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ΕΘΝΙΚΟΝ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ

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ROMAN NAMES IN THE CYCLADES

PART I

LINA G. MENDONI and SOPHIA B. ZOUMBAKI

ATHENS 2008

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



Η έκδοση αυτή χρηματοδοτήθηκε από το έργο με τίτλο – «Μελέτη και διάχυση τεκμηριωτικών δεδομένων της ιστορίας του Ελληνισμού κατά την Αρχαιότητα» του μέτρου 3.3 του Επιχειρησιακού Προγράμματος «Ανταγωνιστικότητα» – ΕΠΑΝ, πράξη «Αριστεία σε Ερευνητικά Ινστιτούτα» Γ.Γ.Ε.Τ. (2ος κύκλος).

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Bilingual inscription from Tenos.

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PREFACE

This volume presenting the first part of the Roman onomastic material from the Cyclades combines two of the most productive fields of interest of the Research Centre for Greek and Roman Antiquity (KERA) of the National Hellenic Research Foundation, that of the Roman onomastic in the Greek-speaking East and that of the study of many aspects of the Aegean islands.

Our research was supported and facilitated by several institutions and colleagues. We owe warm thanks to the XXI Ephorate of Prehistoric and Classical Antiquities of the Cyclades and especially to the director, Dr Marisa Marthari, not merely for permission to examine the epigraphic material from the islands but also for the accommodation willingly provided during our expeditions to the islands. We are especially grateful to Dr Christina Televantou.

Drs Maria Lagogianni and Nicolaos Kaltsas, directors respectively of the Epigraphic Museum and the National Archaeological Museum of Athens, helped us greatly by providing us with the opportunity to identify inscriptions from the Cyclades kept in the storerooms of their museums and by supplying photographs.

Our catalogue would have been poorer without the kind offer of the onomastic material from the unpublished inscriptions from Andros by Dr N. Petrochilos, who is preparing the epigraphic corpus of Andros.

Thanks to the kind permission of the Most Reverent bishop Frangiskos Papamanolis of the Catholic Diocese of the Cyclades it was possible to work on the inscriptions which are kept in the Collection of the church of Agios Georgios in Ano Syros.

It was of great importance for the improvement of our catalogue that we had the opportunity to study the old squeezes, diaries, notes and correspondence of the admirable epigraphists of the two last centuries, which are kept in Berlin, in the *Bradenburgische Akademie der Wissenschaften, Archiv der «Inscriptiones Graecae»*, where Prof. Dr Klaus Hallof and Dr Renate Heinrich kindly provided valuable assistance of every sort.

Dr Argyro Tataki, with her knowledge of and enthusiasm for onomastics, was

always a valuable interlocutor. We are indebted to Prof. Panagiotis N. Doukellis for his patience in reading an earlier version of this work and contributing to it with useful comments. This volume owes much to David Hardy, whom we warmly thank for his collaboration on the improvement of the English manuscript. Practical problems were always solved by the librarian of KERA, Mrs Sophia Saroglidou, the secretaries, Mrs Niki Eisangelea and Soula Soulioti, and Mr Kostas Tremountanis with his great experience of the complexities of the computer.

Finally, we warmly thank the director of KERA, Prof. Miltiades B. Hatzopoulos, who accepted the incorporation of this work in the European Union Programme Aristeia II, which facilitated many practical problems of this research. We are once more indebted to the director of the KERA programme of South Greece, Prof. Athanasios D. Rizakis, who was always available for valuable discussions and advice.

Our warmest thanks are also due to the guards of antiquities of the museums and archaeological sites, who extended warm hospitality and enabled us to work *in situ*, sometimes even beyond their working hours.

L.G.M. - S.B.Z.

LIST OF ABBREVIATIONS

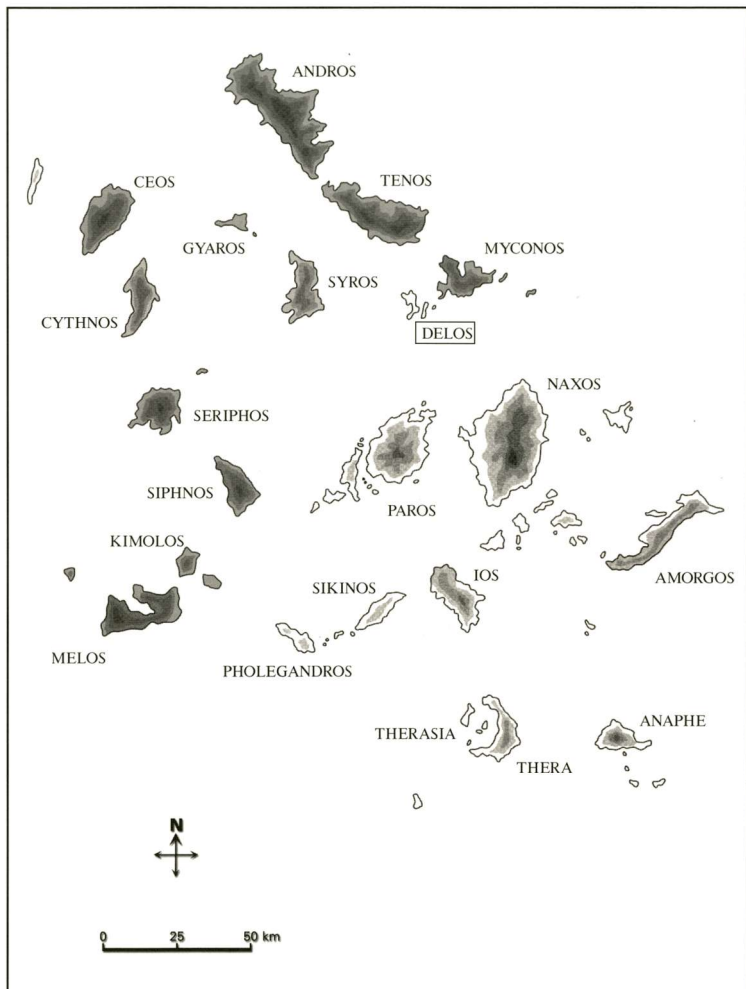
Abbreviations of journals and series follow *L'Année Philologique*, abbreviations of epigraphic and archaeological collections follow the *Supplementum Epigraphicum Graecum*, references to ancient authors follow the *Oxford Classical Dictionary* (1996³). Other abbreviations are noted below:

AND	Andros
<i>AnnÉpigr</i>	<i>L'Année Épigraphique</i>
Bricault, <i>RICIS</i>	L. Bricault, <i>Recueil des inscriptions concernant les cultes Isiaques (RICIS)</i> (Paris 2005).
Broughton	T.R.S. Broughton, <i>The magistrates of the Roman republic</i> I (1951, repr. Cleveland, Ohio 1968). II: <i>99 B.C.-31 B.C.</i> (1952, repr. Chico, California, 1984). III <i>Suppl.</i> (Atlanta, Georgia 1986).
<i>BullÉpigr</i>	<i>Bulletin Épigraphique</i>
CE	Ceos
CY	Cythnos
Devijver	H. Devijver, <i>Prosopographia militiarum equestrium quae fuerunt ab Augusto ad Gallienum</i> , vol. 1-6 (Leuven 1976-2001).
Dmitriev	S. Dmitriev, <i>City government in Hellenistic and Roman Asia Minor</i> (Oxford 2005).
Donati	A. Donati, "I Romani nell' Egeo. I documenti dell' età repubblicana", <i>Epigraphica</i> 27, 1965, 3-59.
Ferrary <i>et al.</i> , "Liste des Italiens"	J.-L. Ferrary <i>et al.</i> , "Liste des Italiens de Délos", in: Chr. Müller – Cl. Hasenohr (eds), <i>Les Italiens dans le monde Grec, IIe siècle av. J.-C.- Ier siècle ap. J.-C.</i> , Actes de la table ronde, Paris 14-16 mai 1998 (Paris 2002) 183-239.

Georgantopoulos	E. Γεωργαντόπουλος, <i>Τηνιακά. Ἦτοι ἀρχαία καὶ νεωτέρα γεωγραφία καὶ ἱστορία τῆς νήσου Τήνου</i> (Athens 1889) = Ἑπαμ. Γεωργαντοπούλου († 1885), <i>Τηνιακά. Ἦτοι ἀρχαία καὶ νεωτέρα γεωγραφία καὶ ἱστορία τῆς νήσου Τήνου. Εἰσαγωγικὸ σημεῖωμα – ευρετήριο – εκδοτικὴ ἐπιμέλεια Δ.Ζ. Σοφιανῶς</i> (Athens 2005).
GY	Gyaros
Hatzfeld, <i>Trafiquants</i>	J. Hatzfeld, <i>Les trafiquants italiens dans l'Orient hellénique</i> (Paris 1919).
—, “Les Italiens”	—, “Les Italiens résidant à Délos, mentionnés dans les inscriptions de l'île”, <i>BCH</i> 36, 1912, 5-218.
<i>Horos</i>	<i>HOROS. Ἐνα ἀρχαιογνωστικὸ περιοδικό.</i>
<i>ILGR</i>	M. Šašel-Kos, <i>Inscriptiones Latinae in Grecia repertae. Additamenta ad CIL III</i> (Faenza 1979).
<i>ILS</i>	H. Dessau, <i>Inscriptiones Latinae Selectae</i> (repr. Chicago 1979).
«Inscriptiones Graecae»	Berlin, Brandenburgische Akademie der Wissenschaften, Archiv der «Inscriptiones Graecae».
Kienast, <i>Kaisertabelle</i>	D. Kienast, <i>Römische Kaisertabelle: Grundzüge einer römischen Kaiserchronologie</i> (Darmstadt 1990).
Kiourtzian	G. Kiourtzian, <i>Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.-C.</i> , Travaux et mémoires du Centre de Recherches d'Histoire et civilisation de Byzance 12 (Paris 2000).
Kontoleon	N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: <i>Geras A. Keramopoulou</i> (Athens 1953) 226-41.
<i>LGPN</i>	P. M. Fraser – E. Matthews, <i>A Lexicon of Greek personal names</i> , vol. I (Oxford 1987); II (Oxford 1994); III A (Oxford 1997); III B (Oxford 2000); IV (Oxford 2005).
<i>LSJ</i>	H.G. Liddell – R. Scott, <i>A Greek - English Lexicon</i> , revised by H.S. Jones (Oxford 1978).
Magie, <i>RRAM</i>	D. Magie, <i>Roman rule in Asia Minor to the end of the third century after Christ</i> (Princeton 1950).
<i>MB</i>	<i>Musée Belge</i>

MEL	Melos
Mendoni – Mazarakis-Ainian	L.G. Mendoni – A. Mazarakis-Ainian, <i>Kea-Kythnos: History and Archaeology</i> , Proceedings of an International Symposium, Kea-Kythnos, 22-25 June 1994, ΜΕΛΕΤΗΜΑΤΑ 27 (Athens 1998).
MY	Myconos
Nigdelis	P.M. Nigdelis, <i>Πολίτευμα και κοινωνία των πόλεων των Κυκλάδων κατά την ελληνιστική και αυτοκρατορική εποχή</i> (Thessaloniki 1990).
<i>Nomenclator</i>	A. Mócsy <i>et al.</i> , <i>Nomenclator provinciarum Europae Latinarum et Galliae Cisalpinae</i> . <i>Dissertationes Pannonicae</i> , series III 1 (Budapest 1983).
OMS	L. Robert, <i>Opera Minora Selecta</i> , vol. I-VII (Paris 1969-1990).
Palaiokrassa-Kopitsa, Παλαιόπολις	L. Palaiokrassa-Kopitsa, <i>Παλαιόπολις Άνδρου. Τόμος πρώτος. Τα οικοδομικά από την προανασκαφική έρευνα</i> (Andros 1996).
Pape – Benseler	W. Pape – G. Benseler, <i>Wörterbuch der griechischen Eigennamen</i> I. II (Braunschweig 1911. repr. Graz 1959 ²).
Peek, <i>Vers-Inschriften</i>	W. Peek, <i>Griechische Vers-Inschriften. Grab-Epigramme</i> (Chicago 1988, repr. of the edition Berlin 1955).
Petrochilos	N. Petrochilos, <i>Συμβολές στην ιστορία της Άνδρου μέσα από τις επιγραφές και τα μνημεία</i> (unpubl. diss. Athens 2007).
PIR ²	<i>Prosopographia Imperii Romani saec. I. II. III</i> (I-III: Berlin - Leipzig 1933-1943; IV 1 - : Berlin 1952 -).
<i>Roman onomastics</i>	A.D. Rizakis (ed.), <i>Roman onomastics in the Greek East. Social and political aspects, Proceedings of the international colloquium on Roman onomastics</i> , Athens 7-9 September 1993, ΜΕΛΕΤΗΜΑΤΑ 21 (Athens 1996).
<i>Roman Peloponnese I</i>	A.D. Rizakis and S. Zoumbaki (with the collaboration of M. Kantirea), <i>Roman Peloponnese I. Roman personal names in their social context</i> , ΜΕΛΕΤΗΜΑΤΑ 31 (Athens 2001).
<i>Roman Peloponnese II</i>	A.D. Rizakis – S. Zoumbaki – Cl. Lepenioti, <i>Roman</i>

- Peloponnese II. Roman personal names in their social context*, ΜΕΛΕΤΗΜΑΤΑ 36 (Athens 2004).
- RPC A. Burnett – M. Amandry – P.P. Ripollès, *Roman Provincial Coinage, Vol. I: From the death of Caesar to the death of Vitellius (44 BC-AD 69)* (London - Paris 1992).
- Salomies, *Vornamen* O. Salomies, *Die römischen Vornamen. Studien zur römischen Namengebung* (Helsinki 1987).
- Sauciuc, *Andros* T. Sauciuc, *Andros. Untersuchungen zur Geschichte und Topographie der Insel* (Wien 1914).
- Schulze W. Schulze, *Zur Geschichte lateinischer Eigennamen* (1904; repr. 1966).
- Schmitt-Pantel P. Schmitt-Pantel, *La cité au banquet. Histoire des repas publics dans les cités grecques* (Rome 1992).
- SE Seriphos
- SI Siphnos
- Solin and Salomies H. Solin – O. Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim - Zürich - New York 1988; 1994²).
- Stephanos, *Ἐπιγραφαι* Kl. Stephanos, *Ἐπιγραφαι τῆς νήσου Σύρου τὸ πλεῖστον ἀνέκδοτοι μετὰ τοπογραφικῶν καὶ ἱστορικῶν παρατηρήσεων περὶ τῆς ἀρχαίας Σύρου* (Athens 1875).
- SYR Syros
- TEN Tenos
- Ténos I* R. Etienne – J.-P. Braun, *Ténos I. Le sanctuaire de Poseidon et d'Amphitrite* (Paris 1986).
- Ténos II* R. Étienne, *Ténos II. Ténos et les Cyclades du milieu du IVe siècle av. J.-C. au milieu du IIIe siècle ap. J.-C.* (Paris 1990).
- Thomasson B.E. Thomasson, *Laterculi praesidium* (Göteborg 1984).
- Tiverios, “La costituzione” M. Tiverios, “La costituzione dell’antica Andros”, in: E. Lanzilotta – D. Schilardi (eds), *Le Cicladi ed il mondo Egeo. Seminario internazionale di Studi*, Roma 19-21 novembre 1992 (Roma 1996) 65-77.



