all the names associated with ἐλπίς (Ἐλπιδηφόρος, Ἐλπινίκη, Ἐλπίς), Σύνεσις, Συνέτη and Συνήθεια, and Ὑγινός, this last one recorded in the Topeiros inscription.<sup>772</sup> Many of the mythological/heroic names found during these periods are associated with the world of gladiators: certain examples here are the names Αὐτόλυκος, Ἐτεοκλῆς, Ὑάκινθος and possibly also Ὑλας. The name Σμυρνής, associated with the city of Smyrna in Asia Minor, also belongs to a gladiator.<sup>773</sup> The presence of these names provides confirmation for the holding of

<sup>771</sup> An exception here is the name Ἀδάμας, recorded at Zone of the 4<sup>th</sup> c. BC.

<sup>772</sup> An exception to this observation is provided by the name Ἐντιμος; though never particularly popular, it is found as early as the Archaic period.

<sup>773</sup> The names Ἰακλάτορ and Πάρδος, this second one recorded without patronymic in an inscription from Maroneia, can also be attributed to gladiators; in contrast, the name Μονόμαχος should not be considered here, since it occurs on the base of a skyphos dated by the

gladiatorial games in Aegean Thrace, a fact already known from epigraphic evidence and from the conversion of the theatre of Maroneia in the Roman period.<sup>774</sup>

The imperial period also saw the emergence of names formed from familiar stems with the addition of new suffixes. This group includes those formed with the addition of the suffix -αροῦς (Ζωσαροῦς and Τυχαροῦς), and the Latin suffix -arius (Ἀπολλινάριος). The influence of Christian beliefs, finally, can be held responsible for the spread of names such as Ἀναστάσιος, Βασίλειος, Γεωργία, the fragmentarily preserved Εὐδόξιος/Εὐδοξία, Κοσμάς, Κυριακή and Κυριακός, Στυλιανός, Φωτεινός and Χρήστη.<sup>775</sup> Moreover, in the approximately twenty inscriptions from Aegean Thrace that are certainly (E73, E96, E344, E346-357, E391-392, E441-442, E474-475) or possibly (E94) connected with Christians, we may also observe the retention of names from the Greek onomasticon of earlier times (Γλυκερία, Διογένης, Διονύσιος, Δοκίμη, Δωροθέα, Εἰρήνη, Ζωτικός, Θεοδόσιος, Θεοδώρα), as well as names of Roman origin (Βριταννία, Μαρίνα, Ματρώνα, Νωνώσα, Ρωμανός). Mention may also be made here of the names Παῦλος and Πέτρος, which occur in earlier times but became particularly common among Christians because of the Apostles; the presence of most of the names of Semitic origin in Aegean Thrace may be attributed to similar reasons (Ἰσαάκιος, Ἰωάννης, Μαρία). All these inscriptions date from the 4<sup>th</sup> c. AD onwards.<sup>776</sup>

#### *Names of Roman origin (cat. I/2a-c, pp. 316-17)*

Although the history of the *Provincia Thracia* begins in AD 46 in the reign of Claudius, the presence of Romans in Aegean Thrace goes back considerably earlier

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excavators of Zone in the Classical period. For a brief comment on personal names popular with gladiators, see Robert, *Gladiateurs* 297-302.

<sup>774</sup> Cf. Louisa Loukopoulou and Selene Psoma, "Munera gladiatoria: Ἀγῶνες μονομάχων στήν Μαρώνεια τῶν ρωμαϊκῶν χρόνων", *Conference on the ancient theatre of Maroneia*, Maroneia 2 November 2002 (oral presentation).

<sup>775</sup> For these names, see Kajanto, *Christian Inscriptions* 111-12 (Ἀναστάσιος), 70 (Βασίλειος), 104 (Κυριακός); for Χρήστη, cf. his remarks on Ἀγάπη and the group of names 'suggestive of Christian virtues' (op. cit. 113-15); see also Meïmaris and Bakirtzis, *Ἑλληνικὲς Ἐπιγραφές* p. 26 (Ἀναστάσιος), 25-26 (Γεωργία), 40 (Εὐδόξιος/-ία), 35 (Κοσμάς) and 24 (Κυριακή, Κυριακός and Φωτεινός) and N. A. Bees, *Corpus der griechisch-christlichen Inschriften von Hellas. Band I: Die griechisch-christlichen Inschriften des Peloponnes (Isthmos-Korinthos)* (Athen 1941) 106-107 (Ἀναστάσιος), 80-81 (Γεωργία), 85 (Κοσμάς), 75-76 (Κυριακός) and 89 (Φωτεινός).

<sup>776</sup> For the names Παῦλος and Πέτρος, see Kajanto, *Christian Inscriptions* 96-97; for names of semitic origin, see 95 (Ἰωάννης) and 95-96 (Μαρία). For these names, see also Susanna Maria Ruozzi Sala, *Lexicon Nominum Semitorum quae in papyris Graecis in Aegypto repertis ab anno 323 a.Ch.n. usque ad annum 70 p.Ch.r. laudata reperiuntur* (Milano 1974) 20-21 (Ἰσαάκιος), 21 (Ἰωάννης), 26 (Μαρία). For a short comment on Jewish names generally, see recently McLean, *Introduction* 90-92. As for the presence of Christians in neighbouring Macedonia from the 3<sup>rd</sup> c. AD onwards, see above, p. 164, n. 286.

than this; it can actually be traced back as early as the first half of the 2<sup>nd</sup> c. BC and especially from 148 BC onwards, when neighbouring Macedonia was converted into a Roman province and parts of south-western Thrace, which had remained under the sovereignty of the last Antigonids, were incorporated into it. The three most important cities in the area, however, Abdera, Maroneia, and Ainos further east, seem to have retained free status.<sup>777</sup>

In Roman times, both names and the onomastic formula within which they occur provide important information for the civic status of their bearers (whether or not they possessed Roman citizenship) and for their probable origin (from the Italian peninsula or from the various provinces of the Roman empire). For this reason, in the following analysis it has been judged useful to divide the names of Roman origin into three basic categories. The first one (I) includes possessors of Roman citizenship to whom a probable Italian descent may be attributed; a basic —albeit not the only— criterion for this attribution is the use of the Roman onomastic formula of the *tria* (*praenomen* + *nomen* + *cognomen*) or *duo nomina* (*nomen* + *cognomen*) with all these elements being of Latin origin; to this group are also assigned certain cases which diverge from the Roman onomastic formula, if this divergence is due not to a non-Italian origin, but to the changes undergone by the onomastic formula during its adaptation to the Greek language. The second group (II) again includes those who possess Roman citizenship —and follow, therefore, the Roman onomastic formula— but who may be presumed to have had a non-Italian descent; these are cases with imperial *nomina*, or *nomina* that became particularly common in the Greek East, usually —though not exclusively— combined with *cognomina* of Greek, Thracian or more generally non-Latin origin. Finally, the third group (III) consists of names of Latin origin (usually *praenomina* or *cognomina*), which occur within a Greek onomastic formula (name + patronymic in the genitive), thus attesting to the gradual influence of the Roman onomasticon on those who did not possess Roman citizenship.

I. To the first category may be assigned the representatives of the *gentes Apidia* (Λούκιος Ἀποίδιος Κρίσπος), *Apustia* (Γάϊος Ἀπουστίος Μάρκου υἱός and his son Πόπλιος Ἀπουστίος Γαῖου υἱός), *Arruntia* (Γάϊος Ἀρρόντιος Πρόκλος), *Manneia* (Lucius Manneius L. f. Pollio), *Quinctilia* (Πόπλιος Κυνιτίλιος Μάξιμος and his son Γάϊος Κυνιτίλιος), *Seia* (Δέκμος Σείος Ῥοῦφος), *Sillia* (Aulus Sillius P. f. Maximus?), *Vallia* (Μᾶρκος Οὐάλλιος Μάρκου υἱός), *Vibia* (Γάϊος Βείβιος Μάκερ) and *Volumnia* (Μᾶρκος Βολόμνιος Μάκερ and Μᾶρκος Βολόμνιος Οὐάλης). The presence of the ethnic Ῥωμαῖος in three cases and the use of the Latin language —particularly rare in Aegean

<sup>777</sup> For the history of this period and relevant documentation, see *IThrAeg* pp. 138–41; for Abdera and Maroneia in particular, see also pp. 165–67 and 326–29 respectively.

Thrace— in another two, are further confirmation of their Italian descent. The presence of the ethnic, moreover, also assigns Μάαρκος Ποπλίου —mentioned in an inscription of Maroneia of the 2<sup>nd</sup> c. BC— to this category; in this case, the lapicide followed not the Roman onomastic formula but the Greek one, using the *praenomina* of both the son and the father.<sup>778</sup> A very interesting case is that of Μάξιμος Αὐρήλιος, who is mentioned in the inscription of the *therapeutai* from Maroneia (2<sup>nd</sup>-1<sup>st</sup> c. BC); quite apart from the presence of a *nomen gentilicium* that was to be disseminated in the Greek East from the 3<sup>rd</sup> c. AD onwards, the occurrence of the *cognomen* before the *nomen* is another interesting deviation from the Roman onomastic type: at this period and under certain circumstances, it could be interpreted as an endeavour —usually amongst the members of the aristocratic class— to retain the use of the disappearing *praenomen*, using old ones or even replacing them with *cognomina*.<sup>779</sup>

The majority of the above cases are concentrated on the two larger cities of Abdera and Maroneia, and date mainly from the Late Hellenistic period. The members of the *gentes Apustia* and *Vallia* are honoured by the city of Abdera in the first half of the 2<sup>nd</sup> c. BC, while *Manneius* found in a funerary inscription from the same city, dates from the 1<sup>st</sup> c. BC-1<sup>st</sup> c. AD. At Maroneia there is a notable concentration of Romans in the inscription of the *therapeutai* of the Egyptian Gods, dating from the 2<sup>nd</sup>-1<sup>st</sup> c. BC (E212); a total of six cases are recorded in this inscription, attesting to the relatively significant presence of the Roman element in the city at this period. In the centuries after Christ, only two occurrences are found in Aegean Thrace, both in an inscription from Traianopolis for a patron and his freedman.

The chronological distribution of these cases assigns the Roman interest in the area mainly to the early years of their activity in Greece, and further permits the association of this interest with their presence in neighbouring Macedonia. The special relations between the Italians of Aegean Thrace and those of Macedonia is further indicated by the distribution of the *nomina* included in this group; of the ten certain *nomina gentilicia* that are assigned to this first category, four are known in other areas of Thrace (*Apustii*, *Arruntii*, *Vibii* and *Volumnii*), though nine are found in neighbouring Macedonia (all of them except the *Apidii*);<sup>780</sup> this connection becomes

<sup>778</sup> For this deviation, which appears in the Greek East as early as the beginning of the 2<sup>nd</sup> c. BC (in inscriptions of Delos and Athens, and also in Polybios), see Rizakis in *ROGE* 16 and n. 14-15, with further bibliography. For the rendering of ā as αα —also in the early years of the Roman presence in the Greek East, and usually before 50 BC—, see L. Threatte, *The Grammar of Attic Inscriptions*, vol. I: *Phonology* (1980) 136-37.

<sup>779</sup> See, for example, McLean, *Introduction* 119; for another possible interpretation, see below, p. 286 and n. 787.

<sup>780</sup> For the presence of Romans in neighbouring Macedonia, we now have the valuable study by Tatakis, *Roman Presence*, in which all names of Roman origin have been assembled; for the

even more interesting in the case of *nomina* that were not very widespread in the Greek East.<sup>781</sup> The case of the *Apustii* is characteristic; although they are mentioned in inscriptions of Abdera and Perinthos, Thessalonike is given as their place of residence in the honorific degree of the former (E9, line 34).<sup>782</sup> Given some reservation due to the significant chronological gap, finally, the presence of the *Seii* in Traianopolis of the 1<sup>st</sup>-2<sup>nd</sup> c. AD may be connected with the presence of this particular *gens* on Delos at the time of the *Res Publica* and the dissemination of the name as early as the middle of the 1<sup>st</sup> c. BC to various parts of the Aegean world (Kos, Miletos, Smyrne, Argos, Patras).<sup>783</sup>

II. The group of possessors of Roman citizenship of non-Italian origin may be divided into two separate categories, which contain (a) those who bear imperial *nomina*, in this way providing evidence for the citizenship policy of the Roman emperors in the area, and (b) those who bear non-imperial *nomina* and owe their

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presence of the specific *gentes*, see pp. 101 (*Apustii*), 103-104 (*Arruntii*), 301 (*Manneii*), 369 (*Quinctilii*), 384 (*Seii*), 398 (*Silii*), 432 (*Vallii*), 446 (*Vibii*) and 452 (*Volumnii*), with further bibliography. The corresponding material for Thrace is still dispersed in various *corpora*; in addition to *IThrAeg*, which contains the Greek and Latin inscriptions from Aegean Thrace, the areas of Thrace north of the Rhodope mountains are covered by Mihailov, *IGBulg* I<sup>2</sup>-V for the Greek inscriptions, while the recent book by Minkova, *Personal Names* includes *nomina* from the Latin inscriptions of the same region; the material for Thrace east of the Hebros is to be found mainly in the *corpora* for Sestos, Perinthos and Byzantium, see *IK* (*Sestos*), *IK* (*Byzantion*) and *IPerinth* respectively. See *IPerinth* no. 121 for the presence of the *Apustii* in Perinthos, *IGBulg* V 5245 for the *Ar(r)untii*, Minkova, *Personal Names* 99, and *IK* (*Byzantion*) 161 for the *V(e)ibii* and Minkova, *op. cit.* 102 for the *Volumnii*, with further bibliography.

<sup>781</sup> A preliminary synthetic — and very illuminating — approach to the dissemination of various *nomina* throughout the Roman empire is made by O. Salomies in a study published in the journal *Arctos* 32 (1998) 197-224, esp. 209-18 (cf. Tataki, *Roman Presence* 51). *Nomina* are assigned to groups from A to I — where A includes the least common ones and I those that are found almost everywhere; *nomina* from Thrace that may be associated with Italians are assigned to the following categories: *Apidius* and *Manneius* to A (for the presence of this name in the Greek East, see also Maria-Gabriella Parissaki, *Third Panhellenic Epigraphic Congress, Thessalonike 13-15 March 2004* [forthcoming]), *Vallius* to B, *Silius* and *Volumnius* to D, *Arruntius* and *Seius* to F and *Vibius* to H; the names *Apustius*, *Quinctilius* and *Hersilius/Hertilius* are not mentioned in this study.

<sup>782</sup> In addition to the relevant comments in *IThrAeg*, see more recently P.M. Nigdelis, *Ἐπιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης. Ἱδρυμα ΜΕΛΕΤΩΝ Χερσονήσου τοῦ Αἴμου* (Thessaloniki 2006) 430-34, no. T17.

<sup>783</sup> See recently Élisabeth Deniaux, "Les *gentes* de Délos et la mobilité sociale à Rome au I<sup>er</sup> siècle av. J.-C.: l'exemple de Marcus Seius et des Seii", *Les Italiens* 29-39 and J.-L. Ferrary, Claire Hasenohr and Marie Thérèse Le Dinahet, "Liste des Italiens de Délos", *op. cit.* 213-14. For the example from Patrai, where the *nomen gentilicium* is restored, see A. D. Rizakis, *Achaïe II. La cité de Patras: Épigraphie et Histoire* (MEAETHMATA 25; Athens 1998) no 108 (2<sup>nd</sup> c. AD) and A. D. Rizakis and Sofia Zoumbaki (with the collaboration of Maria Kantirea), *Roman Peloponnese I. Roman Personal Names in their Social Context* (MEAETHMATA 31; Athens 2001) p. 95, ACH 211.

citizenship to the favour of eminent Romans who were active in the region. Amongst the members of this group, moreover, the *strategoí* mentioned in the inscription from Topeiros should be singled out, since —as noted many times during the course of the present study— they come from the whole of the Roman province of Thrace and not from Aegean Thrace exclusively.<sup>784</sup>

On the evidence offered by imperial *nomina*, the citizenship policy of the Roman emperors in Aegean Thrace in the period down to the *Constitutio Antoniniana* in AD 212 seems to have been very restricted. In fact, of the people who may be associated with Aegean Thrace, two belong to the *gens* of the *Julii* (in inscriptions from the *chora* of Traianopolis and Plotinopolis), two or three to that of the *Claudii* (*chora* of Traianopolis and Plotinopolis), seven to the *Flavii* (Maroneia and Plotinopolis),<sup>785</sup> two to the *Ulpíi* (Maroneia, Abdera), while the *nomen Aelius* is recorded at Maroneia for an imperial freedman. The fact that some of these people occur several decades later in cities founded essentially by Trajan imposes a certain reservation with regard to their original descent. Of the imperial names, only the *Aurelii* have a presence of any note; in Aegean Thrace about twenty cases are attested, seven of them at Maroneia, three at Abdera, two each at Topeiros and Traianopolis, one at Plotinopolis and two more in other areas. The limited presence of these names may be interpreted as a reflection of the isolation of the area and its marginal character at this period.<sup>786</sup> Finally, one case of the inversion of the usual order of *nomen* + *cognomen* (Σμάραγδος Φλάβιος) may in this particular case be interpreted as an indication of slave origin.<sup>787</sup>

<sup>784</sup> The two generals who are associated with Aegean Thrace —specifically with the district of *Sapaíke*— did not possess Roman citizenship (see Ζυκούλησης Τυρέλσου and Διουζίνης Ζυκούλησου). For a comment on the *nomina* of this inscription, see Samsaris, *Έρευνες* 143–44, 156–59, 168–69: of the 33 generals of the inscription, 23 are Roman citizens; of these, 6 owed their citizenship to Caligula, 15 to Claudius, 1 to Marcus Vettius Marcellus —the governor of Moesia honoured in the same inscription; in the case of Gaius Maelius Montanus we do not know who granted the citizenship. The granting of Roman citizenship to members of the Thracian aristocracy even before the annexation of Thrace in AD 46 is an example of the Roman policy towards the local aristocracy, and is also known in the case of other client kingdoms; for Thrace, in particular, see Gaggero, *Pulpudeva* 2 (1976) 251–63 and, in general, D. Braund, *Rome and the Friendly King. The Character of the Client Kingship* (New York 1984) 39–53.

<sup>785</sup> The earliest seems to occur in Maroneia in the 1<sup>st</sup> c. AD and may therefore be directly associated with the citizenship policy of the *Flavii*; the poor state of preservation of the inscription, however, calls for some reservation on this.

<sup>786</sup> With the exception of one Μάρκος Ούλπιος, the *praenomen* is not preserved or not mentioned in the other cases. For the significance attached sometimes to the presence/absence of the *praenomen* in the case of the *Aurelii*, see Rizakis, *ROGE* 19, n. 28.

<sup>787</sup> See Rizakis, *ROGE* 20, n. 32, with earlier bibliography; cf. the case of Μάξιμος Αὐρήλιος mentioned above (pp. 284 and n. 779). Another occurrence of the *nomen* + *praenomen* in an inscription of Plotinopolis is based on the publisher's restoration (E460: Ἰουλίος Μάρκος[ς]).

Of the non-imperial *nomina* of Aegean Thrace that may be connected with the grant of the right of Roman citizenship to natives, we may note *Antonius* (four cases, two of them with the *praenomen* *Lucius*),<sup>788</sup> *Aterius* (1), *Bruttius* (2), *Caecilius* (1), *Caesius* (1), *Caesonius* (1), *Cassius* (2 and one more for a man originating from Nikaia in Bithynia), *Cornelius* (1), *Licinius* (1), *Lollius* (1), *Marcus* (1), *Orfidius* (1), *Rufius* (1), *Tillius* (1) and *Valerius* (2).<sup>789</sup> Although in some cases it is possible to recognize eminent families of the last years of the Republic whose members were active in the East (e.g. *Antonii*, *Cornelii*, *Licinii*) the usually large chronological interval precludes any direct associations. Particular interest, however, attaches to the case of *Licinius Crassus* and *Julia Longina*, who are mentioned in a funerary inscription from the *chora* of Traianopolis; the use of the Latin language, rare in this area, and the combination of two *nomina* that refer to people who were active at exactly the same period in neighbouring Macedonia is possibly an indication that these persons (or possibly the inscription) come from elsewhere.<sup>790</sup> With the exception of four persons who bear Roman *cognomina* (*Licinius Crassus* and *Julia Longina* just mentioned, and also Λούκιος Ἀντώνιος Ῥουφεῖνος and Γάιος Οὐαλέριος Σευήρος) and one more with a *cognomen* which possibly refers to the native onomasticon of Egypt (Μαρκία Ἀβρατίς), the other examples attest to the granting of the right of Roman citizenship to both Greeks and Thracians.

III. In the cases that follow the Greek onomastic formula but with elements of Roman inspiration for the proper name or the patronymic, or indeed both, we may recognise mainly *praenomina* (Γάιος, Λούκιος, Μάρκος) or *cognomina* (Ἀκούτος, Ἄπτος, Βιτάλιος, Ἰουλιανός, Κέλσος, Λογγίνος, Λοῦπος, Οὐάλης, Πρίσκος, Πρόκλος, Ῥοῦφος). Special comment is required in only three cases, which follow the Greek onomastic

<sup>788</sup> These two cases may reflect a citizenship grant by L. Antonius, governor of Macedonia during Nero and Vespasian, see Samsaris, Ἐρευνες 229-30 and Th. Sarikakis, Ῥωμαῖοι ἄρχοντες τῆς ἐπαρχίας Μακεδονίας, Μέρος Β': Ἀπὸ τοῦ Αὐγούστου μέχρι τοῦ Διοκλητιανοῦ (27 π.Χ.-284 μ.Χ.), (Thessalonike 1977) 57-59.

<sup>789</sup> Γάιος Σκρειμβώνιος ΛΑΚΕΜ..., mentioned in an inscription of Topeiros, and the fragmentarily preserved *nomen* Σερούλιος in an inscription of Maroneia, may also be assigned to this group with some reservation.

<sup>790</sup> For the important branch of the *Licinii Crassi*, see the summary in RE 13.1 (1926) 245-350, s.v. *Licinius* (Crassus). Of the members who were active in the East, mention may be made of M. Licinius Crassus, the governor of Macedonia in the period 30-28 BC, who undertook extensive military operations in Macedonia and Thrace, see RE, *op. cit.*, 270-285, no. 58, Th. Ch. Sarikakis, Ῥωμαῖοι Ἀρχοντες τῆς Ἐπαρχίας Μακεδονίας, Μέρος Α'. Ἀπὸ τῆς ἰδρύσεως τῆς ἐπαρχίας μέχρι τῶν χρόνων τοῦ Αὐγούστου (148-27 π.Χ.) (Thessaloniki 1971) 145-51 and also P. Collart, *Philippes, ville de Macédoine depuis ses origines jusqu'à la fin de l'époque romaine* (Paris 1937) 246-47; also at 30 BC Octavian settled his veteran soldiers at *Colonia Augusta Iulia Philippensis*, see Collart, *op. cit.* 228 sq. For reservations on the provenance of this inscription, see *IThrAeg* p. 528.

formula, but probably use a *nomen* as a proper name or a patronymic; these are, specifically, Ἀκονία Πλουτογένους, Δίων Μουτοίου and Σάτριος Δημοστράτου.<sup>791</sup> Corresponding cases in inscriptions from Styberra in Macedonia have been interpreted by Fanoula Papazoglou as due to mixed marriages between those who did and those who did not possess Roman citizenship. According to Papazoglou, this specific type would be probable in cases where the mother was the possessor of Roman citizenship and the father was a *peregrinus cum conubio*; in such a case, the child could adopt the mother's name, though following the Greek onomastic formula with the name of his father in the genitive. This interpretation remains to be confirmed in the context of a more general review.<sup>792</sup> Finally, the few cases that have the formula *qui et* (ὁ/ἡ καί) may also be included in this final category.<sup>793</sup>

*Names of Thracian/pre-Greek origin (cat. I/3, pp. 317-18)*

In the area of Thrace between the mouths of the Nestos and Hebros rivers, the ancient sources mention the following Thracian tribes: the Sapaioi, whose activities are placed in the area of Mount Lekani and north-north-west of Abdera; the Bistones, to the northeast and in the environs of modern Lake Bistonis; the Kikones, in the region of Maroneia; and, finally, the Korpiloi, in the plain of the lower reaches of the Hebros. The evidence for these tribes relates mainly to the period of the Greek colonisation; only the Sapaioi continued to be active in the area down to the time of the Roman conquest, when, tied to the chariot of Roman policy, they wielded their strength outside the bounds of their traditional area. Most of the evidence concerning the relations between these native populations and Greeks also refers to this earlier

<sup>791</sup> For the interpretation of the name Σάτριος as a Thracian personal name, see the relevant entry.

<sup>792</sup> See Papazoglou, *Ancient Macedonia* 4 (1983) 431-36 and Rizakis in *ROGE* 22, with the relevant critique and further bibliography.

<sup>793</sup> In Aegean Thrace the presence of a *supernomen* is attested in four cases: Ἀλέξανδρος Ταρούλου ὁ καὶ Βέβιος (with the gentilicial as *supernomen*), Δύδης ὁ καὶ Εὐάγριος, ...νος ἡ καὶ Καρτουζα and ...πιδα ἡ καὶ Κο....; this last example is problematic, since the main name appears to be recorded in the accusative and the *supernomen* in the nominative. According to O. Masson, "Notes d'anthroponymie grecque et asianique. V: Quelques noms crétois au Memnonion d'Abydos", *BN* 16 (1965) 164 = *OGS* I 67, the earliest attestation of this onomastic formula is for a Cretan in Egypt of ca. 400 BC; see also *idem*, "Notes d'onomastique chypriote, V-VIII", *OGS* I 189, n. 1. For its use during Roman times, see at length Kajanto, *Supernomina*. With the reservation demanded by the fragmentary state of preservation of the inscription in question, and accepting the restoration suggested by the publishers, the absence of a *nomen* is interesting in a name that appears otherwise to follow the Roman onomastic type: the name in question is Λ(εύκιος) Διογένης, who might be considered a Roman citizen of Greek descent, were it not for the absence of a *nomen*.



period; according to Herodotus, it was their vigorous resistance that led to the enfeeblement of the first settlement of Klazomenians at Abdera. But after the consolidation of the Greek colonies, all relevant information becomes even more limited; the testimony of Diodorus Siculus to the collaboration between the 'adjacent Thracians' and the Triballoi in the dramatic raid on Abdera in 376/5 BC (T58) is effectively the only indication of their presence in the coastal zone of Aegean Thrace.<sup>794</sup>

In this light, the evidence provided by personal names becomes particularly important.<sup>795</sup> As noted above (p. 267), of the names recorded in Aegean Thrace 54 ones—with a total of 92 occurrences—may be associated with the Thracian/pre-Greek element of the population; these may be divided into three separate categories that include: (a) simple, (b) suffixed and (c) composite names of bi-thematic form.<sup>796</sup>

The first group includes the names Βεῖθυσ, Βίζος, Βώσης, Δάλις, Δῖνις, Δόλης, Δύδης, Κότυς, Σεύθης, Σκώμπης, Σουσᾶς, Σπόκης, Τάρσας and Τήρης. This group may be supplemented by names inspired by the cult of Bendis (Βενδῖον, Βενδῖς), the name Ὀρφεύς, and the ethnics Γέτας, Θραῖξ/Θραῖττα and Τράλλις, which presumably attest to the origin of their bearers.<sup>797</sup> Names alluding to eminent representatives of the Odrysian dynasty (Κότυς, Σεύθης, Τήρης) seem to have been quite popular in this category. Other names are to be found mainly in the southern parts of Thrace, Eastern Macedonia, and north-west Asia Minor, and sometimes in an onomastic context that presents an equally characteristic distribution; they include names described by Robert as 'Thracio-Bithynian' (Σουσᾶς, Σπόκης, Βίζος), as well as those associated by Papazoglou with the earlier pre-Greek, but also pre-Thracian element of Eastern Macedonia (Βεῖθυσ, Βώσης, Δόλης, Δύδης, Τάρσας). The presence of these names in Aegean Thrace may be interpreted as evidence for the mobility of the indigenous populations, although the great chronological distance separating them from the

<sup>794</sup> For the Thracian tribes in Aegean Thrace, see in general *IThrAeg* p. 126; for their attitude to the foundation of Abdera, *op. cit.* p. 158.

<sup>795</sup> For a preliminary publication on names of Thracian origin in Aegean Thrace, see Parissaki in *Συμπόσιο στη Μνήμη τοῦ Β. Πεντάζου* (forthcoming).

<sup>796</sup> For the different opinions expressed on the thorny question of the accentuation of Thracian names—and names of non-Greek origin in general—see Masson, *ZPE* 64 (1986) 174-75 = *OGS* II 498-99, but also Loukopoulou, *Thrace Propontique* 200, n. 6, whose view is followed here. See also, more recently, Dana, *ZPE* 157 (2006) 128, n. 7 and *LGPV* IV, p. X; as for their classification—on which, again, there is no general agreement—, see Seure, *BIAB* 16 (1950) 165-76, Georgiev, *Pulpudeva* 2 (1976) 7-19 and, more recently, Louisa D. Loukopoulou, "Old and new in Thracian onomastics", (oral presentation).

<sup>797</sup> In the present study, the names Βάσσος and Πόρκης are not considered to be of Thracian origin.

examples recorded in Aegean Thrace precludes any direct associations. The rarest name in this category seems to have been Σκώμπης, found in an inscription from the fort of Kalyva; but in this case, too, an association with the native population founders on the probable presence of foreigners in this area (p. 245).