The map of Cyclades. In deep colour the islands included in this volume.

INTRODUCTION

At the congress "L'Onomastique Latine", in October 1975, András Mócsy, a scholar who had done much work on the study of Roman names in the western provinces of the Roman empire, expressed the wish that a work-group would undertake a similar investigation of the material from the Greek provinces¹. The realization of this wish started with the international programme "Nomina romana in the Greek speaking provinces of the Roman Empire" inaugurated in 1989 with the ambitious aim of covering the many-faceted study of Roman names in the Greek-speaking eastern Mediterranean². The Research Centre for Greek and Roman Antiquity (KERA) of the National Hellenic Research Foundation played a vital role in the international team of specialists engaged on this project, as a glance at the titles of the series MEAETHMATA will attest.

The Roman onomastic material of Cyclades will be presented in two sections. This volume constitutes the first part of the study and contains the north and western islands of the whole group. This is merely a conventional division for practical reasons and certainly does not imply a closed geographical or political or other unit. Andros, Ceos, Cythnos, Gyaros, Melos, Myconos, Seriphos, Siphnos, Syros and Tenos are included in the present volume, while the absence of certain islands of the western Cyclades, such as Kimolos, stresses the fact that no Roman name was found in the preserved sources related to the island. The special position and evolution of Delos led us to the decision to exclude it entirely from our examination, a choice which is totally supported by the historical reality of the region and by the fact that modern scholars have dedicated many important studies to this island. In contrast, the engagement of modern scholars with epigraphic and historical problems of the Roman period on the rest Cyclades is marginal. Thus, the present work was intended

¹ A. Mócsy, "Bericht über die Arbeiten an einem Handbuch des Onomasticons des römischen Reiches", in: N. Duval *et al.* (eds), *L'Onomastique Latine*, Paris 13-15 octobre 1975 (Paris 1977) 463.

² For a detailed presentation of the aims of the programme see *Roman Peloponnese* I, 9-10.

to contribute to this relatively neglected research field with the ambition of providing a working tool for further examination of various topics.

Method and problems: A general presentation of the material and related research

The method of this study, its chronological framework and the general philosophy of the presentation of the onomastic material (structure of the entries in general, Latin alphabetical order of the onomastic catalogues, transcription of Greek names into Latin characters) follow the main characteristics and guidelines of the two preceding volumes on Roman names in the Peloponnese published by KERA research team, *Roman Peloponnese* I and II³. The names under discussion in the present volume imply either possession of *civitas romana* or simply the familiarity of the bearers with Roman onomastic habits, either a conscious and correct use of a Roman onomastic formula or an arbitrary appropriation of a Latin name. Greek renderings of Roman names deviating from Roman onomastic rules as well as Greek names written in Latin are also taken into account as traces of such familiarity. A tiny number of individuals bearing Greek names but originating from the West, such as Ταθραντινος, Ρωμαιος, etc. are also included in this study, as they could function as intermediaries for familiarization between Greeks and Romans.

A few deviations from the form of the Peloponnesian onomastic catalogue are, however, dictated by the nature and the peculiarities of the material from the Cyclades. These peculiarities depend on the one hand on the historical reality of the islands and on the other on the history of research related to the region. The greatest part of the onomastic material is drawn from inscriptions on stone. Coin legends and inscribed ceramic objects (lamps, vessels etc.⁴) offer limited but useful attestations, while literary sources in some cases supplement our knowledge and in others form the only evidence we possess. The epigraphic material of the Roman period, however, has not been intensively studied since the publication of the volumes *IG XII 3*, *IG XII 3 Suppl.*, *IG XII 5* and *IG XII Suppl.* by Friedrich Hiller von Gaertringen. Only a few new texts from this period have been published in the meantime, while comments on already known inscriptions appear rather rarely in studies on various related issues⁵. The interest of epigraphists seems to have been

³ The method is presented in detail in *Roman Peloponnese* I, 40-43.

⁴ For the uncertainties of the evidence of this material see *Roman Peloponnese* I, 40-41.

⁵ Concerning the material discussed in the present volume the studies dealing with new inscriptions (after the publication of *IG*) or revising known texts are the following:

revived in recent years, as emerges from the study of Roland Étienne on certain inscriptions from Tenos, from the epigraphic corpus of Ceos prepared by Lina G. Mendoni, and from the unpublished dissertation by Nikolaos Petrochilos on the epigraphic material from Andros⁶. Historical questions related to the islands in the Roman period are dealt with mainly as short or occasional references in general historical works. Leaving apart two earlier works concentrating on the activity of individuals from the West in the Cyclades, generally called “Romans”, namely the fundamental commentary by Jean Hatzfeld on Italian entrepreneurs⁷ and the study by Angela Donati on the Romans in the Aegean in general⁸, there is only the book by Pantelis M. Nigdelis⁹ focusing on the institutions and the society of the Hellenistic and Roman period generally in the Cyclades.

The fact that the vast majority of the relevant inscriptions, as already stressed, has never been republished after the publication of *IG* led us to the consideration that this study should not be entirely based on the earlier publications of the epigraphic material; personal inspection of the inscriptions was regarded as necessary. A certain number of the stones was not relocated even by Hiller, who was often informed about them from earlier publications, from reports of voyagers of past centuries, or from facsimiles and simple copies sent to him by the local *epimeletai* of antiquities, local scholars or other private individuals. The number of the stones that cannot be

Andros: Chr. Pelekidis, *Ἀνέκδοτοι ἐπιγραφαὶ ἐξ Ἐνδρου καὶ Νάξου* (Athens 1969); G. Reger, “The decree of Adramytteion for an Adrian dikast and his secretary (I.G. XII 5. 722, 23-44)”, *EA* 15, 1990, 1-5.

Mykonos: M.-Th. Couilloud, “Inscriptions du musée de Mykonos”, *BCH* 94, 1970, 661-66.

Syros: E. Mantzoulinou-Richards, “A stele for a priestess of Isis on the island of Syros”, *AncW* 17, 1988, 35-39; *ead.*, “From Syros (III): Forged Kabeirian ex-votos”, *ZPE* 101, 1994, 136-38.

Tenos: P. Graindor, “Inscription de Ténos”, *RBPPh* 5.1, 1926, 519-23; N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 226-41.

Inscriptions from various Cycladic islands are dealt with by M.-Th. Couilloud, “Reliefs funéraires des Cyclades de l’époque hellénistique à l’époque impériale”, *BCH* 98, 1974, 397-498 and G. Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.-C.*, Travaux et mémoires du Centre de Recherches d’Histoire et Civilisation de Byzance 12 (Paris 2000).

⁶ R. Étienne, *Ténos II. Ténos et les Cyclades du milieu du IVe siècle av J.-C. au milieu du IIIe siècle ap. J.-C.* (Paris 1990); L.G. Mendoni, *KEA I: Οι επιγραφές και οι άλλες γραπτές μαρτυρίες για το νησί* (unpubl. diss. Athens 1988), the publication of the epigraphic corpus including also the new inscriptions is in preparation; N. Petrochilos, *Συμβολές στην ιστορία της Ανδρου μέσα από τις επιγραφές και τα μνημεία* (unpubl. diss. Athens 2007).

⁷ J. Hatzfeld, “Les Italiens résidant à Délos, mentionnés dans les inscriptions de l’île”, *BCH* 36, 1912, 5-218; *id.*, *Les trafiquants Italiens dans l’Orient Hellénique* (Paris 1919).

⁸ A. Donati, “I Romani nell’ Egeo. I documenti dell’ età repubblicana”, *Epigraphica* 27, 1965, 3-59.

⁹ P.M. Nigdelis, *Πολίτευμα και κοινωνία των πόλεων των Κυκλάδων κατά την ελληνιστική και αυτοκρατορική εποχή* (Thessaloniki 1990).

relocated nowadays is even larger, as searching in the museum store-rooms and wandering on several sites of the islands has shown. Personal inspection on the islands, however, has produced some corrections of readings of already known texts and the recovery of a small number of new unpublished inscriptions, which in any case does not strongly modify the image of the society gained from the already published material. Several inscriptions were relocated in the storerooms of the Epigraphic Museum and the National Archaeological Museum of Athens; some of them, indeed, were republished as Athenian texts (e.g. *IG XII 3*, 1234 = *IG II² 10947*, cf. MEL 42). For some further inscriptions, which are kept in other European museums, photographs were required where necessary, e.g. *IG XII 5*, 860 from the Fitzwilliam Museum in Cambridge (cf. TEN 5 and 6). Thus, systematic mentions of the place where inscriptions are now located, in addition to their find spots in the onomastic catalogues have been considered useful.

Since the investigation to relocate inscriptions revealed that a considerable number of the stones is now “lost”, the need emerged to check the old squeezes of the inscriptions, which are kept in the *Bradenburgische Akademie der Wissenschaften, Archiv der «Inscriptiones Graecae»*, in Berlin, in order to confirm certain readings and dates based on the letter forms of inscriptions that are now either “lost” or badly damaged.

Because of the above-mentioned problems connected with the epigraphic material of the Cyclades, as well as because of the difficulty of approaching the islands at some times of the year—at least the small and relatively isolated of them—, it was considered helpful to provide a number of photographs of the relocated inscriptions or of their squeezes. Photographs and texts of the unpublished inscriptions are, however, not given.

It is worth repeating that the catalogue presented in this volume is neither an epigraphic corpus nor a proper prosopography. The research is based mainly on earlier publications, and personal inspection of stones or squeezes was aimed primarily at clarifying uncertainties related to the readings of names or other details concerning the individuals in question. The bibliography for the epigraphic sources is thus not exhaustive, since it does not constitute a full epigraphic *lemma* but merely refers to the basic and most important publications of each inscription. Further bibliography concerning the individuals, the names, civic or religious functions and other topics is given and discussed in the remarks. Since the onomastic catalogue does not form a complete prosopography, it does not include all the native individuals encountered in the Cyclades in Roman period, but merely those bearing Roman names, either in a formula of *duo* or *tria nomina* or as an isolated element of a Roman name (*nomina simplicia*). Bearers of Roman names, who do not originate from the Cyclades but are attested in epigraphic sources of the islands or are known

from literary sources to have been active there, are not excluded from the catalogue; their different origin is stressed, however. So, western businessmen, representatives of the Roman administration, lower or higher ranking officeholders of the army, soldiers, assistants and attendants of Roman magistrates who do not originate from the Cyclades but had a relationship with the region, are included in the catalogue. Men of equestrian or senatorial rank are marked with an asterisk (*) before their entry number. Kinship relationships between family members are mentioned. References to *stemmata* in earlier publications are regularly given; *stemmata* are included in this work only in exceptional cases.

The choice to adopt a different catalogue for each island arises out of two reasons. Firstly, the distribution of the related sources differs dramatically from one island to the other. A considerable number of inscriptions discussed in this volume are to be found on Andros, Melos, Syros and Tenos. Some other islands, such as Ceos, provide just a small number of texts including Roman names, others, e.g. Gyaros, offer only one entry and finally, certain islands, e.g. Kimolos, do not contribute a single Roman name to the catalogue. This forms an eloquent image of the diffusion of Roman names and citizenship in the region, which is reflected clearly in the separate catalogues of Roman names for each island.

A second reason why the islands are presented separately, is that every island seems to be a microcosm closed in on itself. The researcher of the Roman period has little motive to consider and handle Cyclades as a homogenous unit. This does not mean, however, that there was no trace of communication among the islands. «In a world of mobility and navigation, islands functioned as a bridge, transforming the Aegean into a dense matrix of connectivity» as Christy Constantakopoulou rightly states¹⁰. In fact it is easy to imagine the sea routes through the Cyclades occupied by constant, intense traffic of larger and smaller fishing vessels and ferries, and the Roman fleet fighting or sailing long distances. There must have been no great difference from the image painted by Xenophon (*Hell.* V. 1, 23) speaking of Teleutias and the ships he captured off the shore of Attica, ... πολλά καὶ ἄλιευτικά ... καὶ πορθμεῖα μετὰ ἀνθρώπων μεστά, καταπλέοντα ἀπὸ νήσων ... καὶ ὀλκάδας γεμούσας τὰς μὲν τινας σίτου, τὰς δὲ καὶ ἐμπολῆς.... Further, the multiplicity of the islands offered a multiplicity of stopping places. The numerous inscriptions on the

¹⁰ Chr. Constantakopoulou, *The dance of the islands. Insularity, networks, the Athenian Empire, and the Aegean world* (Oxford 2007) 20. Cf. P. Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)*, (Paris 1996) 163-82; A. Chaniotis, "Introduction: Diversity, complementarity and connectivity in the Aegean and in Crete", in: Ch. Papageorgiadou-Banis – A. Giannikouri (eds), *Sailing in the Aegean. Readings on the economy and trade routes*, MEΛETHMATA 53 (Athens 2008) 1-15.

rocks of Grammata bay on Syros (*IG XII 5*, 712) offer an idea of the various origins of sailors searching for an anchorage or a safe coast during a stormy or windy day.