To the category of suffixed names —formed by the addition of a suffix to the main stem— may be assigned Βε(ι)σούλας/-ούλα, Καρτουζα (with the diminutive form Καρτοῦς), Καρώσης, Ταρούλας and its variants, and Τυρέλης; it is a matter of debate whether the names Ἀνδραβυς, Ἐβρενις, Ἐσβενις and Βοστᾶς — the classification of which continues to be problematic— should also be considered here. The limited distribution of these names —both in space and in numbers—, and the onomastic context in which they usually occur, allow —some of them at least— to be connected with the onomasticon of the indigenous population of southern Thrace.

But the most characteristic category of Thracian personal names is undoubtedly the one consisting of compound names that derive from the combination of two different stems; it is the use of these two stems in a large number of other combinations that creates an entire nexus of cognate names that are so characteristic of the Thracian onomasticon (e.g. Αὔλου-ζενις and Αὔλου-πορις but also Διά-σενις and Μοκά-πορις). The names of this category recorded in Aegean Thrace are Ἀμάτοκος, Αὔλουζεις/Αὔλούζενις and Αὔλούπορις, Βειθύκενθος, Δαρουτούρμη, Διάσενις, Δινίκενθος, Διουζίης, Διουκίλας, Δορζίνθης, Ἐπταίκενθος, Ζυκο(υ)λαίσης/ Ζυκουλήσης, Καπρουβῆθος and Καπρουβῆα, Καρδένθης, Κιλήβυζος, Μακεσάλα, Μοκάπορις and Μούπορις, Ῥοιμητάλκης, Σιτάλκας and Σουδείκενθος. Dynastic names can be identified in this category too, and their dissemination may be associated with the prestige of the Odrysian dynasty (Ἀμάτοκος, Σιτάλκης); Ῥοιμητάλκης, which has reference to representatives of the dynasty of the Sapaioi and is found mainly in the south-western areas of Thrace, also belongs here. Names formed with the stem Αὔλο(υ)- as their first component (Αὔλουζεις/Αὔλούζενις, Αὔλούπορις), or with the stem -πορις as their second component (Μοκάπορις, Μούπορις), are widely found throughout Thrace, while the names Ἐπταίκενθος, Σουδείκενθος and Καρδένθης, formed with the stem -κενθος and its phonetic variants as the second component, are also fairly widespread. Of the names that seem to have a more local character, special interest attaches to Δαρουτούρμη and Καπρουβῆθος, recorded in the same inscription of two siblings, the cognate Καπρουβῆα, Μακεσάλα, Ζυκουλήσης —which is of local interest, since it is recorded of a *strategos* certainly associated with the area— and also Κιλήβυζος, which stands apart both because it is found only once, and because of its early appearance in the onomasticon of the region (see just below, p. 291).

This brief review suggests the following general conclusions:

A. With a few exceptions, dating from the 5<sup>th</sup>-4<sup>th</sup> c. BC and confined geographically to the settlement of Zone (Ὀρφεύς and Κιλήβυζος as name and patronymic of the same person, and the less diagnostic Βοστᾶς), a basic feature seems to be the late appearance of names of Thracian/pre-Greek origin in the onomasticon of the region. In fact, these names appear more systematically from the Late Hellenistic period onwards; the earliest reference during this period appears to occur in the list of *therapeutai* from Maroneia (Σιτάλλκας, Δόλης, Αὐλούζεις), at roughly the same time as the earliest references to Romans (see below, p. 296). Similar conclusions have emerged from the review of the Thracian onomastic material in other Greek colonies on the Thracian coast, such as the cities on the Propontis and the west coast of the Black Sea.<sup>798</sup> The occurrences of Maronites with Thracian names in funerary inscriptions from Athens seem to be more constant in time, though limited in numbers (Κότυς, Θραῖζ Γέτου, Ταλοῦλος, Σεύθης and Θραῖττα Ἀνδράβυδος) (see also below, p. 297).

B. From the moment they can be identified epigraphically, Thracians appear to have been fully integrated into the social, religious, economic and even political life of the cities of the region. In addition to the *strategoī* in the inscriptions of Topeiros and the modern village of Dymi, Αὐρήλιος Τάσρας held an important position as a priest of Zeus, Roma, Dionysos and Maron and, consequently, as eponymous archon of Maroneia; so too, Αὐρήλιος Κρονίων —son of the *strategos* Ἑσβενις Ἀματόκου and *bouleutes* of the same city— and also the son of Σουδείκενθος —the name of which is not preserved—, who is mentioned as an *exetastes* in an inscription of Abdera. These cases date from the imperial period and are evidence for the fact that people of Thracian origin now played a more active role in the life of the old Greek colonies of the region.

C. Study of the onomastic context in which Thracian names are recorded provides further evidence for the significant degree to which the Thracian population had been integrated by that time. Of the 46 inscriptions that contain the names presented in this category, only nine occur in a purely Thracian onomastic context; in the other cases, Thracian names are found together with Greek and Roman ones. The degree of familiarisation of the Thracians with these names is also attested by the presence in some cases of Greek names whose distribution on a panhellenic scale may be described as very limited (e.g. Κρονίων, Μελάμπους).

<sup>798</sup> See Cojocaru, *Thraco-Dacica* 16 (1995) 293.

*Names of Asia Minor, Celtic and Jewish origin (cat. 1/4-6, p. 318)*

The presence in Aegean Thrace of names that do not fall into the three categories examined above —that is names of Greek, of pre-Greek/Thracian and of Roman origin— may be described as entirely sporadic and occasional.

The names Ἀδα and Δάδας are the only ones that may be associated with the indigenous onomasticon of Asia Minor; both are characterised by their relatively early appearance in Aegean Thrace, already from the first half of the 4<sup>th</sup> c. BC.<sup>799</sup> In contrast, the *siteutes* Κάσιος Ἀχιλλεύς, mentioned in an inscription of Topeiros as coming from Nikaia in Bithynia, may be regarded as the only certain example of a person who migrated from Asia Minor to Aegean Thrace in the imperial period. This picture contrasts characteristically with the significant presence of persons originating from Asia Minor in inscriptions of this period from Thrace north of the Rhodope mountains.<sup>800</sup> Their presence here has been tentatively attributed to a deliberate transfer of populations by the Roman administration in order to counter the problem of the abandonment of the area;<sup>801</sup> but, irrespective of the interpretation, the picture of Aegean Thrace indicates that this region remained outside this wave of migration.

The names Βρίκκων and Ἀτεύριστος —which are recorded as the name and patronymic of a mercenary from Apameia who died during the course of military operations at the beginning of the 2<sup>nd</sup> c. BC— are the only names of Celtic origin recorded in the region. As for the few names of Semitic origin (Ἰσαάκιος, Ἰωάννης, Μαρία), they are limited in number, later in date and usually associated with Christians (see above, p. 282). Particular interest attaches only to the name Σαββαῖς, not only because it appears to be unique given the available evidence, but also because it is found in a votive inscription to Zeus Hypsistos.

*Names of uncertain origin (cat. 1/7, p. 318)*

The picture for the region, finally, is completed by the few names whose origin continue to be problematic; these are Ἀβρατίς, Ἀνδραβύς, Βοστᾶς and Κοισόρμας. For some possible suggestions, recourse can be had to the relevant entries of the previous chapter.

<sup>799</sup> The association appears to be less certain in the case of the name Παπύλος (see above, pp. 227-28), and also in the case of the name Σουσαῖς, which is assigned in the present study to the group of names of Thracian origin (see above, pp. 247-48). For relations between Aegean Thrace and the Asia Minor coast, see above, pp. 267-70.

<sup>800</sup> See Mihailov, *Pulpudeva* 2 (1976) 68-80, Tačeva-Hitova, *ibid.* 81-88, and for neighbouring Macedonia Daux, *ibid.* 89-93.

<sup>801</sup> See M. Sartre, *L'Orient Romain. Provinces et sociétés provinciales en Méditerranée orientale d'Auguste aux Sévères* (31 av. J.-C. - 235 après J.-C.) (Paris 1991) 241.

## GEOGRAPHICAL ANALYSIS

Although the onomasticon of Aegean Thrace as a whole exhibits many common characteristics, the differing origin of the colonists and —to a certain extent— the different historical junctures dictate an approach to the relevant material also by locality. Accordingly, in the analysis that follows, the prosopographical material of each city is presented separately, in the following order, based on the volume of the material: first the Greek colonies on the coast (Maroneia, Abdera, city on the Molyvoti peninsula, and Zone together with the other settlements in the Samothracian peraea); then the three cities that emerged during Roman times (Topeiros, Traianopolis and Plotinopolis); and finally the other areas of Aegean Thrace that are conjectured, on the basis of the evidence available at present, to have been located outside the *chora* of the above cities. The discussion of each area is prefaced by a brief analysis presenting what little evidence is deemed necessary for a better understanding of the material; for a detailed presentation of issues relating to the site and identification of the cities, the definition of their *chora*, and their historical development, readers are referred to the recent publication of *IThrAeg*. The following table gives the number of persons recorded in each city by period and also the percentage of the total for Aegean Thrace represented by it.

	ARC/CLASS	HELLENISTIC	ROMAN	TOTAL
MARONEIA	77 (6.1 %)	305 (24.2 %)	196 (15.6 %)	578 (46 %)
ABDERA	182 (14.5 %)	94 (7.5 %)	41 (3.3 %)	317 (25.2 %)
'MOLYVOTI'	100 (8 %)	1	0	101 (8 %)
SAM. PERAEA	51 (4 %)	9	8	68 (5.4 %)
ROMAN CITIES	0	2	146 (11.6 %)	148 (11.7 %)
OTHER	8	1	37 (3 %)	46 (3.7 %)
TOTAL	418 (33.2 %)	412 (32.8 %)	428 (34 %)	1258

Fig. 3: Distribution of persons recorded in Aegean Thrace by date and provenance

*Maroneia and its chora (cat. IV/1, pp. 330-33)*

Maroneia was probably founded before the middle of the 7<sup>th</sup> c. BC by colonists from Chios, according to the testimony of Pseudo-Skymnos (T198). Despite fierce economic competition with the neighbouring cities of the north Aegean —especially Abdera and Thasos— to secure as much as possible of the lucrative trade with the rich

hinterland of Thrace, and despite the control exercised at various times by foreign powers —initially the Persians, followed by the Athenians, Macedonians and, finally, the Romans—, the city flourished down to the first centuries of Roman rule over this region. The identification of the city with the archaeological site of Ayios Charalambos is thought completely certain, though the excavations have unearthed only parts of the city of Hellenistic and Roman times; one remaining objective is to uncover the earlier levels, that have not yet been located.<sup>802</sup>

The onomastic and prosopographical material relating to Maroneia and its *chora* comes mainly from inscriptions and coins and to a considerably lesser extent from ancient authors and other sources (fig. 1, in p. 7). It yields a total of 323 names (44.8% of the whole of Aegean Thrace) for 578 persons (46%), making Maroneia the city with the strongest representation in the region. This picture is essentially unaffected by the few cases of names that are shown not to be connected with the city by the presence of a foreign ethnic.<sup>803</sup> Of the total number of names from the area, moreover, 51 are feminine (15.8% of the total onomasticon of the city).

Despite the strong representation of Maroneia, even a brief examination of the chronological distribution of the names —as presented in fig. 3— helps us to detect certain special features. The first centuries of the colony's life, down to the years of Macedonian rule just after the middle of the 4<sup>th</sup> c. BC, are represented by only 77 persons, that is 18.4% of the total number of persons recorded during this period in Aegean Thrace or 6.1% of the total at all periods. This percentage is distinctly smaller than the corresponding figure not only for Abdera, but also for the less important city on the Molyvoti peninsula. In contrast, there is a striking increase during the Hellenistic period, with 305 persons (74% of the total for the period and 23.8% for the total for Aegean Thrace at all periods), a number much larger than that not only of Abdera but of all the other cities. This chronological distribution may be attributed to a large number of factors not directly connected with the historical development of the city; one might cite, *inter alia*, the nature of the recorded material —particularly the limited number of archons recorded on coins issued in the first periods of the mint, especially when compared with Abdera, or, even more importantly, the fact that

<sup>802</sup> For the history of Maroneia and the epigraphic material relating to it, see *IThrAeg* pp. 319–482.

<sup>803</sup> These cases are Ἀλέξανδρος Φειδίου from Eresos on Lesbos, Ἀρίστων from Lysimacheia in Thrace, Πανσίμαχος Διείου, probably from Chalkedon, Πτολέμας Φιλίππου from Philippi in Macedonia, the Athenian Ἡράκλειτος and the Cretan Σωτάδης Δίωνος, the mercenary Βρίκκων Ἀτευρίστου, and three persons explicitly mentioned as Romans —Μάρκος Ποπλίου and Γάιος Κυντίλιος and his son Πόπλιος Κυντίλιος Μάξιμος; it may be noted that all these cases date from the Hellenistic period —specifically the 3<sup>rd</sup> and 2<sup>nd</sup> c. BC— apart from the last, which is found in an inscription of the 1<sup>st</sup> c. BC–1<sup>st</sup> c. AD.

the earlier levels of the city have not yet been located.<sup>804</sup> However, the impressive output of the Hellenistic period may to some extent be interpreted as reflecting the stronger position of Maroneia compared with the other cities in the region, since it also seems to be supported by all the available evidence on the history of the city.

The evolution of the onomasticon of Maroneia does not differ from the general picture for Aegean Thrace, as outlined in general terms above. Many of the names recorded during the first centuries of the city's life attest to special contacts and relations with the Ionian world of the eastern Aegean and the coast of Asia Minor. There is a total of 108 names common to Maroneia and Chios, representing 33.4% of the total onomasticon of Maroneia;<sup>805</sup> most of these, however, belong to the category of names found throughout Greece and very few can be attributed with certainty to special relations between the two cities. More characteristic is the presence of some of the names presented above as pointing to the Ionian world because of their geographical distribution (pp. 267-70); these are names on Μητρο- (Μητρόδοτος, Μητρόδωρος, Μητροκλῆς, Μητροφάνης, Μητροφῶν, Μήτρων and Μητρῶνασσα), Ἑρμο- (Ἑρμόδοτος, Ἑρμόφαντος) or Ἡρ(ο)- (Ἡρόβουλος, Ἡρογείτων, Ἡρόδοτος, Ἡρόφιλος, Ἡροφῶν) and names such as Ἀνάψυξις, Ἀρτυσίλη, Ἀρχέμβροτος, Ἐκαταῖος, Εὐξίθεμις, Ἀριστόλεως and Ἠγησίλεως, Μόλπος?, Σκάμανδρος? and Φᾶσις. Important evidence for the religious life of the city seems to be provided by the presence of some theophoric names. The most popular of these was Διονύσιος/-ία (with 30 occurrences), while names inspired by the cult of Dionysos also include Δεονῦς (2) and

<sup>804</sup> Coins of Maroneia record 55 archons, involving 37 names. With the exception of two cases, they all date in the Archaic and Classical periods; this means that of the 77 persons from Maroneia known in the Late Archaic and Classical periods, the overwhelming majority are recorded on coins. For these correspondences and for comparisons with Abdera, see fig. 1 on p. 7.

<sup>805</sup> On the basis of LGPN I, published in 1987, these names are: Ἀθήναιος, Ἀθηνῆς, Ἀθηνίων, Αἰαντίδης, Ἀλέξανδρος, Ἀνάψυξις, Ἀπελλάς/-ης, Ἀπολλόδοτος, Ἀπολλόδωρος, Ἀπολλωνίδης, Ἀπολλώνιος, Ἀριστεύς, Ἀρίστων, Ἀρτεμίδωρος, Ἀρτέμων, Ἀρχέστρατος, Ἀσκληπιόδωρος, Ἀσπασίος, Ἀτταλος, Ἀφροδίσιος, Βασιλείδης, Βερνίκη, Βίων, Γλαῦκος, Δεινίας, Δημήτριος/-ία, Δημόκριτος, Δημοχάρης, Διογένης, Διόδωρος, Διονύσιος, Διοσκουρίδης, Διόφαντος, Δίφιλος, Δίων, Δωρίων, Εἰρήνη, Ἐκαταῖος, Ἐλπίς, Ἐπαφρόδειτος, Ἐπικράτης, Ἑρμόφαντος, Εὐκράτης, Εὐρύνομος, Ζήνων, Ζῶϊλος, Ζώσιμος, Ἠγήσιππος, Ἡδεῖα, Ἡραγόρας, Ἡρακλείδης, Ἡράκλειτος, Ἡρᾶς, Ἡρόδοτος, Ἡρώδης, Θεόδοτος, Θεόπροπος, Θεοφάνης, Θεόφιλος, Θραῖξ, Ἰέρων, Ἰσίδωρος, Καλλίας, Καλλικράτης, Καλλίστρατος, Κρονίων, Κωμαῖος, Λαμπυρίς, Λεύκιππος, Λυσίμαχος, Μᾶρκος, Μεγακλῆς, Μενεκλῆς, Μενεκράτης, Μηνόδοτος, Μηνόφιλος, Μητρόδωρος/-δῶρα, Μητροφάνης, Μήτρων, Μοσχίων, Νικίας, Νουμήνιος, Ξένων, Ὀλυμπος, Παπύλος, Παράμονος, Παρμενίων, Παρμενων, Πλάτων, Πολυάρετος, Ποσειδίππος, Ποσειδώνιος, Προκλῆς, Πυθίων, Πυθόδωρος, Σάτυρος, Σέλευκος, Σεύθης, Στέφανος, Στρατονίκη, Σωσίπατρος, Σῶσος, Φανόπολις, Φίλιππος and Φιλόξενος.

Διονυσᾶς, Διονυσικλῆς, Διονυσοφάνης and Βάκχιος, with one reference each (a total of 36 persons). Names related to the cult of Apollo include Ἀπολλώνιος/-ία (with 14 occurrences), followed by Ἀπολλόδωρος (7), Ἀπολλόδοτος (5), Ἀπελλῆς, Ἀπολλωνίδης, Ἀπολλωνοφάνης and the later Ἀπολλινάριος with one reference each, and also Πυθίων, Πυθογένης, Πυθόγονος, Πυθόδωρος and Πυθόνικος (a total of 35); as noted in the analysis above (p. 273), these two cults are indeed believed to have been the most important in the city. There appears, however, also to have been a notable representation of names connected with the cult of the Mother of the Gods, for which no specific evidence is preserved (seven names with a total of 27 occurrences). The picture of the most popular names of this category is completed by Ἡρακλείδης (11 occurrences), Διοσκουρίδης (9) and Διογένης (7). Finally, special mention should be made of names inspired by the cult of the Egyptian Gods (Ἰσίδωτος, Ἰσίδωρος, Σεραπίων). Despite their limited representation, these are all connected with Maroneia, which seems to have been the westernmost bastion of Ptolemaic rule in the region; it may be recalled that the three occurrences of the name Βερενίκη are also found at Maroneia.

As is the case in the other cities of Aegean Thrace also, names of Thracian origin are found only from the Late Hellenistic period onwards, and even then they represent only a small percentage of the total onomasticon of the city (27 occurrences for the names Αὐλούξεις, Βενδῖον, Βενδῖς, Γέτας, Διουκίλας, Δόλης, Δορζίνθης, Ἐοβενίς, Θραῖξ/Θραῖττα, Καπρουβῆα, Καρτουζα, Καρτοῦς, Κότυς, Μούπορις, Σεύθης, Σιτάλκας, Τάλουλος, Ταρούλας, Τάρσας, Τήρης). Also relatively limited —although much more important than at neighbouring Abdera— seems the dissemination of Roman citizenship; *nomina* attested at Maroneia for Roman citizens of non-Italian origin amount to 17 with 27 occurrences (*Aconius*, *Aelius*, *Aterius*, *Aurelius* with six occurrences, *Bruttius*, *Caecilius*, *Caesius*, *Cornelius*, *Flavius* with five occurrences, *Hertilius*?, *Marcus*, *Orfidius*, *Rufius*, *Satrius*, *Servilius*, *Tullius* and *Vebius*).

A characteristic picture of the onomasticon and society of the city in the 2<sup>nd</sup>-1<sup>st</sup> c. BC is provided by the list of names of the *therapeutai* of Serapis and Isis (E212); of the 114 persons mentioned there, six are Roman citizens of Italian origin (one *Apidius*, one *Arruntius*, 1 *Aurelius*, one *Vibius* and two *Volumnii*), while 102 persons bear 62 names of Greek origin, four of Thracian origin (Δόλης Ἡρώδου, Διονύσιος Δολήου, Σιτάλκας Ἀπολλωνίου and Ἀπολλωνίδης Αὐλούξειδος) and two of Latin origin but within a Greek onomastic formula (Γάιος Λοκρίωνος and Ἀκοῦτος Ἐπιγόνου). It is interesting to note that in this catalogue, which was gradually engraved as indicated by the different letter-forms, the names of the Roman citizen of Italian origin are dispersed in different places (l. 11, 17, 35, 45, 52, 54), while the two names of Roman origin following the Greek onomastic formula appear later in lines 44 and 50. Special



mention should be made, finally, of a small but highly characteristic group of funerary inscriptions that come from Athens and Piraeus and are distributed chronologically from the fourth quarter of the 4<sup>th</sup> c. BC down to Roman times (see mainly TE37-40 and TE45-47a). That citizens of Maroneia are mentioned in these inscriptions is clear from the existence of the ethnic, though in many —though not all— cases the names themselves show that they were borne by persons of probable slave origin. The presence of these persons in Athens may be linked with the slave trade between the two cities, which is known certainly to have existed.<sup>806</sup>

*Abdera and its chora (cat. IV/2, pp. 333-35)*

Abdera, originally a colony founded by Klazomenians and then by Teians, is located with certainty at the archaeological site on cape Bouloustra, some 20 km. to the east of the present mouth of the river Nestos (about 25 km. south-east of Xanthi). Despite the difficulties encountered by the first colonists on account of the aggressiveness of the neighbouring Thracian tribes and possibly also because of marshes which made life very hazardous, the city flourished in the Late Archaic and Classical periods, presumably as a result of the commercial relations into which it entered with various parts of the ancient world. However, Diodorus's statement that Abdera was 'one of the most powerful cities in the area of Thrace' (13.72.2) ceases to be valid largely from the Hellenistic period onwards. As a result of the fearsome attack by the Triballoi and the conflicts between the Hellenistic kingdoms —during which Abdera seems to have remained constantly on the side of the Macedonians—, the city gradually entered into decline. It continued to exist, however, throughout the whole of antiquity.<sup>807</sup>

The history of the city is reflected in many ways in its onomasticon. Inscriptions, coins, literary evidence and a few scattered references on small artefacts and papyri yield a group of 247 names (19.3% of the total of Aegean Thrace), recorded in a total of 360 cases (28.1%) (see fig. 1). Of this group, only 24 names are feminine (9.7% of the total onomasticon of the city), and there are only a few cases involving foreigners.<sup>808</sup>

<sup>806</sup> Cf. the toponym Maroneia in the area of the Laurion mines, see Harpokration, s.v. Maroneia, Demosthenes 37.4 and [Aristotle], *Ath. Pol.* 22.7.

<sup>807</sup> For a detailed account of the history of the city, see most recently *IThrAeg* pp. 157-82.

<sup>808</sup> Specifically, the Athenian Θαλίαρχος, possibly the son of Θαλίνος, who is mentioned in an inscription of the second quarter of the 5<sup>th</sup> c. BC, Κάρνις Πραξιιάδα of Cyrene in the middle of the 4<sup>th</sup> c. BC, Φίλων Πύθωνος from Akanthos in Chalkidike in the first half of the 2<sup>nd</sup> c. BC, and the Romans Γάϊος and Πόπλιος Ἀπούστιος and Μάρκος Ουάλλιος, who are mentioned in decrees of the same period as the decree for Φίλων and are conceivably connected with him in some way; for the presence of Romans in Akanthos and their possible connection with those in Abdera, see

With these numbers, Abdera emerges as the city in the area with the second largest representation in Aegean Thrace, after Maroneia. However, it is clear from fig. 3 that the names recorded gradually dwindle in numbers with the passage of the centuries. In fact, for the period from the colonisation of the area to the middle of the 4<sup>th</sup> c. BC, 418 persons are known from the whole of Aegean Thrace, representing about 33.2% of the total for all periods. Of these, 182 come from Abdera (43.5% of the total for the period or 14.5% of the general total), followed by the city on the Molyvoti peninsula with 100 persons (27% or about 8%), with Maroneia in third place (77 persons and 17% or 6%). In Hellenistic times, however, the picture is completely reversed: as noted above, Maroneia leaps into first place with 305 occurrences of names, followed by Abdera with 94 (23% of the total for the period). The occurrence of names in other cities in the area at this period is negligible.<sup>809</sup> The reduction in numbers continues in Roman times, when Abdera is represented by a mere 41 persons (almost 10% of the total for the period), lagging distinctly behind Maroneia, which continues to be the city with the largest concentration of population.<sup>810</sup> Although this may be due primarily to the nature of the material, the evolution is clear and may be explained as a reflection of the history of the city, since the majority of the names are recorded at the time of its greatest prosperity.

The onomasticon of the city clearly reveals the ties with the metropolitan area of Asia Minor. Except names recorded in the onomasticon both of Abdera and Teos,<sup>811</sup>

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Parissaki, “Ἀβδηρα” (forthcoming). Despite the absence of the ethnic, L. Manneius Pollio should also be regarded as a Roman originating from Italy, because of the use of Latin and the accurate rendering of the Roman onomastic formula, see above, p. 283.

<sup>809</sup> In fact, only nine more persons are recorded during this period at the Samothracian peraea, two from areas at which Roman cities were later founded and one each from Molyvoti and another place that can not be attributed to the territory of any specific city. It seems reasonable to conclude, therefore, that at this period the population of Aegean Thrace had become concentrated primarily on the two major urban centres of the region and their territories.

<sup>810</sup> The 146 persons recorded in the Roman cities of Aegean Thrace should be divided into three groups (Topeiros, Traianopolis and Plotinopolis) and the *stratego*i of the Topeiros inscription should be subtracted; when this is taken into consideration, Abdera is in fact second only to Maroneia.

<sup>811</sup> Those are Ἀγαθοκλῆς, Ἀθηναῖος, Ἀλέξανδρος, Ἀναξίπολις, Ἀπολλόδωρος, Ἀπολλώνιος, Ἀριστῶναξ, Ἀρτεμίδωρος, Ἀρτέμων, Βίων, Δαμάσιππος, Δάμων, Δημήτριος, Δημοσθένης, Διόδωρος, Διονυσᾶς, Διονύσιος, Ἑκαταῖος, Ἑκατῶνυμος, Ἑрмаγόρης, Ἑρμογένης, Ἑρμόθεος, Εὐκράτης, Εὐτυχίς, Ζήνων, Ζώϊλος, Ἡρακλείδης, Ἡρόδοτος, Θαρσύνων, Θεόδωρος, Κράτων, Μαϊάνδριος, Μένανδρος, Νικίας, Νικόστρατος, Πάρμις, Ποσειδώνιος, Πυθαγόρης, Πυθῆς, Πύθων, Ροῦφος, Σίμαλος, Στράτων, Σύμμαχος, Σώστρατος, Φιλίσκος, Χαρμῆς. Most of these names can be qualified as of panhellenic distribution; but the presence of some in the onomasticon of Abdera —mainly Ἀναξίπολις, Ἀριστῶναξ, Διονυσᾶς, Ἑκαταῖος and Ἑκατῶνυμος, Ἑρμόθεος,

there are also names alluding to the world of Asia Minor even if they are not recorded in the mother-cities: outstanding amongst these is the group of names derived from the stem ἀναξ-/ἀναξι- (Ἀνάξαρχος, Ἀναξίγνωρ and Ἀναξιμανδρος), Ἑρμ(ο)- (Ἑρμῶναξ) or Ἡρ(ο)- (such as Ἡρόπυθος, Τιμήσιος, Φαναῖος, Φανῆς and Φίτταλος). The theophoric names may be regarded as highly illuminating for the religious life of the city. We have already noted the large presence of names connected with the cult of Dionysos (14 occurrences for the names Διονυσᾶς, Διονύσιος and Διονυσόδωρος), Apollo Pythios (16 occurrences for the names Πυθαγόρης, Πυθέας/-ῆς, Πυθίνης, Πῦθις, Πυθόδωρος, Πυθοκλῆς and Πύθων), Hermes (14 occurrences for the names Ἑρμαγόρης, Ἑρμαῖς, Ἑρμογένης, Ἑρμοκάλλης, Ἑρμοκρατίδης, Ἑρμόστρατος, Ἑρμόφιλος and Ἑρμῶναξ) and Hera (12 occurrences for the names Ἡραγόρης, Ἡρογείτων, Ἡρόδοτος/-δότη, Ἡρόκλειτος, Ἡρόπυθος and Ἡροφάνης).<sup>812</sup>

We have noted above the small but characteristic group of names found on coins of the city about the middle of the 4<sup>th</sup> c. BC, which recall the onomasticon of Macedonia. Conversely, the lack of any name alluding to the Ptolemaic world seems also characteristic; at Abdera, even theophoric names based on the Egyptian Gods are absent, despite the fact that this cult was disseminated well beyond the boundaries of Ptolemaic rule. The presence of names of Thracian origin in the onomasticon of the city is limited in both numerical and chronological terms (Βεισούλας and possibly Κότυς, attested once each during the Roman period). The dissemination of Roman citizenship seems also to have remained extremely limited; excluding the representatives of the *gentes Apustii, Manneii* and *Vallii*, who were native Italians, the only *nomina* attested for Abderites are *Antonii* (2), *Aurelii* (4), *Caesonii* (1), *Cassii* (2) and *Ulpii* (1).

### *The city on the Molyvoti peninsula (cat. IV/3, pp. 335-36)*

The remains of the fortified city that developed in the Late Archaic and Classical period on the Molyvoti peninsula (to the east of the Lake Bistonis, and 22 km. to the west of Maroneia) were investigated by G. Bakalakis at the end of the 1950s (1957-59). The picture of the archaeological finds, which attest to the abandonment of the city about the middle of the 4<sup>th</sup> c. BC, and the evidence of ancient authors about the surrounding area, led the excavator to identify it with Stryme, the easternmost *emporium* of Thasos on the coast of the mainland opposite. This site was, naturally enough, the cause of serious and repeated conflicts between Thasos and Maroneia that

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Μαϊάνδριος, Πάρμις, Πυθῆς, Σίμαλος, and Χαρμῆς— can indeed be attributed to the presence of colonists from Asia Minor.

<sup>812</sup> For these names, see also above, pp. 275-76.

led to frequent intervention on the part of Athens; but Stryme is no longer mentioned in the sources of the Hellenistic period, and it has been suggested that it was destroyed by Philip II during his expansion to the east.<sup>813</sup> Although highly probable and still generally accepted, this identification has not been confirmed, and in recent years fresh suggestions have been advanced by scholars as to the identity and history of the site.<sup>814</sup>

Inscriptions found in the area, most of them funerary, contribute to the formation of a numerically small, though important, body of prosopographical and onomastic material. Specifically, 84 names are now known from the city on the Molyvoti peninsula (almost 12% of the total number of names from Aegean Thrace), involving 109 persons (8.5%). All of them date from the middle of the 5<sup>th</sup> to the middle of the 4<sup>th</sup> c. BC, a circumstance that significantly increases the proportion of its citizens amongst the total number of persons recorded in Aegean Thrace during the first period of Archaic/Classical times (see fig. 3: almost 23%). Specifically, during this period, the city on the Molyvoti peninsula appears as the second most populous on the Aegean coast between the Nestos and Hebros rivers; though lagging behind Abdera, it has a clearly larger number of names than neighbouring Maroneia. Thirteen of the names (15.5% of the onomasticon of the city) are feminine, while three refer to foreigners.<sup>815</sup>

All the recorded names are of Greek origin, which is consistent with what has been analysed above for these years; the only exception is the named Δάδας, which occurs in the middle of the 4<sup>th</sup> c. BC and can be connected with the indigenous onomasticon of Asia Minor. Moreover, the onomasticon of the city exhibits some interesting affinities with names known both on Thasos and at Maroneia, though these affinities cannot be regarded as definitive enough to form a basis for any firm conclusions. Names common to Molyvoti and Thasos total 18 (Ἀθηναῖς, Ἀνταγόρας/-ης, Ἀντικράτης, Ἀντίοχος, Βιτίων, Ἐχέδημος, Ἠγησιππίδης, Ἡραῖς, Ἡρόβουλος, Ἡρόστρατος, Θεοκλῆς, Ἰππόκριτος, Κωμαῖος, Νικαρέτη, Παντακλῆς, Πρῶτις,

<sup>813</sup> For the assembled literary and epigraphic evidence, see *IThrAeg* pp. 127-28 and 287-317. Of the earlier bibliography, see Bakalakis, *Στρώμη*; the concise, though comprehensive, synthesis in Isaac, *Settlements* 70-71; and the recent and very well documented study by Domna Terzopoulou, *AD* 55 (2000) [2004] 143-82. Under the direction of the last named, fresh investigations have been conducted in the region in recent years which may bring new evidence to light, see *eadem*, "Στρώμη, Ἐμπορίον Θασίων: Τὰ νεώτερα δεδομένα τῆς ἔρευνας", *Ἑλληνες καὶ Θράκες στὴ Θράκη τοῦ Αἰγαίου. Συμπόσιο στὴ Μνήμη τοῦ Β. Πεντάζου*, Κομοτηνῇ 1999 (forthcoming).

<sup>814</sup> See Louisa Loukopoulou and Selene Psoma, "Aegean Thrace. Some Problems of Historical Topography (forthcoming article in "ΜΕΛΕΤΗΜΑΤΑ").

<sup>815</sup> Those are the Aeginetan Κίκος Φρασιδήμου (third quarter of the 5<sup>th</sup> c. BC) and the Amphipolitans Τιμώ and Σώπολις (second quarter of the 4<sup>th</sup> c. BC).

Πυθώνυμος and Φάνιππος),<sup>816</sup> involving 20 occurrences. Special mention should be made of the name Κωμαῖος, which recalls the festival of the Great Komaia attested at Thasos and in the area of Philippi, and also of Βιτίων and Πρῶτις, the majority or all of the occurrences of which are to be found at Thasos. There are a few more names common to Molyvoti and Maroneia: specifically, there are 24 such names (Ἀπελλῆς, Ἀπολλόδωρος and possibly Ἀπολλωνίδης, Ἀριστόβουλος, Ἀρτέμων, Γλαῦκος, Δημήτριος, Διονυσοφάνης, Διοσκουρίδης, Δίφιλος, Ἐκαταῖος, Εὐβούλα/-η, Ζήνων, Ἡρόβουλος, Ἡρόφιλος, Κλεοπάτρα/-η, Μητρόδοτος, Μητροφῶν, Νουμήνιος, Παντακλῆς, Πατροκλῆς, Πολυάρητος, Ποσιδήϊος and Προκλῆς),<sup>817</sup> with a total of 38 occurrences. Most of these are names normally found throughout the ancient Greek world and to be expected in the onomasticon of various cities. But three groups should be singled out as indicating possible closer relations: (a) theophoric names associated with the Mother of the Gods (Μητρόδοτος, Μητροφάντη and Μητροφῶν), of which there is a characteristic concentration in both cities (see also above, p. 268); (b) those connected with the cult of Dionysos (such as the name Διονυσοφάνης, which is recorded four times in Aegean Thrace, three times at Molyvoti and once at Maroneia); and (c) those associated with the cult of Hera (Ἡραῖς and Ἡρόφιλος, which occur twice in Aegean Thrace, once at Maroneia and once at Molyvoti, and Ἡρόβουλος).

The elements common to the onomasticon of Molyvoti, Thasos and Maroneia, however, may be attributed not to specific relations and contacts that developed between these three cities, but to the origin of the colonists. In fact, despite the absence of any evidence for this in the ancient sources, dialect features noted in the language of the inscriptions from the city on the Molyvoti peninsula, and the onomasticon of the city itself, point to the Ionian world of the eastern Aegean and the Asia Minor coast. It is to this affinity that we can attribute the presence of the relatively large numbers of names connected with the cult of Hera (Ἡράϊννα, Ἡραῖς, Ἡρόβουλος, Ἡρόδωρος, Ἡρόνεστος, Ἡρόστρατος and Ἡρόφιλος), of those derived from the cult of the Mother of the Gods (Μητρόδοτος, Μητροφάντη and Μητροφῶν), and also the characteristic Ἐκαταῖος and Μάνδρων; this affinity may also explain the presence of 'double theophoric' (Ἡρόνεστος, Ἡρόπυθος, Διονυσόθεμις), and also the occurrence of the name Δάδας, mentioned above.

It is obvious from this brief analysis that theophoric names occupy a significant place in the onomasticon of the city (31 names with 45 occurrences, or 37% and 41%

<sup>816</sup> The correspondences between Molyvoti and Thasos are based on *LGPN* I.

<sup>817</sup> The picture can be completed by the name Ἀνταγόρας; it is recorded twice at Molyvoti and, although it has not yet been found at Maroneia, it occurs on islands in the eastern Aegean, including Chios, the mother city of Maroneia.

respectively in the total numbers of the city). In addition to the two most important groups discussed above —theophoric of Hera with 8 names and 11 occurrences, and theophoric of the Mother of the Gods with 3 names and 7 occurrences—, there are names connected with the cult of Apollo (5 names with six occurrences: Ἀπελλῆς, Ἀπολλωνίδης, Ἀπολλόδωρος, Κωμαῖος and Πυθώνυμος), Dionysos (2/4: Διονυσόθεμις and Διονυσοφάνης), Artemis (2/3: Ἀρτεμώ and Ἀρτέμων), followed by those connected to Demeter (Δημήτριος, with two occurrences), Zeus (Διογείτων and Δίφιλος), the Dioskouroi (Διοσκουρίδης, with two occurrences), Hekate (Ἑκαταῖος, with two occurrences), and Athena (Ἀθηναῖς), Herakles (Ἡράκλειος), Hermes (Ἑρμῶν), Mandros (Μάνδρων), Poseidon (Ποσειδῆϊος) with one occurrence each (+ Θεοκλῆς). It is interesting to note that names connected with the cult of Athena are poorly represented, although this is the only cult that seems attested epigraphically.<sup>818</sup> Another special feature of the onomasticon of the city is the existence of names inspired by the river Nestos: Νέστις, possibly Νεστοκλῆς, and particularly the unique and highly characteristic Ἡρόνεστος. It may also be noted —with some reservation— that some of the latest inscriptions from the city reveal sporadic influences from the Macedonian onomasticon.<sup>819</sup>

*Zone and the other settlements in the Samothracian peraea (cat. IV/4-5, pp. 336-37)*

Of the settlements of Samothrace on the coast of the mainland opposite the island (Drys, Mesambria, Zone, Sale, Tempyra and Charakoma), the only one that has yielded enough inscriptions to compile a prosopographical and onomastic catalogue is the settlement at the mouth of the *Sapli Dere* torrent (about 20 km. west of Alexandroupolis). The identification of this with Mesambria —advanced by the first excavator of the site, Andreas Varvitsas— was strongly disputed by Jeanne and Louis Robert on the basis of numismatic finds and has today been abandoned in favour of its identification with Zone.<sup>820</sup>

The inscriptions that have come to light so far, have yielded 51 names (7.2% of the total for Aegean Thrace) for 60 persons (4.7%); of these, 12 (23.5% of the total onomasticon of the city) are feminine. Most of the names are found in votive and

<sup>818</sup> For this, see *IThrAeg* E107-E108.

<sup>819</sup> In addition to the presence of two Amphipolitans (see above, p. 300, n. 815), we may note the existence of the names Ἀντίοχος and Ἀντιπατρίδης.

<sup>820</sup> See *IThrAeg* pp. 131-32 and 505-30, and also M. Zahnt, "Gab es in Thrakien zwei Städte namens Mesambria? Überlegungen zur Samothrakischen Peraia" (forthcoming article in "ΜΕΛΕΤΗΜΑΤΑ"), who interprets the reference to Mesambria in the text of Herodotus not as a place-name but as a term indicating orientation. The investigation of the settlement is continuing under the direction of Polyxeni Tsatsopoulou.

above all funerary inscriptions from the settlement and the cemetery that developed to the west of it in the period from the 5<sup>th</sup> c. down to the beginning of the 3<sup>rd</sup> c. BC; the picture is completed by a number of 'foreign inscriptions' (see fig. 1 on p. 7).

A distinctive feature of the onomasticon of Zone, which distinguishes it somewhat from those of the other cities in Aegean Thrace, is the presence —albeit sporadic— of names of pre-Greek origin as early as the Classical period. Apart from the name Βοστᾶς —the origin of which must remain unclear—, the characteristic names Ὀρφεύς and Κιλήβυζος are found in a funerary inscription dating from the first half of the 4<sup>th</sup> c. BC; on the basis of the evidence available at present, these may be regarded as the earliest certain references of names of this category in the whole of Aegean Thrace.<sup>821</sup> Among the names of Greek origin, some attest to a connection between the colonists and regions of Asia Minor and the eastern Aegean (e.g. Ἀδα, Ἀρχίνασσα, Μαιανδρία and Μητρόδοτος; Σχινείση can also be included here because of its meaning). With regard to the relations between Zone and other areas of the ancient world, we may note that there is so far only a limited connection with the onomasticon of the mother city Samothrace; the only name so far common to the two (according to the evidence of *LGPN* I) seems to be Σωκλῆς, a name of panhellenic distribution. Some elements shared in common with Thasos and Athens may be due to the wealth of evidence available for these particular areas (names such as Σάτυρος and Ἀλκιβιάδης); the possible relation of Μένανδρος, son of Ἀντίπατρος, with Macedonia has been noticed above (p. 278). As for the *nomina Claudius* (Κλαύδιος Φιλόμουσος), *Licinius* (Licinius Crassus) and *Iulius* (Iulia Longina), which attest to the presence of Romans in the region, they are conceivably to be associated not with the settlement of Zone itself, but with a small installation of the imperial period (*villa rustica*?) connected with Traianopolis. Theophoric names confirm the evidence available to scholarship concerning the religious life of the city; it may be noted that names associated with the cult of Apollo —thought to be the patron-deity of Zone—,<sup>822</sup> occur in the greatest numbers (Ἀπολλόδωρος, with three occurrences, and Πυθόδωρος, with one); names connected with the cult of Artemis (Ἀρτεμίστη), Dionysos (Διονύσιος) and the Mother of the Gods (Μητρόδοτος) are found only sporadically.

<sup>821</sup> See also above, p. 291; it must be noted that the strong presence of Thracians in the settlement has been confirmed by excavation, with the discovery of inscriptions in which the Greek alphabet is used to render a local language so far incomprehensible, of notable quantities of local Thracian pottery and of other finds, which await their final study and publication.

<sup>822</sup> Apollo is depicted on the obverse of coins of the city. His importance is confirmed by the excavation of his sanctuary, which stood in a central position from the very first years after the colony's foundation, see *IThrAeg* p. 509 respectively.

For the other settlements in the Samothracian peraea, the evidence is scant and entirely fragmentary. The epigraphic material attributable to Drys and containing names is confined to two inscriptions: a funerary one of the 4<sup>th</sup> c. BC from Histria, mentioning a certain Διόφαντος, and an honorific decree dating from the late 4<sup>th</sup> and early 3<sup>rd</sup> c. BC, found at Zone, which contains the stemma of Ἰστιάϊος Πολυαρήτου (E400).<sup>823</sup> An inscription from the area of Makri, mentioned in the writing of a foreign traveller of the 15<sup>th</sup> c. AD, preserves the text of a funerary inscription with the names of a father and son (Κοῖντος and Αὐρήλιος Κοῖντος); its date in the imperial period makes it likely that it was connected with an installation in the *chora* of Traianopolis rather than with one of the settlements of the Samothracian peraea. Finally, very few names are attested for Doriskos, which lay outside the borders of the Samothracian peraea; they are confined to a testimonium in the *Corpus Hippocraticum* (Τερπίδης) and the fragmentary name of a person probably originating from Ainos (second half of the 3<sup>rd</sup> c. BC).

*The three Roman foundations: Topeiros, Traianopolis and Plotinopolis (cat. IV/6-8, pp. 337-38)*

Topeiros, Traianopolis and Plotinopolis owe their development to the particular interest shown by the Roman administration in the reorganisation of the Thracian hinterland during the reigns of Trajan and Hadrian. In the context of a large urbanisation programme, that extended to the whole of the province of Thrace, these three cities were founded or refounded along the *Via Egnatia* and the side road that followed the right bank of the Hebros and linked the north Aegean coast with the plain of Thrace and the 'diagonal' road. It is to this proximity with the main road arteries of southern Thrace that these three cities owed their existence and expansion during Late Antiquity.

Topeiros, the westernmost of the three, was founded on the site of an earlier settlement at a strategic point where the river Nestos emerged from its famous narrows; although the identification of it with the Late Roman and Byzantine archaeological site in the area of the Kaledes or Petrota Hill near the modern village of Paradeisos has not yet been confirmed by epigraphic evidence, it is generally regarded as highly probable.<sup>824</sup> The inscriptions that have come to light in the region so far contain references to 51 names (7% of the total for Aegean Thrace), corresponding to 68 (5.3%) persons. However, from this material we should subtract 31 of the 33 *strategoi* named in the Topeiros inscription, who come from the province of Thrace as a whole;

<sup>823</sup> Although various suggestions as to its identity have been made at various times, none can so far be considered certain.

<sup>824</sup> For the identification, history, and epigraphic material relating to the city, see *IThrAeg* pp. 261-82, with earlier bibliography.



the prosopographical and onomastic material relating to Topeiros itself is thus reduced to only 20 names (2.8%) for 28 persons (2.2%). Two more cases are explicitly stated as foreigners (Δημοσθένης Ζωΐλου from Abdera and Κάσσιος Ἀχιλλεύς from Nikaia in Bithynia); of the remaining names, five are feminine (25%). Traianopolis is securely located at the area of the thermal springs to the south of the modern village of Loutros and east of Alexandroupolis.<sup>825</sup> Its territory presumably included part of the territory of the Samothracian peraea, which had contracted at this period; for this reason, the prosopographical and onomastic material from Traianopolis should also include the inscriptions of imperial date from Makri, Alexandroupolis, and the areas neighbouring on Zone. The material assembled in this way totals 19 persons (1.5% of the total for Aegean Thrace) corresponding to 13 names (almost 2%); of these, two are feminine (10.5%). Finally, inscriptions connected with Plotinopolis —founded at about the same period on a hill near the confluence of the Erythrotamos river and the Hebros—<sup>826</sup> contain references to 29 persons (2.3% of the total for Aegean Thrace), corresponding to 24 names (3.3%); five of these are explicitly stated as foreigners (Ἀγάθων and Ἀπολλώνιος from Babylonia and Βριταννία, Κοσμάς and Κυριακός from Ankyra in Galatia). Four of the names are feminine (16.7%).

The relatively limited onomastic material from these three cities and the common features shared between them enable us to consider it as a whole. As one would expect, all the occurrences date from the imperial period; the only exceptions are two of the 33 generals in the Topeiros inscription about the middle of the 1<sup>st</sup> c. AD (Ζυκουλήσης Τυρέλσου and Διουζίης Ζυκουλήσου) —who may be connected with this area on account of the discovery in it of other funerary inscriptions relating to them and their family—,<sup>827</sup> and the reference to a mercenary dating from the second half of the 3<sup>rd</sup> c. BC, from the area of what was later Plotinopolis (Βρίκκων Ἀτευρίστου). The larger part of the names recorded for these three cities are of Greek origin, recorded on a total of thirty occasions. In many cases they are names known from earlier periods (Ἀπελλάς, Ἀρτεμιδώρα, Διογένης/-εια, Δίων, Κλεοπάτρα, Μηνόδοτος, Νικομήδης and Φίλων). Others reflect the onomastic tradition of their time (Βάκχιος, Καλλιόπη, Κάρπος, Ποτάμων, Συμυρνή, Τιμόθεος, Τυχαροῦς, Ὑάκινθος, Ὑλας and Φοῖβος), while in some cases we can detect the presence of Christians (Βασίλειος, Δοκίμη, Εὐδόξιος/-ία, Κοσμάς, Κυριακός and Χρήστη). A relatively significant number

<sup>825</sup> See *IThrAeg* 531-69.

<sup>826</sup> See *IThrAeg* 570-92.

<sup>827</sup> For these inscriptions, see *IThrAeg* E86 and E87, and the commentaries on them. During this period, the area where Topeiros was later to be founded was probably the headquarters of the *Sapaikē strategía*; on this, see *IThrAeg* p. 263.

of names attests to the existence of persons of Thracian origin; except Διουζίης, Ζυκούλησης and Τυρέλης, these names are Αὐλοῦζενις, Διάσενις, Δορζίνθης, Δύδης, Καρτουζα and Ταρούλα. But the dissemination of Roman citizenship amongst the population of these cities seems to have been relatively limited; excluding foreigners (the *stratego*i of the inscription of Topeiros and Κάσσιος Ἀχιλλεύς in the same city), the *nomina* that occur in the region amount to only five in Topeiros (Ἀντώνιος, Αὐρήλιος/-ία, Λολλία, Σκρειμβώνιος), two in Traianopolis (Αὐρήλιος, Σείος) and 4-5 in Plotinopolis (Αὐρήλιος, Ἰούλιος, Κλαύδιος, Μουτοῖος and Φλαβία). The limited extent of Roman influence on the indigenous populations of these three cities is also attested by the limited number of persons bearing a name of Latin origin, while following the Greek onomastic formula (three examples from Plotinopolis).

This brief analysis of an admittedly small onomastic material makes the mixed nature of the population of these three Roman cities immediately apparent; it is obvious, however, that at the time of their foundation, there was no conflux of people of Italian origin, at least on a detectable scale. For the most part, the population must have been formed of locals and perhaps also a few newcomers from neighbouring regions (e.g. Asia Minor, Macedonia?).

#### *Sites outside the chora of Greek and Roman cities (IV/9, p. 338)*

There is little prosopographical and onomastic material from Aegean Thrace that cannot be assigned to the territories of the cities analysed above —with the reservation, of course, imposed by our limited knowledge on the subject, particularly with regard to the territories of the three Roman foundations in the region (Topeiros, Traianopolis, Plotinopolis).

To the north of Abdera, on the mountain massif of Rhodope, a series of settlements and forts developed in the Hellenistic and imperial periods that were connected with the control of the passage from Macedonia to Thrace formed by the river Nestos. Although there is no evidence at all for this area in the ancient literary sources, it seems likely that it was connected with the Thracian tribe of the Sapaioi, and that after Trajan's reforms it became part of the *chora* of Topeiros. The onomastic material from the area is scanty, and consists of an inscription from the fort at Kalyva, containing the obscure name Σκώμπης, a graffito from the fort itself, probably referring to a mercenary (Τράλλις Ἄπτου), and another inscription carved on a block of stone in the fort at Myrtoussa, which is probably in second use (Σεύθης); all these names point to persons of Thracian and non-Greek origin in general. With the exception of the first, which is dated to the 2<sup>nd</sup> c. BC, the others are from the imperial period.

Similarly, there are inscriptions from areas of the Rhodope mountains north of Maroneia that are possibly not connected with its *chora*. The areas in question are Ayiasma, Iasmos, Asomatoi, Dymi, Mesochori, Paradimi and Sostis in the modern prefecture of Komotini and the site of Dioni in the prefecture of Sapai; the two inscriptions from Maximianoupolis are also considered here. With the sole exception of the funerary inscription from Mesochori, dating from the early 5<sup>th</sup> c. BC, the entire epigraphic material from these areas comes from the imperial period. The circumstances in which this inscription of Mesochori was found —used as a side wall in a cist grave, the date of which is not stated— makes it highly probable that it was not found *in situ* but brought to the area at a later date; the publishers of it consider it probable that it came from the area of the Molyvoti peninsula.<sup>828</sup> This remark makes the picture of the chronological distribution of the rest of the occurrences even clearer.

The relatively large representation of names of pre-Greek/Thracian origin seems characteristic, especially when compared to the situation at the other sites in Aegean Thrace, where names of Greek origin clearly predominate. The names Βενδῖς, Βεσούλα, Βίζος, Δάλις, Δαρουτούρμη, Διάσενις, Δόλης, Ἑσβενις, Καπρουβῆβος, Μοκάπορις, Ῥοιμητάλκης and Τήρης correspond to 14 persons, and so, too, the names of Greek origin (Διογένεια, Διονύσιος, Εὐσέβιος, Εὐχαρία, Ζωτικός, Ἡρακλείδης, Ἰάσων, Κρονίων, Μελάμπους, Ῥόδη and Ὑάκινθος); the picture is completed by the few occurrences of names of Roman origin (Ἰουλιανός, Μαρίνα, Πρόκλος and Σαβίνη). Moreover, several of the names of Greek and Roman origin occur in inscriptions with a mixed onomastic context, which makes it quite probable that their bearers were also of Thracian origin; these include Ἡρακλείδης Τήρου in the inscription from Ayiasma, Ἰουλιανός Δολέου in the inscription from Asomatoi, and Τήρης Πρόκλου, who is mentioned in an inscription from Dioni, along with his wives Διογένεια and Εὐχαρία; this last inscription is a characteristic example of the coexistence of the Thracian and Greek element in the population of this period, and also of the influence of Roman culture.

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<sup>828</sup> See *IThrAeg* p. 487.



## CATALOGUES



In this section, all personal names of Aegean Thrace can be found grouped according to the following criteria:

I. Origin, that is names of Greek origin (I/1), names of Roman origin subdivided into *praenomina* (I/2a), *nomina* (I/2b) and Roman *cognomina* (I/2c), names of pre-Greek/Thracian origin (I/3), names of Asia Minor origin (I/4), names of Celtic origin (I/5), names of Jewish origin (I/6) and names of uncertain origin (I/7).

II. Frequency, for names that occur more than three times.

III. Date, that is personal names that occur during the Archaic and Classical periods (A/C), the Hellenistic (H) and the Roman periods (R).

IV. Provenance, that is names from Maroneia and its territory (IV/1), Abdera and its territory (IV/2), the town on the peninsula of Molyvoti (IV/3), Zone (IV/4), other areas of the Samothracian peraea (IV/5), the three cities founded during the reign of Trajan and Hadrian —Topeiros (IV/6), Traianopolis (IV/7) and Plotinopolis (IV/8)— and, finally, regions of Aegean Thrace that cannot be assigned to the territory of any of the above mentioned cities (IV/9).

Names that are poorly preserved and cannot be restored have not been included in these catalogues; in cat. IV/1-9 names attested exclusively for foreigners are marked with an asterisk.

### I/1. Names of Greek origin

This catalogue includes all personal names of Greek origin (+ the number of attestations), regardless of the onomastic formula in which they occur (Greek or Roman).

Ἀβδηρίων	2	Ἀθηνόκριτος	1	Ἄλυπος	1
Ἀγαθημερίς	1	Αἰάκων	1	Ἄλυσ	1
Ἀγαθοῦωρος?	1	Αἰαντίδης	2	Ἀμπελίων	1
Ἀγαθοκλῆς	1	Αἰγιαλεύς	1	Ἀμύνανδρος	5
Ἀγαθομένης	1	Ἄκεστος	1	Ἀνάξαρχος	2
Ἀγάθων	3	Ἀκέστωρ	3	Ἀναξήνωρ	2
Ἀδάμας	1	Ἀλεξάνδρα	2	Ἀναξίδικος	4
Ἀθήναιος	5	Ἀλέξανδρος	4	Ἀναξίμανδρος	1
Ἀθηναῖς	1	Ἀλεξίμαχος	1	Ἀναξίπολις	4
Ἀθηνῆς	4	Ἀλίαρχος	1	Ἀνάξιππος	2
Ἀθηνίων	1	Ἀλκιβιάδης	2	Ἀναξίων	1
Ἀθηνόβιος	1	Ἀλκιμένης	1	Ἀναστάσιος	1
Ἀθηνοκλῆς	1	Ἀλκίφων	2	Ἀνάψυξις	1

Ἀνδρόμαχος	1	Ἀρτεμιδώρα	1	Γλαυκίας	1
Ἀνδρόνικος	1	Ἀρτεμίδωρος	3	Γλαῦκος	2
Ἄνδρων	1	Ἀρτεμισία	2	Γλυκέρα	1
Ἀνταγόρας	2	Ἀρτεμίστη	1	Γλυκερία	1
Ἀντίβιος	1	Ἀρτεμῶ	1	Γλύκιννα	1
Ἀντιγένης	1	Ἀρτέμων	5	Δαμάσιππος	1
Ἀντίγονος	1	Ἄρτυσίλη	1	Δάμασος	1
Ἀντικράτης	1	Ἀρχαγόρας/-ης	2	Δάμων	1
Ἀντίοχος	1	Ἀρχέλαος	1	Δαναός	1
Ἀντιπατριδής	1	Ἀρχέμβροτος	1	Δεινίας	3
Ἀντίπατρος	1	Ἀρχέπολις	1	Δεονῦς	4
Ἀντιφάνης	1	Ἀρχέστρατος	4	Δημάρατος	1
Ἀξιοθέα	1	Ἀρχήνασσα	2	Δημητρία	1
Ἀπελλᾶς/-ῆς	4	Ἀρχικλῆς	1	Δημήτριος	7
Ἀπολλᾶς	1	Ἀσκλάπων	2	Δημοκάδης	1
Ἀπολλόδοτος	5	Ἀσκλᾶς	1	Δημόκριτος	6
Ἀπολλόδωρος	13	Ἀσκληπιοδότη	1	Δημοσθένης	1
Ἀπολλωνία	1	Ἀσκληπιόδωρος	1	Δημόστρατος	3
Ἀπολλωνίδης	2	Ἀσπασία	1	Δημοχάρης	2
Ἀπολλώνιος	17	Ἀσπάσιος	1	Διαγόρας	1
Ἀπολλωνοφάνης	1	Ἀσπώ	2	Δίας	1
Ἀρθέων	1	Ἄστος	1	Δίειος	1
Ἀρίγνωτος	1	Ἀσωπῆς	1	Δίκαιος	2
Ἀρίννας	1	Ἄτταλος	2	Διογείτων	1
Ἀρισταγόρης	1	Αὐτόλυκος	1	Διογένεια	2
Ἀρίσταρχος	1	Ἀφροdisία	1	Διογένης	12
Ἀριστᾶς	3	Ἀφροdisίος	2	Διόδοτος	1
Ἀριστεύς	1	Ἀχιλλεύς	1	Διόδωρος	2
Ἀριστόβουλος	4	Βάκχιος	2	Διοκλείδης	1
Ἀριστοκλῆς	1	Βασιλείδης	1	Διονυσᾶς	8
Ἀριστόλεως	1	Βασίλειος	1	Διονυσία	2
Ἀριστόμαχος	2	Βερενίκη	3	Διονυσικλῆς	1
Ἀριστομένης	1	Βιτίων	1	Διονύσιος	34
Ἀριστόνους	1	Βίων	2	Διονυσόδωρος	4
Ἀρίστων	1	Βλόσος	1	Διονυσόθεμις	1
Ἀριστῶναξ	1	Βουτᾶς	1	Διονυσοφάνης	4
Ἀρκεσίλη	1	Βραβεύς	1	Διοσκουρίδης	12
Ἀρμόδιος	1	Γεωργία	1	Διόφαντος	3