It is characteristic that a first attempt to regard not only Cyclades but the entire Aegean as a united world on an intellectual level, is the speech of Aelius Aristides *Εἰς τὸ Αἰγαῖον πέλαγος* delivered in A.D. 155 on Delos¹¹. Communication among the islands of Cyclades on a more conscious level as an interactive group with a common identity is not, however, strongly stamped in inscriptions of Roman age. We may cite only a specific group of inscriptions, the so-called *demothoiniai* of Syros, as an exception, where the presence of foreign residents from other Cyclades is systematically mentioned, while a clear distinction is made between foreigners and foreigners originating from other islands of the Cyclades, e.g. *IG XII 5*, 663, 665 and *IG XII Suppl.* 238. In any case, this betrays a minimum feeling of a common identity, a common fate¹². However, such mentions remain isolated. There is, moreover, no trace of the Cyclades as a political unit, as known from the Athenian tribute lists and the *Koinon ton Nesioton* of earlier periods¹³. Even communication on a private level, which undoubtedly existed, is not intensively reflected in Roman inscriptions. Natives from one island are rarely to be encountered in inscriptions of a neighbouring island in the epigraphic material of our catalogue. Cases such as a certain Q. Curtius Proculus Heracleo, who perhaps originated from Amorgos and moved to the richer island of Naxos, where he is encountered as a *prytanis*¹⁴, or a certain Βάχχιος Δεκκίου from Tenos attested on Delos¹⁵, are really exceptions to the rule. Cases of intermarriage between families from different islands are also rare. A well-known example is that of the Melian (?) family of Ti. Claudius Frontonianus connected with the Theraean family of T. Flavius Cleitosthenes (see MEL *11, remarks). Nevertheless, their connection was apparently formed in a “third” place,

¹¹ L.G. Mendoni – P.N. Doukellis, “Αυλίον Αριστεΐδη, *Εἰς τὸ Αἰγαῖον πέλαγος*: μικρὴ καὶ μεγάλῃ ἰστορία σε χάρο, τόπους καὶ τοπία”, in: P.N. Doukellis (ed.), *Histoires du paysage. Rencontre scientifique de Santorin*, Septembre 1998, *Αρχαιολογία Suppl.* 7 (Athènes 2007) 168 for the view that it is the first attempt to look at Aegean as a whole and n. 30 on its date.

¹² For the feeling of a common identity see Chr. Constantakopoulou, “Proud to be an Islander: Island identity in multipolis islands in the Classical and Hellenistic Aegean”, *MHR* 20. 1, 2005, 1-34; L.G. Mendoni, “Συμβολὴ στὴν προσωπογραφία τῆς Κέας: Κεῖοι ἐκτὸς συνόρων”, in: E. Simantoni-Boumtia et al. (eds), *Ἀμύμονα ἔργα. Τιμητικὸς τόμος γιὰ τὸν καθηγητὴ Β.Κ. Λαμπρινουδάκη*, *Αρχαιολογία Suppl.* 5 (Athens 2007) 529-58.

¹³ cf. Constantakopoulou, *op. cit.* (n. 10), 26-27.

¹⁴ Cf. *IG XII 5*, 44 from Naxos and his funerary inscription found at Minoa on Amorgos (*IG XII 7*, 338).

¹⁵ *IG XI 4*, 1307, ll. 18-20 (183 B.C.) and *ID 1417 A II*, ll. 87-88 and 139-141 (after 156/155 B.C.). Cf. M.-F. Baslez, *Recherches sur les conditions de pénétration et de diffusion des religions orientales à Délos (Ile-Ier s. avant notre ère)*, (Paris 1977) 239; *Tenos II*, 181; Nigdelis, 184, n. 109.

namely Asia Minor, where both families possessed some property and where some of their members were politically active.

Communication through the islands of the Aegean in modern periods sometimes created problems for researchers, since stones were transported for various reasons by private individuals or by official authorities from one island to another or to the mainland of Greece and Asia Minor. Several inscriptions from Amorgos were at some time officially transported to Syros and are now kept in the local Archaeological Museum. Further, certain stones from the Cyclades have been transported to Athens and are now to be found in the Epigraphic Museum or in the National Archaeological Museum of Athens. In further cases, certain inscriptions were taken from the islands by private individuals; their content indirectly implies that their origin does not coincide with the place where they are currently to be found. Things are more obscure and problematic in cases where some of them are published as epigraphic material of the place to which they were transported. A stele bearing a relief of a woman in dress of Isis, Iunia Moschi(o)n, SYR (17), has been published as an inscription of Syros but it is suspected that it comes from Amorgos; the inscription of C. Iulius Epianax¹⁶, now built into the church of Agios Nikolaos in the village of Tripiti on Melos originates from Paros, as its content testifies; the grave stele of Sedatus, son of Sedatus, published as a Myconian text originates in fact from Amorgos¹⁷. In cases where it is certain that inscriptions have been transported, the individuals concerned are included in the catalogue of the island of their real origin. References to them are to be found however also in the catalogues of the islands, where the stones have been transported, in order to facilitate the use of the onomastic catalogue.

General lists of gentilicia, cognomina and *nomina simplicia* cover the need for an overview of the whole onomastic material distributed in separate onomastic catalogues of the islands. It is out of the same need that a general index is scheduled to be included in the second part of the Roman onomasticon of the Cyclades containing material of both volumes.

¹⁶ *IG XII 3*, 1116; cf. *IG XII 3 Suppl.* p. 335.

¹⁷ E. Mantzoulinou-Richards, "Four funerary monuments from the Aegean Maritime Museum of Myconos", *ZPE* 98, 1993, 170, no. 4 (*SEG* 43, 1993, 573). Cf. A. Lebesse, *AD* 50 B2, 1995 [2000] 859, fig. 262 γ and *SEG* 49, 1999, 1060.

The historical framework

a. *Cyclades and Rome*

Νῆσοι ἐρημαῖαι, τρύφρα χθονός, ἄς κελαιδινός
Ζωστήρ Αἰγαίου κήματος ἔντος ἔχει...

Antip. Thess., *Anth. Gr.* IX. 421

The creation and development of the great Hellenistic kingdoms created a new situation for the island city-states. The synoecisms of cities dating from the early 2nd c. B.C. reflect a dynamic response¹⁸ to the new reality, but failed to keep the islands at the forefront of political and economic developments in the Mediterranean world¹⁹. During the Roman period the Cyclades remained a marginal part of the Mediterranean and played no crucial role in political, economic or ideological tendencies and developments. In fact, the city-states on the islands survived throughout the Roman period and their institutions continued formally to function.

Antipater of Thessalonica, who composed the verses quoted above drawing an idyllic but pessimistic image of the islands about to enter upon the Imperial period, is not the only reference in literary texts reflecting the marginality and isolation of the Cyclades under the Republic and in Imperial times²⁰, which is in contrast with the prosperity enjoyed by some of them in earlier periods. In any case, the Cyclades do not appear as a homogenous group during the Republican and Imperial period, but they rather give the impression of a splintered off world, in view of their different evolutions in economic life and their subordination to different spheres of political or military influence. Neither did all of the islands have an identical fate nor were they subordinated to the same masters. During the Republic certain islands passed from one sovereign to another either as booty of war or as gifts and bequests. Attalids, Rhodians, Ptolemaeans, Athenians, kings of Pontus, Romans, even pirates played a part in the course of history of the islands and determined their future, their actions and reactions²¹. The powerful Roman magistrates of the Late Republican period took action in the Cyclades in order to consolidate either the Roman domination in the Aegean or their personal influence in the East. There are well known instances of such events: e.g. the Romans liberated the Cyclades from the king of Pontus, but

¹⁸ E.S. Gruen, "The polis in the Hellenistic world", in: R.M. Rosen – J. Farrell (eds), *Nomodeiktēs: Greek studies in honor of Martin Ostwald* (Michigan 1993) 339-54; R. Billows, "Les cités", in: A. Erskine (ed.), *Le monde Hellenistique. Espaces, sociétés, cultures, 323-31 av. J.-C.* (Rennes 2004) 285.

¹⁹ A. Bresson, *L'économie de la Grèce des cités. II. Les espaces de l'échange* (Paris 2008) 213.

²⁰ P.N. Doukellis, "L'image des îles et de la mer Egée dans la littérature du Haut-Empire: quelques réflexions", in: *Les îles de l'Égée dans l'antiquité*, REA 103, 2001, 49-59.

²¹ For a more detailed discussion, as well as the related sources and bibliography see Nigdelis, 217-24.

some of the islands were given by Sulla to Rhodians as a reward for their pro-Roman stance during the First Mithridatic War²²; Pompeius mopped up the pirates from the Aegean in 67 B.C., but a few years later he demanded ships from the islands in order to fight against Caesar²³; Mark Antony conceded Andros, Tenos and Naxos to Rhodos and Ceos to Athens as a reward for their support during his conflict with Cassius²⁴. The Cyclades were subjected neither as a whole nor at the same time to a single Roman province. The submission of each island to a Roman province and its date require separate detailed research and remains in some cases an open question. The greatest part of the relevant sources refers to the Imperial period and imposes the research method of inference from a later to an earlier period, the difficulties of which are stressed by scholars engaged in this study²⁵. It seems, however, as Étienne²⁶ states, that the events of the beginning of the 1st c. B.C., wars and piracy, which marked the life of the islands, accelerated the subjection of the majority of them to the Roman province of Asia, to which they apparently already belonged at the end of the 1st c. B.C. Ceos and Delos, as Athenian acquisitions, belonged to Achaia. In A.D. 294 most of the islands formed part of the *provincia insularum* under a *praeses insularum*, except Ceos, Delos, Cythnos, Myconos, Seriphos and Syros, which were subject to Achaia-Hellas²⁷.

A more detailed discussion of the subordination of each island to a Roman province has no place here, since the onomastic material has nothing new to add to this examination. As this onomastic material forms the basis of the present work, any attempt at historical and sociological interpretation is based mainly on the data drawn from the individuals and their names discussed in the catalogue of each island and their social context. The following notes on the relationship of the islands with Rome, their economy and society are therefore in no way exhaustive, as they merely aim to offer a framework, in which stray information arising from the onomastic catalogues can be assembled in order to clarify the role of the individual bearers of

²² For liberation from the kings of Pontus cf. *IG XII Suppl.* 270 (ἀποδοθείσης τῆς δημοκρατίας ὑπὸ τῶν Ῥωμαίων). For the islands given by Sulla to the Rhodians see Cic., *Ad Q.f.* I. 1, 33; Cicero, however, does not name the islands that passed to the Rhodians, cf. Nigdelis, 218 for more comments.

²³ Cf. the honorific inscription from Ceos for Pompeius (see CE *5); further, see Caes., *BC III.* 3; cf. Ph. de Souza, *Piracy in the Graeco-Roman world* (Cambridge 1999) 149-78.

²⁴ App., *BC V.* 7; cf. Nigdelis, 219-20.

²⁵ For the different views and the earlier bibliography see *Ténos II*, 127-34; Nigdelis, 222-23 and esp. n. 106.

²⁶ *Ténos II*, 134.

²⁷ Nigdelis, 223-24.

Roman names in the general image of Roman Cyclades. Moreover, the following discussion cannot be exhaustive, since it is concentrated on the north-western Cyclades with occasional references to the evidence from the remaining islands. Thus, certain points are to be more extensively and synthetically discussed in the second volume on the basis of the Cycladic material as a whole.

b. Roman army officeholders, members of imperial families, representatives of state administration and the Cyclades

In the framework of the Roman world the Cycladic islands played merely a secondary role. The members of the imperial family and the representatives of the Roman central government sailed on the sea routes through the islands but they rarely visited them²⁸. For example, Cicero on his way to Cilicia, passed by and stopped on some islands of the Cyclades, as his correspondence reveals²⁹. For Roman magistrates islands functioned mainly as stopping places on windy days or to renew supplies; as they passed by, they sometimes seized the opportunity merely for short stays. The short sojourn of Sextus Pompeius on Ceos, on his way to assume the governorship of Asia, is preserved in the text of Valerius Maximus (*Facta et dicta memorabilia* II. 6, 7-8), apparently because of his unusual experience as a witness of the suicide of an old woman by drinking hemlock (for details see CE *6).

The Roman emperors were not especially engaged with affairs concerning the islands, as far as the preserved epigraphic material and literary sources betray. The interest of certain emperors was indeed limited to divest them of their masterpieces of art. Tiberius, for example, obliged the Parians to sell to him a work of Scopas, while Nero transported several pieces of art from Andros and Myconos to Rome³⁰.

Special problematic cases were arranged *ad hoc* by imperial envoys. So, the Pseudo-Nero affair, for example, was dealt with on Cythnos by L. Nonnius Calpurnius Asprenas³¹. Tacitus refers to a false Nero, who appeared in A.D. 68/69

²⁸ The presence of an honorific inscription for an emperor or a member of the imperial family on an island is not necessarily to be regarded as proof of their visit. So, Sauciuc, *Andros*, 90, e.g., on the basis of *IG XII 5*, 740, which honours Iulia, daughter of Augustus and wife of Agrippa, as benefactor, suggests that she visited Andros between 16 and 12 B.C., when she was in the East together with her husband; this is in any case not certain. Further, Sauciuc, *Andros*, 92 suggests that Hadrian visited Andros either in A.D. 129 or 131/132.

²⁹ Cic., *Att.* V. 12: ... a. d. VIII *Id.* ad Ceo iucunde. inde Gyarum saevo vento, non adverso. hinc Syrum, inde Delum....De Messala autem statim ut audivi, de Gyaro dedi litteras...

³⁰ Dio Chrys. I. 262, 21; 31, 151; cf. Nigdelis, 221.

³¹ Tac., *Hist.* II. 8-9. For this see P.A. Gallivan, "The false Neros: A re-examination", *Historia* 22, 1973, 364-65; Nigdelis, 221, n. 101. For L. Nonnius Calpurnius Asprenas see B. Kreiler, *Die Stadthalter Kleinasiens unter den Flavieren* (Diss. München 1975) 70; Thomasson, 255-56, no. 17.

under Galba. He was either a slave from Pontus or a freedman from Italy, who gathered around him a force of army deserters, but when he set to sea a violent storm drove him to Cythnos. There he robbed merchants and armed their slaves. L. Nonnius Calpurnius Asprenas, on his way to take up the governorship of the province Galatia and Pamphylia, reached Cythnos, won over some captains to his side and ordered the killing of the pretender. The fact that Pseudo-Nero was not the only pretender who chose the Cyclades as the ideal field for his activities, shows how isolated the islands were. Pseudo-Drusus, who claimed to be Germanicus's son (Tac., *Ann.* V. 10) and who was confronted by Poppaeus Sabinus, and Pseudo-Alexander (Jos., *BJ* II. 103-105 and *AJ* XVII. 327, see also below p. 41), a Jewish pretender resembling the son of the king Herodes, who had been executed by him, were also active here. Further, two imperial legates in charge of economic affairs, *ad ordinandos status insularum Cycladam*, C. Vettius Sabinianus Iulius Hospes and L. Saevinius Proculus, were sent by Marcus Aurelius to the Cyclades, in A.D. 164 and 166 respectively³².