Διφιλίδης	1	Εὐαγόρας	1	Ἡγίας?	1
Δίφιλος	2	Εὐάγριος	1	Ἡδεῖα	3
Δίων	2	Εὐάγων	1	Ἡραγόρας/-ης	4
Δοκίμη	1	Εὐβιος	1	Ἡράϊνα/-ῖννη	2
Δόρκος	1	Εὐβούλα/-η	3	Ἡραῖς	4
Δρόσων	1	Εὐδόξιος vel -ία	1	Ἡρακλᾶς	1
Δωρίων	2	Εὐθύδαμος	1	Ἡρακλείδης	14
Δωροθέα	1	Εὐκράτης	3	Ἡράκλειος	1
Εἰρήνη	1	Εὐκτήμων	1	Ἡράκλειτος	1
Ἑκαταῖος	6	Εὐξίθεμις	1	Ἡρανδρος	1
Ἑκατόμβιος	1	Εὐπείθης	1	Ἡρᾶς	1
Ἑκατώνυμος	1	Εὐπολις	3	Ἡρόβουλος	4
Ἑκφαντος	1	Εὐρήσιππος	1	Ἡρογείτων	3
Ἑλπιδηφόρος	1	Εὐρύλοχος	1	Ἡροδότη	1
Ἑλπινίκη	1	Εὐρύνομος	1	Ἡρόδοτος	5
Ἑλπίς	2	Εὐσέβιος	1	Ἡρόδωρος	1
Ἑντιμος	1	Εὐτυχίς	1	Ἡρόκλειτος	1
Ἑπάλκης	1	Εὐτυχος	1	Ἡρόνεστος	2
Ἑπαφρόδιτος	3	Εὐφαντος	1	Ἡρόπυθος	1
Ἐπιγένης	1	Εὐφροσύνη	1	Ἡρόστρατος	1
Ἐπίγονος	4	Εὐχαρία	1	Ἡροφάνης	1
Ἐπικράτης	2	Ἑχέδημος	1	Ἡρόφιλος	2
Ἐπίκτητος	1	Ἑχεκράτης	1	Ἡροφῶν	1
Ἐπίνικος	1	Ἑχέπολις	1	Ἡρώδης	1
Ἐπιτυγχάνων	1	Ζηνέας	1	Θαλάσσιος	1
Ἑρμαγόρης	1	Ζήνων	4	Θαλίάρχος	1
Ἑρμαῖς	1	Ζωῖλος	2	Θαλῖνος	1
Ἑρμογένης	1	Ζωσαροῦς	1	Θαρσύνων	1
Ἑρμόδοτος	1	Ζώσιμος	1	Θεογένης	1
Ἑρμόθεστος	1	Ζωτικός	1	Θεοδόσιος	1
Ἑρμοκάλλης?	1	Ἡβήσας	1	Θεόδοτος	3
Ἑρμοκρατίδης	1	Ἡγησαγόρης	2	Θεοδώρα	1
Ἑρμόστρατος	3	Ἡγησίας	1	Θεόδωρος	2
Ἑρμόφαντος	1	Ἡγησίλαος/-λεως	2	Θεοκλῆς	1
Ἑρμόφιλος	1	Ἡγησίμαχος	2	Θεοξενίδης	2
Ἑρμων	1	Ἡγησιππίδης	1	Θεόξενος	3
Ἑρμῶναξ	4	Ἡγήσιππος	5	Θεόπομπος	1
Ἑτεοκλῆς	1	Ἡγησίστρατος	1	Θεόπροπος	2

Θεοφάνης	1	Κέφαλος	1	Μειδίας?	1
Θεόφιλος	1	Κίκος	1	Μελάμπους	1
Θρασυμήδης	1	Κλεαντίδης	1	Μελανιππίδης	1
Θράσος	1	Κλεισθένης	1	Μελάνιππος	2
Θράσων	2	Κλειτώ	1	Μελησαγόρης	1
Ίάσων	1	Κλεονίκη	1	Μέλων	1
Ίερομνήμων	1	Κλεοπάτρα/-η	4	Μέμων	1
Ίέρων	4	Κλεόπολις	1	Μένανδρος	4
Ίθύστρατος	1	Κλεόστρατος	1	Μενεκλής	1
Ίκεσία	1	Κλεώ	1	Μενεκράτης	1
Ίκέσιος	3	Κλόνηγος	1	Μένης	1
Ίππαρχία	1	Κοίρανος	1	Μέτριος	1
Ίππης	1	Κόρος	2	Μηνόδοτος	2
Ίππόκριτος	1	Κοσμάς	1	Μηνόδωρος	1
Ίππων	1	Κρατίστα?	1	Μηνόφιλος	2
Ίππῶναξ	1	Κράτων	1	Μητροδότος	11
Ίσαγόρας	1	Κρίτων	1	Μητροδώρα	1
Ίσίδοτος	1	Κρονίων	1	Μητροδωρος	6
Ίσίδωρος	2	Κτησίβιος	1	Μητροκλῆς	1
Ίσίων	3	Κυδράς	1	Μητροφάνης	9
Ίστιαῖος	3	Κυριακή	1	Μητροφάντη	1
Καλησικράτης	1	Κυριακός	1	Μητροφῶν	3
Καλλιάναξ	2	Κωμαῖος	2	Μήτρων	3
Καλλίας	1	Λαμπυρίς	1	Μητρῶνασσα	4
Καλλιγένης	1	Λεοντομένης	1	Μίκυθος	1
Καλλιδάμας	1	Λεπτίνης	1	Μολπαγόρης	1
Καλλικράτης	1	Λεύκιππος	2	Μολπᾶς	1
Καλλικρατίδης	1	Λεωσθένης	2	Μόλπος?	1
Καλλίκριτος	1	Λοκρίων	1	Μονόμαχος	1
Καλλιόπη	1	Λυσανίας	2	Μοσχίνη	1
Κάλλιππος	3	Λυσίμαχος	1	Μοσχίων	2
Καλλίστρατος	1	Μαιανδρία	1	Μυκηνεύς	1
Κάλλων	1	Μαιάνδριος	1	Μύλλος	1
Κανθαρίων	1	Μάνδρων	2	Μυρσίνη	1
Κάρνις	1	Μανδρῶναξ	1	Μύρσος	1
Κάρπος	1	Μεγακλῆς	1	Μύρων	1
Καρύστιος	2	Μεγακρέων	1	Νάνη	1
Κέρδων	2	Μεγᾶς vel Μεγάδης	1	Νάρκισσος?	1

Νεόστρατος?	1	Πάρδος	1	Πυθαγόρης	2
Νέστις	2	Παρμενίων	4	Πυθέας/-ῆς	5
Νεστοκλῆς?	1	Παρμένουσα	1	Πυθίννης	1
Νεστορίς?	1	Παρμένων/-ουσα	4	Πῦθις	1
Νίκα	1	Πάρμις	3	Πυθίων	1
Νικαίνετος	1	Παροίτης	1	Πυθογένης	1
Νικάνωρ	1	Πατροκλῆς	4	Πυθόγονος	1
Νικαρέτη	1	Παυσανίας	2	Πυθόδωρος	4
Νικήσιος	1	Παυσίμαχος	1	Πυθοκλῆς	1
Νικηφόρος	1	Πειθεσίλεως	1	Πυθόνικος	1
Νικίας	4	Πείθων	1	Πύθων	4
Νικόδημος	1	Περικλῆς	1	Πυθώνυμος	1
Νικομήδης	2	Πλάτων	1	Πυλοφάγος	1
Νικόξενος	1	Πλουτογένης	2	Ῥόδη	2
Νικόστρατος	2	Πόλλις	1	Σάτυρος	2
Νουμήνιος	6	Πολύαρητος	5	Σέλευκος	1
Νυμῆς	1	Πολυκράτης	3	Σεραπίων	3
Νυμφαγόρης	1	Πολύνικος	1	Σημαγόρης	1
Νύμφις	1	Πολῦς	1	Σιβύρτιος	1
Νυμφόδωρος	4	Πολύφαντος	2	Σίλων	1
Ξεναῖος	1	Πολυχάρης	1	Σίμαλος	1
Ξενοκλῆς	1	Πόρκης	2	Σίμη	1
Ξενοκρίτος	1	Ποσειδίππος	1	Σῆμος	1
Ξενοφῶν	1	Ποσειδώνιος	4	Σιμωνίδης	1
Ξένων	1	Ποσίδε(ι)ος	2	Σκάμανδρος?	1
Ὀλυμπιάδης	1	Ποσιδήϊος	2	Σμάραγδος	2
Ὀλυμπος	1	Πόσις	1	Σμόρδος	2
Ὅμηρος	1	Ποτάμων	3	Σμυρνής	1
Ὀνόμαρχος	1	Πραξιάδας	1	Στέφανος	1
Ὅρχαμος	1	Προκλῆς	4	Στιλᾶς	1
Πάγκαλος	1	Πρόκριτος	1	Στράτιππος	1
Παγχαρία	1	Προμηθίδης	1	Στρατονίκη	2
Πάγχαρμος	1	Πρωταγόρας	1	Στράτων	2
Πάμφιλος	2	Πρωτῆς	1	Στυλιανός	1
Παντακλῆς	3	Πρωτίας	1	Σύμμαχος	1
Παντοκρατίδης	1	Πρῶτις	1	Σύνεσις	1
Παπύλος	1	Πρωτόφαος	1	Συνέτη	1
Παράμονος	1	Πτολέμας	1	Συνήθεια	1

Σχησίπολις?	1	Τιμήσιος	1	Φιλέρων	1
Σχινείση	1	Τιμόθεος	1	Φίλιππος	4
Σωκλῆς	5	Τιμοκράτης	1	Φιλίσκος	1
Σωκράτης	1	Τιμοξενίδης?	1	Φιλόμουσος	2
Σώπατρος	3	Τιμώ	1	Φιλόνικος	1
Σωπολίδης	2	Τιμωνίδης	1	Φιλόξενος	3
Σώπολις	1	Τρυφώ	1	Φιλοποίμην	1
Σωσαγόρας	1	Τυχαροῦς	1	Φίλων	4
Σωσικράτης	2	Ύακινθος	2	Φίτταλος	1
Σωσιπάτρα	1	Ύγιηνός	1	Φοῖβος	1
Σωσίπατρος/-πάτρα	1	Ύλας	1	Φρασίδημος	1
Σωσίφιλος	1	Φαέθουσα	1	Φωτεινός	1
Σῶσος	1	Φαναῖος	1	Χαίριππος	1
Σώστρατος	1	Φανῆς	1	Χαρικλῆς	1
Σωτάδης	2	Φάνιππος	1	Χαρμῆς	1
Σωτήριχος	4	Φανόπολις	1	Χάρμος	1
Τεῖσις	1	Φᾶσις	3	Χόρηγος	1
Τελεσφόρος	1	Φᾶῦλλος	1	Χρήστη	1
Τερπίδης	1	Φειδίας	1	Χρύσιππος?	1
Τέχνων	1	Φιλαῖος	1	Ψάμμις	1
Τηλέμαχος	1	Φιλάργυρος	1		
Τιθύτα	1	Φιλᾶς	1		

### I/2a. Roman Praenomina

This catalogue includes all Roman *praenomina*, regardless of the onomastic formula in which they occur (Roman or Greek).

Αὔλος	1	Κόϊντος	2	Πόπλιος	4
Γάϊος/Γαῖα	23	Λούκιος	7	Τιβέριος	13
Δέκμος	2	Μᾶρκος	11	Τίτος	1

### I/2b. Roman Nomina

This catalogue includes all Roman *nomina*, regardless of the onomastic formula in which they occur (Roman or Greek).

Aconius	1	Apidius	1	Aterius	1
Aelius	1	Apustius	2	Aurelius/-ia	19
Antonius	4	Arruntius	1	Bruttius/-ia	2

Caecilius	1	Maelius	1	Sillius	1
Caesius	1	Manneius	1	Tullius/-ia	1
Caesonius	1	Marcus/-ia	1	Ulpus	2
Cassius/-ia	3	Mut(t)ius	1	Valerius	2
Claudius	18	Orfidius/-ia	1	Vallius	1
Cornelius	1	Quinctilius	2	Vebius	1
Flavius/-ia	7	Rufius/-ia	1	Vettius	1
Hertilius?	1	Satrius	1	Vibius	1
Iulius/-ia	8	Scrimbonius	1	Volumnius	2
Licinius	1	Seius	2		
Lollius/-ia	1	Servilius	1		

### I/2c. Roman Cognomina

This catalogue includes all Roman *cognomina*, regardless of the onomastic formula in which they occur (Roman or Greek).

Ἀκοῦτος	1	Κράσος	1	Πέτρος	1
Ἀλβανός/-εῖνος?	1	Κρίσπος	1	Pollio	1
Ἀπολλινάριος	1	Λογγῖνος/-ίνα	2	Πρίσκος/-α	3
Ἄπτος	1	Λούκιλλα	1	Πρίνκεψ	1
Βαλεριανή	1	Λοῦπος	2	Πρόκλος/-α	3
Βάσος	1	Μάκερ	2	Ῥήγιλλα	1
Βιτάλιος	1	Μάξιμος	4	Ῥουφῖνος	1
Βριτανία	1	Μαρίνα	1	Ῥοῦφος	3
Ἰακλάτορ	1	Ματρώνα	1	Ῥωμανός	1
Ἰουλιανός	2	Μοντανός	1	Σαβῖνα	1
Καικιλιανός	1	Νονώσα	1	Σέξτος	1
Κέλσος	1	Οὐάλης	2	Σευῆρος	1
Κοάρτος	1	Παῦλος	2	Tertius	1

### I/3. Names of pre-Greek /Thracian origin

This catalogue includes all personal names of pre-Greek/Thracian origin, regardless of the onomastic formula in which they occur (Greek or Roman).

Ἀμάτοκος	1	Βεῖθος	3	Βίζος	1
Αὐλούεις/-ζενις	6	Βε(ι)σούλας/-α	2	Βώσης	1
Αὐλούπορις	2	Βενδῖον	1	Γέτας	1
Βειθύκενθος	1	Βενδῖς	3	Δάλις	1

Δαρουτούρμη	1	Θραιξ	1	Ῥοιμητάλκας/-ης	4
Διάσενις	2	Θραιττα	1	Σεύθης	4
Δινίκενθος	1	Καπρουβήβος/-βῆα	2	Σιτάλκας	1
Δῖνις	2	Καρδένθης	1	Σκώμπης	1
Διουζίης	2	Καρτουζα	2	Σουδείκενθος	1
Διουκίλας	1	Καρτοῦς	1	Σουσᾶς	1
Δόλης	5	Καρώσης	1	Σπόκης	1
Δορζίνθης	4	Κιλήβυζος	1	Τάλουλος	1
Δύδης	1	Κότυς	4	Ταρούλας/-α	2
Ἔβρενις	2	Μακεσάλα	1	Τάρσας	2
Ἑπταίκενθος	1	Μοκάπορις	2	Τήρης	3
Ἑσβενις	2	Μούπορις	1	Τράλλις	1
Ζυκο(υ)λαίσης/-λήσης	3	Ὀρφεύς	1	Τυρέλσης	2

#### I/4. Names of Asia Minor origin

Ἄδα	1	Δάδας	1
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#### I/5. Names of Celtic origin

Ἀτεύριστος	1	Βρίκκων	1
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#### I/6. Names of Jewish origin

Ἰσαάκιος	1	Μαρία	1
Ἰωάννης	2	Σαββαΐς	1

#### I/7. Names of uncertain origin

Ἀβρατις	1	Βοστᾶς	4
Ἀνδραβύς	1	Κοισόρμας	1

### II. More frequent names

This catalogue includes all personal names that occur more than twice; it does not include Roman *praenomina* and *nomina*, for which see above (catalogues I/3a and I/3b).

Διονύσιος/-ία	36	Μητροφάνης	9	Ἑκαταῖος	6
Ἀπολλώνιος/-ία	18	Δημήτριος/-ία	8	Ἡρόδοτος/-ότη	6
Διογένης/-εια	14	Διονυσᾶς	8	Νουμήνιος	6
Ἡρακλείδης	14	Μητροδωρος/-δώρα	7	Ἀθήναιος	5
Ἀπολλόδωρος	13	Ἀλέξανδρος/-άνδρα	6	Ἀμύνανδρος	5
Διοσκουρίδης	12	Αὐλοῦζεις/-ζενις	6	Ἀπολλόδοτος	5
Μητροδότος	11	Δημόκριτος	6	Ἀρτέμων	5

Δόλης	5	Μάξιμος	4	Εὐκράτης	3
Ἠγήσιππος	5	Μένανδρος	4	Εὐπολις	3
Παρμένων/-ουσα	5	Μητρώνασσα	4	Ζυκο(υ)λαΐσης/-λήσης	3
Πολυάρητος	5	Νικίας	4	Ἡδεΐα	3
Πρῖσκος/-α	5	Νυμφόδωρος	4	Ἡρογείτων	3
Πυθέας/-ῆς	5	Παρμενίων	4	Θεόδοτος	3
Σωκλῆς	5	Πατροκλῆς	4	Θεόδωρος/-δώρα	3
Ἀθηνῆς	4	Ποσειδώνιος	4	Θεόξενος	3
Ἀναξίδικος	4	Προκλῆς	4	Ἰσίων	3
Ἀναξίπολις	4	Πυθόδωρος	4	Ἰστιαῖος	3
Ἀπελλᾶς/-ῆς	4	Πύθων	4	Κάλλιππος	3
Ἀριστόβουλος	4	Ῥοιμητάλκας/-ης	4	Μητροφῶν	3
Ἀρτεμίδωρος/-δώρα	4	Σεύθης	4	Μήτρων	3
Ἀρχέστρατος	4	Σωτήριχος	4	Παντακλῆς	3
Βοστᾶς	4	Φίλιππος	4	Πάρμις	3
Δεονῦς	4	Φίλων	4	Πολυκράτης	3
Διονυσόδωρος	4	Ἀγάθων	3	Ποτάμων	3
Διονυσοφάνης	4	Ἀκέστωρ	3	Πρόκλος	3
Δορζίνθης	4	Ἀριστᾶς	3	Ῥοῦφος	3
Ἐπίγονος	4	Ἀφροδίσιος/-ία	3	Σεραπίων	3
Ἐρμῶναξ	4	Βεΐθυς	3	Σώπατρος	3
Ζήνων	4	Βενδῖς	3	Τήρης	3
Ἡραγώρας/-ης	4	Βερενίκη	3	Φᾶσις	3
Ἡραΐς	4	Δεινίας	3	Φιλόξενος	3
Ἡρόβουλος	4	Δημόστρατος	3		
Ἰέρων	4	Διόφαντος	3		
Ἰκέσιος/-ία	4	Ἐπαφρόδιτος	3		
Κλεοπάτρα/-η	4	Ἐρμόστρατος	3		
Κότυς	4	Εὐβούλα/-η	3		

### III. Chronological distribution of names

(A/C = Archaic and Classical periods, H = Hellenistic period, R = Roman period, T=Total number)

Names that are dated in the second half of the 4<sup>th</sup> c. BC have been included in the Classical period if attested as patronymics and in the Hellenistic period if attested as personal names. Undated occurrences have been added in the final column.

NAMES	A/C	H	R	T
Ἀβδηρίων	1	1		2
Ἀβρατις			1	1
Ἀγαθημερίς			1	1
Ἀγαθόδωρος	1			1
Ἀγαθοκλῆς		1		1
Ἀγαθομένης		1		1
Ἀγάθων	1	2		3
Ἄδα	1			1
Ἀδάμας	1			1
Ἀθήναιος	2	3		5
Ἀθηναῖς	1			1
Ἀθηνῆς	3	1		4
Ἀθηνίων		1		1
Ἀθηνόβιος		1		1
Ἀθηνοκλῆς		1		1
Ἀθηνόκριτος	1			1
Αἰάκων			1	1
Αἰαντίδης		2		2
Αἰγιαλεύς		1		1
Αἴλιος			1	1
Ἄκεστος		1		1
Ἀκέστωρ		3		3
Ἀκονία			1	1
Ἀκοῦτος		1		1
Ἀλβανός/-βεῖνος			1	1
Ἀλεξάνδρα			1	1
Ἀλέξανδρος		3	2	5
Ἀλεξίμαχος	1			1
Ἀλιάρχος		1		1
Ἀλκιβιάδης	2			2
Ἀλκιμένης	1			1
Ἀλκίφων		2		2
Ἄλυπος			1	1
Ἄλυσ			1	1
Ἀμάτοκος			1	1

Ἀμπελίων		1		1
Ἀμύνανδρος		1	4	5
Ἀνάξαρχος	2			2
Ἀναξήνωρ	2			2
Ἀναξίδικος	4			4
Ἀναξίμανδρος	1			1
Ἀναξίπολις	3	1		4
Ἀνάξιππος		2		2
Ἀναξίων	1			1
Ἀναστάσιος			1	1
Ἀνάψυξις	1			1
Ἄνδραβυς			1	1
Ἀνδρόμαχος	1			1
Ἀνδρόνικος			1	1
Ἄνδρων		1		1
Ἄνταγόρας	2			2
Ἀντίβιος	1			1
Ἀντιγένης		1		1
Ἀντίγονος		1		1
Ἀντικράτης	1			1
Ἀντίοχος	1			1
Ἀντιπατρίδης	1			1
Ἀντίπατρος	1			1
Ἀντιφάνης	1			1
Ἀντώνιος			4	4
Ἀξιοθέα		1		1
Ἀπελλᾶς/-ῆς	3		1	4
Ἀποίδιος		1		1
Ἀπολλᾶς	1			1
Ἀπολλινάριος			1	1
Ἀπολλόδοτος		5		5
Ἀπολλόδωρος	4	5	4	13
Ἀπολλωνία			1	1
Ἀπολλωνίδης	1		1	2
Ἀπολλώνιος	1	9	7	17
Ἀπολλωνοφάνης		1		1



Ἀπούσιος		2		2
Ἄπτος			1	1
Ἀρθέων	1			1
Ἀρίγνωτος	1			1
Ἀρίννας	1			1
Ἀρισταγόρης	1			1
Ἀρίσταρχος	1			1
Ἀριστᾶς	2	1		3
Ἀριστεύς		1		1
Ἀριστόβουλος	1	3		4
Ἀριστοκλῆς		1		1
Ἀριστόλεως	1			1
Ἀριστόμαχος	1	1		2
Ἀριστομένης	1			1
Ἀριστόνους		1		1
Ἀρίστων		1		1
Ἀριστῶναξ	1			1
Ἀρκεσίλη	1			1
Ἀρμόδιος		1		1
Ἀρρόντιος		1		1
Ἀρτεμιδώρα			1	1
Ἀρτεμίδωρος		1	2	3
Ἀρτεμισία		1	1	2
Ἀρτεμίστη	1			1
Ἀρτεμώ	1			1
Ἀρτέμων	4	1		5
Ἀρτυσίλη		1		1
Ἀρχαγόρας/-ης	1	1		2
Ἀρχέλαος	1			1
Ἀρχέμβροτος	1			1
Ἀρχέπολις	1			1
Ἀρχέστρατος	2	2		4
Ἀρχήνασσα		2		2
Ἀρχικλῆς	1			1
Ἀσκλάπων		2		2
Ἀσκληᾶς			1	1

Ἀσκληπιόδοτη			1	1
Ἀσκληπιόδωρος		1		1
Ἀσπασία			1	1
Ἀσπάσιος	1			1
Ἀσπώ	2			2
Ἄστος	1			1
Ἀσωπὶς		1		1
Ἀτερία			1	1
Ἀτεύριςτος		1		1
Ἄτταλος		1	1	2
Αὐλούζεις/-ζενίς		1	5	6
Αὐλούπορις			2	2
Αὐρηλία			5	5
Αὐρήλιος		1	13	14
Αὐτόλυκος			1	1
Ἀφροδισία			1	1
Ἀφροδίσιος		1		1+1
Ἀχιλλεύς			1	1
Βάκχιος		1	1	2
Βαλεριανή			1	1
Βασιλείδης		1		1
Βασίλειος			1	1
Βάσσος			1	1
Βέβιος			1	1
Βεῖβιος		1		1
Βειθύκενθος			1	1
Βεῖθυς			3	3
Βεισούλας			1	1
Βενδίον			1	1
Βενδὶς		1	2	3
Βερενίκη		1	2	3
Βεσούλα			1	1
Βίζος			1	1
Βιτάλιος			1	1
Βιτίων		1		1
Βίων		1	1	2

Βλόσυς	1			1
Βολόμνιος		2		2
Βοστᾶς	4			4
Βουτᾶς	1			1
Βραβεύς	1			1
Βρίκκων		1		1
Βριταννία			1	1
Βρουττία			1	1
Βρούττιος			1	1
Βώσης			1	1
Γαῖα			1	1
Γάϊος/Γαίς		2	5	7
Γέτας		1		1
Γεωργία			1	1
Γλαυκίας			1	1
Γλαῦκος	1	1		2
Γλυκέρα		1		1
Γλυκερία			1	1
Γλύκιννα		1		1
Δάδας	1			1
Δάλις			1	1
Δαμάσιππος	1			1
Δάμασος	1			1
Δάμων		1		1
Δαναός	1			1
Δαρουτούρμη			1	1
Δεινίας	1	1	1	3
Δεονῦς	4			4
Δημάρατος		1		1
Δημητρία			1	1
Δημήτριος	3	4		7
Δημοκάδης		1		1
Δημόκριτος	3	1	1	5+1
Δημοσθένης			1	1
Δημόστρατος		1	2	3
Δημοχάρης		2		2

Διαγόρας		1		1
Δίας			1	1
Διάσενις			2	2
Δίειος		1		1
Δίκαιος		2		2
Δινίκενθος			1	1
Δῖνις			2	2
Διογείτων	1			1
Διογένεια			2	2
Διογένης		6	6	12
Διόδοτος		1		1
Διόδωρος		2		2
Διοκλείδης		1		1
Διονυσᾶς	3	5		8
Διονυσία		1	1	2
Διονυσικλῆς		1		1
Διονύσιος		21	12	33+1
Διονυσόδωρος	1	3		4
Διονυσόθεμις	1			1
Διονυσοφάνης	3	1		4
Διοσκουρίδης	3	8	1	12
Διουζίης			2	2
Διουκίλας			1	1
Διόφαντος		1	2	3
Διφιλίδης		1		1
Δίφιλος	1	1		2
Δίων		1	1	2
Δοκίμη			1	1
Δόλης		2	3	5
Δορζίνθης		1	3	4
Δόρκος		1		1
Δρόσων	1			1
Δύδης			1	1
Δωρίων		1	1	2
Δωροθέα			1	1
Ἐβρενις			2	2

Εἰρήνη			1	1
Ἑκαταῖος	3	3		6
Ἑκατόμβιος	1			1
Ἑκατώνυμος		1		1
Ἑκφαντος		1		1
Ἑλπιδηφόρος			1	1
Ἑλπινίκη			1	1
Ἑλπίς			2	2
Ἑντιμος			1	1
Ἑπάλκης		1		1
Ἑπαφρόδοτος		1	2	3
Ἑπιγένης	1			1
Ἑπίγονος		3	1	4
Ἑπικράτης		2		2
Ἑπικτητος			1	1
Ἑπίνικος			1	1
Ἑπιτυγχάνων		1		1
Ἑπταίκενθος			1	1
Ἑρμαγόρης	1			1
Ἑρμαῖς		1		1
Ἑρμογένης		1		1
Ἑρμόδοτος		1		1
Ἑρμόθεστος	1			1
Ἑρμοκάλλης?	1			1
Ἑρμοκρατίδης	1			1
Ἑρμόστρατος	1	2		3
Ἑρμόφαντος	1			1
Ἑρμόφιλος		1		1
Ἑρμων	1			1
Ἑρμώναξ		4		4
Ἑρτίλιος			1	1
Ἑσβενις			2	2
Ἑτεοκλῆς			1	1
Εὐαγόρας		1		1
Εὐάγριος			1	1
Εὐάγων	1			1

Εὐβιος		1		1
Εὐβούλα/-η	1	2		3
Εὐθύδαμος		1		1
Εὐκράτης	1	2		3
Εὐκτήμων		1		1
Εὐξίθεμις	1			1
Εὐπείθης	1			1
Εὐπολις	3			3
Εὐρήσιππος		1		1
Εὐρύλοχος	1			1
Εὐρύνομος			1	1
Εὐσέβιος			1	1
Εὐτυχίς		1		1
Εὐτυχος			1	1
Εὐφαντος		1		1
Εὐφροσύνη			1	1
Εὐχαρία			1	1
Ἐχέδημος	1			1
Ἐχεκράτης	1			1
Ἐχέπολις	1			1
Ζηνέας		1		1
Ζήνων	3	1		4
Ζυκο(υ)λαΐσης/ Ζυκουλήσης			3	3
Ζωῖλος		1	1	2
Ζωσαροῦς			1	1
Ζώσιμος			1	1
Ζωτικός			1	1
Ἡβήσας	1			1
Ἡγησαγόρης	2			2
Ἡγησίας				1
Ἡγησίλαος	2			2
Ἡγησίμαχος		2		2
Ἡγησιππίδης	1			1
Ἡγήσιππος	2	3		5
Ἡγησίστρατος	1			1

Ἥγίας?		1		1
Ἥδεϊα		1	2	3
Ἥραγόρας/-ης	2	2		4
Ἥράϊννα/-ῖννη	2			2
Ἥραῖς	2	1	1	4
Ἥρακλᾶς			1	1
Ἥρακλείδης	2	9	3	14
Ἥράκλειος	1			1
Ἥράκλειτος		1		1
Ἥρανδρος	1			1
Ἥραῤ		1		1
Ἥρόβουλος	3	1		4
Ἥρογείτων	1	2		3
Ἥροδότη		1		1
Ἥρόδοτος	2	3		5
Ἥρόδωρος	1			1
Ἥρόκλειτος	1			1
Ἥρόνεστος	2			2
Ἥρόπυθος	1			1
Ἥρόστρατος	1			1
Ἥροφάνης	1			1
Ἥρόφιλος	2			2
Ἥροφῶν		1		1
Ἥρώδης		1		1
Θαλάσσιος			1	1
Θαλίαρχος	1			1
Θαλῖνος	1			1
Θαρσύνων	1			1
Θεογένης	1			1
Θεοδόσιος			1	1
Θεόδοτος	1		2	3
Θεοδώρα			1	1
Θεόδωρος	1		1	2
Θεοκλῆς	1			1
Θεοξενίδης	1	1		2
Θεόξενος		2	1	3

Θεόπομπος			1	1
Θεόπροπος		2		2
Θεοφάνης	1			1
Θεόφιλος		1		1
Θραῖξ		1		1
Θραῖττα			1	1
Θρασυμήδης	1			1
Θράσυσ	1			1
Θράσων	1	1		2
Ἰακλάτορ			1	1
Ἰάσων				1
Ἰερομνήμων	1			1
Ἰέρων		2	2	4
Ἰθύστρατος	1			1
Ἰκεσία			1	1
Ἰκέσιος	3			3
Ἰουλία			1	1
Ἰουλιανός			2	2
Ἰούλιος			7	7
Ἰππαρχία	1			1
Ἰππῆς	1			1
Ἰππόκριτος	1			1
Ἰππων	1			1
Ἰππῶναξ		1		1
Ἰσαάκιος			1	1
Ἰσαγόρας		1		1
Ἰσίδοτος		1		1
Ἰσίδωρος		1	1	2
Ἰσίων			3	3
Ἰστιαῖος		3		3
Ἰωάννης			2	2
Καικιλιανός			1	1
Καικίλιος?			1	1
Καῖσιος			1	1
Καισώνιος			1	1
Καλησικράτης	1			1

Καλλιάναξ	2			2
Καλλίας		1		1
Καλλιγένης		1		1
Καλλιδάμας	1			1
Καλλικράτης	1			1
Καλλικρατίδης		1		1
Καλλίκριτος		1		1
Καλλιόπη			1	1
Κάλλιππος		3		3
Καλλίστρατος		1		1
Κάλλων			1	1
Κανθαρίων		1		1
Καπρουβῆα			1	1
Καπρουβῆβος			1	1
Καρδένθης			1	1
Κάρνις	1			1
Κάρπος			1	1
Καρτουζα			2	2
Καρτούς			1	1
Καρύστιος		2		2
Καρώσης			1	1
Κασσία			1	1
Κάσσιος			2	2
Κέλσος			1	1
Κέρδων			2	2
Κέφαλος	1			1
Κῆκος	1			1
Κιλήβυζος	1			1
Κλαύδιος			18	18
Κλεαντίδης	1			1
Κλεισθένης	1			1
Κλειτώ		1		1
Κλεονίκη		1		1
Κλεοπάτρη/-α	2	1	1	4
Κλεόπολις	1			1
Κλεόστρατος	1			1

Κλεώ		1		1
Κλόνηγος	1			1
Κοάρτος			1	1
Κόϊντος			2	2
Κοίρανος			1	1
Κοισόρμας			1	1
Κορνήλιος			1	1
Κόρος			2	2
Κοσμάς			1	1
Κότυς	1		3	4
Κράσσος			1	1
Κρατίστα?		1		1
Κράτων		1		1
Κρίσπος		1		1
Κρίτων	1			1
Κρονίων			1	1
Κτησίβιος			1	1
Κυδράς		1		1
Κυντιλίος			2	2
Κυριακή			1	1
Κυριακός			1	1
Κωμαῖος	2			2
Λαμπυρίς	1			1
Λεοντομένης		1		1
Λεπτίνης		1		1
Λεύκιππος	1	1		2
Λεωσθένης		2		2
Λικίνιος			1	1
Λογγίνα			1	1
Λογγίνος			1	1
Λοκρίων		1		1
Λολλία			1	1
Λούκιλλα			1	1
Λούκιος			1	1
Λοῦπος			2	2
Λυσανίας		1	1	2

Λυσίμαχος		1		1
Μαιανδρία		1		1
Μαιάνδριος	1			1
Μαίλιος			1	1
Μάκερ		2		2
Μακεσάλα			1	1
Μάνδρων	2			2
Μανδρώναξ	1			1
Manneius			1	1
Μάξιμος		1	3	4
Μαρία			1	1
Μαρίνα			1	1
Μαρκία			1	1
Μάρκος		1	2	3
Ματρώνα			1	1
Μεγακλῆς	1			1
Μεγακρέων	1			1
Μεγαῖς/Μεγάδης	1			1
Μειδίας?	1			1
Μελάμπους			1	1
Μελανιππίδης			1	1
Μελάνιππος	2			2
Μελησαγόρης		1		1
Μέλων		1		1
Μέμωνων		1		1
Μένανδρος	1	3		4
Μενεκλῆς		1		1
Μενεκράτης		1		1
Μένης	1			1
Μέτριος	1			1
Μηνόδοτος			2	2
Μηνόδωρος		1		1
Μηνόφιλος		2		2
Μητροδότος	6	5		11
Μητροδώρα		1		1
Μητροδωρος	1	3	1	5+1

Μητροκλῆς		1		1
Μητροφάνης	3	6		9
Μητροφάντη	1			1
Μητροφῶν	3			3
Μήτρων	2	1		3
Μητρῶναςσα	1	3		4
Μίκυθος	1			1
Μοκάπορις			2	2
Μολπαγόρης	1			1
Μολπᾶς	1			1
Μόλπος	1			1
Μονόμαχος	1			1
Μοντανός			1	1
Μοσχίνη		1		1
Μοσχίων		2		2
Μούπορις			1	1
Μουτοῖος			1	1
Μυκηνεύς		1		1
Μύλλος		1		1
Μυρσίνη	1			1
Μύρσος	1			1
Μύρων			1	1
Νάνη	1			1
Νάρκισσος?			1	1
Νεόστρατος?	1			1
Νέστις	2			2
Νεστοκλῆς?	1			1
Νεστορίς?	1			1
Νίκα		1		1
Νικαίνετος		1		1
Νικάνωρ		1		1
Νικαρέτη	1			1
Νικήσιος				1
Νικηφόρος		1		1
Νικίας		2	2	4
Νικόδημος	1			1

Νικομήδης		1	1	2
Νικόξενος		1		1
Νικόστρατος	2			2
Νονώσα			1	1
Νουμήνιος	3	2	1	6
Νυμής	1			1
Νυμφαγόρης	1			1
Νύμφις	1			1
Νυμφόδωρος	3	1		4
Ξεναῖος		1		1
Ξενοκλῆς	1			1
Ξενοκρίτος		1		1
Ξενοφών	1			1
Ξένων		1		1
Ὀλυμπιάδης		1		1
Ὀλυμπος		1		1
Ὅμηρος		1		1
Ὀνόμαρχος		1		1
Ὀρφεύς	1			1
Ὀρφιδία			1	1
Ὅρχαμος	1			1
Οὐαλέριος			1	1
Οὐάλης			2	2
Οὐάλλιος		1		1
Οὐέττιος			1	1
Οὕλπιος			2	2
Πάγκαλος	1			1
Παγχαρία			1	1
Πάγχαρμος	1			1
Πάμφιλος	1	1		2
Παντακλῆς	2	1		3
Παντοκρατίδης		1		1
Παπύλος		1		1
Παράμονος		1		1
Πάρδος			1	1
Παρμενίων		4		4

Παρμένουσα		1		1
Παρμένων	3	1		4
Πάρμις	1	2		3
Παροίτης	1			1
Πατροκλῆς	3	1		4
Παῦλος			2	2
Παυσανίας	2			2
Παυσίμαχος		1		1
Πειθεσίλεως	1			1
Πεῖθων	1			1
Περικλῆς	1			1
Πέτρος			1	1
Πλάτων	1			1
Πλουτογένης			2	2
Pollio			1	1
Πόλλις	1			1
Πολυάρητος	3	2		5
Πολυκράτης	3			3
Πολύνικος	1			1
Πολὺς	1			1
Πολύφαντος	1	1		2
Πολυχάρης	1			1
Πόπλιος		1		1
Πόρκης		2		2
Ποσειδίππος	1			1
Ποσειδώνιος		2	2	4
Ποσιδε(ι)ος	2			2
Ποσιδήϊος	2			2
Πόσις		1		1
Ποτάμων			3	3
Πραξιάδας	1			1
Πρῖσκα			1	1
Πρῖσκοκ			2	2
Πρίνκεψ			1	1
Πρόκλα			1	1
Προκλῆς	1	3		4

Πρόκλος		1	1	2
Πρόκριτος	1			1
Προμηθίδης	1			1
Πρωταγόρας	1			1
Πρωτής	1			1
Πρωτίας	1			1
Πρωτίς	1			1
Πρωτόφας	1			1
Πτολέμας		1		1
Πυθαγόρης	2			2
Πυθέας/-ής	4	1		5
Πυθίννης	1			1
Πύθις	1			1
Πυθίων		1		1
Πυθογένης			1	1
Πυθόγονος		1		1
Πυθόδωρος	3	1		4
Πυθοκλής		1		1
Πυθόνικος		1		1
Πύθων	2	2		4
Πυθώνυμος	1			1
Πυλοφάγος			1	1
Ῥήγιλλα			1	1
Ῥόδη	1		1	2
Ῥοιμητάλκας/ης			4	4
Ῥουφεΐα			1	1
Ῥουφεῖνος			1	1
Ῥοῦφος			3	3
Ρωμανός			1	1
Σαββαΐς			1	1
Σαβίνα			1	1
Σάτριος			1	1
Σάτυρος	1	1		2
Σέιος			2	2
Σέλευκος		1		1
Σέξτος			1	1

Σεραπίων		3		3
Σερουίλιος			1	1
Σευήρος			1	1
Σεύθης		1	2	3+1
Σημαγόρης	1			1
Σιβύρτιος	1			1
Sillius			1	1
Σίλων		1		1
Σίματος		1		1
Σίμη	1			1
Σίμος	1			1
Σιμωνίδης		1		1
Σιτάλκας		1		1
Σκάμανδρος?		1		1
Σκρειμβώνιος			1	1
Σκώμπης		1		1
Σμάραγδος			2	2
Σμόρδος	2			2
Σμυρνής			1	1
Σουδείκενθος			1	1
Σουσᾶς			1	1
Σπόκης			1	1
Στέφανος		1		1
Στιλας			1	1
Στράτιππος		1		1
Στρατονίκη		1	1	2
Στράτων	1	1		2
Στυλιανός			1	1
Σύμμαχος		1		1
Σύνεσις		1		1
Συνέτη			1	1
Συνήθεια			1	1
Σχησίπολις?		1		1
Σχινεΐση	1			1
Σωκλῆς	2	3		5
Σωκράτης			1	1



Σώπατρος		3	3
Σωπολίδης	1	1	2
Σώπολις	1		1
Σωσαγόρας		1	1
Σωσικράτης		2	2
Σωσιπάτρα		1	1
Σωσίπατρος		1	1
Σωσίφιλος		1	1
Σῶσος		1	1
Σώστρατος		1	1
Σωτάδης		2	2
Σωτήριχος		4	4
Τάλουλος		1	1
Ταρούλας		1	1
Ταρούλα		1	1
Τάρσας		2	2
Τεῖσις		1	1
Τελέσφορος		1	1
Τερπίδης	1		1
Tertius		1	1
Τέχνων			1
Τηλέμαχος	1		1
Τήρης		3	3
Τιθύτα		1	1
Τιμήσιος	1		1
Τιμόθεος		1	1
Τιμοκράτης		1	1
Τιμοξενίδης?		1	1
Τιμώ	1		1
Τιμωνίδης		1	1
Τράλλις		1	1
Τρυφώ	1		1
Τυλλία		1	1
Τυρέλης		2	2
Τυχαρούς		1	1
Ύακινθος		2	2

Ύγιηνός		1	1
Ύλας		1	1
Φαέθουσα	1		1
Φαναῖος	1		1
Φανῆς	1		1
Φάνιππος	1		1
Φανόπολις		1	1
Φᾶσις		2	3
Φαῦλλος		1	1
Φειδίας		1	1
Φιλαῖος	1		1
Φιλάργυρος		1	1
Φιλᾶς	1		1
Φιλέρως		1	1
Φίλιππος		1	3
Φιλίσκος		1	1
Φιλόμουσος		2	2
Φιλόνικος	1		1
Φιλόξενος		3	3
Φιλοποίμην		1	1
Φίλων		1	2
Φίτταλος	1		1
Φλαβία		4	4
Φλάβιος		3	3
Φοῖβος		1	1
Φρασιδήμος	1		1
Φωτεινός		1	1
Χαίριππος		1	1
Χαρικλῆς		1	1
Χαρμῆς	1		1
Χάρμος	1		1
Χόρηγος	1		1
Χρήστη		1	1
Χρύσιππος?		1	1
Ψάμμις	1		1

IV/1. *Names of Maroneia and its territory*

Asterisks are used to denote names that are attested only for foreigners.

Ἀβρατις	1	Ἀριστόβουλος	3	Γέτας	1
Ἀγαθομένης	1	Ἀριστόλεως	1	Γεωργία	1
Ἀθήναιος	1	Ἀρίστων (*)	1	Γλαυκίας	1
Ἀθηνῆς	3	Ἀρμόδιος	1	Γλαῦκος	1
Ἀθηνίων	1	Ἀρρόντιος	1	Γλυκέρρα	1
Ἀθηνокλῆς	1	Ἀρτεμίδωρος	1	Γλυκερία	1
Αἰαντίδης	2	Ἀρτεμισία	1	Δεινίας	2
Αἴλιος	1	Ἀρτέμων	1	Δεονῦς	2
Ἄκεστος	1	Ἀρτυσίλη	1	Δημάρατος	1
Ἀκέστωρ	3	Ἀρχέμβροτος	1	Δημήτριος/-ία	3
Ἀκονία	1	Ἀρχέστρατος	1	Δημόκριτος	2
Ἀκοῦτος	1	Ἀσκλάπων	2	Δημόστρατος	3
Ἀλβανός vel Ἀλβεῖνος?	1	Ἀσπασία	1	Δημοχάρης	2
Ἀλέξανδρος/-άνδρα	4	Ἀτερία	1	Δίας	1
Ἀλίαρχος	1	Ἀτεύριστος (*)	1	Δίειος (*)	1
Ἄλυπος	1	Ἄτταλος	2	Δίκαιος	2
Ἀμπελίων	1	Αὐλοῦζεις	1	Διογένης/-εἰα	8
Ἀμύνανδρος	5	Αὐρήλιος/-ία	7	Διόδοτος	1
Ἀνάξιππος	2	Ἀφροδίσιος/-ία	2	Διόδωρος	1
Ἀναστάσιος	1	Βάκχιος	1	Διονυσᾶς	1
Ἀνάψυξις	1	Βασιλείδης	1	Διονυσικλῆς	1
Ἄνδραβυς	1	Βέβιος	1	Διονύσιος/-ία	30
Ἄνδρων	1	Βεΐβιος	1	Διονυσοφάνης	1
Ἀπελλῆς	1	Βενδῖον	1	Διοσκουρίδης	9
Ἀποίδιος	1	Βενδῖς	2	Διουκίλας	1
Ἀπολλινάριος	1	Βερενίκη	3	Διόφαντος	1
Ἀπολλόδοτος	5	Βίων	1	Διφιλίδης	1
Ἀπολλόδωρος	7	Βολόμνιος	2	Δίφιλος	1
Ἀπολλωνίδης	1	Βουτᾶς	1	Δίων (*)	1
Ἀπολλώνιος/-ία	14	Βραβεύς	1	Δόλης	3
Ἀπολλωνοφάνης	1	Βρίκκων (*)	1	Δορζίνθης	1
Ἀρθέων	1	Βρούττιος/-ία	2	Δόρκος	1
Ἀριστεύς	1	Γαῖος	6	Δωρίων	2

Δωροθέα	1	Ἥγησίλεως	1	Καικιλιανός	1
Εἰρήνη	1	Ἥγησίμαχος	2	Καικίλιος?	1
Ἑκαταῖος	1	Ἥγησίππος	3	Καΐσιος	1
Ἑκφαντος	1	Ἥγίας?	1	Καλλίας	1
Ἑλπιδηφόρος	1	Ἥδεῖα	3	Καλλιγένης	1
Ἑλπινίκη	1	Ἥραγόρας	1	Καλλικράτης	1
Ἑλπίς	2	Ἥραῖς	2	Καλλικρατίδης	1
Ἑντιμος	1	Ἥρακλᾶς	1	Καλλίκριτος	1
Ἑπάλλης	1	Ἥρακλείδης	11	Κάλλιππος	3
Ἑπαφρόδιτος	3	Ἥράκλειτος	1	Καλλίστρατος	1
Ἑπιγένης	1	Ἥρᾶς	1	Κανθαρίων	1
Ἑπίγονος	3	Ἥρόβουλος	2	Καπρουβῆα	1
Ἑπικράτης	2	Ἥρογείτων	1	Καρτουζα	1
Ἑπίκτητος	1	Ἥρόδοτος	2	Καρτοῦς	1
Ἑπίνικος	1	Ἥρόφιλος	1	Καρύστιος	2
Ἑπιτυγχάνων	1	Ἥροφῶν	1	Κέλσος	1
Ἑρμόδοτος	1	Ἥρώδης	1	Κέρδων	1
Ἑρμόφαντος	1	Θαλάσσιος	1	Κλειτώ	1
Ἑρτίλιος vel Ἑρσίλιος?	1	Θεοδόσιος	1	Κλεοπάτρα	1
Ἑσβενίς	1	Θεόδοτος	3	Κλεόπολις	1
Ἑτεοκλῆς	1	Θεόδωρος/-δώρα	2	Κοάρτος	1
Εὐβιος	1	Θεοξενίδης	2	Κορνήλιος	1
Εὐβούλα	2	Θεόξενος	3	Κότυς	1
Εὐκράτης	1	Θεόπροπος	2	Κρατίστα?	1
Εὐξίθεμις	1	Θεοφάνης	1	Κρίσπος	1
Εὐπολις	2	Θεόφιλος	1	Κρονίων	1
Εὐρύνομος	1	Θρᾶιξ/-ττα	2	Κτησίβιος	1
Εὐσέβιος	1	Θράσων	1	Κυντίλιος	2
Εὐφροσύνη	1	Ἰακλάτορ	1	Κυριακή	1
Εὐχαρία	1	Ἰέρων	4	Λεοντομένης	1
Ζήνων	2	Ἰκέσιος/-ία	2	Λεπτίνης	1
Ζώϊλος	1	Ἰππαρχία	1	Λεύκιππος	1
Ζώσιμος	1	Ἰσαάκιος	1	Λεωσθένης	2
Ἡβήσας	1	Ἰσίδοτος	1	Λοκρίων	1
Ἥγησαγόρης	1	Ἰσίδωρος	2	Λούκιος	1
Ἥγησίας	1	Ἰωάννης	2	Λυσανίας	2

Λυσίμαχος	1	Ὀλυμπιάδης	1	Πυθόνικος	1
Μάκερ	2	Ὀλυμπος	1	Ῥήγιλλα	1
Μάξιμος	4	Ὀρφιδία	1	Ῥόδη	1
Μαρία	1	Ουάλης	1	Ῥουφεῖα	1
Μαρκία	1	Ουαλέριος	1	Ῥούφος	1
Μᾶρκος	2	Οὔλπιος	1	Ρωμανός	1
Ματρώνα	1	Παγχαρία	1	Σαβῖνα	1
Μεγακλῆς	1	Παντακλῆς	2	Σάτριος	1
Μελανιππίδης	1	Παντοκρατίδης	1	Σάτυρος	1
Μενεκλῆς	1	Παπύλος	1	Σέλευκος	1
Μενεκράτης	1	Παράμονος	1	Σεραπίων	3
Μηνόδοτος	1	Πάρδος	1	Σερούλιος	1
Μηνόφιλος	2	Παρμενίων	4	Σευῆρος	1
Μητρόδοτος	6	Παρμένων	1	Σεύθης	3
Μητρόδωρος	6	Πατροκλῆς	2	Sillius	1
Μητροκλῆς	1	Παῦλος	1	Σιμωνίδης	1
Μητροφάνης	9	Παυσίμαχος (*)	1	Σιτάλκας	1
Μητροφῶν	1	Πλάτων	1	Σκάμανδρος?	1
Μήτρων	1	Πλουτογένης	2	Σμάραγδος	1
Μητρώνασσα	3	Πολυάρητος	1	Στέφανος	1
Μίκυθος	1	Πολύνικος	1	Στράτιππος	1
Μόλπος?	1	Πόπλιος (*)	1	Στρατονίκη	2
Μοσχίνη	1	Πόρκης	2	Συνέτη	1
Μοσχίων	1	Ποσειδίππος	1	Συνήθεια	1
Μούπορις	1	Ποσειδώνιος	3	Σωκλῆς	3
Μυκηνεύς	1	Ποσίδε(ι)ος	2	Σώπατρος	3
Μύρων	1	Ποσιδήϊος	1	Σωπολίδης	1
Νάρκισσος?	1	Πόσις	1	Σωσαγόρας	1
Νικήσιος	1	Πρῖσκος/-α	3	Σωσίπατρος/-πάτρα	2
Νικίας	3	Προκλῆς	2	Σωσίφιλος	1
Νικόξενος	1	Πρόκλος/-α	2	Σῶσος	1
Νονώσα	1	Πτολέμας (*)	1	Σωτάδης	2
Νουμήνιος	5	Πυθίων	1	Σωτήριχος	3
Ξεναῖος	1	Πυθογένης	1	Τάλουλος	1
Ξενόκριτος	1	Πυθόγονος	1	Ταρούλας	1
Ξένων	1	Πυθόδωρος	1	Τάρσας	2

Tertius	1	Φανόπολις	1	Φιλόνικος	1
Τέχνων	1	Φᾶσις	3	Φιλόξενος	3
Τήρης	1	Φειδίας (*)	1	Φλάβιος/-ία	5
Τιθύτα	1	Φιλάργυρος	1	Φωτεινός	1
Τιμοξενίδης	1	Φιλέρων	1	Χαρικλῆς	1
Τιμωνίδης	1	Φίλιππος	2	Χόρηγος	1
Τυλλία	1	Φιλόμουσος	1	Χρύσιππος?	1

#### IV/2. Names of Abdera and its territory

Asterisks are used to denote names that are attested only for foreigners.

Ἀβδηρίων	1	Ἀπολλᾶς	1	Βλόσος	1
Ἀγαθημερίς	1	Ἀπολλόδωρος	2	Γάιος/-ῖα/Γαῖς	2
Ἀγαθόδωρος?	1	Ἀπολλώνιος	2	Γλύκιννα	1
Ἀγαθοκλῆς	1	Ἀπούστιος (*)	2	Δαμάσιππος	1
Ἀγάθων	2	Ἀρισταγόρης	1	Δάμασος	1
Ἀθήναιος	4	Ἀριστᾶς	1	Δάμων	1
Ἀθηνῆς	1	Ἀριστοκλῆς	1	Δεινίας	1
Ἀθηνόβιος	1	Ἀριστόνους	1	Δεονῦς	2
Ἀθηνόκριτος	1	Ἀριστῶναξ	1	Δημήτριος	3
Αἰγιαλεύς	1	Ἀρτεμίδωρος	1	Δημοκάδης	1
Ἀλέξανδρος/-άνδρα	2	Ἀρτεμισία	1	Δημόκριτος	3
Ἀλεξίμαχος	1	Ἀρτέμων	2	Δημοσθένης	1
Ἀλκιμένης	1	Ἀρχαγόρας/-ης	2	Διαγόρας	1
Ἀλκίφρων	2	Ἀρχέλαος	1	Διόδωρος	1
Ἀνάξαρχος	2	Ἀρχέστρατος	3	Διοκλείδης	1
Ἀναξήνωρ	2	Ἀρχήνασσα	1	Διονυσᾶς	7
Ἀναξίδικος	4	Ἀσκληπιοδότη	1	Διονύσιος	3
Ἀναξίμανδρος	1	Ἀσκληπιόδωρος	1	Διονυσόδωρος	4
Ἀναξίπολις	4	Ἀσπάσιος	1	Διοσκουρίδης	1
Ἀναξίων	1	Ἀσπώ	1	Διόφαντος	1
Ἀνδρόμαχος	1	Αὐρήλιος/-ία	4	Ἐκαταῖος	3
Ἀντίβιος	1	Αὐτόλυκος	1	Ἐκατόμβιος	1
Ἀντίγονος	1	Ἀφροδίσιος	1	Ἐκατόννυμος	1
Ἀντώνιος	2	Βεισούλας	1	Ἐπίγονος	1
Ἀξιοθέα	1	Βίων	1	Ἐρμαγόρης	1

Ἑρμαῖς	1	Θεόδωρος	1	Μελάνιππος	2
Ἑρμογένης	1	Θράσυς	1	Μελησαγόρης	1
Ἑρμόθεος	1	Ἱερομνήμων	1	Μέλων	1
Ἑρμοκάλλης?	1	Ἱθύστρατος	1	Μέμνων	1
Ἑρμοκρατίδης	1	Ἱκέσιος	2	Μένανδρος	2
Ἑρμόστρατος	3	Ἱππῆς	1	Μηνόδωρος	1
Ἑρμόφιλος	1	Ἱππων	1	Μητροδώρα	1
Ἑρμῶναξ	4	Ἱππῶναξ	1	Μήτρων	1
Εὐαγόρας	1	Ἱσαγόρας	1	Μητρώνασσα	1
Εὐάγων	1	Ἰσίων	1	Μολπαγόρης	1
Εὐθύδαμος	1	Καισώνιος	1	Μολπᾶς	1
Εὐκράτης	1	Καλησικράτης	1	Μοσχίων	1
Εὐκτήμων	1	Καλλιάναξ	2	Μύρσος	1
Εὐπείθης	1	Καλλιδάμας	1	Νάνη	1
Εὐπολις	1	Κάρνις (*)	1	Νέστις	1
Εὐρήσιππος	1	Κάσιος/-ία	2	Νικαίνετος	1
Εὐρύλοχος	1	Κλεαντίδης	1	Νικάνωρ	1
Εὐτυχίς	1	Κλεισθένης	1	Νικηφόρος	1
Εὐφαντος	1	Κλεονίκη	1	Νικίας	1
Ἐχεκράτης	1	Κλεώ	1	Νικόδημος	1
Ζηνέας	1	Κλόνηγος	1	Νικομήδης	1
Ζήνων	1	Κοίρανος	1	Νικόστρατος	2
Ζωῖλος	1	Κόρος	2	Νυμφαγόρης	1
Ἡγησαγόρης	1	Κότυς	1	Νύμφις	1
Ἡγήσιππος	2	Κράτων	1	Νυμφόδωρος	4
Ἡγησίστρατος	1	Κυδρᾶς	1	Ὄμηρος	1
Ἡραγόρης	3	Κωμαῖος	1	Ὀνόμαρχος	1
Ἡρακλείδης	2	Λεύκιππος	1	Ὀρχαμος	1
Ἡρογείτων	2	Λούκιλλα	1	Οὐάλης	1
Ἡρόδοτος/-δότη	4	Μαιάνδριος	1	Οὐάλλιος (*)	1
Ἡρόκλειτος	1	Μάνδρων	1	Οὐλπιος	1
Ἡρόπυθος	1	Μανδρῶναξ	1	Πάμφιλος	1
Ἡροφάνης	1	Manneius	1	Παρμένων	2
Θαλίαρχος (*)	1	Μεγακρέων	1	Πάρμις	3
Θαλίνος (*)	1	Μεγᾶς vel Μεγάδης	1	Παυσανίας	1
Θαρσύνων	1	Μειδίας?	1	Πειθεσίλεως	1

Πείθων	1	Πύθων	4	Τεῖσις	1
Περικλῆς	1	Ῥουφεῖνος	1	Τηλέμαχος	1
Pollio	1	Ῥοῦφος	1	Τιμήσιος	1
Πολυάρητος	1	Σαββαῖς	1	Τιμοκράτης	1
Πολυκράτης	2	Σέξτος	1	Φαέθουσα	1
Πολῦς	1	Σημαγόρης	1	Φαναῖος	1
Πολύφαντος	2	Σίλων	1	Φανῆς	1
Ποσειδώνιος	1	Σίμαλος	1	Φάϋλλος	1
Πραξιάδας (*)	1	Σμόρδος	2	Φιλαῖος	1
Προμηθίδης	1	Σουδεῖκενθος	1	Φιλᾶς	1
Πρωταγόρας	1	Στράτων	1	Φίλιππος	2
Πρωτῆς	1	Στυλιανός	1	Φιλίσκος	1
Πρωτίας	1	Σύμμαχος	1	Φιλοποίμην	1
Πυθαγόρης	2	Σύνεσις	1	Φίλων (*)	1
Πυθέας/-ῆς	5	Σχησίπολις?	1	Φίτταλος	1
Πυθίννης	1	Σωκράτης	1	Χαίριππος	1
Πῦθις	1	Σωσικράτης	2	Χαρμῆς	1
Πυθόδωρος	2	Σώστρατος	1	Χάρμος	1
Πυθοκλῆς	1	Σωτήριχος	1	Ψάμμις	1

#### IV/3. Names of Molyvoti and its territory

Asterisks are used to denote names that are attested only for foreigners.