Leaving aside the aforementioned officers, who arranged *ad hoc* certain extraordinary situations, individuals involved in Roman government are not officially encountered in the Cyclades very often. Tax-collectors, on the contrary, seem to have been systematic visitors to the islands. Although the evidence is fragmentary, it emerges that taxes were sometimes an oppressive obligation for local societies. Strabo (X. 5, 3) reports the difficulty of the poor inhabitants of Gyaros in paying the tax and their request for a reduction of the amount demanded. An inscription from Andros dated by some scholars to the 1st c. B.C. and by others to the 1st c. A.D. (see AND 52) preserves, as far as its fragmentary text allows us to perceive, complaints of the Andrians about a publican who apparently encroached upon the tax collection on the island (cf. ἐπιβαρεῖν), a case which was apparently to be judged at the juridical session (εἰς τὴν ἀ[γ]θησομένην ἀγοραία); further, the word ἀπογραφάς appearing in the same text perhaps implies that there was some definition of the taxes (*census*). The next attestations are to be dated to the second half of the 2nd c. A.D. A fragmentary decree, once more from Andros, dated to the age of Antoninus Pius refers to a request, which was frequently discussed in the boule and the assembly, concerning the exemption of the members of the city council, the *decaprottoi* and other citizens from the tax of ἐπικεφάλιον (AND 43). Further, a certain M. Cosconius M. f. Poll. Fronto, *procurator ad vectig(al) XX her(editatium) per Asiam, Lyciam, Phrygiam, Galatiam, insulas Cycladas* was a special magistrate in

³² Nigdelis, 222, n. 102; 297 with earlier bibliography.

charge of the collection of the inheritance-tax from several provinces about the end of the 2nd c. A.D.³³.

Further Romans involved in the mechanism of state administration or of the army attested in the sources related to the Cyclades are not only rare but also mainly of low rank, e.g. an *evocatus Augusti* on Andros (AND 16), a *viator tribunicus* on Syros (SYR 7). Both of them are encountered as founders of cult places, a *speleum* dedicated to Mithras by M. Aurelius Rufinus on Andros and a temple of Isis founded by Claudius Secundus on Syros. The reasons why they are found on these islands are unknown. In particular, the presence of the *evocatus Augusti* M. Aurelius Rufinus and at least three praetorian soldiers on Andros, who appear as co-dedicators of the *speleum* to Mithras, is not easily to be explained and despite the various suggestions the question remains open (see AND 16, remarks). The fact that they founded a cult place, however, suggests that they were probably stationed on the island for a long period.

An exception to this situation is formed by the ancient and respected sanctuary of Poseidon and Amphitrite on Tenos, which was still regarded as *asylon* under Tiberius (Tac., *Ann.* III. 63). The sanctuary experienced a phase of prosperity from the second half of the 2nd c. B.C. to the outbreak of the Mithridatic Wars, which is obvious in the monuments built during this period, e.g. the monumental *stoa* and the altar³⁴. Several Roman magistrates of higher rank of the 1st c. B.C./1st c. A.D. are attested on Tenos and some of them made dedications in the sanctuary. Thus P. Serveilius P. f. Isauricus (TEN *60), proconsul of Asia in 46-44 B.C., restored certain sculpture complexes, which had been dedicated by C. Pandusinus Cn. f. (TEN 46) about 100 B.C. The inscription commemorating C. Iulius Naso, *praef(ectus) tesserar(iarum) in Asia nav(ium)* (21/20 B.C. or 20/19 B.C., TEN 35), probably comes from a votive monument dedicated by him to the sanctuary. Further, the *praefectus classis* Q. Calpurnius Q. f. (TEN *25), who is honoured together with his descendants with proxeny and local citizenship as well as with γῆς καὶ οἰκί[ας] ἔγκλησιν on Tenos, was apparently connected with Tenos during the struggle of the Romans against the pirates of Cilicia around 102-100 B.C. All these privileges

³³ For M. Cosconius M. f. Poll. Fronto see *ILS* 1359 = *CIL* X 7584. For the problem of the duties of the *procuratores* in charge of tax collection from several provinces, which are not identical in all attested cases, see W. Eck, "Zu Inschriften von Prokuratoren", *ZPE* 124, 1999, 239; *id.*, "Die politisch-administrative Struktur der kleinasiatischen Provinzen während der hohen Kaiserzeit", in: *Tra Oriente e Occidente. Indigeni, Greci e Romani in Asia Minore*, Atti del convegno internazionale, Cividale del Friuli, 28-30 settembre 2006 (Pisa 2007) 205-6.

³⁴ *Ténos* I, 107-40.

perhaps indicate his intention to settle on Tenos. P. Quinctilius Varus (TEN *52), who was *quaestor* and a close friend of Augustus and accompanied the emperor during his sojourn in the East, 22-19 B.C., is honoured on Tenos as patron and benefactor. The honours paid by the Tenians to the prominent Roman lady Iunia Torquata (TEN 36) are apparently to be associated with their attempt to maintain the status of *asylia* for the sanctuary, which was perhaps supported by her and her brother C. Iunius Silanus (CY *2, TEN *37). It is known that Tiberius respected Torquata, a «vestal of old-world saintliness», as it is also implied by his decision to allow C. Iunius Silanus, condemned to exile, to retire to Cythnos instead of Gyaros (Tac., *Ann.* III, 69).

There arises the question why Roman officers who received great honours on Tenos and developed a closer relationship with the island are to be found only there and not on other Cycladic islands. It is noteworthy firstly that they were active in the Aegean as members of the Roman fleet and secondly that they are attested only down to the Augustan age. It seems that Tenos was on the main sea routes and was therefore frequented by sailors who were mainly attracted by the sanctuary of Poseidon and Amphitrite. The famous *asylon* sanctuary of the sea deities apparently had a considerable reputation in the Aegean world and consequently also attracted naval officers or other important personalities sailing through Cyclades. However, after Augustus's consolidation in the political life of Rome and his final defeat to piracy, Roman magistrates are no longer attested in the sanctuary of Poseidon and Amphitrite on Tenos.

c. Cyclades as a place of banishment

Several Roman magistrates and famous personalities of Roman public life came to the Cyclades as exiles, since the central government used certain islands as places to which disgraced Roman aristocrats were banished. Cassius Severus (SE 1) was banished by Augustus to Crete and later to Seriphos, where Vistilia (SE 2) was also banished by Tiberius. Caius Iunius Silanus (CY *2, TEN *37), brother of the aforementioned Iunia Torquata (TEN 36), was exiled by Tiberius to Cythnos and Avillius Flaccus (AND *18) by Caius to Andros; both were actually punished with exile to Gyaros but, after the mediation of their *familiares*, the emperor allowed them to retire to other, less isolated islands³⁵. Exile to Gyaros could not be avoided, however, in the case of Musonius Rufus (GY 1) under Nero. Nero also punished the couple Glitius Gallus (AND *37) and Egnatia Maximilla (AND 32) with banishment

³⁵ The same also happened for Vibius Serenus, who was banished to Amorgos instead of Gyaros or Donusa, as was suggested (Tac., *Ann.* I. 4, 28-30; IV. 49-53).

on Andros. Syros is referred to by Ulpian as the place of banishment of a false prophet under Marcus Aurelius, more specifically after the events of the usurpation of Avidius Cassius in A.D. 175³⁶. Thus, not only poor and totally isolated islands, such as Gyaros, but also places which enjoyed considerable prosperity, such as Andros, were used as places to which corrupt individuals as well as important but politically dangerous Roman public figures were exiled. However, even the most important of the Cyclades were marginal, isolated and meaningless for Roman central government and for individuals who intended to play a vital part in Rome's political or cultural life, as the lament of Avillius Flaccus on his arrival at Andros shows, provided that Philo's narrative may be taken as reliable (cf. AND *18).

The relationship of the banished Romans with the indigenous populations remains obscure. The two honorific inscriptions from Andros for Glitius Gallus and his wife Egnatia Maximilla are the only exception and imply that an intimate relationship developed between them and the Andrians, although the honorific monuments are probably to be dated to the period after the couple's restoration (cf. AND 32 and *37). For the period of Musonius's exile we have only stray pieces of information; it is said that he was obliged to work on digging through the Isthmus; Philostratus (V.A. VII.16) reports further that Musonius made Gyaros an attractive place during his banishment, since people came to visit him (*κατὰ ξινουσίαν αὐτοῦ ἐσπλεῖν πάντας*) to the poor and barren island, where he actually discovered a fountain. Otherwise there is no information about the way of life of the exiles or their contact with the inhabitants of the islands. The statements of Plutarch in his essay on exile (*Περὶ φυγῆς*) about the felicity of life on even the smallest islands of Cyclades, are rather to be considered as words of consolation addressed to his banished friend, who is indirectly to be identified with Menemachus from Sardis. Although Plutarch states that οἱ ἀνόητοι φυγάδες οἴονται κολάζεσθαι (603 B) in the Cyclades («...the Cyclades, where at present the thoughtless exiles fancy they are punished») and stresses that every island has «a house, a walk, a bath, fish and hares for those who wish to indulge in hunting and sport» (603 E), it is difficult to imagine that it was the way of life that the banished politicians or vigorous personalities of public life wished to conduct. As is to be expected, no diffusion of their names is to be traced in the Cyclades, since they had no political influence during their exile, and the majority of the inhabitants on the poor islands lacked the qualifications required for obtaining Roman citizenship. An extremely fragmentary inscription from Andros mentioning

³⁶ The fragment is to be found in *Collatio Legum Mosaicarum et Romanarum* XV. 2, 5 (*Divus Marcus eum, qui mortu Cassiano vaticinatus erat, et multa quasi ex instinctu deorum dixerat, in insulam Syrum relegavit*).

an Egnatia (AND 31) cannot be taken into consideration as an indication of the diffusion of the name of the exiled Egnatia Maximilla.

Society, economic background and Roman settlers

As already mentioned, the Roman Cyclades are not to be considered a homogenous world in terms of their economic development. A characteristic well-known example is that of the poor small island of Gyaros, which was not able to collect the tax for the imperial treasury, as Strabo (X. 5, 3) narrates: He anchored at the island, where he saw only a small fishing village and took on board one of the inhabitants, who wanted to sail to Corinth as an ambassador to Augustus in order to beg for a reduction of the tribute, one hundred and fifty drachmas, since Gyaros could hardly pay one hundred drachmas. On the other hand, certain islands had a much more flourishing economy, since they had exploitable resources. Strabo (X. 5, 7) refers to Andros, Naxos and Paros as noteworthy; Melos is mentioned by Strabo (X. 5, 1) as noteworthy in comparison with its neighbours, Siphnos, Sikinos, Kimolos, Anaphe and Pholegandros.

In any case, even the most prosperous of Cyclades offered limited opportunities for important economic development in the Roman period. Individual members of only two families possessed the required wealth to be enrolled into the ranks of the Roman *equites* about the second half of the 2nd c. A.D., those of Ti. Claudius Frontonianus, most probably from Melos, and T. Flavius Cleitosthenes from Thera³⁷. In the case of both families, however, it is doubted whether their wealth was obtained in their home towns. Both had connections with Greek mainland and Asia Minor. In any case, their descendants, who were members of the senatorial order, no longer lived on the Cyclades but had moved permanently to Asia Minor³⁸. Since enormous landed property was the main qualification required for the enrollment into the senatorial order, it is obvious that Cyclades had no physical resources to support it and that wealthy and ambitious individuals from the islands would attempt

³⁷ For Ti. Claudius Frontonianus see MEL *11, for T. Flavius Cleitosthenes see *IG XII 3*, 325-326; *Syll.*³ 852 and *IG XII 3*, 524.

³⁸ The first member of the prominent Theraean family who is encountered abroad is T. Flavius Cleitosthenes Iulianus (II), see *IG XII 3*, 525 and 526, who seems to he have moved to Ephesos by the Antoninian period, as his rich career in Ephesos and Tralles implies (*PIR*² F 245). He is supposed to have joined the senatorial order, though this is not expressly stated in the relevant inscriptions. His son T. Flavius Cleitosthenes (*PIR*² F 243) was certainly a member of the senatorial order. The family of Ti. Claudius Frontonianus, most probably of Melian origin, seems to have moved to Ephesos, where his daughter's, Ti. Claudia Frontoniana's (*PIR*² C 1094) husband, T. Flavius Cleitosthenes (*PIR*² F 243), lived.

investments on the mainland of Greece or Asia Minor, where large estates could be acquired and useful social connections with Roman magistrates and other influential circles could be cultivated.

a. Important aspects of economic life on the islands of north-western Cyclades and the role of Italian businessmen

Among the islands discussed in this volume, it seems that Andros, Melos, Syros and Tenos enjoyed relatively great prosperity. It is evident that they coincide with the islands offering the majority of the entries to the Roman onomastic catalogue, since obtaining Roman citizenship and consequently a full Roman name presupposed a certain minimum social and economic status. The economy of the islands seems to have been based mainly on agriculture, cattle-breeding and the opportunities offered by navigation, trade, transport, banking etc.³⁹ Although several islands seem to have been of geological interest⁴⁰, with quarrying and mining products being important at various periods of the antiquity, as archaeology and literary sources show, clear evidence for exploitation of this wealth during the Roman period is available only for Melos. The famous mines of Siphnos⁴¹ were no longer in use and the agricultural economy and the well-known pottery workshops, were apparently not enough to give the island its older glamour⁴². It is not known whether Cythnos, which produced copper, and Seriphos which produced copper and iron, both in prehistoric times, were still important from a geological point of view⁴³.

³⁹ P. Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)*, (Paris 1996) 63-162; A. Bresson, *L'économie de la Grèce des cités. I. Les structures et la production* (Paris 2007) 123-48. Cf. P. Horden – N. Purcell, *The corrupting sea. A study of Mediterranean history* (Oxford 2000) 173-400.

⁴⁰ For the mineral resources of the Aegean in general see J. Bennet, "The Aegean Bronze age", in: W. Scheidel – I. Morris – R. Saller (eds), *The Cambridge economic history of the Greco-Roman world* (Cambridge 2007) 175-76.

⁴¹ G.A. Wagner *et al.*, *Silber, Blei und Gold auf Sifnos: prähistorische und antike Metallproduktion* (Bochum 1985).