Ἀβδηρίων	1	Ἀριστόβουλος	1	Διονυσόθεμις	1
Ἀθηναῖς	1	Ἀριστόμαχος	1	Διονυσοφάνης	3
Ἀνταγόρας	2	Ἀριστομένης	1	Διοσκουρίδης	2
Ἀντικράτης	1	Ἀρκεσίλη	1	Δίφιλος	1
Ἀντίοχος	1	Ἀρτεμῶ	1	Ἐκαταῖος	2
Ἀντιπατρίδης	1	Ἀρτέμων	2	Ἔρμων	1
Ἀντιφάνης	1	Ἀσπώ	1	Εὐβούλη	1
Ἀπελλῆς	2	Ἄστος	1	Ἐχέδημος	1
Ἀπολλόδωρος	1	Βιτίων	1	Ζήνων	1
Ἀπολλωνίδης	1	Γλαῦκος	1	Ἠγησιππίδης	1
Ἀρίγνωτος	1	Δάδας	1	Ἡράϊννα	2
Ἀρίσταρχος	1	Δημήτριος	2	Ἡραῖς	1
Ἀριστᾶς	2	Διογείτων	1	Ἡράκλειος	1

Ἡρανδρος	1	Μητροδότος	4	Παυσανίας	1
Ἡρόβουλος	2	Μητροφάντη	1	Πολυάρητος	1
Ἡρόδωρος	1	Μητροφῶν	2	Ποσιδήϊος	1
Ἡρόνεστος	2	Νεόστρατος?	1	Προκλῆς	1
Ἡρόστρατος	1	Νέστις	1	Πρόκριτος	1
Ἡρόφιλος	1	Νεστοκλῆς?	1	Πρώτις	1
Θεοκλῆς	1	Νεστορίς?	1	Πρωτόφαος	1
Ἰππόκριτος	1	Νικαρέτη	1	Πυθώννυμος	1
Κῆκος (*)	1	Νουμήνιος	1	Σιβύρτιος	1
Κλεοπάτρη	1	Νυμῆς	1	Σίμη	1
Κρίτων	1	Ξενοφῶν	1	Σῆμος	1
Κωμαῖος	1	Πάγαρμος	1	Σώπολις(*)	1
Λαμπυρίς	1	Παντακλῆς	1	Τιμῶ (*)	1
Μάνδρων	1	Παροίτης	1	Φάνιππος	1
Μένης	1	Πατροκλῆς	2	Φρασίδημος (*)	1

#### IV/4. Names of Zone and its territory

Asterisks are used to denote names that are attested only for foreigners.

Ἄδα	1	Θεογένης	1	Μυρσίνη	1
Ἀδάμας	1	Θράσων	1	Ξενοκλῆς	1
Ἀλκιβιάδης	2	Ἰουλία	1	Ὀρφεύς	1
Ἀντίπατρος	1	Κέφαλος	1	Πάγκαλος	1
Ἀπολλόδωρος	3	Κιλήβυζος	1	Πόλλις	1
Ἀριστόμαχος	1	Κλαύδιος	1	Πολυκράτης	1
Ἀρτεμίστη	1	Κλεοπάτρα	1	Πολυχάρης	1
Ἀρχέπολις	1	Κλεόστρατος	1	Προκλῆς	1
Ἀρχήνασσα	1	Κράσσοις	1	Πυθόδωρος	1
Ἀρχικλῆς	1	Λικίνιος	1	Ῥόδη	1
Ἀσωπίς	1	Λογγίνα	1	Σάτυρος	1
Βοστᾶς	4	Μαιανδρία	1	Σχινείση	1
Δαναός	1	Μένανδρος	2	Σωκλῆς	2
Διονύσιος	1	Μέτριος	1	Τελεσφόρος	1
Δρόσων	1	Μητροδότος	1	Τρυφώ	1
Εὐκράτης	1	Μονόμαχος	1	Φιλόμουςος	1
Ἡγησίλαος	1	Μύλλος	1	Φίλων	1



IV/5. *Names from the Samothracian peraea (except Zone)*

Ἀντιγένης	1	Νίκη	1	Παρμένουσα	1
Διόφαντος	1	Πολύαρητος	2		
Ἰστιάϊος	3	Πάμφιλος	1		

IV/6. *Names of Topeiros and its territory*

Asterisks are used to denote names that are attested only for foreigners.

Ἄλυσ (*)	1	Δόλης (*)	1	Κότυς (*)	1
Ἀμάτοκος (*)	1	Δορζίνθης (*)	2	Λογγίνος (*)	1
Ἀντώνιος	2	Δύδης	1	Λολλία	1
Ἀρτεμίδωρος (*)	1	Εὐάγριος	1	Μαίλιος (*)	1
Αὐλούζενις	3	Ἐβρενις (*)	1	Μηνόδοτος	1
Αὐλούπορις (*)	2	Ἐπταίκενθος (*)	1	Μοκάπορις (*)	1
Αὐρήλιος/-ία	2	Ἑσβενις(*)	1	Μοντανός (*)	1
Ἀχιλλεύς (*)	1	Εὐτυχος (*)	1	Οὐέτιος (*)	1
Βαλεριανή	1	Ζυκο(υ)λαίσης/-λήσης3		Παῦλος	1
Βάσσος (*)	1	Θεόπομπος (*)	1	Ῥοιμητάλκης (*)	3
Βειθύκενθος (*)	1	Ἰούλιος (*)	6	Σκρεμβώνιος	1
Βεῖθος (*)	1	Ἰσίων (*)	2	Σμάραγδος (*)	1
Βώσης (*)	1	Καλλιόπη	1	Σπόκης (*)	1
Διάσενις	1	Κάλλων (*)	1	Ταρούλα	1
Δινίκενθος (*)	1	Καρδένθης (*)	1	Τυρέλσης	2
Δῖνις (*)	2	Καρώσης (*)	1	Τυχαροῦς	1
Διογένης	1	Κάσσιος (*)	1	Ὑγιηνός (*)	1
Διουζίης	2	Κλαύδιος (*)	15	Ὑλας	1
Δοκίμη	1	Κοισόρμας (*)	1	Φίλων	2

IV/7. *Names of Traianopolis and its territory*

Asterisks are used to denote names that are attested only for foreigners.

Ἀπελλᾶς	1	Ἰουλιανός	1	Ῥοῦφος	1
Αὐρήλιος	2	Κάρπος	1	Σέϊος	2
Βάκχιος	1	Καρτουζα	1	Φοῖβος	1
Διογένης/-εια	4	Κόϊντος	2		
Δορζίνθης	1	Νικομήδης (*)	1		
Εὐδόξιος vel -ία	1	Πέτρος	1		

IV/8. *Names of Plotinopolis and its territory*

Asterisks are used to denote names that are attested only for foreigners.

Ἀγάθων(*)	1	Διογένης	1	Ποτάμων	3
Αἰάκων	1	Δίων	1	Πρίνκεψ	1
Ἀπολλώνιος(*)	1	Ἰούλιος	1	Πυλοφάγος	1
Ἀρτεμιδώρα	1	Κλαύδιος	2	Σμυρνῆς	1
Αὐλούζενις	1	Κλεοπάτρα	1	Στιλᾶς	1
Αὐρήλιος	1	Κοσμάς(*)	1	Τιμόθεος	1
Βασίλειος	1	Κυριακός(*)	1	Ἰάκινθος	1
Βιτάλιος	1	Λοῦπος	2	Φλαβία	2
Βριταννία(*)	1	Μουτοῖος	1	Χρήστη	1

IV/9. *Names from other areas or of unknown origin*

Ἀνδρόνικος	1	Δόλης	1	Μοκάπορις	1
Ἄπτος	1	Ἐχέπολις	1	Παρμένων	1
Ἀρίννας	1	Ζωσαροῦς	1	Πρόκλος	1
Ἀσκλᾶς	1	Ζωτικός	1	Ῥοιμητάλκης	1
Αὐλούζενις	2	Ἡρακλείδης	1	Σεύθης	1
Αὐρήλιος	3	Θρασυμήδης	1	Σκώμπης	1
Βεῖθυσ	2	Ἰάσων	1	Σουσᾶς	1
Βενδῖς	1	Ἰουλιανός	1	Στράτων	1
Βεσούλα	1	Καπρουβῆβος	1	Σωπολίδης	1
Βίζος	1	Κέρδων	1	Τερπίδης	1
Δάλις	1	Κότυς?	1	Τήρης	2
Δαρουτούρη	1	Μακεσάλα	1	Τράλλις	1
Δημόκριτος	1	Μαρίνα	1	Ἰάκινθος	1
Διάσενις	1	Μελάμπους	1		
Διονύσιος	2	Μήτρων	1		

## INDEXES

### I. INDEX OF NAMES

References in the sections “Prosopography of Aegean Thrace” and “Catalogues” have not been indexed; main references are in italics.

- Ἀβδηρίων: 119; 205; 279  
Ἀβρατίς: 119; 287; 292  
Ἀγαθημερίς: 119; 120  
Ἀγαθόδωρος: 119; 120  
Ἀγαθοκλῆς: 119; 120; 298, n. 811  
Ἀγαθομένης: 119; 120  
Ἀγάθων: 119-20; 251; 305  
Ἄδα: 120-21; 151; 152; 156; 292; 303  
Ἀδάμας: 120; 121; 151; 156; 218, n. 539; 281, n. 771  
Ἀθήναιος: 121-122; 277; 295, n. 805; 298, n. 811  
Ἀθηναῖς: 121; 122; 277; 300; 302  
Ἀθηνης: 121; 122; 269; 277; 295, n. 805  
Ἀθηνίων: 5; 121; 122; 277; 295, n. 805  
Ἀθηνόβιος: 121; 122-23; 277; 279, n. 765  
Ἀθηνοκλῆς: 121; 122; 123; 277  
Ἀθηνόκριτος: 121; 122; 123; 156, n. 247; 277  
Αἰάκων: 123; 279  
Αἰαντίδης: 123-24; 279; 295, n. 805  
Αἰγιαλεύς: 124; 279  
Αἴλιος (Aelius): 168; 286; 296  
Ἄκεστος: 124  
Ἀκέστωρ: 124; 142, n. 191  
Ἀκονία (Aconius): 162, n. 277; 217; 288; 296  
Ἀκοῦτος: 125; 287; 296  
Ἀλβανός/Ἀλβεῖνος: 125  
Ἀλεξάνδρα: 125; 251; 278  
Ἀλέξανδρος: 125; 278; 288, n. 793; 294, n. 803; 295, n. 805; 298, n. 811  
Ἀλεξίμαχος: 125; 271  
Ἀλίαρχος: 125-26  
Ἀλκιβιάδης: 126; 218, n. 539; 279, n. 765; 303  
Ἀλκιμένης: 126-27  
Ἀλκίφων: 126  
Ἄλυπος: 127; 281  
Ἄλυς: 127; 258; 269, n. 746  
Ἀμάτοκος: 128; 174; 201; 203; 290; 291  
Ἀμπελίων: 128; 281  
Ἀμύνανδρος: 128-29; 175, n. 332; 186, n. 387; 217; 279, n. 766  
Ἀνάξαρχος: 5; 129; 130; 267; 299  
Ἀναξήνωρ: 129; 130; 267; 299  
Ἀναξίδιος: 129-30; 268  
Ἀναξίμανδρος: 129; 130; 207, n. 490; 268; 299  
Ἀναξίπολις: 129-30; 268; 298, n. 811  
Ἀνάξιππος: 129; 131; 268, n. 741; 270  
Ἀναξίων: 129; 131; 268, n. 741  
Ἀναστάσιος: 282  
Ἀνάψυξις: 131; 269; 295 and n. 805  
Ἄνδραβυς: 131; 290; 291; 292  
Ἀνδρόμαχος: 131-32  
Ἀνδρόνικος: 131  
Ἄνδρων: 131  
Ἀνταγόρας: 132; 300; 301, n. 817  
Ἀντίβιος: 132  
Ἀντιγένης: 132; 232, n. 597  
Ἀντίγονος: 132-33; 141; 278  
Ἀντικράτης: 132; 300  
Ἀντίοχος: 132-33; 278; 300; 302, n. 819

- Ἀντιπατρίδης: 132-33; 302, n. 819  
 Ἀντίπατρος: 132-33; 133, n. 60; 211; 278; 303  
 Ἀντιφάνης: 132  
 Ἀντώνιος (Antonius): 287; 299; 306  
 Ἀξιοθέα: 133-34  
 Ἀπελλᾶς: 134; 136; 269; 274; 295, n. 805; 305  
 Ἀπελλῆς: 134; 136; 269; 274; 295, n. 805; 296; 301; 302  
 Ἀποίδιος (Apidius): 283; 284; 285, n. 781; 296  
 Ἀπολλᾶς: 134; 136; 269; 274  
 Ἀπολλινάριος: 134; 282; 296  
 Ἀπολλόδοτος: 134; 135; 274; 295, n. 805; 296  
 Ἀπολλόδωρος: 120; 134; 135; 237, n. 621; 274; 295, n. 805; 296; 298, n. 811; 301; 302; 303  
 Ἀπολλωνία: 134; 135; 274; 296  
 Ἀπολλωνίδης: 134; 135-36; 274; 295, n. 805; 296; 301; 302  
 Ἀπολλώνιος: 5; 134-35; 162, n. 277; 171; 240; 274; 295, n. 805; 296; 298, n. 811; 305  
 Ἀπολλωνοφάνης: 134; 136; 274; 296  
 Ἀπούστιος (Apustius): 283; 284 and n. 780; 285 and n. 781; 297, n. 808; 299  
 Ἄπτος: 136; 287; 306  
 Ἀρθέων: 136-37  
 Ἀρίγνωτος: 137  
 Ἀρίννας: 137  
 Ἀρισταγόρης: 137; 138; 267; 270  
 Ἀρίσταρχος: 137; 138; 270  
 Ἀριστᾶς: 137; 138; 270  
 Ἀριστεύς: 137; 138; 270; 295, n. 805  
 Ἀριστόβουλος: 137; 138; 270; 301  
 Ἀριστοκλῆς: 137; 138; 270  
 Ἀριστόλεως: 137; 138-39; 269; 270; 295  
 Ἀριστόμαχος: 137; 138; 270  
 Ἀριστομένης: 137; 138; 267; 270  
 Ἀριστόνους: 137; 138; 270  
 Ἀρίστων: 137; 138; 270, 294, n. 803; 295, n. 805  
 Ἀριστῶνας: 137; 138-39; 269; 270; 298, n. 811  
 Ἀρκεσίλη: 139  
 Ἀρμόδιος: 139  
 Ἀρρόντιος (Arruntius): 283; 284 and n. 780; 285, n. 781; 296  
 Ἀρτεμιδώρα: 139; 140; 305  
 Ἀρτεμιδώρος: 139; 140; 295, n. 805; 298, n. 811  
 Ἀρτεμισία: 139; 140; 223  
 Ἀρτεμίστη: 139; 140; 303  
 Ἀρτεμώ: 139; 140; 302  
 Ἀρτέμων: 139-40; 295, n. 805; 298, n. 811; 301; 302  
 Ἀρτυσίλη: 140; 295  
 Ἀρχαγόρας/-ης: 140; 141; 270  
 Ἀρχέλαος: 140; 141; 230; 270; 278  
 Ἀρχέμβροτος: 140; 141-42; 269; 270; 295  
 Ἀρχέπολις: 140; 141-42; 270  
 Ἀρχέστρατος: 125, n. 30; 140-41; 270; 295, n. 805  
 Ἀρχήνασσα: 140; 141; 171; 269; 270; 303  
 Ἀρχικλῆς: 140; 141-42; 232; 270; 279, n. 765  
 Ἀσκλάπων: 142; 280  
 Ἀσκλᾶς: 142; 280  
 Ἀσκληπιοδότη: 142; 280  
 Ἀσκληπιόδωρος: 142; 143; 280; 295, n. 805  
 Ἀσπασία: 143  
 Ἀσπάσιος: 143; 295, n. 805  
 Ἀσπώ: 143

- Ἄστος: 144  
 Ἀσωπίς: 144  
 Ἀτερία (Aterius): 287; 296  
 Ἀτεύριστος: 144-45; 153, 292; 294, n. 803; 305  
 Ἄτταλος: 145; 228; 278; 295, n. 805  
 Αὐλούζεις: 145; 290; 291; 296  
 Αὐλούζενις: 145; 290; 306  
 Αὐλούπορις: 145; 217; 290  
 Αὐρήλιος/-ία (Aurelius): 147; 153; 174; 177 and n. 343; 191; 202; 251; 284; 286 and n. 786-87; 291; 296; 299; 304; 306  
 Αὐτόλυκος: 145-46; 281  
 Ἀφροδισία: 146  
 Ἀφροδίσιος: 146; 243; 295, n. 805  
 Ἀχιλλεύς: 146-47; 279, 292; 305; 306  
 Βάκχιος: 147; 275; 296; 305  
 Βαλεριανή: 147; 191; 193  
 Βασίλειος: 282; 305  
 Βασιλείδης: 147; 295, n. 805  
 Βάσσοι: 148; 242; 289, n. 797  
 Βέβιος (Vebius): 296  
 Βείβιος (Vibius): 283; 284 and n. 780; 285, n. 781; 288, n. 793; 296  
 Βειθύκενθος: 148; 170; 290  
 Βειῖθος: 148-49; 289  
 Βεισούλας: 149; 290; 299  
 Βενδῖον: 149; 280; 289; 296  
 Βενδῖς: 149; 150; 214, n. 519; 280; 289; 296; 307  
 Βερενίκη: 150; 278; 295, n. 805; 296  
 Βεσούλα: 149; 216; 240; 290; 307  
 Βίζος: 150; 199; 289; 307  
 Βιτάλιος: 150; 287  
 Βιτίων: 150-51; 300; 301  
 Βίων: 5; 151; 295, n. 805; 298, n. 811  
 Βλόσους: 151  
 Βολόμνιος (Volumnius): 283; 284 and n. 780; 285, n. 781; 296  
 Βοστᾶς: 120; 121; 135; 151-52; 218, n. 539; 269; 290; 291; 292; 303  
 Βουτᾶς: 152  
 Βραβεύς: 152  
 Βρίκκων: 153, 292; 294, n. 803; 305  
 Βριταννία: 153; 282; 305  
 Βρουττία (Bruttius): 287; 296  
 Βρούττιος: 170  
 Βώσης: 153; 289  
 Γαῖα: 153  
 Γάιος: 153; 287; 294, n. 803; 296; 297, n. 808  
 Γαίς: 153  
 Γέτας: 154; 231; 279; 289; 291; 296  
 Γεωργία: 282  
 Γλαυκίας: 154; 281  
 Γλαῦκος: 154; 204, n. 477; 281; 295, n. 805; 301  
 Γλυκέρα: 155; 281  
 Γλυκερία: 155; 282  
 Γλύκιννα: 155; 281  
 Δάδας: 155; 292; 300; 301  
 Δάλις: 155-56; 289; 307  
 Δαμάσιππος: 156; 191, n. 416; 270; 279, n. 766; 298, n. 811  
 Δάμασος: 156  
 Δάμων: 157; 158; 172; 261; 271; 298, n. 811  
 Δαναός: 156; 279  
 Δαρουτούρη: 149; 156-57; 240, n. 637; 290; 307  
 Δεινίας: 157; 295, n. 805  
 Δεονῦς: 162; 163; 267; 275; 295  
 Δημάρατος: 157; 158; 271  
 Δημητρία: 157; 295, n. 805

- Δημήτριος: 157; 295, n. 805; 298, n. 811;  
301; 302
- Δημοκάδης: 157; 158; 271
- Δημόκριτος: 5 and n. 12; 123; 156; 157-  
58; 206; 261; 271 and n. 751; 295, n.  
805
- Δημοσθένης: 157; 158; 271; 298, n. 811;  
305
- Δημόστρατος: 157; 158; 186, n. 387; 271;  
288
- Δημοχάρης: 157; 158; 271; 295, n. 805
- Διαγόρας: 5; 159; 277
- Δίας: 159; 160; 277
- Διάσενις: 145; 149; 160; 240; 290; 306;  
307
- Δίειος: 159; 160; 277; 294, n. 803
- Δίκαιος: 159, n. 261; 161
- Δινίκενθος: 161; 170; 290
- Δῖνις: 161; 289
- Διογεΐτων: 159 and n. 259; 277; 302
- Διογένεια: 159-60; 177, n. 343; 203; 277;  
305; 307
- Διογένης: 159; 181; 277; 282; 288, n. 793;  
295, n. 805; 296; 305
- Διόδοτος: 159-60; 277
- Διόδωρος: 159-60; 162, n. 277; 277; 295,  
n. 805; 298, n. 811
- Διοκλείδης: 5; 159; 277
- Διονυσᾶς: 162-63; 169; 171; 269; 275;  
296; 298, n. 811; 299
- Διονυσία: 162; 169; 275; 295
- Διονυσικλῆς: 162; 163; 275; 296
- Διονύσιος: 135, n. 147; 162; 190, n. 410;  
221; 275; 282; 295 and n. 805; 296;  
298, n. 811; 299; 303; 307
- Διονυσόδωρος: 130; 162; 163; 262; 275;  
299
- Διονυσόθεμις: 162; 164; 177; 269; 275;  
301; 302
- Διονυσοφάνης: 162; 163; 275; 296; 301;  
302
- Διοσκουρίδης: 162, n. 277; 164; 295, n.  
805; 296; 301; 302
- Διουζίης: 160-61; 179; n. 356; 286, n. 784;  
290; 305; 306
- Διουκίλας: 160-61; 199; 290; 296
- Δίοφαντος: 159 and n. 261; 277; 295, n.  
805; 304
- Διφιλίδης: 159-60; 277
- Δίφιλος: 159-60; 277; 295, n. 805; 301;  
302
- Δίων: 8; 159-60; 277; 288; 294, n. 803;  
295, n. 805; 305
- Δοκίμη: 164; 282; 305
- Δόλης: 162, n. 278; 165; 289; 291; 296;  
307
- Δορζίνθης: 165; 290; 296; 306
- Δόρκος: 165; 281
- Δρόσων: 166; 281
- Δύδης: 166; 288, n. 793; 289; 306
- Δωρίων: 162, n. 277; 166; 295, n. 805
- Δωροθέα: 166; 187; 282
- Ἐβρενις: 167; 290
- Εἰρήνη: 282; 295, n. 805
- Ἐκαταῖος: 5; 167-68; 268; 295 and n. 805;  
298, n. 811; 301; 302
- Ἐκατόμβιος: 168; 269
- Ἐκατόνυμος: 167-68; 268; 298, n. 811
- Ἐκφαντος: 168
- Ἐλπιδηφόρος: 168-69; 281
- Ἐλπινίκη: 168-69; 281
- Ἐλπίς: 168-69; 176; 281; 295, n. 805
- Ἐντιμος: 169; 281
- Ἐπάλης: 169; 279, n. 766

- Ἐπαφρόδιτος: 146; 169, n. 304; 259, n. 714; 295, n. 805
- Ἐπιγένης: 169
- Ἐπίγονος: 169-70; 296
- Ἐπικράτης: 126, n. 108; 169; 295, n. 805
- Ἐπίκτητος: 169; 170
- Ἐπίνικος: 169; 170
- Ἐπιτυγχανών: 170; 211
- Ἐπταίκενθος: 148; 170-71; 196; 247; 290
- Ἐρμαγόρης: 171; 172; 276; 298, n. 811; 299
- Ἐρμαῖς: 171; 172; 183; 261; 276; 299
- Ἐρμογένης: 171; 172-73; 276; 298, n. 811; 299
- Ἐρμόδοτος: 159, n. 261; 171; 173; 276; 295
- Ἐρμόθεστος: 171; 173; 269; 276; 298, n. 811
- Ἐρμοκάλλης: 5, n. 9; 171; 173; 193, n. 427; 269, n. 746; 276; 299
- Ἐρμοκρατίδης: 171; 173; 276; 299
- Ἐρμόστρατος: 172; 276; 299
- Ἐρμόφαντος: 171; 173; 276; 295 and n. 805
- Ἐρμόφιλος: 171; 173-74; 276; 299
- Ἐρμων: 171; 174; 276; 302
- Ἐρμώνναξ: 163; 171-72; 269, n. 746; 269; 276; 299
- Ἐρτίλιος/Ἐρσίλιος (Hertilius): 285, n. 781; 296
- Ἐσβενίς: 174; 177, n. 343; 203; 290; 291; 296; 307
- Ἐτεοκλῆς: 175; 281
- Εὐάγορας: 175; 176
- Εὐάγριος: 175; 176; 288, n. 793
- Εὐάγων: 175-76
- Εὐβίος: 175; 176
- Εὐβούλα/-η: 128; 175; 202; 217; 221, n. 552; 301
- Εὐδοξία *vel* Εὐδόξιος: 176; 282; 305
- Εὐθόδαμος: 5; 177
- Εὐκράτης: 175; 295, n. 805; 298, n. 811
- Εὐκτήμων: 175; 176
- Εὐξίθεμις: 177; 269; 295
- Εὐπέιθης: 175; 176
- Εὐπολις: 175
- Εὐρήσιππος: 177; 191, n. 416; 269; 270
- Εὐρύλοχος: 178
- Εὐρύνομος: 178; 295, n. 805
- Εὐσέβιος: 178; 203; 307
- Εὐτυχίς: 175; 176; 281; 298, n. 811
- Εὐτυχος: 175; 176; 281
- Εὐφαντος: 175; 176
- Εὐφροσύνη: 175; 176; 281
- Εὐχαρία: 175; 176-77; 203; 281; 307
- Ἐχέδημος: 178; 270; 271; 300
- Ἐχεκράτης: 178; 270
- Ἐχέπολις: 178-79; 270
- Ζηνέας: 179; 277
- Ζήνων: 179; 277; 295, n. 805; 298, n. 811; 301
- Ζυκο(υ)λήσης/-λαΐσης: 179-80; 256; 286, n. 784; 290; 305; 306
- Ζωΐλος: 180; 295, n. 805; 298, n. 811; 305
- Ζωσαροῦς: 180; 256; 282
- Ζώσιμος: 180; 295, n. 805
- Ζωτικός: 180; 282; 307
- Ἡβήσας: 180-81
- Ἡγησαγόρης: 181; 270
- Ἡγησίας: 181; 182
- Ἡγησίλαος/-λεως: 181; 269; 270; 295
- Ἡγησίμαχος: 181-82; 270
- Ἡγησιππίδης: 181; 270; 300
- Ἡγήσιππος: 159, n. 261; 181; 270; 295, n. 805

- Ἡγησίστρατος: 156, n. 247; 181; 182; 270  
 Ἡγία: 182  
 Ἡδεΐα: 155; 182; 281; 295, n. 805  
 Ἡραγόρας/-ης: 182; 183; 275; 295, n. 805; 299  
 Ἡράϊννα: 137, n. 159; 182; 184; 275; 301  
 Ἡραΐς: 122, n. 95; 172, n. 319; 182; 183; 275; 300; 301  
 Ἡρακλᾶς: 185; 186  
 Ἡρακλείδης: 5; 135, n. 147; 158, n. 255; 185-86; 295, n. 805; 296; 298, n. 811; 307  
 Ἡράκλειος: 185; 186; 302  
 Ἡράκλειτος: see Ἡρόκλειτος  
 Ἡρανδρος: 182; 184; 276  
 Ἡρᾶς: 182; 184; 276; 295, n. 805  
 Ἡρόβουλος: 183; 276; 295; 300; 301  
 Ἡρογείτων: 183; 214, n. 519; 276; 295; 299  
 Ἡροδότῃ: 183; 184; 185; 276; 299  
 Ἡρόδοτος: 183; 276; 295 and n. 805; 298, n. 811; 299  
 Ἡρόδωρος: 183; 184; 185; 276; 301  
 Ἡρόκλειτος: 182; 276; 294, n. 803; 295, n. 805; 299  
 Ἡρόνεστος: 183; 184; 219; 269; 276; 301; 302  
 Ἡρόπυθος: 183; 184; 185; 237, n. 620; 276; 299; 301  
 Ἡρόστρατος: 183; 184; 185; 276; 300; 301  
 Ἡροφάνης: 183; 184; 185; 276; 299  
 Ἡρόφιλος: 183; 184; 276; 295; 301  
 Ἡροφῶν: 183; 184; 185; 276; 295  
 Ἡρώδης: 186; 295, n. 805; 296  
 Θαλάσσιος: 126; 186  
 Θαλίάρχος: 187; 279, n. 765; 297, n. 808  
 Θαλῖνος: 187; 279, n. 765; 297, n. 808  
 Θαρσύνων: 189; 211; 298, n. 811  
 Θεογένης: 187; 188; 278  
 Θεοδόσιος: 187; 188; 282  
 Θεόδοτος: 187; 188; 278; 295, n. 805  
 Θεοδώρα: 187; 278; 282  
 Θεόδωρος: 187; 188; 278; 298, n. 811  
 Θεοκλῆς: 187; 188; 278; 300; 302  
 Θεοξενίδης: 187-88; 278  
 Θεόξενος: 128; 187; 217; 278  
 Θεόπομπος: 187; 188; 278  
 Θεόπροπος: 187; 188; 278; 295, n. 805  
 Θεοφάνης: 187; 188; 278; 295, n. 805  
 Θεόφιλος: 187; 188; 278; 295, n. 805  
 Θραῖς: 154; 189; 231; 279; 289; 291; 295, n. 805; 296  
 Θραῖττα: 131; 189; 231; 279; 289; 291; 296  
 Θρασυμήδης: 189  
 Θράσυς: 189  
 Θράσων: 189  
 Ἰακλάτορ: 189; 281, n. 773  
 Ἰάσων: 190; 279; 307  
 Ἰερομνήμων: 190; 267; 278  
 Ἰέρων: 162, n. 277; 190; 221; 278; 295, n. 805  
 Ἰθύστρατος: 190  
 Ἰκεσία: 191  
 Ἰκέσιος: 191; 277, n. 760  
 Ἰουλιανός: 147; 158, n. 255; 191; 193; 287; 307  
 Ἰούλιος (Julius): 204; 205; 286 and n. 787; 287; 303; 306  
 Ἰοῦστος: 191  
 Ἰππαρχία: 5; 191; 192; 270  
 Ἰππῆς: 191-92; 269; 270  
 Ἰππόκριτος: 191; 192; 270; 300  
 Ἰππων: 191; 192; 270  
 Ἰππῶναξ: 191; 192; 269; 270  
 Ἰσαάκιος: 241; 282; 292