⁴² K. Sheedy, "The richest of the Islanders", in: *Πρακτικά Α' Διεθνούς Σιφναϊκού Συμποσίου*, Σίφνος 25-28 Ιουνίου 1998, vol. 1 (Athens 2000) 219-26; P. Brun, "La prospérité après la richesse: Siphnos classique et hellénistique (Ve-IIe siècle a. J.C.)", *ib.*, 227-38. For the poverty of the island from the 1st c. B.C. onwards see Str. X. 5, 1; *Anth. Gr.* IX. 421; Suid., s.v.; cf. M. Nocita – F. Guizzi, "Onesandros of Siphnos and the pirates (about IG XII 5, 653)", in: *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου*, Σίφνος 27-30 Ιουνίου 2002, vol. 1 (Athens 2006) 286, and L.G. Mendoni, "Με αφορμή τον Όνησανδρον Βούλωνος Σίφνιον. Πειρατές στις Κυκλάδες τον 2ο αι. π.Χ.", *Πρακτικά Γ' Διεθνούς Σιφναϊκού Συμποσίου*, Σίφνος Ιούνιος 2006 (in press) 118.

⁴³ For Cythnos see N. Gale – Z. Stos-Gale – A. Papastamataki, "An Early Bronze Age copper smelting site on the island of Kythnos", in: J. Ellis-Jones (ed.), *Aspects of ancient mining and metallurgy, Acta of the British School at Athens centenary conference at Bangor* (Bangor 1988) 23-29, and O.

The decline of Cythnos is implied by the fact that in the 1st c. B.C. the island was a base for pirates, who were expelled by an Athenian admiral as part of the Roman campaign against pirates in the Aegean. The pirates must have exercised control over the island for a long period, since the admiral also had to restore the constitution, as an Athenian honorific inscription for the individual (*IG II² 3218*) informs us⁴⁴. As already mentioned, Cythnos functioned again under Galba as the base of the Pseudo-Nero and his gang. The political weakness and the poverty of the island are obvious –although perhaps exaggerated– in the literary sources⁴⁵. The agricultural economy must, in any case, have offered the population a certain self-sufficiency in the Roman period⁴⁶. A coveted variety of cheese, the so-called κύθνιος τυρός⁴⁷ in demand in gastronomic circles, was produced on Cythnos and Ceos in the Classical and Hellenistic periods. The relevant sources do not report whether it was still produced during the Roman period. The presence of a Roman on Cythnos, namely of Μᾶ[ροκ]ος Βαβύλιος Λευκίου Ῥωμαῖος (CY 1), as early as the 1st c. B.C./1st c. A.D. is surprising. The attestation of the *gens Babulia* also on Paros, Amorgos, Delos and Naxos (see CY 1, *adn.*) shows that members of the family were settled anywhere they could exploit local resources. The opportunities for economic benefit on Cythnos are unknown; they are perhaps to be associated with trade of the above-mentioned cheese variety or of certain ores.

Hadjianastasiou – J.A. MacGillivray, “An Early Bronze Age copper smelting site on the island of Kythnos. 2: the archaeological evidence”, *ib.*, 31-34; O. Hadjianastasiou, “Σημειώσεις από την Κύθνο”, in: Mendoni – Mazarakis-Ainian, 259-61; Y. Bassiakos – O. Philaniotou, “Early copper production on Cythnos: Archaeological evidence and analytical approaches to the reconstruction of metallurgical process”, in: P.M. Day – R.C.P. Coonan (eds), *Metallurgy in the Early Bronze Age Aegean*, Scheffeld Studies in Aegean Archaeology (Oxford 2007) 19-56. For Cythnos and other Cycladic islands see S. Stos-Gale, “The role of Cythnos and other cycladic islands in the origins of Early Minoan metallurgy”, in: Mendoni – Mazarakis-Ainian, 717-35 and O. Philaniotou-Hatzianastasiou, “Η Σίφνος κατά την πρόωμη εποχή του Χαλκού. Η συμβολή των μετάλλων”, in: *Πρακτικά Α΄ Διεθνούς Σιφναϊκού Συμποσίου*, Σίφνος 25-28 Ιουνίου 1998, vol. 1 (Athens 2000) 208.

⁴⁴ Nigdelis, 219, n. 91 with relevant bibliography.

⁴⁵ Cf. Dem. XIII (*Περί συντάξεως/On organisation*). 34: ... εἰ μὲν οὖν Σιφνίους ἢ Κυθνίους ἢ τιων ἄλλοις τοιούτοις οὐδὲ συνήδειν ὑμῖν, ἔλαττον φρονεῖν συνεβούλευον ἄν..., and Plu., *Moralia* 863: ...ἔπὸ Σιφνίους γάρ καὶ Κυθνίους ἄμεινον ἐλευθεροῦν τοὺς Ἕλληνας ἢ Σπαρτιάταις φιλονεικοῦντας ὑπὲρ ἀρχῆς ἐγκαταλείπειν τοσοῦτους καὶ τοιούτους ἀγῶνας, both stressing the insignificance of Siphnos and Cythnos.

⁴⁶ P. Brun, “Pauvreté et impuissance de Kythnos: Essai pour un jugement équilibré”, in: Mendoni – Mazarakis-Ainian, 657-68, esp. 659-61.

⁴⁷ L.G. Mendoni, “Κεῖος ἢ Κύθνιος ο τυρός;”, in: *Η ιστορία του ελληνικού γάλακτος και των προϊότων του*, 1΄ τεύχημα εργασίας, Ξάνθη 7-9 Οκτωβρίου 2005 (Athens 2008) 127-39.

Concerning Ceos, it is not certain whether the important mines of *miltos* were still in use on an industrial scale in Roman period, though Roman pottery is to be found in the main *miltos* mine at Trypospilies in the north part of the island and at sites on south Ceos, where iron ore was extracted⁴⁸. In any case, the economy of Ceos, based mainly on agriculture and cattle-breeding, was no longer as flourishing as in earlier periods, when four *poleis* existed on the island, which were reduced to two significantly smaller and poorer communities, a phenomenon also observed on Amorgos and Myconos⁴⁹. Two honorific inscriptions for Ti. Claudius Atticus Herodianus (CE 1), son of Ti. Claudius Atticus and Bibullia Alcia and brother of the famous Herodes Atticus, reveal the relationship of a member of a powerful family of the 2nd c. A.D. with Ceos. The nature of this relationship cannot be traced more closely. It cannot be precluded that the family of Herodes Atticus or Herodianus himself possessed some landed property on Ceos and perhaps sojourned for longer periods on the island, where he eventually also became a benefactor.

By the second half of the 2nd c. A.D. Ceos, just like other Cycladic islands, seems to have been more dependent than earlier on the beneficial activity of wealthy individuals. The communities seem not to have had the means to restore and preserve public buildings which lay in ruins for a long time. A high priest of the imperial cult, named [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[. . . .] γός (see CE 2), who perhaps had some connection with the above-mentioned Ti. Claudius Atticus Herodianus, financed the construction or repair of certain public buildings and the construction of τὸν παρὰ τῷ ἁίματι ? τοῖχον]. The fragmentary text reveals that he dedicated these works to Pythian Apollo and Καρθαία τῆ πατρίδι and that he used materials from ruined buildings, λίθους ἐκ τῶν κατη]ομμένων χρησάμενος. From the second half of the 2nd c. onwards similar situation is to be observed on several Cycladic islands. Since such indications of destitution are pointed out by studies concerning several other places, the situation of the Cyclades is apparently not to be

⁴⁸ L.G. Mendoni – H. Papageorgiadou, “Roman Keos. A surface survey”, in: S. Walker – A. Cameron (eds), *The Greek renaissance in the Roman Empire*, BICS Suppl. 55, 1989, 171-72; L.G. Mendoni – N. Beloyannis, “Μεταλλευτικές και μεταλλουργικές δραστηριότητες στην αρχαία Κέα”, *Archaïognosia* 7, 1991-92, 91-104; E. Photos-Jones *et al.*, “Kean miltos: The well-known iron oxides of antiquity”, *ABSA* 92, 1997, 359-71.

⁴⁹ For the existence of more than one polis on Aegean islands and the general trend of decreasing numbers of poleis see G. Reger, “Islands with one polis versus islands with several poleis”, in: M.H. Hansen (ed.), *The polis as an urban centre and as a political community*, Symposium August, 29-31 1996 (Kopenhagen 1997) 450-92 (*SEG* 47, 1997, 2253); *id.*, “The historical and archaeological background to the disappearance of Koresia and Poiessa on Keos”, in: Mendoni – Mazarakis-Ainian, 633-42; *id.*, “The Myconian synoikismos”, in: *Les îles de l’Égée dans l’antiquité*, *REA* 103, 2001, 157-81.

interpreted merely on the basis of the isolation and decline of the islands in the Roman period but as a sign of the general economic and demographic problems of the Antonine age, and as preludes and aspects of the so-called “crisis of the 3rd c. A.D.”. Initiatives by wealthy private individuals who financed the repair or construction of public buildings, in the same way as the above-mentioned high priest on Ceos, are to be observed about the end of the 2nd and during the 3rd c. A.D. on several islands of the Cyclades. Aurelia Leite shouldered costly works in public buildings on Paros⁵⁰. Titus Flavius Cleitosthenes Claudianus undertook the repair of a large number of public buildings of his home-town, Thera. The description of the deplorable situation of one of the most prominent buildings of the agora, the so-called “basilike stoa”, betrays a certain poverty of the community⁵¹. Public buildings seem to have lain in ruins for a long time also on Andros, as an inscription of the second half of the 2nd c. A.D. indicates: P. Memmius Isidorus and his family paid for the repair of a temple, its pronaos and perhaps further attached buildings, since they had been in a state of collapse for a long time, ...ἐκ πολλῶν πάντα κατηρειμμένα καὶ ἤρημωμένα χρόνων ὑπὸ παλαιώτητος χρήζοντα ἐπανωρθώσεως... (AND 44).

Concerning Andros, a combination of assorted indirect information provided by the epigraphic sources shows that there was a constant problem of tax collection for the imperial treasury, since, as already mentioned above (p. 27), two inscriptions relating to complaints originate from the 1st c. B.C./1st c. A.D. and from the reign of Antoninus Pius (see AND 52 and 43). It seems further that there was a limited number of citizens who were wealthy enough to hold public functions, as the iteration of certain costly functions shows (e.g. M. Aurelius Scymnus [AND 17], who was appointed *stephanephoros* four times); this is to be observed not only on Andros but also on other islands, cf. e.g. TEN 17, 18, 21; SYR 26. The prosperity of the population, or at least of some of the inhabitants, of Andros was probably based on agriculture and perhaps especially on the cultivation of vineyards, which must have been considerable, as the important cult of Dionysos (cf. AND 33) shows. The

⁵⁰ IG XII 5, 292: (ll. 4-5)...ἐν ᾧ κατασκευάσεν καὶ ἀνενεώσατο ἀπὸ πολυετοῦς χρόνου πεπονθότ[ι] ἰ γυμνασίω...

⁵¹ IG XII 3, 325-326; *Syll.*³ 852: (ll. 29-41) ... ἡ κατὰ πόλιν ὑπάρχουσα στοὰ ἡ π[ρ]ὸς τῆ ἄγορᾷ ἀπεστέγασται μὲν ὅλη, ἐκ μέρους δὲ καὶ τὰ τῶν ἰ τοίχων αὐτῆς καὶ οἰκοδομημάτων κατατέπτοκεν καὶ ἰ τὰ πρόσλοιπα δὲ διαπεφορημένα κινδυνεύει εἰς ἔδαφος κατενεχθῆναι, πολλὰς τε περὶ τῆς κατασκευῆς ἰ αὐτῆς καὶ ἐπισκευῆς πανδημει καταβοήσεις ἐγένοντο ἀναγκαιῶν ὄντος τοῦ ἔργου πρὸς ὅλον τὸν τῆς πόλεως ἰ κόσμον τε καὶ ἀπόλοιαν καὶ πολυτέλειαν, διὰ τὸ μὴδὲν ἰ ἔτερον τοιούτων ἐν αὐτῇ ὑπάρχειν ἔργων, καὶ ἰ μὴδενὸς μίτε ἄρχοντος μίτε ἰδιώτου ὑπεσχημένον ἀποκαταστήσαι τῆ πόλει τὸ ἔργον, συνιο[ρθ]ῶ[ν] μετ[ά] καὶ τοῦτο τοῦ ἔργου καὶ τὰ ἄλλα ἰ καταρπειτούμενα ὑπισχοῦμαι

exploitation of the mineral wealth of the island played certainly an important role, as traces of metal works in the agora from the beginning of the 2nd c. B.C. onwards testify⁵². Trade, banking and related activities are also to be considered important, especially as a field of activity for the Italian community settled on Andros, whose existence is indirectly implied by Latin and bilingual inscriptions (AND 30, 53, 54) found on the island.

Agriculture certainly played a role on Tenos, which was a fertile island compared with the others⁵³. Trade and banking must also have been profitable activities, as the case of the Roman bankers, the Aufidii, betrays (TEN 5, 6). It is remarkable that about the beginning of the 1st c. B.C., there are Romans known as *proxenoi* of Tenos, while some of them acquired important privileges, such as local citizenship and the consequent rights of a full citizen (cf. TEN *25, 46, 64). The presence of the aforementioned Tenian Βάχχιος Δεκκίου on Delos (p. 22) as early as the first half of the 2nd c. B.C. stresses the early familiarity of Tenians with Roman names. This is probably to be explained by the proximity of Tenos to Delos and by the early presence of Romans on Tenos itself. It is equally remarkable that there are some individuals with full Roman onomastic formulae and sometimes rare gentilicia, recognised as Italian settlers, who held high civic offices, such as *agoronomia* and *strategia*, about the middle 1st c. B.C. (TEN 43, 50, 51, 56, 59). All this evidence shows that there was an active Italian community, some members of which were integrated quite early into local public life. This reveals that they intended to settle permanently on the island. Such an early epigraphic attestation of the settlement and integration of Italians into a local society of the Cyclades is unique and is perhaps to be interpreted as a result of the short distance between Tenos and Delos. This flowering of Tenos is perhaps to be associated with the declaration of Delos as a free port⁵⁴. Tenos is the closest large island with exploitable resources, such as fertile land and possibilities for trade and banking, which could have developed considerably not only after the fall of Delos but also earlier, as the presence of Italians slightly earlier shows. Moreover, as already mentioned above, Tenos seems to be located on the main sea route for vessels crossing the Aegean, which is also interesting from an economic point of view.

⁵² L. Palaiokrassa-Kopitsa (ed.), *Παλαιόπολη Άνδρου. Είκοσι χρόνια ανασκαφικής έρευνας* (Andros 2007) 55 and 98-99 with more remarks on the economy of the polis.

⁵³ P.N. Doukellis – L.G. Mendoni, “Για μια ιστορική προσέγγιση των αναβαθμίδων καλλιέργειας της Τήνου”, at <http://www.agrotinos.com/life-TINOS>.

⁵⁴ Str. X. 5, 4; XIV. 5, 2; cf. P. Roussel, *Délos, colonie athénienne*, BEFAR 111 (Paris 1916) 179-85, augm. de compléments bibliographiques et de concordances épigraphiques par Ph. Bruneau – M.-Th. Couilloud-Le Dinahet – R. Étienne (Paris 1987).

The wealth of certain citizens of Syros, is underlined by the offering of generous public banquets to the population of their home towns on the occasion of their entering a public function⁵⁵. The so-called *demothoiniai* (public banquets) constitute an important part of the epigraphic material of Syros. These texts, the majority of which are more or less precisely dated⁵⁶, record public banquets offered by the *stephanephoroi* to various institutional and social groups of Syros⁵⁷. The inscriptions usually begin with the invocation of *Agathe Tyche*, followed by the stereotyped reference to the safety and health of the emperor(s), to the demos of the Romans, the sacred senate and the demos of Syros. The main text is a report of the activities of the *stephanephoros* (sometimes he is also mentioned as eponymous archon) and usually also of an *archeine* (*archis* on Tenos) who frequently happened to be his wife⁵⁸. These activities included the necessary sacrifices to Hestia Prytaneia and the other gods and goddesses and the customary offers to the community, namely distributions and public banquets⁵⁹.

The place of the banquets is not mentioned in the inscriptions of Syros⁶⁰. The exact time or the occasion, on which public banquets were organised, is sometimes mentioned, e.g. on the occasion of the celebration of the new year or of the emperor's birthday, and sometimes it is merely stated that the banquet took place on the "accustomed days", ταῖς ἡθισμέναις ἡμέραις (e.g. *IG XII 5, 662*)⁶¹. In some cases it is obvious that the magistrates did not offer an actual public banquet but made

⁵⁵ Public banquets are also attested e.g. on Thera (*IG XII 3, 450*), Aegiale on Amorgos (*IG XII 7, 515*; cf. Ph. Gauthier, "Études sur des inscriptions d'Amorgos", *BCH* 104, 1980, 210-18), Andros (*IG XII 5, 721*; cf. Sauciuc, *Andros*, 125-26).

⁵⁶ The inscriptions that describe public banquets in more detail are the following: *IG XII 5, 659* (A.D. 138-161); *662* (A.D. 166-169); *663* (A.D. 183); *664* (A.D. 193-211); *665* (end of the 2nd c. A.D.); *667* (A.D. 251). Further there are two texts that merely report that the *stephanephoroi* organised public banquets for the free inhabitants of the island and the resident foreigners from the neighbouring islands (*IG XII 5, 660, 668*; *IG XII Suppl. 238*).

⁵⁷ Schmitt-Pantel, 373-75.

⁵⁸ The office of ἀρχεῖνη or ἀρχίς, sometimes held by the wife of the archon, is known also from Tenos, *TEN 61* (cf. Nigdelis, 170, 190, 282) and perhaps Thasos, see R. van Bremen, *The limits of participation: women and civic life in the Greek East in the Hellenistic and Roman periods* (Amsterdam 1996) 63 and 114-15.

⁵⁹ For the cult of Hestia in the prytaneion and for the organisation of feast meals in it cf. for example D. Knibbe, *Der Staatsmarkt. Die Inschriften des Prytaneions*, *Forschungen in Ephesos IX/1/1* (Wien 1981) 102.

⁶⁰ For the places of the banquets see Schmitt-Pantel, 313-33.

⁶¹ In some cases the verb ἐδημοθούνησεν describes the public banquet offered by the *stephanephoros* without any details concerning the time of the banquet (e.g. *IG XII 5, 660*; *SYR 29*); it may be supposed that the banquet was organised on the occasion of the entrance of the new *stephanephoros* into the *stephanephoria*. Some inscriptions are more precise, stating that the banquets were organised

distributions of food and money, while there are also references to σφυρίς (basket) or σφυρίδος δηνάδια...⁶². The contents of the meals are not mentioned in all texts; references to wine are more frequent⁶³. The only text mentioning the contents of the meal in detail is *IG XII 5, 667*, which, in addition to wine, refers to bread and pork⁶⁴.

Although these offers were connected with the term of office of the *stephanephoros*, they were not a constituent part of his duties nor a strictly defined obligation. However they formed an ideal opportunity for the promotion of the prominent image of the official as a benefactor⁶⁵. As is stressed by Onno van Nijf, «...for benefactors offering a public banquet was the equivalent of performing a civic magistracy»⁶⁶. Besides it was a way to exalt the spirit of unity of the community, as the celebration usually included the entire demos, all the inhabitants of the island, officeholders, citizens, foreigners and sometimes even slaves, not only men but also women and children⁶⁷. However, despite the apparent unity there is no equality in this image of the community. On the contrary, social inequality and hierarchical structure of public life are expressly stressed⁶⁸. The precise offers and the individuals or groups invited depended each time on the personal choice of the *stephanephoros*. The amounts of money or goods intended to be offered to each group differ according to their social position. The participants in the banquets are mentioned in groups that are almost always social subdivisions of the population of the island. Of the institutions of public life only the *gerousia* is regularly mentioned, once the *stephanephoroi*, (apparently the previous holders of the office: *IG XII 5, 659*), and

on the occasion of the celebration of the new year (*IG XII 5, 664, 665, 667*) or of the emperor's birthday (*IG XII 5, 663*). Further, *IG XII 5, 659* mentions τῆ πρώτῃ ἡμέρᾳ and τῆ δευτέρᾳ ἡμέρᾳ, whilst other inscriptions refer to τετράδι. For the interpretation of τετράδι see SYR 15. According to Nigdelis, 292 the public banquets organised by the *stephanephoroi* lasted for two days, as is to be inferred from the above-mentioned phrases of *IG XII 5, 659* (τῆ πρώτῃ ἡμέρᾳ and τῆ δευτέρᾳ ἡμέρᾳ), and they were later elaborated and lasted for four days.

⁶² For σφυρίδες/σφυρίδες and several forms of distribution see Schmitt-Pantel, 349 ff.; Nigdelis, 292-93, ns 425-426 with previous bibliography. For the current rate of the dinar (1: 16 bronze *assaria*) see R. Ziegler, *Kaiser, Heer und städtisches Geld. Untersuchungen zur Münzprägung von Anazarbos und anderer ostkilikischer Städte* (Wien 1993) 27-28 (*SEG* 43, 1993, 994).

⁶³ E.g. *IG XII 5, 659, 663, 664, 665, 667*; for the dishes at public banquets see Schmitt-Pantel, 334-41 and 342-48 for the wine.

⁶⁴ Cf. comments of Nigdelis, 293 and n. 426 suggesting also that pork was perhaps taken from the sacrifices to Hestia; for pork in public banquets on Thera and Amorgos see P. Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)*, (Paris 1996) 92.

⁶⁵ For the banquets as an aspect of euergetism see Schmitt-Pantel, 408 ff.

⁶⁶ O. van Nijf, *The civic world of professional associations in the Roman East* (Amsterdam 1997) 156.

⁶⁷ Schmitt-Pantel, 293-94 and 380-408 in detail for every group of the invited individuals.

⁶⁸ For this phenomenon, which is a general feature of civic life in the Roman period, see van Nijf, *op. cit.*, 157-58.

the *archeinai* once (IG XII 5, 667). The *stephanephoroi* are the only group that received a larger share (seven dinars) than that of the members of the *gerousia* (three dinars), see IG XII 5, 659 ll. 12-13 and 17-18. Three general levels of social groups invited to the public banquets of Syros are to be recognised: first, as already mentioned, the members of the *gerousia*⁶⁹, who are to be placed on the same level as other important officials, such as the *stephanephoroi* and *archeinai*; a second level consists of people chosen by the *stephanephoros*, a group which cannot be defined more closely, and perhaps reflected a personal relationship rather than a social status; a third level is formed by the rest of the population of the island.

These inscriptions describing public banquets reveal in many ways not only social inequality but also a gradual reduction of the number of individuals who had the means to hold costly public offices. The mention of ἀθάλακτος ἄρχων στεφανηφόρος (see SYR 29 and 48) shows the lack of candidates for the office, caused by economic difficulties. The sources of wealth of the minority of the citizens who performed civic offices and acted as benefactors of the community cannot be defined. Syros is not known to have had any special exploitable resources; agriculture, cattle-breeding and sea must have been the island's fields of economic activity. The activities of the Italians who seem to have been settled there (see e.g. SYR 21, 42, 46) are not known either. Nigdelis⁷⁰ suggests that the regular references to foreigners from the neighbour islands show that Syros had already become a centre of the Cyclades –also mentioning that the island possessed a much frequented port, as the inscriptions of Grammata also betray–, and that Syros had an analogous position to that of Delos in the Hellenistic period. This evidence, however, is too weak to lead to the conclusion that Syros occupied a privileged position in the Roman period, as there is no trace of a flourishing economic and trade centre in the sense of Delos. The bay of Grammata was not the central port of the island but merely a shelter or a stop on the sea-route. Moreover, the repeated reference to residents from the Cyclades in the *demothoiniai* of Syros does not rule out the possibility that similar foreigners also sojourned on the rest of the islands.

⁶⁹ For the *gerousia*, the council of the elders, as an important category of beneficiaries of public banquets and distributions, see J. van Rossum, *De Gerosia in de Griekse Steden van het Romeinse Rijk* (Leyden 1988); N. Yannakopoulos, *Μελέτες πάνω στο θεσμό της γεροντίας των ελληνικών πόλεων κατά τους Ρωμαίους χρόνους* (unpubl. diss. Athens 2004) 340-49 on Syros; cf. also van Nijf, *op. cit.*, 161-64 and especially 162-63 for scepticism on the *gerousia*'s sharply defined role in the civic life of the Roman poleis.

⁷⁰ Nigdelis, 294.

For the economic life of Melos conclusions can be drawn also indirectly by combining epigraphic and literary sources with archaeological evidence. It is presumed that local mining and quarrying products formed the most valuable resource of the island. The exploitation of this mineral wealth –all the substances having an allum base and mentioned by several ancient writers– for both industrial and medicinal purposes, must have been very profitable and it was inevitably intensive in the Roman period, as the archaeological evidence testifies⁷¹. The systematic organisation of trade –apparently mainly of mineral products– in the Roman period is probably to be connected with certain architectural structures of this period at the harbour of Klima, among them moles still partly visible underwater⁷². Brian Sparkes⁷³ suggests that the evidence for mining on Melos in the Hellenistic and Roman periods implies that certain sites had an «industrial and/or commercial importance at this time» and that the products were to cover a vastly wider foreign market than before. On the basis of the pottery and the rest of the finds, Malcolm Wagstaff and John Cherry speak of «small coastal stations, emporia, for mining, processing and exploiting a variety of mineral products», originally suggested by Duncan Mackenzie⁷⁴. Further, they speak of rural *villae* with well-built foundations, mosaic floors, stuccoed walls and they wonder whether these buildings are to be associated with the Italian families settled on the island and attested in the inscriptions⁷⁵. Undoubtedly, the archaeological traces of the Roman presence, such as the above-mentioned *villae*, the Roman aqueduct which apparently supplied the gymnasium and a Roman bath in the centre of the ancient polis⁷⁶, the catacombs, which are also to be regarded as a preeminently Roman site, as well as the epigraphic

⁷¹ J. Pittinger, "The mineral products of Melos in antiquity and their identification", *ABSA* 70, 1975, 191-97; B.A. Sparkes, "Production and exchange in the Classical and Roman periods", in: C. Renfrew – M. Wagstaff (eds), *An island polity. The archaeology of exploitation in Melos* (Cambridge 1982) 232-34, where detailed references to ancient sources for every mining product and its terminology are to be found; Nigdelis, 256.

⁷² J.F. Cherry – B.A. Sparkes, "A note on the topography of the ancient settlement of Melos", in: Renfrew – Wagstaff, *op. cit.* (n. 71), 53.

⁷³ Sparkes, *op. cit.* (n. 71), 235. The sites offering evidence for mining activity are Tria Pigadia, Kato Komia, Rema, Soleta, Palaiochori, Rivari, Emporio, Aspros Kavos, Sta Glastria and Agia Kyriaki. For Agia Kyriaki in particular see E. Photos-Jones *et al.*, "The Agia Kyriaki, Melos survey: prospecting for the elusive earths in the Roman period in the Aegean", *ABSA* 94, 1999, 377-413.

⁷⁴ M. Wagstaff and J. Cherry, "Settlement and population change", in: Renfrew – Wagstaff, *op. cit.* (n. 71), 145-46 mentioning D. Mackenzie, *ABSA* 3, 1898, 71-88.

⁷⁵ Wagstaff and Cherry, *op. cit.*, 146. For further details concerning Roman sites, which are to be considered private, domestic areas, see G.-M. Dimitriadis, "Ρωμαϊκή Μήλος", in: Gr. Belivanakis (ed.), *Ιστορία της Μήλου* (Athens 2001) 132-33.

⁷⁶ Cherry and Sparkes, *op. cit.* (n. 72), 56; Dimitriadis, *op. cit.* (n. 75), 132.

attestations of individuals who are presumed to be western settlers⁷⁷, are to be connected with the profitable exploitation of the mineral wealth of Melos and the neighbouring island of Kimolos.

The economic importance of Melos is further indicated by the fact that a rich community of Jews was settled on the island. According to Josephus, *BJ* II. 103-105 and *AJ* XVII. 327 Pseudo-Alexander, the aforementioned Jewish pretender of the Augustan age, was able to collect a large sum of money from the Jews of the island in order to sail to Italy. The Melians, whose behaviour is defined by Josephus as crazy (...καὶ γὰρ [δὴ] προῆλθον εἰς τοσοῦτον φρενοβλαβείας οἱ Μήλιοι, ὥστε φορεῖω τε αὐτὸν κομίζεω καὶ θεραπείαν βασιλικὴν ἰδίους παρασχέω ἀναλώμασιν), carried him in a litter and provided a royal retinue. The mining, processing, transporting and trading of the valuable Melian products in great demand in Rome and in other large markets, may have been controlled by Roman businessmen and perhaps also by Jews. The *mercator* C. Caelius C. I. Eros (MEL 7) was perhaps involved in this business.