- Ἰσαγόρας: 192  
 Ἰσίδοτος: 192-93; 242; 280; 296  
 Ἰσίδωρος: 192-93; 242; 280; 295, n. 805; 296  
 Ἰσίων: 192-93; 242; 280  
 Ἰστιαῖος: 193; 232, n. 597; 304  
 Ἰωάννης: 241; 282; 292  
 Καικιλιανός: 147; 191; 193  
 Καικίλιος (Caecilius): 193; 287; 296  
 Καίσιος (Caesius): 287; 296  
 Καισώνιος (Caesonius): 251; 287; 299  
 Καλησικράτης: 193; 269, n. 746  
 Καλλιάναξ: 129, n. 123; 193; 194; 270  
 Καλλίας: 193; 194; 270; 295, n. 805  
 Καλλιγένης: 193; 194; 270  
 Καλλιδάμας: 193; 195; 270  
 Καλλικράτης: 193; 194; 270; 295, n. 805  
 Καλλικρατίδης: 193; 194; 270  
 Καλλίκριτος: 193; 195; 270  
 Καλλιόπη: 193; 194-95; 305  
 Κάλλιππος: 193-94; 270  
 Καλλίστρατος: 193; 194-95; 270; 295, n. 805  
 Κάλλων: 193; 194-95  
 Κανθαρίων: 128, n. 118; 195; 281  
 Καπρουβῆα: 162, n. 277; 195-96; 290; 296  
 Καπρουβῆβος: 149; 195-96; 240, n. 637; 290; 307  
 Καρδένθης: 165; 196; 290  
 Κάρνις: 134, n. 144; 196; 261; 274, n. 755; 279; 297, n. 808  
 Κάρπος: 196-97; 305  
 Καρτουζα: 197; 288, n. 793; 290; 296; 306  
 Καρτοῦς: 197; 290; 296  
 Καρύστιος: 197; 279 and n. 767  
 Καρώσης: 145, n. 205; 198; 290  
 Κάσσιος (Cassius): 287, 292; 299; 305; 306  
 Κέλος: 198; 242; 287  
 Κέρδων: 198; 281  
 Κέφαλος: 199; 281  
 Κῆκος: 199; 281; 300, n. 815  
 Κιλήβυζος: 150; 161; 199; 226; 290; 291; 303  
 Κλαύδιος (Claudius): 171; 188; 240; 286; 303; 306  
 Κλεαντίδης: 199-200  
 Κλεισθένης: 199-200  
 Κλειτώ: 200  
 Κλεονίκη: 199-200  
 Κλεοπάτρα/-η: 199-200; 278; 301; 305  
 Κλεόπολις: 199; 200  
 Κλεόστρατος: 199-200  
 Κλεώ: 163; 199-200  
 Κλόνηγος: 200; 270  
 Κοάρτος: 200; 242  
 Κόϊντος: 200; 242; 304  
 Κοίρανος: 200-201  
 Κοισόρμας: 201; 292  
 Κορνήλιος (Cornelius): 287; 296  
 Κόρος: 198; 201; 281  
 Κοσμάς: 282; 305  
 Κότυς: 128; 201; 289; 291; 296; 299  
 Κράσος: 205; 287; 303  
 Κρατίστα: 202  
 Κράτων: 201-202; 298, n. 811  
 Κρίσπος: 202  
 Κρίτων: 202  
 Κρονίων: 168, n. 300; 174; 177, n. 343; 178; 202; 241; 254; 277; 291; 295, n. 805; 307  
 Κτησίβιος: 203  
 Κυδράς: 203  
 Κυντίλιος (Quintilius): 283; 284, n. 780; 285, n. 781; 294, n. 803  
 Κυριακή: 282

- Κυριακός: 282; 305  
 Κωμαῖος: 134, n. 144; 203-204; 261; 274;  
     295, n. 805; 300; 301; 302  
 Λαμπυρίς: 165; 204; 281; 295, n. 805  
 Λεοντομένης: 165; 204; 281  
 Λεπτίνης: 204; 281  
 Λεύκιππος: 5; 191, n. 416; 204-205; 210,  
     n. 503; 263; 270; 295, n. 805  
 Λεωσθένης: 205  
 Λικίνιος (Licinius): 205; 287; 303  
 Λογγῖνος/-ίνα: 205; 287; 303  
 Λοκρίων: 119; 197; 205; 279 and n. 767;  
     296  
 Λολλία (Lollius): 256; 287; 306  
 Λούκιλλα: 205  
 Λούκιος: 287  
 Λοῦπος: 205; 287  
 Λυσανίας: 205-206  
 Λυσίμαχος: 205; 206; 214, n. 519; 295, n.  
     805  
 Μαιανδρία: 127; 206; 258; 269; 303  
 Μαιάνδριος: 127; 206; 258; 269; 298, n.  
     811  
 Μαίλιος (Maelius): 286, n. 784  
 Μάκερ: 206  
 Μακεσάλα: 149; 207; 248; 290  
 Μάνδρων: 207; 268; 301; 302  
 Μανδρώναξ: 207-208; 268; 269  
 Manneius: 283; 284 and n. 780; 285, n.  
     781; 298, n. 808; 299  
 Μάξιμος: 208; 284; 286, n. 787; 294, n.  
     803  
 Μαρία: 241; 282; 292  
 Μαρίνα: 126; 208; 217; 282; 307  
 Μαρκία (Marcius): 119; 287; 296  
 Μάρκος: 284; 286, n. 786-87; 287; 294,  
     n. 803; 295, n. 805; 297, n. 808  
 Ματρώνα: 208; 282  
 Μεγακλής: 209; 295, n. 805  
 Μεγακρέων: 209  
 Μεγᾶς/Μεγάδης: 209; 269  
 Μειδίας: 209  
 Μελάμπους: 209-210; 279; 291; 307  
 Μελανιπίδης: 191, n. 416; 204; 210;  
     263; 270  
 Μελάνιππος: 191, n. 416; 204; 210; 263;  
     270  
 Μελησαγόρης: 5, n. 12; 127; 210; 269  
 Μέλων: 211; 281  
 Μέμνων: 211  
 Μένανδρος: 132; 211; 270; 278; 298, n.  
     811; 303  
 Μενεκλής: 211; 270; 295, n. 805  
 Μενεκράτης: 211; 271; 295, n. 805  
 Μένης: 211-12; 271  
 Μέτριος: 212; 256, n. 703  
 Μηνόδοτος: 212 and n. 515; 281; 295, n.  
     805; 305  
 Μηνόδωρος: 212; 281  
 Μηνόφιλος: 212 and n. 515; 281; 295, n.  
     805  
 Μητρόδοτος: 213-14; 268; 295; 301; 303  
 Μητροδώρα: 213; 268; 295, n. 805  
 Μητρόδωρος: 213; 214; 268; 295 and n.  
     805  
 Μητροκλής: 5; 192; 213; 215; 268; 295  
 Μητροφάνης: 213; 214; 268; 295 and n.  
     805  
 Μητροφάντη: 213; 215; 268; 301  
 Μητροφῶν: 213; 215; 268; 295; 301  
 Μήτρων: 213; 214-15; 268; 295 and n.  
     805  
 Μητρώνασσα: 213; 214; 268; 269; 295  
 Μίκυθος: 215; 281  
 Μοκάπορις: 145; 149; 215-16; 217; 240;  
     290; 307

- Μολπαγόρης: 216; 268  
 Μολπᾶς: 216; 268; 269  
 Μόλπος: 216; 268; 295  
 Μονόμαχος: 216; 281, n. 773  
 Μοντανός: 208, n. 495; 217  
 Μοσχίνη: 165; 217; 281  
 Μοσχίων: 165; 217; 281; 295, n. 805  
 Μούπορις: 145; 217; 290; 296  
 Μουτοῖος: 217; 288; 306  
 Μυκηνεύς: 129; 175, n. 332; 197; 217; 279  
 Μύλλος: 135; 218; 281  
 Μυρσίνη: 218; 281  
 Μύρσος: 218; 281  
 Μύρων: 218; 281  
 Νάνη: 219  
 Νάρκισσος: 219; 256  
 Νεόστρατος: 219; 229, n. 588  
 Νέστις: 219; 220; 269; 302  
 Νεστοκλῆς: 219; 220; 269; 302  
 Νεστορίς: 220 and n. 549; 235; 279  
 Νίκα: 221; 232, n. 597  
 Νικαίνετος: 5; 221; 222  
 Νικάνωρ: 142; 221-22; 278  
 Νικαρέτη: 221; 300  
 Νικήσιος: 221; 222  
 Νικηφόρος: 221  
 Νικίας: 162, n. 277; 190, n. 410; 221; 295, n. 805; 298, n. 811  
 Νικόδημος: 221; 222; 271  
 Νικομήδης: 221; 305  
 Νικόξενος: 221  
 Νικόστρατος: 221; 298, n. 811  
 Νονώσα: 222; 282  
 Νουμήνιος: 212; 222-23; 295, n. 805; 301  
 Νυμῆς: 223; 269  
 Νυμφαγόρης: 223; 224; 276  
 Νύμφις: 223; 224; 276  
 Νυμφόδωρος: 5; 9; 223-24; 237, n. 623; 276  
 Ξεναῖος: 224-25  
 Ξενοκλῆς: 224  
 Ξενόκριτος: 224  
 Ξενοφῶν: 224  
 Ξένων: 224; 295, n. 805  
 Ὀλυμπιάδης: 225  
 Ὀλυμπος: 225; 295, n. 805  
 Ὀμηρος: 225; 279  
 Ὀνόμαρχος: 225  
 Ὀρφεύς: 225-26; 289; 291; 303  
 Ὀρφιδία (Orfidius): 287; 296  
 Ὀρχαμος: 226; 269  
 Οὐαλέριος (Valerius): 7, n. 16; 287  
 Οὐάλης: 226; 287  
 Οὐάλλιος (Vallius): 283; 284 and n. 780; 285, n. 781; 297, n. 808; 299  
 Οὐέτιος (Vettius): 286, n. 784  
 Οὐλπιος (Ulpius): 286 and n. 786; 299  
 Πάγκαλος: 226  
 Παγχαρία: 226; 227  
 Πάγχαμος: 226; 262; 270  
 Πάμφιλος: 226-27  
 Παντακλῆς: 227; 300; 301  
 Παντοκρατίδης: 194; 227  
 Παπύλος: 219; 227-28, 292, n. 799; 295, n. 805  
 Παράμονος: 228; 295, n. 805  
 Πάρδος: 165; 228-29; 281 and n. 773  
 Παρμενίων: 229; 278; 295, n. 805  
 Παρμένουσα: 229; 232, n. 597  
 Παρμένων: 211; 229; 295, n. 805  
 Πάρμις: 219; 229; 269; 298, n. 811  
 Παροίτης: 229-30  
 Πατροκλῆς: 230; 301  
 Παῦλος: 282  
 Πausανίας: 141; 230; 278

- Πανσιμάχος: 230, 294, n. 803  
 Πειθεσίλεως: 230; 269  
 Πείθων: 230-31  
 Περικλῆς: 231  
 Πέτρος: 282  
 Πλάτων: 231; 281; 295, n. 805  
 Πλουτογένης: 162, n. 277; 198; 231; 281; 288  
 Πόλλις: 142; 231; 232-33; 279, n. 765  
 Πολυάρητος: 231-32; 295, n. 805; 301; 304  
 Πολυκράτης: 231; 232  
 Πολύνικος: 231; 232  
 Πολῦς: 231; 232-233  
 Πολύφαντος: 231; 232  
 Πολυχάρης: 231; 232  
 Πόπλιος: 284; 294, n. 803; 297, n. 808  
 Πόρκης: 233; 289, n. 797  
 Ποσειδίππος: 233; 234; 278; 295, n. 805  
 Ποσειδώνιος: 143; 233; 234; 278; 295, n. 805; 298, n. 811  
 Ποσίδε(ι)ος: 233; 234; 269; 278  
 Ποσηδήιος: 233; 234; 278; 301; 302  
 Πόσις: 233; 234; 278  
 Ποτάμων: 234; 269, n. 746; 305  
 Πραξιάδας: 234-35; 279; 297, n. 808  
 Πρίσκα: 235  
 Πρίσκοι: 235; 287  
 Πρίνκεψ: 235  
 Πρόκλα: 235  
 Προκλῆς: 135; 235; 295, n. 805; 301  
 Πρόκλος: 235; 287; 307  
 Πρόκριτος: 235  
 Προμηθίδης: 235; 279  
 Πρωταγόρας: 5; 236  
 Πρωτῆς: 236; 269  
 Πρωτίας: 236  
 Πρώτις: 236; 300; 301
- Πρωτόφαος: 236  
 Πτολέμας: 236-37; 278; 294, n. 803  
 Πυθαγόρης: 237; 238; 274; 298, n. 811; 299  
 Πυθέας: 237; 274; 299  
 Πυθῆς: 223; 237; 269; 274; 298, n. 811; 299  
 Πυθίνης: 137; 237; 238; 274; 299  
 Πῦθις: 237; 238; 274; 299  
 Πυθίων: 237; 238; 274; 295, n. 805; 296  
 Πυθογένης: 237; 238; 274; 296  
 Πυθόγονος: 237; 238; 274; 296  
 Πυθόδωρος: 237; 274; 295, n. 805; 296; 299; 303  
 Πυθοκλῆς: 237; 238; 274; 299  
 Πυθόνικος: 237; 238-39; 274; 296  
 Πύθων: 237; 238; 274; 278; 297, n. 808; 298, n. 811; 299  
 Πυθώννυμος: 237; 238-39; 274; 301; 302  
 Πυλοφάγος: 239  
 Ῥήγιλλα: 239  
 Ῥόδη: 177, n. 343; 239; 281; 307  
 Ῥοιμητάλκας/-ης: 135, n. 146; 149; 171; 216; 239-40; 245; 290; 307  
 Ῥουφεῖα (Rufius): 287; 296  
 Ῥουφῖνος: 239; 287  
 Ῥοῦφος: 239; 287; 298, n. 811  
 Ρωμανός: 241; 282  
 Σαββαῖς: 241; 292  
 Σαβῖνα: 177, n. 343; 203; 241; 307  
 Σάτριος (Satrius): 186, n. 387; 217; 241-42; 288; 296  
 Σάτυρος: 242; 295, n. 805; 303  
 Σείος (Seius): 283; 284, n. 780; 285 and n. 781; 306  
 Σέλευκος: 242; 278; 295, n. 805  
 Σέξτος: 200; 242; 253  
 Σεραπίων: 192, n. 422; 242-43; 280; 296

- Σερούλιος (Servilius): 287; 296  
 Σευήρος: 243; 287  
 Σεύθης: 128; 201; 243; 289; 291; 295, n. 805; 296; 306  
 Σημαγόρης: 243; 269  
 Σιβύρτιος: 244; 279  
 Sillius: 283; 284, n. 780; 285, n. 781  
 Σίλων: 244; 281  
 Σίμαλος: 224; 281; 298, n. 811  
 Σίμη: 244; 281  
 Σῆμος: 244; 281  
 Σιμωνίδης: 244  
 Σιτάλκης: 128; 135, n. 147; 201; 240; 244-45; 290; 291; 296  
 Σκάμανδρος: 127; 245; 258; 269; 295  
 Σκρειμβώνιος: 287; 306  
 Σκώμπης: 245; 289; 290; 306  
 Σμάραγδος: 121, n. 91; 245-46; 281; 286  
 Σμόρδος: 5, n. 9; 173, n. 323; 246; 269  
 Σμυρνῆς: 246-47; 281; 305  
 Σουδείκενθος: 148; 196; 247; 290; 291  
 Σουαῖς: 149; 207; 247-48; 289, 292, n. 799  
 Σπόκης: 201; 247; 248; 289  
 Στέφανος: 248; 295, n. 805  
 Στιλᾶς: 249  
 Στράτιππος: 194; 249; 270; 271  
 Στρατονίκη: 143; 249; 271; 295, n. 805  
 Στράτων: 249; 271; 298, n. 811  
 Στυλιανός: 282  
 Σύμμαχος: 249; 298, n. 811  
 Σύνεσις: 249; 281  
 Συνέτη: 249; 281  
 Συνήθεια: 249; 281  
 Σχησίπολις: 250  
 Σχινείση: 166; 250; 281; 303  
 Σωκλῆς: 250; 303  
 Σωκράτης: 250; 251  
 Σώπατρος: 250; 251  
 Σωπολίδης: 250; 251  
 Σώπολις: 250; 251; 278; 300, n. 815  
 Σωσαγόρας: 250; 251-52  
 Σωσικράτης: 250; 251  
 Σωσιπάτρα: 250; 251  
 Σωσίπατρος: 250; 251; 295, n. 805  
 Σωσίφιλος: 250; 251-52  
 Σῶσος: 250; 295, n. 805  
 Σώστρατος: 250; 298, n. 811  
 Σωτάδης: 5; 8; 250; 294, n. 803  
 Σωτήριχος: 250-51  
 Τάλουλος: 252; 291; 296  
 Ταρούλα: 252; 306  
 Ταρούλας: 149; 252; 288, n. 793; 290; 296  
 Τάρσας: 252; 289; 291; 296  
 Τεῖσις: 252  
 Τελεσφόρος: 253  
 Τερπίδης: 253; 304  
 Tertius: 242; 253  
 Τέχνων: 253  
 Τηλέμαχος: 253-54  
 Τήρης: 128; 174; 177, n. 343; 201; 202; 254; 289; 296; 307  
 Τιθύτα: 254  
 Τιμήσιος: 213; 254-55; 269; 299  
 Τιμόθεος: 255; 305  
 Τιμοκράτης: 255  
 Τιμοξενίδης: 255  
 Τιμώ: 255; 278; 300, n. 815  
 Τιμωνίδης: 255  
 Τράλλις: 136, n. 155; 255; 279; 289; 306  
 Τρυφώ: 212, n. 513; 255-56  
 Τυλλία (Tullius): 287; 296  
 Τυρέλση: 179, n. 356; 256; 286, n. 784; 290; 305; 306  
 Τυχαροῦς: 180; 256; 282; 305  
 Ὑάκινθος: 219; 256-57; 281; 305; 307  
 Ὑγιηνός: 257; 281

- "Υλας: 257; 281; 305  
 Φαέθουσα: 257-58  
 Φαναῖος: 134, n. 144; 258; 261; 274; 299  
 Φανῆς: 258; 269; 299  
 Φάνιππος: 258; 270; 301  
 Φανόπολις: 258; 295, n. 805  
 Φᾶσις: 127; 146, n. 207; 258-59; 269; 295  
 Φάυλλος: 259  
 Φειδίας: 259, 294, n. 803  
 Φιλαῖος: 259; 260  
 Φιλάργυρος: 162, n. 277; 259; 260; 281  
 Φιλᾶς: 259; 260-61; 269  
 Φιλέρων: 259; 260  
 Φίλιππος: 259; 260; 278; 294, n. 803; 295, n. 805  
 Φιλίσκος: 259; 260; 298, n. 811  
 Φιλόμουσος: 259; 260; 303  
 Φιλόνικος: 259; 260  
 Φιλόξενος: 259; 260; 295, n. 805  
 Φιλοπόμην: 172; 259; 260-61; 279, n. 766  
 Φίλων: 259-60; 278; 297, n. 808; 305  
 Φίτταλος: 261; 269; 299  
 Φλάβιος (Flavius): 127; 286; 296; 306  
 Φοῖβος: 134, n. 144; 261-62; 274; 305  
 Φρασίδημος: 262; 271; 300, n. 815  
 Φωτεινός: 282  
 Χαίριππος: 191, n. 416; 262; 270  
 Χαρικλῆς: 262  
 Χαρμῆς: 262; 270; 298, n. 811  
 Χάρμος: 262; 270  
 Χόρηγος: 263; 279, n. 765  
 Χρήστη: 282; 305  
 Χρύσιππος: 191, n. 416; 204; 263; 270  
 Ψάμμις: 126; 263

## II. GENERAL INDEX

Names of cities (including those of Aegean Thrace) and regions have not been indexed.

- Abderos: 119; 279, n. 767  
 abstract concepts (names inspired by):  
     127; 168; 176; 178; 187; 249; 253; 281  
 adjective(s) (names derived from): 119;  
     137; 143; 151; 154; 155; 180; 182; 189;  
     190; 200; 202; 203; 209; 215; 224; 243;  
     259; 270  
*agoranomos/-oi*: 5; 159; 177  
 Aeginetan: 199; 300, n. 815  
 Aiakos: 123  
 Aias: 123  
 Alexander (king): 119, n. 83; 131; 133;  
     178, n. 347; 213; 244; 251, n. 684; 281  
 ambassador(s): 126  
 Ameles (river): 210  
 Amphipolitan(s): 251; 300, n. 815; 302, n. 819  
 Anakreon: 119  
 animal kingdom (names inspired by):  
     165; 195; 205; 217; 218; 281. See also  
     insect world  
 Antigonids: 283  
 Antiochos (king): 145  
 Aphrodite: 146; 169, n. 304; 272; 277  
 Apollo: 124, n. 103; 134; 142, n. 191;  
     167, n. 295; 182; 203; 216; 237; 261;  
     272; 273 and n. 753-54; 274; 275; 296;  
     299; 302; 303  
 —Aularchenos: 135, n. 146; 171, n. 312  
 —Delphinios: 268  
 —Derenos/Derainos: 273, n. 754

- Karneios: 196
- Phanaios: 258
- sanctuary at Zone: 5
- sanctuary at Klaros: 123; 217
- Archilochos: 204
- archon(s): 4, n. 9; 232; 233; 247; 277, n. 579; 279, n. 765; 291. See also mint
- Argonaut expedition: 190
- aristocracy: 240
- local: 240; 286, n. 784
- Roman: 198; 239
- Thracian: 203; 286, n. 784
- aristocratic class: 284
- aristocratic ideals (names inspired by): 181; 191; 270
- Aristophanes: 191, n. 416; 212, n. 515
- Aristotle: 121, n. 92; 297, n. 806
- army (concept of): 249
- Artemis: 139; 272; 277; 302; 303
- Ἀρθέταυρος (dynast): 136
- ἀρτυσίλαος (office): 140
- Asklepios: 142; 272; 278, n. 762; 280
- Asopos: 144
- astrologer: 5; 151
- Athena: 10; 121; 122, n. 95; 272; 277; 302
- Epipyrgitis: 277, n. 761
- Athenian(s): 126, n. 110; 146, n. 206; 187; 192; 224; 242; 276; 294 and n. 803; 297, n. 808
- First Athenian Confederacy: 142; 224
- Second Athenian Confederacy: 263
- pro-Athenian faction: 130
- Athenian influence: 263
- Athenian rule: 233
- Athens (relationship with): 126
- tribal system of: 144
- athlete: 188
- banquet (names inspired by the): 195; 281
- battle (ideals of): 200; 211; 226; 262; 270
- Belissarius: 153
- Bendis: 149; 272; 278, n. 762; 280; 289
- Bessoï: 149
- Bistones: 288
- bouleutes*: 174; 177, n. 343; 203; 254; 291
- Brygians: 127, n. 115
- calendar(s): 168; 202
- Caligula: 286, n. 784
- Christian(s): 164; 186; 208; 222; 282 and n. 776; 292; 305
- Christian belief: 282
- cities (names inspired by): 246; 247, n. 661
- Claudius (emperor): 179, n. 356; 282; 286, n. 784
- Claudius Aelianus: 255
- coin(s): 4; 5, n. 9; 7; 8; 9; 130; 136; 138; 141; 143; 144, n. 200; 163; 167; 172; 173; 175; 176, n. 337; 181; 182; 184; 187; 189; 209; 210; 214; 216; 218; 221; 223, n. 562; 224; 235; 244; 246; 253; 259; 270; 273, n. 754; 276; 299; 303, n. 822. See also mint
- coinage: 248; 278
- colonists: 3; 10; 124; 129; 131; 138, n. 162; 139; 140; 151; 168; 172; 173; 177; 178; 181; 183; 188; 190; 192; 194; 208; 209; 219; 220; 226; 227; 229; 235; 236; 243; 244; 258; 260; 261; 267; 268; 269; 275; 276; 281; 293; 297; 299, n. 811; 301; 303
- colonial substratum : 132
- Cotys (king): 121, n. 92
- courtesan: 204, n. 473
- Cretan: 294, n. 803

- cult epithet(s): 134 and n. 144; 142, n. 191; 167, n. 295; 185; 191; 202, n. 467; 203; 237; 252; 258; 261; 272; 274; 275; 277, n. 760
- deacon (of Carthage): 149
- Demeter: 157; 272; 302
- Demetrios Poliorketes: 159
- Demosthenes: 297, n. 806
- dialect: 127; 138, n. 166; 162; 163, n. 278; 175; 235; 263; 268; 301
- Ionic: 192, n. 417; 267
- Macedonian: 150
- Diodorus: 238, n. 624; 289; 297
- Dionysos: 147; 162; 182; 198; 272; 273 and n. 753; 275; 291; 295; 299; 301; 302; 303
- Dioskouroi: 129; 272; 302
- diploma (military): 219
- diplomat: 222
- dynast: 136; 248
- dynastic names: 132; 145; 154; 243; 245; 254; 290
- eastern cults: 213; 281
- Edonian(s): 128, n. 115; 149; 154; 215
- Egypt (Thracians in): 119 and n. 81
- Egyptian beliefs: 192
- Egyptian cults: 213
- Egyptian Gods: 124; 135, n. 147; 151; 162; 185; 190, n. 410; 192, n. 422; 202, n. 468; 206; 242; 244; 272; 278, n. 762; 280; 284; 296; 299
- Egyptian inspiration (name of): 263
- Isis: 119
- Serapis and Isis: 128; 146, n. 207; 159, n. 261; 185; 197; 205; 212; 296
- engineer: 5; 159
- epimeletes*: 242
- ethnic(s): 3; 8, n. 18; 139, n. 175; 196; 225; 231; 236; 245; 255, n. 702; 279; 283; 284; 294; 297; 298, n. 808
- ethnics (names derived from): 119; 122, n. 93 and 95; 154; 189; 197; 217; 241; 244; 250, n. 677; 283; 289
- Eumenes (king): 238, n. 624
- eunuch: 121, n. 92
- Euripides: 145
- exetastes: 291
- festival(s) (names derived from): 168 and n. 300; 196; 203; 234, n. 607; 301
- foreigner(s): 8; 160; 262; 271; 274; 277; 290; 297; 300; 305; 306
- freed(wo)man/men: 127, n. 113 and 114; 261; 146, n. 208; 169; 170, n. 308; 197, n. 443; 204, n. 473; 219; 225, n. 572; 235; 246, n. 658; 248, n. 669; 249, n. 675; 257, n. 706 and 708; 261; 284; 286
- genealogical tree: 129; 158, n. 255; 159, n. 260; 161, n. 273; 162, n. 277; 186, n. 387; 190, n. 410; 193, n. 424; 221 and n. 552; 231; 232, n. 597; 240, n. 637; 241
- general: see the entry *strategos*
- general (of the Achaean League): 124
- Getai: 154
- Getas (king): 154
- gladiator(s): 145-46; 175; 189; 228-29; 245; 246; 257; 281 and n. 773
- gladiatorial games: 282
- Great Gods (sanctuary): 4; 169; 254
- Hadrian: 304
- Halys (river): 127
- Harpokration: 297, n. 806
- Healing Gods: 277, n. 761



- Hekate: 167; 168; 268; 272; 278, n. 762; 302
- Helios: 257
- Hera: 182; 183; 272; 273, n. 753; 275-76; 299; 301; 302
- Herakles: 183; 184, n. 376; 185; 257; 272; 302
- Hermes: 171; 226; 238, n. 624; 238, n. 624; 246; 269, n. 746; 272; 276; 299; 302
- Hermos: 171, n. 313; 269, n. 746
- Herodotus: 223; 237, n. 623; 241; 254; 289; 302, n. 820
- heroic names: 121; 134, n. 141; 145; 146; 175; 189; 281
- Hestia: 193; 272; 275
- Hesychius: 137; 277, n. 761
- Hippocrates: 172
- Corpus Hippocraticum*: 5; 172; 210; 223; 277; 304
- Epidemics*: 5; 237, n. 623; 253
- letter(s): 172; 261; 277
- patients of: 5 and n. 11; 130; 192, n. 420; 200; 222; 232; 257
- Homer: 210, 257
- Homeric inspiration (name of): 270
- Homeric poems: 200. See also *Iliad* and *Odyssey*
- Homeric word: 262; 263; 270
- Hortensius: 238, n. 624
- Hygeia: 280, n. 768
- Iliad*: 121; 199; 233. See also Homeric poems
- initiates: 143; 174, n. 327; 242; 254
- insect world (names inspired by): 204. See also animal kingdom
- Italian(s): 206; 208; 283; 284; 285, n. 781; 299
- Italian descent: 202; 283; 284
- Italian origin: 235; 283; 285; 296; 306
- Jews: 187
- Jewish community: 241
- Jewish origin (names of): 149, n. 220; 282; n. 776
- Justinian: 153; 222
- Kalles (river): 269, n. 746
- Kephallonian: 210
- Kikones: 288
- Klazomenians: 238; 289; 297
- Korpiroi: 288
- Lallname(n)*: 219; 228
- Lexicographers: 137; 201, n. 461
- Lykos (river): 205
- Macedonia (influence of): 132; 133; 150; 200; 229; 260; 278;
- Macedonia (relationship with): 236
- Macedonian(s): 125; 127, n. 112; 133, n. 140; 143; 185, n. 386; 153; 202; 206; 211; 228; 230; 244, n. 652; 248; 260; 278; 294; 297
- Macedonian conquest: 267; 273
- Macedonian descent: 278
- Macedonian origin: 133; 141
- Macedonian royal family: 141
- Macedonian rule: 294
- Macedonian court: 145; 178; 223; 242; 278. See also dialect and onomasticon
- Maiandros: 206; 268
- Mandros: 207; 272; 278, n. 762; 302
- Maron: 198; 291
- mathematician: 151
- material culture/values (names alluding to): 198; 281
- Meles (river): 210

- Men: 211, n. 505; 212; 272; 278, n. 762; 280; 281
- mercenary/-ies: 132; 134; 144; 145; 153; 255; 292; 294, n. 803; 305; 306
- metronymic: 143
- mint: 4, n. 8-9; 9; 133, n. 137; 247
- archons: 4 and n. 9; 8; 9; 121; 124; 125; 129; 130; 132; 139, n. 174; 141; 151; 152; 156, n. 249; 158; 159, n. 260; 162-63; 167; 169; 171; 172, n. 316; 174, n. 325; 175, n. 335; 176 and n. 337; 177; 178; 179; 180; 181; 182; 183; 186, n. 387; 189; 190; 191; 192; 193; 194; 195; 200; 205; 207; 210; 213; 214, n. 519 and 521; 215; 216; 220; 223; 225; 226; 230; 232 and n. 599; 234; 235, n. 613; 236; 237, n. 623; 238; 244; 246; 250; 253; 257; 258; 260; 261; 262; 263; 275; 278; 294
- Mithridates: 170, n. 311
- Molossians (royal family): 123
- μόλπη: 216
- μόλποι: 268
- Mother of the Gods: 182; 213; 268; 272; 278, n. 762; 296; 301; 302; 303
- mythology (names inspired by): 156; 217; 219; 256
- mythical companion: 257
- mythical heroes or individuals: 124; 209; 225
- mythical founder: 119; 297, n. 767
- mythological cycle(s): 123; 279
- mythological inspiration (names of): 146; 175; 200; 279; 281
- nature (names inspired by): 166
- negotiator: 127, n. 114
- Nero: 287, n. 788
- Nestos (river): 184, n. 377; 219; 220; 269; 302; 306
- Nikokles (king): 134
- Nile: 234, n. 609
- noun(s) (names derived from): 186; 187; 201; 221; 232; 233; 270
- Nymphs: 223; 272; 276; 277
- Octavian: 287, n. 790
- Odrysian(s): 121, n. 92; 128; 201; 243; 245; 254; 289; 290
- Odyssey: 257. See also Homeric poems
- Oecumenical Council: 149
- onomastic formula: 283
- Greek onomastic formula: 8; 125; 153; 198; 217; 235; 239; 283; 287-88; 296; 306
- Roman onomastic formula: 7; 8; 125; 185; 205; 206; 239; 283; 284; 288, n. 793; 298, n. 808
- onomasticon: 127; 220, n. 546, 233; 246, n. 660; 257; 267; 268, n. 743; 274, n. 755; 278; 290; 291; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303
- Greek: 201; 239; 282
- indigenous: 290
- local: 251
- Macedonian: 230; 278, n. 763; 299; 302
- Roman: 283
- Thracian: 150; 152; 167, n. 294; 180; 261; 290
- “Thraco-Illyrian”: 136
- of North Africa: 208; 222
- of Asia Minor: 136, n. 155; 155; 219; 227; 247; 292; 300
- of Athens: 279
- of Attica: 142
- of Cyrene/-naica: 187; 196; 234; 279

- of Egypt (or meroitic): 119; 287
- of Kalindoia: 155
- of the Megarid: 210
- painter: 5; 122
- participle(s) (names derived from):
  - 170; 180-81; 189; 211; 229; 257, n. 707
- patron: 235; 239; 284
- patron God: 273
- Pausanias: 132; 146, n. 206; 210
- Peloponnesian War: 223
- Perdikkas (king): 178, n. 347; 223
- Persians: 294
- Philaïos (*Pyrgos* of Teos): 260
- Philip (king): 130; 141; 178, n. 347; 211;
  - 243, n. 650; 278; 300
- philosopher(s): 5; 156; 158; 167; 192
- physical features (names inspired by):
  - 166, n. 290; 189, n. 406; 198; 202; 218; 244; 281
- physical strength: 199
- Pindar: 168; 268; 273, n. 754
- plants (names inspired by): 128, n. 117;
  - 218; 219; 256; 281
- plebs ingenua*: 191; 208
- Plutarch: 146, n. 206; 254
- poet(s): 5; 124; 222; 225
- Polykrates (tyrant): 123
- Poseidon: 233; 234; 272; 277-78; 302
- precious stones (names inspired by):
  - 121; 245; 281
- priest: 193; 198; 247; 291
- Pseudo-Apollodoros: 279, n. 767
- Pseudo-Skymnos: 293
- Ptolemy (kings): 150
  - Ptolemaic: 150; 193; 199; 234, n. 609; 280; 296; 299
- Pythia: 275
- Pythian games: 210
- Rhoimetalkes (king): 148, n. 218
- rivers (names inspired by): 127; 144;
  - 167; 171, n. 313; 184 and n. 377; 193, n. 426; 205; 206; 207, n. 489; 210; 219; 220; 234; 245; 258; 268-69; 302
- Roma: 198; 247; 291
- Roman(s): 282; 284 and n. 780; 286; 291;
  - 294 and n. 803; 297, n. 808; 303
- Roman administration: 292
- Roman citizenship: 205; 251; 254;
  - 282; 285; 286, n. 784; 287; 288; 296; 299; 306
- Sapaioi: 240; 245; 288, 290; 306
- Satroi: 241
- sculptor: 238, n. 624
- sea (names inspired by): 126; 208
- Sitalkes (king): 223
- siteutes*: 292
- Skamandros (river): 245
- slave(s): 119; 121, n. 90; 127, n. 113; 134;
  - 136; 144; 146, n. 208; 154; 155, n. 241; 170, n. 308; 182; 189, n. 403; 191; 197, n. 443; 198, n. 449; 208; 212, n. 515; 217, n. 534; 219; 223, n. 562; 225, n. 572; 231; 235; 239; 241; 242, n. 645; 243; 244; 246, n. 658; 248, n. 669; 249; 250, n. 678; 256, n. 703; 257, n. 706 and 708; 263, n. 736; 286; 297
- soldier(s): 136; 245; 287, n. 790
- sophist: 5; 236
- Stephanus of Byzantium: 197, n. 444;
  - 217; 222; 244
- strategia*: 240; 305, n. 827
- strategos/-oi*: 8; 127; 128; 134-35 and n.
  - 146; 145, n. 205; 148; 149; 153; 161; 167; 170; 174; 179-80; 187; 188; 193, n. 423; 196; 198; 201; 203; 215; 217; 239-40; 245; 248; 254; 256; 257; 274; 280;

- 286 and n. 784; 290; 291; 298, n. 810;  
304; 305; 306  
*syntelones*: 224  
tablets (Mycenaean or Linear B): 124,  
n. 102; 154; 175; 244  
*Teians*: 238; 297  
*Telamon*: 123  
*Thasian(s)*: 242  
—*Thasian alphabet*: 127; 226  
—*Thasian descent*: 227  
*theophoric (names)*: 122, n. 93 and 95;  
124, n. 103; 134; 135, n. 147; 139, n.  
175; 159; 163; 164; 173; 179; 182; 183;  
184, n. 376; 185; 191; 202, n. 467; 220,  
n. 547; 233; 234; 246; 268; 272; 273;  
276; 278; 280; 295; 299; 301; 302; 303  
*theopropoi*: 123; 217  
*theorodokos/-oi*: 124; 169; 178; 194, n.  
428; 280, n. 768  
*theoroi*: 237, n. 621; 251  
*therapeutes/-ai*: 128; 135, n. 147 and n.  
149; 136; 145; 146, n. 207; 151; 159, n.  
261; 162 and n. 277; 170; 181; 185;  
190, n. 410; 197; 202; 205; 206; 212;  
221; 242; 244; 284; 291; 296  
*Thesmophoria*: 157  
*threpte*: 134  
*Thucydides*: 223  
*Titus (emperor)*: 188  
*Trajan*: 286; 304; 306  
*Triballoi*: 251, n. 684; 289; 297  
*tribe(s)*: 144; 147; 149; 154, n. 237; 180;  
240; 241; 288; 289, n. 794; 297; 306  
*tyrannicide*: 139  
*Vespasian*: 287, n. 788  
*veteran(s)*: 287, n. 790  
*vine*: 128. See also *plants and wine*  
*war*: 270  
*wine*: 128; 195; 281. See also *vine*.  
*Zeus*: 153; 159; 179; 182; 191; 198; 202,  
n. 467; 247; 272; 277; 291; 302  
—*Basileus*: 147  
—*Hypsistos*: 241; 292  
—*Paisoulenos*: 254  
—*Zvelthiourdos*: 254

## III. REVERSE INDEX OF NAMES IN GREEK

Ἄδα	Ῥουφεῖα	Εὐχαρία	Ἰππαρχία
Ἀξιοθέα	Μαρκία	Μαιανδρία	Νίκα
Δωροθέα	Αὐρηλία	Γλυκερία	Πρίσκα
Καρτουζα	Λολλία	Ἀτερία	Μακεσάλα
Καπρουβῆα?	Τυλλία	Δημητρία	Πρόκλα
Γαῖα	Ἰουλία	Ἀσπασία	Ῥήγιλλα
Φλαβία	Βριταννία	Ἴκεσία	Λούκιλλα
Γεωργία	Ἀκονία	Ἀφροδισία	Εὐβούλα
Ὅρφιδία	Ἀπολλωνία	Ἀρτεμισία	Ταρούλα
Ἥδεῖα	Εὐδοξία?	Κασσία	Βεσούλα
Συνήθεια	Μαρία	Διονυσία	Σαβῖνα
Διογένεια	Παγχαρία	Βρουττία	Λογγίνα

Μαρίνα	Καλλιόπη	Σίλων	Ἑρμῶναξ
Ἡράϊννα	Κλεοπάτρη	Φίλων	Ἴπῳναξ
Γλύκιννα	Σχινείση	Κάλλων	Μανδρῶναξ
Ματρῶνα	Συνέτη	Δάμων	Ἀριστῶναξ
Ἀλεξάνδρα	Νικαρέτη	Ποτάμων	Θραῖξ
Γλυκέρα	Μητροφάντη	Ἀρτέμων	Μάκερ
Σωσιπάτρα	Ἀσκληπιόδοτη	Ἱερομνήμων	Ἰακλάτορ
Κλεοπάτρα	Ἡροδότη	Εὐκτήμων	Νικάνωρ
Ἀρτεμιδώρα	Χρήστη	Ἑρμων	Ἀναξήνωρ
Θεοδώρα	Ἀρτεμίστη	Ἐπιτυγχάνων	Ἀκέστωρ
Μητροδώρα	Φιλοποίμην	Παρμένων	Μεγᾶς?
Ἀρχήνασσα	Βενδῖον	Ξένων	Δάδας
Μητρῶνασσα	Εὐάγων	Ζήνων	Πραξιᾶδας
Φαέθουσα	Κέρδων	Μέμνων	Πυθέας
Παρμένουσα	Ἀρθέων	Θαρσύνων	Ζηνέας
Νονώσα	Μεγακρέων	Τέχνων	Ἠγίας?
Κρατίστα?	Ἀγάθων	Ἀσκλάπων	Δίας
Θραῖττα	Πεῖθων	Ἴππων	Μειδίας?
Τιθύτα	Πύθων	Ἄνδρων	Φειδίας
Ῥόδη	Βίων	Μάνδρων	Νικίας
Κυριακή	Δίων	Ἱέρων	Γλαυκίας
Βερενίκη	Πυθίων	Μήτρων	Καλλίας
Ἑλπινίκη	Ἀμπελίων	Μύρων	Παυσανίας
Κλεονίκη	Παρμενίων	Ἀλκίφρων	Λυσανίας
Βερονίκη	Ἀθηνίων	Ἰάσων	Δεινίας
Στρατονίκη	Κρονίων	Θράσων	Ἠγησίας
Ἀρκεσίλη	Ἀναξίων	Δρόσων	Πρωτίας
Ἀρτυσίλη	Σεραπίων	Πλάτων	Ῥοιμητάλκας
Εὐβούλη	Κανθαρίων	Κράτων	Σιτάλκας
Δοκίμη	Ἀβδηρίων	Στράτων	Διουκίλας
Σίμη	Λοκρίων	Διογείτων	Στιλᾶς
Δαρουτούρμη	Δωρίων	Ἡρογείτων	Φιλᾶς
Βαλεριανή	Ἰσίων	Κρίτων	Ἡρακλᾶς
Νάνη	Βιτίων	Ἀρίστων	Ἀσκλᾶς
Εἰρήνη	Μοσχίων	Ξενοφῶν	Ἀπελλᾶς
Μυρσίνη	Αἰάκων	Ἡροφῶν	Ἀπολλᾶς
Μοσχίνη	Βρίκκων	Μητροφῶν	Ὑλας
Εὐφροσύνη	Μέλων	Καλλιάνας	Ταρούλας

Βεισούλας	Σωπολίδης	Ἀγαθοκλῆς	Ἀθηνῆς
Ἀδάμας	Θεοξενίδης	Πυθοκλῆς	Λεπτίνης
Καλλιδάμας	Τιμοξενίδης?	Ξενοκλῆς	Ἰωάννης
Πτολέμας	Ἀπολλωνίδης	Ἀθηνοκλῆς	Πυθίνης
Κοισόρμας	Σιμωνίδης	Προκλῆς	Σμυρνῆς
Κοσμάς	Τιμωνίδης	Πατροκλῆς	Σκώμπης
Ἀρίννας	Μελανιππίδης	Μητροκλῆς	Ἴππης
Μολπᾶς	Ἠγησιππίδης	Νεστοκλῆς?	Δημοχάρης
Κυδρᾶς	Τερπίδης	Ἀριστοκλῆς	Πολυχάρης
Ἡρᾶς	Ἀντιπατρίδης	Σωκλῆς	Τήρης
Διαγόρας	Διοσκουρίδης	Ἑρμοκάλλης?	Πυθαγόρης
Ἡραγόρας	Καλλικρατίδης	Ἀπελλῆς	Σημαγόρης
Ἰσαγόρας	Ἑρμοκρατίδης	Δόλης	Ἑρμαγόρης
Σωσαγόρας	Παντοκρατίδης	Χαρμῆς	Μολπαγόρης
Ἀνταγόρας	Κλεαντίδης	Νυμῆς	Ἡραγόρης
Πρωταγόρας	Αἰαντίδης	Φανῆς	Ἠγησαγόρης
Εὐαγόρας	Δύδης	Ἀντιφάνης	Μελησαγόρης
Ἀρχαγόρας	Ἡρώδης	Θεοφάνης	Ἀρισταγόρης
Ἡβήσας	Εὐπέιθης	Ἀπολλωνοφάνης	Νυμφαγόρης
Τάρσας	Καρδένθης	Ἡροφάνης	Ἀρχαγόρης
Διονυσᾶς	Δορζίνθης	Μητροφάνης	Ζυκουλήσης
Σουσᾶς	Σεύθης	Διονυσοφάνης	Ζυκολαΐσης
Γέτας	Πυθῆς	Καλλιγένης	Τυρέλης
Ἀριστᾶς	Διουζίης	Ἐπιγένης	Βώσης
Βοστᾶς	Ἐπάλκης	Ἀντιγένης	Καρώσης
Βουτᾶς	Ῥοιμητάλκης	Θεογένης	Μενεκράτης
Μεγάδης?	Σπόκης	Πυθογένης	Ἐχεκράτης
Ἀλκιβιάδης	Πόρκης	Διογένης	Καλλικράτης
Ὀλυμπιάδης	Οὐάλης	Ἑρμογένης	Ἐπικράτης
Δημοκάδης	Μεγακλῆς	Πλουτογένης	Καλησικράτης
Σωτάδης	Παντακλῆς	Κλειοθένης	Σωσικράτης
Νικομήδης	Μενεκλῆς	Δημοσθένης	Ἀντικράτης
Θρασυμήδης	Χαρικλῆς	Λεωσθένης	Τιμοκράτης
Ἡρακλείδης	Περικλῆς	Μένης	Εὐκράτης
Διοκλείδης	Διονυσικλῆς	Ἀλκιμένης	Πολυκράτης
Προμηθίδης	Ἀρχικλῆς	Ἀγαθομένης	Σωκράτης
Βασειλίδης	Θεοκλῆς	Λεοντομένης	Παροίτης
Διφιλίδης	Ἑτεοκλῆς	Ἀριστομένης	Πρωτῆς

Σαββαῖς	Φᾶσις	Ξεναῖος	Βολόμνιος
Γάϊς	Σύνεσις	Ἀθήναιος	Σκρειμβώνιος
Ἑρμαῖς	Τεῖσις	Ἑκαταῖος	Ποσειδώνιος
Ἀθηναῖς	Πόσις	Φλάβιος	Ἀπολλώνιος
Ἡραῖς	Ἄβρατις	Βέβιος	Καισώνιος
Βενδῖς	Νέστις	Εὐσέβιος	Ἀντώνιος
Αὐλούζεις	Πρώτις	Βεῖβιος	Εὐδόξιος?
Πῦθις	Νύμφις	Κτησίβιος	Μουτοῖος
Δάλις	Εὐτυχίς	Ἀντίβιος	Οὐλπιος
Τράλλις	Ἀρχέλαος	Ἑκατόμβιος	Ἀπολλινάριος
Πόλλις	Ἡγησίλαος	Ἀθηνόβιος	Εὐάγριος
Ἑχέπολις	Δαναός	Εὐβιος	Μαιάνδριος
Ἀρχέπολις	Πρωτόφαος	Ἀποίδιος	Οὐαλέριος
Ἀναξίπολις	Καπρουβῆβος	Ἀρμόδιος	Σάτριος
Σχησίπολις?	Φοῖβος	Κλαύδιος	Μέτριος
Κλέπολις	Πυλοφάγος	Ποσίδειος	Δημήτριος
Φανόπολις	Κλόνηγος	Δίειος	Ἀσπάσιος
Εὐπολις	Χόρηγος	Βασίλειος	Ἀναστάσιος
Σώπολις	Σμάραγδος	Ἡράκλειος	Ἰκέσιος
Εὐξίθεμις	Πάρδος	Σέϊος	Νικήσιος
Διονυσόθεμις	Σμόρδος	Ποσιδήϊος	Τιμήσιος
Ψάμμις	Ποσίδεος	Ἰσαάκιος	Καΐσιος
Πάρμις	Τιμόθεος	Λούκιος	Ἀφροδίσιος
Ἔσβενις	Βίζος	Βιτάλιος	Θεοδόσιος
Αὐλούζενις	Κιλήβυζος	Κορνήλιος	Κάσσιος
Ἔβρενις	Ἑπταίκενθος	Αὐρήλιος	Θαλάσιος
Διάσενις	Σουδείκενθος	Αἴλιος	Διονύσιος
Δῖνις	Δινίκενθος	Μαῖλιος	Ἀρρόντιος
Κάρνις	Βειθύκενθος	Καικίλιος?	Σιβύρτιος
Ἀνάψυξις	Ἰάκινθος	Ἑρσίλιος?	Ἀπούστιος
Ἑλπίς	Μίκυθος	Κυιντίλιος	Καρύστιος
Ἀσωπίς	Ἡρόπυθος	Ἑρτίλιος?	Οὐέττιος
Ἀγαθημερίς	Γάϊος	Σερούλιος	Βρούττιος
Μοκάπορις	Ἰστιαῖος	Οὐάλλιος	Βάκχιος
Αὐλούπορις	Δίκαιος	Πόπλιος	Κυριακός
Μούπορις	Φιλαῖος	Ἰούλιος	Ἀναξίδικος
Νεστορίς?	Κωμαῖος	Νουμήνιος	Κῆκος
Λαμπυρίς	Φαναῖος	Λικίνιος	Ἐπίνικος

Πυθόνικος	Νικόδημος	Κάλλιππος	Ἀσκληπιόδωρος
Φιλόνικος	Μάξιμος	Μελάνιππος	Ἀπολλόδωρος
Ἀνδρόνικος	Σῆμος	Φάνιππος	Μηνόδωρος
Πολύνικος	Ζώσιμος	Ἀνάξιππος	Ἡρόδωρος
Ζωτικός	Ἔντιμος	Χαίριππος	Μητρόδωρος
Ἀμάτοκος	Εὐρύνομος	Δαμάσιππος	Διονυσόδωρος
Μᾶρκος	Χάρμος	Ἡγήσιππος	Νυμφόδωρος
Δόρκος	Πάγχαρμος	Εὐρήσιππος	Δάμασος
Φιλίσκος	Πυθώνυμος	Χρύσιππος?	Κέλοςος
Πρίσκος	Ἑκατώνυμος	Στράτιππος	Μύρσος
Γλαῦκος	Ἀλβανός?	Κάρπος	Βάσσος
Σέλευκος	Καικιλιανός	Κρίσπος	Κράσσος
Αὐτόλυκος	Ἰουλιανός	Ἄλυπος	Νάρκισσος?
Πάγκαλος	Στυλιανός	Λοῦπος	Φιλόμουςος
Σίμαλος	Ρωμανός	Σκάμανδρος?	Σῶσος
Ἄτταλος	Κοίρανος	Ἀναξίμανδρος	Δημάρατος
Φίτταλος	Μοντανός	Μένανδρος	Ἀρχέστρατος
Κέφαλος	Στέφανος	Ἀμύνανδρος	Καλλίστρατος
Δίφιλος	Θεόξενος	Ἀλέξανδρος	Ἡγησίστρατος
Σωσίφιλος	Νικόξενος	Ἡρανδρος	Κλεόστρατος
Πάμφιλος	Φιλόξενος	Ὅμηρος	Νεόστρατος?
Θεόφιλος	Ὑγιηνός	Σευῆρος	Νικόστρατος
Ἑρμόφιλος	Λογγῖνος	Κόρος	Δημόστρατος
Μηνόφιλος	Ἀλβεῖνος?	Ἐλπιδηφόρος	Ἑρμόστρατος
Ἡρόφιλος	Φωτεινός	Νικηφόρος	Ἡρόστρατος
Ζωῖλος	Ῥουφεῖνος	Τελεσφόρος	Ἰθούστρατος
Πρόκλος	Θαλῖνος	Σωσίπατρος	Σώστρατος
Φάϋλλος	Ἐπίγονος	Ἀντίπατρος	Νικαίνετος
Μύλλος	Ἀντίγονος	Σώπατρος	Πολυάρητος
Παῦλος	Πυθόγονος	Πέτρος	Ἐπίκτητος
Ἡρόβουλος	Παράμονος	Φιλάργυρος	Ἐπαφρόδιτος
Ἀριστόβουλος	Μόλπος?	Σάτυρος	Ἡράκλειτος
Τάλουλος	Θεόπομπος	Ἀρτεμίδωρος	Ἡρόκλειτος
Παπύλος	Ὀλυμπος	Ἰσίδωρος	Καλλίκριτος
Εὐθύδαμος	Θεόπροπος	Θεόδωρος	Δημόκριτος
Ὅρχαμος	Ποσειδίππος	Ἀγαθόδωρος?	Ξενοκρίτος
Ἐχέδημος	Λεύκιππος	Πυθόδωρος	Ἀθηνόκριτος
Φρασίδημος	Φίλιππος	Διόδωρος	Ἰππόκριτος



Πρόκριτος	Ἄστος	Εὐρύλοχος	Μελάμπους
Ἐκφαντος	Ἑρμόθεστος	Ἀλίαρχος	Ζωσαροῦς
Διόφαντος	Ἄκεστος	Θαλίαρχος	Τυχαροῦς
Ἑρμόφαντος	Ἡρόνεστος	Ὀνόμαρχος	Καρτοῦς
Εὐφαντος	Ἀτεύριστος	Ἀνάξαρχος	Θράσους
Πολύφαντος	Ἀκουτος	Ἀρίσταρχος	Βλόσους
Κοῖντος	Ἀρίγωντος	Εὐτυχος	Κότυς
Σέξτος	Ῥοῦφος	Ἄνδραβυς	Πειθεσίλεως
Ἰσίδοτος	Τηλέμαχος	Βραβεύς	Ἡγησίλεως
Θεόδοτος	Ἀλεξίμαχος	Αἰγιαλεύς	Ἀριστόλεως
Διόδοτος	Ἡγησίμαχος	Ἀχιλλεύς	Φιλήρως
Ἀπολλόδοτος	Παυσίμαχος	Μυκηναεύς	Πρίνκεψ
Ἑρμόδοτος	Λυσίμαχος	Ἀριστεύς	Κλεώ
Μηνόδοτος	Σύμμαχος	Ὀρφεύς	Ἀρτεμώ
Ἡρόδοτος	Μονόμαχος	Βεῖθυς	Τιμώ
Μητρόδοτος	Ἀνδρόμαχος	Ἄλυσ	Ἀσπώ
Ἀρχέμβροτος	Ἀριστόμαχος	Πολῦς	Κλειτώ
Ἄπτος	Σωτήριχος	Δεονῦς	Τρυφώ
Κοάρτος	Ἀντίοχος	Ἀριστόνους	

## LIST OF FIGURES

- Fig. 1: Number of persons attested in Aegean Thrace by source ..... p. 7  
Fig. 2: Theophoric names and their occurrences in Aegean Thrace ..... p. 272  
Fig. 3: Distribution of persons by date and provenance ..... p. 293

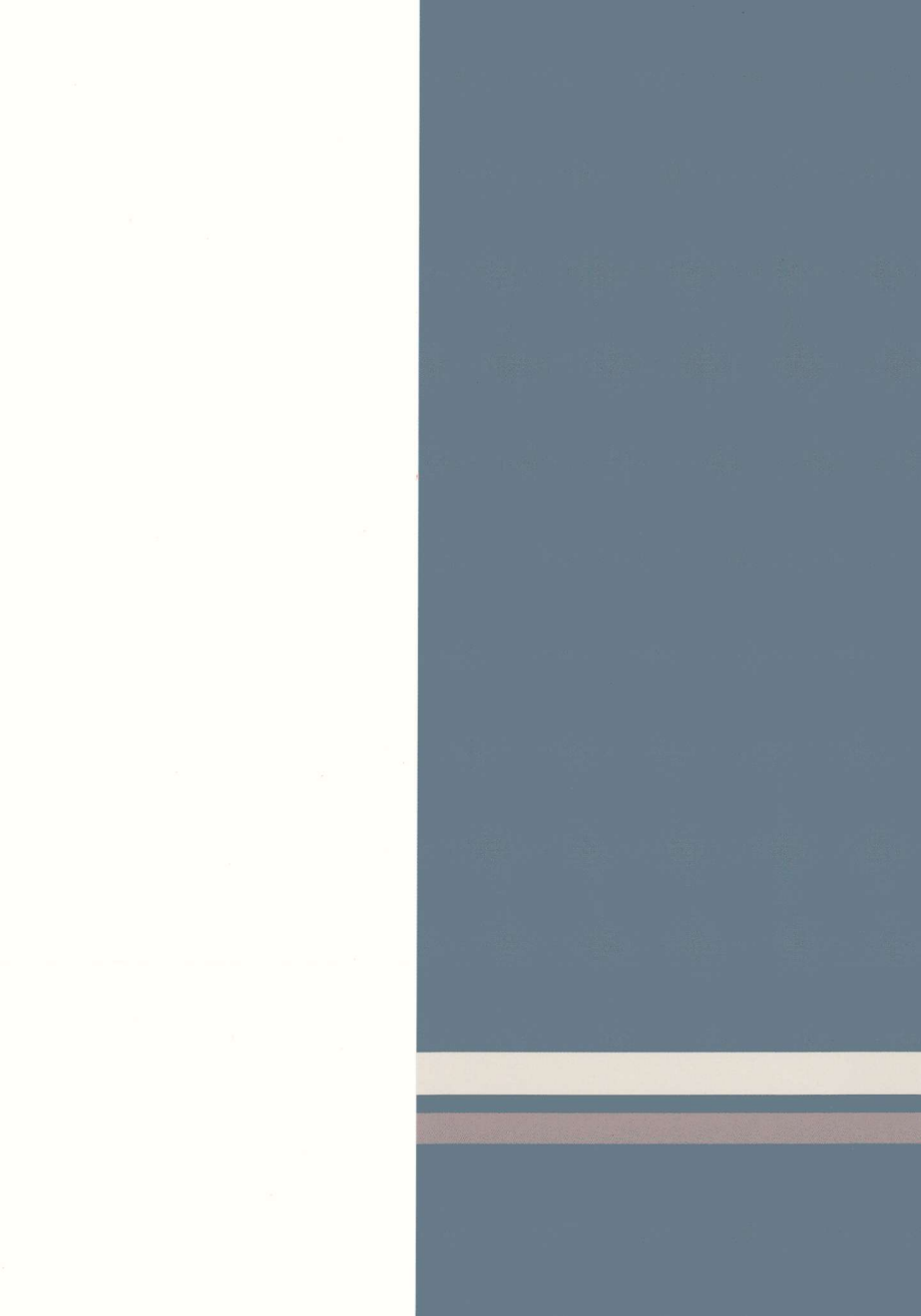
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