Western businessmen and their agents are to be found in numerous places in the East, even in those considered at first glance unattractive for business, such as the aforementioned case of Cythnos⁷⁸. Two unpublished fragments of Latin inscriptions from Karthaia on Ceos may betray the presence of Latin-speaking people on the island. This fact indicates that they exploited economic resources of every nature. Thus, they are to be found on several islands, both large and small. Their presence is to be recognised some times directly –e.g. the above-mentioned C. Caelius C. I. Eros (MEL 7), who defines himself as *mercator*, and Marius Severus, who mentions his origin from Potioli (SYR 21). Some times it is indirectly presumed that we have to do with individuals originating from the West. A Latin or bilingual inscription among the vast majority of Greek texts of an island implies that the individual concerned was not of Greek origin. Further, the attestation of a rare Roman gentilicium, especially at an early date, makes it equally possible that its bearer does not belong to the indigenous population. Even the use of a widely diffused Roman gentilicium in a correct onomastic formula at an early date may imply that we have to do with Italian settlers. These names are often to be found also on Delos, which is an indication that there was some connection between the businessmen of Delos and those attested on neighbouring islands. This does not necessarily mean that Italian

⁷⁷ Not only the *mercator* C. Caelius C. I. Eros (MEL 7), but also further individuals attested in Latin or bilingual inscriptions are to be regarded as of western origin.

⁷⁸ On the presence of Western businessmen in areas of the Peloponnese which at first glance seem not to have been attractive to them, see S. Zoumbaki, “Die Niederlassung römischer Geschäftsleute in der Peloponnes”, *TEKMERIA* 4, 1998/1999, 112-76.

settlers from Delos spread to other islands in the Cyclades only after the fall of Delos. It is equally possible that apart from the large community of Delos, branches of Italian families also settled independently at other places, as is the case in other regions of the East⁷⁹. Tenos, in particular, provides evidence not merely of the early presence of Italians but of their integration into local life already by the middle of the 1st. c. B.C., as mentioned above.

Similar cases of Italian settlers can be observed on Andros and Syros. A Latin building inscription from Andros commemorating the repair of a *piscina* by a certain Diogenes (AND 30) and a bilingual unpublished inscription (AND 53 and 54) indicate that a certain number of Italians was also settled here. The Latin funerary inscription of an individual who defines himself as Potiolanus (SYR 21) and two further bilingual funerary inscriptions from Syros (SYR 42, 46) are irrefutable indications for the presence of Latin-speaking people on the island. A Roman presence or at least a familiarity with Roman expressions is implied by the phrase *Θεοῖς καταχθονίοις*, the Greek version of the Latin *Dis manibus*, in a funerary inscription from Syros (SYR 44). It is not known what the profitable activities of those Westerners on Andros and Syros were. For Tenos it is clear, at least, that a rich family of Roman settlers, the Aufidii (TEN 5, 6), was active in banking. The fact that some of those people are encountered about the middle of the 1st c. B.C. as local civic officeholders (TEN 43, 50, 51, 56, 59) and others (cf. Q. Calpurnius Q. f., TEN *25) acquire *γῆς καὶ οἰκίας ἔγκτησιν*, implies that they intended to settle permanently on Tenos and integrate into local society. This is mainly a feature of settlers who were not merely engaged in trade or banking but had some landed property, which might form a strong and permanent tie with a place. It seems, therefore, that the Romans exploited whatever natural resource each place could offer. The range of the exploitation differs depending on the resource itself.

Italian settlers may be also recognised indirectly by the “Romanisation of a landscape”, namely by the archaeological traces of a typical “Roman” activity or way of life⁸⁰. Apart from such archaeological traces mentioned above on Melos,

⁷⁹ Cf. e.g. the honorific decree for C. Apustius and his son in Abdera in the second half of the 2nd c. B.C., see Chr. Avezou – Ch. Picard, “Inscriptions de Macédoine et de Thrace”, *BCH* 37, 1913, 125, no. 3; M. Holleaux, “Note sur deux décrets d’Abdère”, *BCH* 38, 1914, 68-70; cf. also P. Nigdelis, *Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης* (Thessaloniki 2006) 430-34, T 17 for further bibliography and commentary.

⁸⁰ Historians, archaeologists, numismatists, philologists, linguists approach the question of Romanisation from their own point of view: see e.g. P.W. Freeman, “Romanisation and Roman material culture”, *JRA* 6, 1993, 438-45; F. Biville, “Grec des Romains, ou Latin des Grecs? Ambiguïté de quelques processus neologiques dans la Koiné”, in: *La Koiné grecque antique : I. Une langue introuvable?*, (sous la direction de Cl. Brixhe) (Nancy 1993) 129-39; M. Hoff – S. Rotroff (eds), *The Romanisation of*

similar evidence is eventually to be gained for other places, provided that the archaeological finds are systematically studied. A recently published mosaic on Seriphos⁸¹ for instance, is perhaps to be interpreted as a typical Roman remain. It is a black-and-white mosaic of the type which was widespread in Italy and the western part of the Roman empire. Such mosaics have been sporadically located in Greece, especially in places with a well-attested Roman element, e.g. Corinth. The mosaic of Seriphos may be dated to the second half –and probably to the end– of the 1st c. A.D., on the basis of the iconography, while its workmanship might suggest either a date in the 2nd c. A.D., under Antonines, or the conclusion that it is the work of a provincial workshop. As the editor stresses, the mosaic seems to belong rather to a private house than to a public building. The individual who ordered the construction of this work would undoubtedly have been either of western origin or in close contact with western circles, since he was well aware of the decorative technics and tendencies flourishing in Italy and western Mediterranean.

Characteristics of Roman onomastics of Cyclades

The number of Roman names encountered is limited; the number of complete Roman names, which imply possession of Roman citizenship, is even more limited. Only a small number of individuals, who are presumed to be members of a closed elite, seems to have acquired Roman citizenship. Nevertheless, not all members of local elites became Roman citizens: sometimes civic officeholders or cult functionaries, even high priests of the imperial cult appear without a Roman name⁸².

Athens, Proceedings of an International Conference held at Lincoln, Nebraska (April 1996), Oxbow Monograph 94 (Oxford 1997), where a group of specialists offers analyses of various aspects of the Romanisation of Athens; Chr. Howgego *et al.* (eds), *Coinage and identity in the Roman provinces* (Oxford 2005). The definition of the concept of Romanisation is complicated, as the debate among historians shows. For a summary of this debate see S.E. Alcock, "The problem of Romanisation, the power of Athens", in: Hoff – Rotroff (eds), *op. cit.*, 1-3. For a more recent review of the modern tendencies in the investigation and an extensive bibliography on the subject see P. Le Roux, "La romanisation en question", *Annales* 59. 2, 2004, 287-311. For Romanisation and the notion of Roman Greece or "Grecia capta" see D. Rousset, "La cité et son territoire dans la province d'Achaïe et la notion de «Grèce romaine»", *Annales* 59. 2, 2004, 363-83.

⁸¹ B. Yannouli, "Ψηφιδωτό δάπεδο ρωμαϊκών χρόνων στην Χώρα Σερίφου", in: N. Chr. Stampolidis (ed.), *Γενέθλιον. Επετειακός τόμος για τα είκοσι χρόνια του Μουσείου Κινηλαδικής Τέχνης* (Athens 2006) 305-14.

⁸² E.g. the high priest of the imperial cult on Ceos, Theoteles, son of Theoteles, see *IG XII 5*, 629 and S. Zoumbaki – L.G. Mendoni, "Θεοί Σεβαστοί", in: Mendoni – Mazarakis-Ainian, 669-74. A further example is the wealthy Tenian Satyrus, son of Philinus, descendant of a rich family of the Hellenistic period, who does not bear a Roman name, see *IG XII 5*, 946-947 (end of the 1st/beginning of the 2nd c. A.D.) and cf. Nigdelis, 186-89 with extensive comments and earlier bibliography.

Thus, the diffusion of the privilege of *civitas romana* was limited, as is reflected in the small number of bearers of complete Roman names.

Generally, the proportion of the bearers of Roman names is very small, even if the limited population of the islands and the limited total number of preserved inscriptions of the Roman period are taken for granted. An idea of this situation is given by Melos, one of the islands with the largest number of bearers of Roman names. Wagstaff and Cherry⁸³ suggest that the Melian population in the Roman period probably exceeded a number around 5.000, which is supposed to have been the maximum the island could support in the Classical period. It is striking that the 50 bearers of Roman names on Melos, known from the sources and ranging from the end of the Republican period to the 4th c. A.D., form a tiny part of the supposed population. The population of Ceos in the Classical and Hellenistic periods is reckoned to have been about 5.500, but it was reduced in the early Roman period⁸⁴. The 7 bearers of Roman names attested in the sources related to Ceos form a tiny group compared with the number of the individuals attested in the inscriptions of the Roman period from the island. Leaving aside the Roman magistrates and Ti. Claudius Atticus Herodianus, encountered on Ceos, the native bearers of Roman names are just 3 individuals. For the rest of the islands there are no similar data available concerning the population. The bearers of Roman names in the Cyclades were certainly only a minority, however, given that even in the best cases they hardly exceed 60 individuals on an island, a number which was not very high compared with the evidence from towns of the Greek mainland or Asia Minor.

Moreover, account should be taken of the fact that a certain number of non-native individuals is included in the total number of attestations for each island. In this figure are included foreigners, such as Roman exiles, officers, individuals involved in the Roman army or state administration, western settlers, who are directly defined as Romans or presumed to belong to them. Italian settlers, in particular, who cannot easily be distinguished from the remaining bearers of Roman names, make the number of the native individuals with a Roman name obscure. Rare gentilicia are frequently to be considered indications that a person was an Italian settler. The majority of the rare gentilicia attested on the islands discussed in this

⁸³ *Op. cit.* (n. 74), 145.

⁸⁴ For several suggestions for calculating the population of the island see L.G. Mendoni, "The organisation of the countryside in Kea", in: P.N. Doukellis – L.G. Mendoni (eds), *Structures rurales et sociétés antiques* (Paris 1994) 155-57. For the Roman period in particular see J.F. Cherry – J.L. Davis – E. Mantzourani, "Greek and Roman settlement and land use", in: J.F. Cherry – J.L. Davis – E. Mantzourani (eds), *Landscape archaeology as long-term history. Northern Keos in the Cycladic islands from earliest settlement until modern times* (Los Angeles 1991) 327-47; Mendoni, *op. cit.*, 159-61.

volume are also to be encountered on Delos. This constitutes a further indication that such names are mainly borne by western settlers or that they are to be connected with a circle in contact with them. As a rule, it is difficult to determine whether the bearers of the names moved to other islands after the fall of Delos or whether they were at an earlier date independently settled on different islands, as mentioned above. An unknown –but certainly existing– number of Italian settlers is therefore included in the total figure of the bearers of Roman names who are to be identified indirectly. That means that natives with a full Roman name or even with a single Latin proper name were extremely few.

The following table shows the proportion of the individuals known with certainty to have been foreigners in comparison with the total number of the bearers of Roman names in the four islands with the richest onomastic material. In other cases, foreigners are indeed the only bearers of Roman names, as on Gyaros, Cythnos or Seriphos. The presence of Roman magistrates, exiles, soldiers or lower officials of the Roman administration is to be stressed. In the following table, we include under Roman settlers only individuals directly defined as such or attested in Latin and bilingual inscriptions.

	Total	Roman magistrates	Soldiers	Italian settlers	other foreigners
ANDROS	56	6	3	3	3 exiles 1 publican
MELOS	50			2	1
SYROS	56	1		3	19
TENOS	64	6	1	11	3

The limited diffusion of Roman citizenship in the Cyclades is clearly reflected in the relatively small number of attestations of imperial gentilicia, such as Aurelius or Claudius, which are very common in mainland Greece and in Asia Minor. This is obvious in the following table showing the diffusion of Roman gentile names attested on the islands discussed in this volume.

Roman gentilicia attested in the north-western Cyclades

Gentilicium	Andros	Melos	Syros	Tenos
Aelius	2	1	1	
Afranius				2
Aidius				1

Gentilicium	Andros	Melos	Syros	Tenos
Antistius	2			
Antonius		1	1	
Atinnius	2			
Audius	1			
Aufidius	1			2
Aurelius	5	3	1	15
Avillius	1			
Caelius		1		
Calpurnius				1
Cassius				1
Claudius	4	5	3	
Clodius	4	1		
Cornelius	1	11	1	
Dec- - -	1			
Domitius		2	1	
Egnatius	2			1
Flavius	2	5	2	3
Fulius			1	
Glitius	1			
Iulius			1	1
Iunius	1		2	2
Licinius	1			
Livius		1		
Lutatius				1
Magius		2		
Mar- - -	1			
Marius		1	1	
Me- - -	1		1	
Memmius	1			
Milionius			3	
Novius		1		
Octavius			1	
Ofellius		1		
Pandusinus				1
Papius	1			1
Perperna			1	
Plotius		1		

Gentilicium	Andros	Melos	Syros	Tenos
Postumius			1	
Pubilius			1 or 2	2
Quinctilius				1
Quinctius				1
Rubius				1
Rustius				1
Scribonius		1		
Sergius			1	
Serv(e)ilius			4	1
Ulpus			1	2
Vareius	1			
Varisidius	2			
Vettius			1	
Vinicius	1			

Some of the gentilicia in the list are not encountered as parts of a complete Roman name but as single names. Praenomina and cognomina are found as single names too. Leaving apart certain cases of deviation from Roman onomastic rules, which are to be explained through lack of familiarity with them, there is a considerable number of cases, where the context suggests not lack of experience of Roman onomastic habits but rather the absence of Roman citizenship and consequently of a full Roman name. The name of a civic magistrate attested on a Melian coin, Τ. Παγκλής, implies for instance that the individual possessed both Roman citizenship and a complete Roman name, which is partly written in the limited space of the coin legend. Most of the other cases, however, are apparently associated with *peregrini* who simply adopted an isolated element of a Roman name, a praenomen, a cognomen, or even a gentilicium, as a proper name. It is not always possible, of course, to discern cases of the arbitrary adoption of a Roman proper name; it is equally difficult to perceive, whether this choice arose out of fashion, personal taste, a certain degree of Romanisation or any other reason.

The following table shows the *nomina simplicia*, consisting of a praenomen, a gentilicium or a cognomen, included in the onomastic material of this volume. Patronymics and fragmentary names are not taken into account.

Audius	Αὔδιος AND 7
Aulus	Αὔλος AND 13
Bassus	Βάσσ[ος] SYR 4
Caius	[[Γάιος]] AND 19

Calandio	Καλανδίων MEL 8
Claudia	[K]λαυδία [ʾA]ρτέμω[νος] AND 20
Claudiana	Κλαυδιανή MEL 10
Clodia	[Kλ]ωδία Αὔλου θυγάτηρ, γυνή δὲ Προυσίου τοῦ Αἰσχίν[ου] AND 24
Coelius	Κ]οίλιος (?) MEL 16
Constantinus	Κονσταντῆνος SYR 8
Decimus	Δέ[κ]μος Γαῖου TEN 28
Diogenes	Diogenēs (sic) AND 30
Domitius	Δωμέτιος SYR 10
Donatus	Δοννᾶτος and Καρκινίας ὁ καὶ Δοννᾶτος SYR 11
Egnatia	Ἐγνατ[ία] AND 31; Ἐ[γ]νατία TEN 29
Faustus	Φαῦστος TEN 30
Flavius	Φλάβιος Ζωῖλου (?) TEN 32
Fulvius	Φόλβιο[ς] Τυρά[ννου] MEL 33
Gemellus	Γέμελλος AND 36; Γέμελλος Νεικίου TEN 34
Julianus	Ἰουλιανὸς Ἄρτεμισίου SYR 16
Iustus	Ἰϋϛ[στος] SYR 19
Longinus	Λογγ[εῖνος] SYR 20
Lucius	Λεύκιος TEN 38; Λούκιος TEN 41
Maro	Μάρων SYR 22
Maurianus	Μαυριανὸς SYR 23
Mauricianus	Μα[υ]ρικιανὸς SYR 24
Maximus	Μάξιμος Μετωνύμου SYR 25
Modestus	Μό[δε]στος (II) Ἄνταιου SYR 31
Papius	Πάπιος (?) AND 46; Πάπιος TEN 47
Paula	Παῦλα Καλλίστου SYR 33
Paulina	Παυλείνα SYR 34
Paulus	Παῦλ[ο]ς SYR 35
Phileros	Φιλ[ί]ερος SYR 37
Plotia	Πλωτία Μάαρκου MEL 43
Polla	Πώλλα SYR 38; Πώλλα Σκύμ[νου] SYR 39
Pollio	[Πω]λλίων SYR 40; Πωλ[λί]ων [Πω]λλίωνος (?) SYR 41
Prima	Π[ρε]ῖμ[α Κ]αρ[ε]ίωνος (?) SYR 43; Πρεῖμα TEN 48; Πρῖμα Φιλουμένης TEN 49
Quintus	Κόιντος Μάρκου TEN 54

Romanus	Ῥωμανός TEN 55
Rufa	Ῥούφα Σωσίωνος TEN 57
Rufus	Ῥούφος MEL 44; Ῥούφος TEN 58
Rusticus	Rusticus SYR 45
Sabinus	Σαβεῖνος Ζωπύ[ρου] MEL 45
Sergius	Σέργιος SYR 47
Titiana	Τιτιαν[ῆ Διονυ]σίου θ[υγάτηρ] AND 51
Unio	Οὐνίων Πρωτύδος υἱός TEN 63

This table may be summarized in the following figures, making clear the comparison between complete onomastic formulae of *tria* or *duo nomina*, and *nomina simplicia*.

	<i>duo or tria nomina</i>	<i>nomina simplicia</i>
Andros	38	10
Melos	37	7
Syros	28	23
Tenos	37	15

This phenomenon of the relatively wide use of single Roman names is to be observed in several places and several conclusions can be drawn, depending on the circumstances of each place and on the date⁸⁵. In the case of the Cyclades it is noteworthy that these cases form a considerable proportion of the total of attested Roman names. The situation varies from island to island. The smallest number of such cases is to be found on Melos and the largest on Syros. Especially for Syros, account should be taken of the fact that a certain number of these *nomina simplicia* are to be found among the inscriptions incised on the rocks of Grammata. Here we are not dealing with official texts inscribed by the polis or even by private individuals in a public place or a sanctuary, but merely with *graffiti*, the majority of which are to be dated to a late period, when the general tendency to a single name system is generally to be observed⁸⁶. The remaining cases should be handled differently. They rather imply the arbitrary adoption of a Roman name.

A glance at the table above shows that the majority of the single Latin names

⁸⁵ Cf. for example the case of the Peloponnese S. Zoumbaki, "Choosing a new name between Romanisation and persistence: the evidence of Latin personal names in the Peloponnese", in: C. Grandjean (ed.), *Le Peloponnèse d'Épaminondas à Hadrien*, Colloque de Tours, 6-7 Octobre 2005 (Bordeaux 2008) 145-59, esp. 150-56.

⁸⁶ I. Kajanto, "The emergence of the late single name system", in: N. Duval et al. (eds), *L'Onomastique Latine*, Paris 13-15 octobre 1975 (Paris 1977) 421-30.

attested in the Cyclades are either gentilicia or cognomina, which are to be classified among the most popular Roman names, found as such elsewhere⁸⁷. It seems that Greeks chose from among the most frequent Latin names, to which their ears were accustomed, such as the frequently repeated praenomina and gentilicia, or names with a significance for them, e.g. the numerical names, such as *Primus*. Proximity to Delos and the testified presence of Roman settlers on several islands certainly led to the familiarity of the native population of the Cyclades with Roman names, which could be chosen as personal names irrespective of the possession of Roman citizenship.

The limited total number of the bearers of Roman names does not allow us to draw definite conclusions regarding the use of cognomina. Both Greek and Latin personal names are to be found. Greek cognomina are slightly more common than Latin ones, as is to be expected. Neither group can be clearly connected with Delos, Asia Minor or Greek mainland. Typical names for slaves and freedmen (e.g. *Onesimus* [AND 6], *Trophimus* [AND 54, MEL 38]) as well as names that recall a Classical prototype, a historical connection or literary interests (e.g. *Homer* [MEL 6]) are to be encountered. The majority of Latin proper names are common names, which are to be found everywhere in the East. The sample is too small, however, for statistical purposes.

Latin Cognomina

Antianus	Herodianus	Priscus
Bassus	Iulianus	Pulchra
Capito	Longinus	Rufinus
Clarinus	Lucius	Rufus
Cognitus	Lucullus	Sabinus
Domitianus	Marcellus	Secundus
Faustinus	Maro	Severus
Felix	Maximilla	Sirmicus
Flaccus	Maximus	Sorinianus
Flavianus	Mella	Statilianus
Fronto	Messius	Torquata
Frontonianus	Paulinus	<u>Varus</u>
Galleina	Prisca	Total 40
Gallus	Priscilla	

⁸⁷ Zoumbaki, *op. cit.* (n. 85), 153-54, cf. also the conclusions of H. Solin, "Latin Cognomina in the Greek East", in: O. Salomies (ed.), *The Greek East in the Roman context*. Proceedings of a Colloquium Organised by the Finnish Institute at Athens, May 21 and 22, 1999 (Helsinki 2001) 189-202 after a comparative study relating to Athens, Central Greece, Thessaly and Asia Minor.

Greek cognomina

Ἀβάσκαντος	Δημοσθένης	Νεικοκράτης
Αἰσχίνης	Ἐ[- -]α	Ξάνθη
Ἀλέξανδρος	Ἐλευθέριον	Ὅμηρος
Ἀντέρως	Ἐλεύθερος	Ὀνήσιμος
Ἄνθος	Ἐλπίς	Παγκλῆς
Ἀντίγονος	Ἐπαφρόδιτος	Παιδερωτῆς
Ἀντίπατρος	Ἐρως	Πολέας
Ἀπολλόδωρος	Εὐ- - -	Πύρρος
Ἀπολλώνιος	Εὐέλπιτος	Σάτυρος
Ἀριστέας	Εὐνοΐκος	Σκύμνος
Ἀριστόδαμος	Εὐπορία	Στάσιμος
Ἀριστόλοχος	Εὐποσία	Τειμώ
Ἀρχ- - - (?)	Εὐτυχίς	Τροφίμος
Ἄττικός	Ζώσιμος	Τύχη
Γλαῦκος	Θεόμνηστος (sic)	Φιλάργυρος
Γράπτη	Ἰσίδωρος	Φιλοῖνος
Δαμεινός	Κλάδος	Φιλωτέρα
Δειδᾶς	Μᾶ	Χρήστη
Δημ- - - (?)	Μηνογένης	Total 59
Δημο- - -	Μόσχ(ο)ν	

List of cognomina

Nomina simplicia and patronymics are not included. Representatives of the Roman state or army administration are not taken into account, except in the case they originated from the Cyclades. The names are classified in Latin alphabetic order.

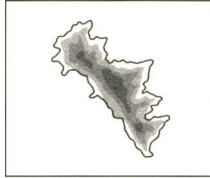
Ἀβάσκαντος	Πό[πλιος οἱ -πλίλιος] Ἀβάσκαντος SYR 44
Αἰσχίνης	Αὐρ(ήλιος) Αἰσχίνης Τροφίμου TEN 13
Ἀλέξανδρος	Τυ(βέριος) Κλαύδιος [Ἀ]λέξαν[δ]ρος SYR
Ἀν[- -]	Αὐρ(ήλιος) Ἀν[- -] TEN 14
Ἀντέρ[ως]	Γ(άιος) [Σ]ε[ρ]ουεῖλιος Ἀντέρ[ως] SYR 50
Ἄνθος	Γν(άιος) Κορνήλιος Ἄνθος AND 28
Ἀντιανός	Οὐλπίος Ἀντιανός TEN 62
Ἀντίγονος	Τιβέρι[ος] Κλαύδιος Ἀντίγονος AND 23
Ἀντίπατρος	Αἴλος Κλώδιος Ἀντίπατρος AND 26
Ἀπο[λ]λόδωρος	Αὐρ(ήλιος) Ἀπο[λ]λόδωρος Τροφίμου TEN 15
Ἀπολλώνιος	[Τιβέρι]ος Ἀντίσιος [Ἀπ]ολλώνιος AND 4
Ἀρχ[- -]	Φλαβία οἱ Φλαβία Ἀρχ[- -] MEL 28

Ἄριστέας	[- -]ιος Ἄριστέας (?) MEL 50
Ἄριστόδαμος	Τίτος Φλάβιος Ἄριστόδαμος MEL 29
Ἄριστόλοχος	Αὐρ(ήλιος) Ἄριστόλοχος Β' [- - Ἄν]τωνίνου TEN 16
Ἄττικὸς	Τι(βέριος) Κλ(αύδιος) Ἄττικὸς Ἡρωδιανὸς Τι(βερίου) Κλ(αύδιου) Ἄττικοῦ καὶ Βιβουλίας Ἀλκίας υἱὸς CE 1
Βάσσος	Γάιος Ὀφέλλιος Βάσσος MEL 42; [Λεύ]μιος Αὐφίδιος Λευκίου υἱὸς Βάσσος TEN 6
Βω[- - -]	Τιβέριου[ς - - -] υἱὸς Βω[- - -] AND 50
Καπίτων	Μ(ἄρκος) Αὐ(ρήλιος) Καπίτων MEL 5
Χρήστη	Φλ(άβια) Χρήστη Καλλισταγόρου θυγάτηρ] TEN 31
Cladus/Κλάδος	L(ucius) P(ostumius) Cladus / Λεύκιος Ποστούμιος Κλάδος SYR 42
Clarinus	Fl(avius) Clarinus AND 34
Κό[γ]ν(ι)τος	Μᾶρ(χος) Ἀντώνιος Μάρ(κου) υἱὸς Κό[γ]ν(ι)τος Κῶος ὁ καὶ Σύριος SYR 2
Δαμείνος	Φλάβιος Δαμείνος (I) MEL 30; Τίτος Φλάβιος Δαμείνος (II) MEL 31
Δειδᾶς	Γναῖος Κορνήλιος Δειδᾶς MEL 21; Γνα(ῖ)ος Κορνήλιος Σεβήρος ὁ καὶ Δειδᾶς MEL 26
Δημ[- - -]	Οὐλπία Δημ[- - -] TEN 61
Δημο[. . .]	Αὐρ(ήλιος) Δημο[. . .] TEN 17
Δημοσθένης	Αἴλιος Δημοσθένης AND 1
Δο[- - -]	Αὐρ(ήλιος) Δο[- - -] AND 14
Δομετιανὸς	Λ(ούκιος) Κορ(νήλιος) Δομετιανὸς MEL 22
Ἐλευθέριον	Γ[Ι]ουνία Ἐλευθέριον AND 39
Ἐλευθερός	Με. (?) Ἐλευθερός (Ἐλευθέρου ?) SYR 26
Ἐλπῖς	[Σερο]υελία Ἐλπῖς SYR 48
Ἐπαφρόδιτος	Φλ(άβιος) Ἐπαφρόδιτος MEL 32
Eros/Ἐρως	C. Caelius C. I. Eros MEL 7; L. Magius Ero[s] / Λε[ύ]μιος Μάγιο[ς] Ἐ[ρως] MEL 35
Εὐ[- - -]	Φλάβιος Εὐ[- - -] SYR 12
Εὐέλπιστος	Τίτος Φλαῖος Εὐέλπιστος TEN 33
Εὐνοϊκὸς	Μ(ἄρκος) Αὐρ(ήλιος) Εὐνοϊκὸς Σ[- - -] SYR 3
Εὐπορία	[. .]τει[α] Εὐπορία SYR 55
Εὐποσία	Αὐρηλία Εὐποσία MEL 4
Εὐτυχίς	[Κλαν(?)]δία Εὐτυχίς AND 21
Ἐ[- - -]α	Κορνηλία Ἐ[- - -]α MEL 17
Φασστεῖνος	Αὐρήλιος Φασστεῖνος SI 1
Φηλιξ	Πόπλιος Φούλιος Φηλιξ SYR 13
Φλαβιανὸς/Φλαουιανὸς	Πό(πλιος) Αἴλιος Λειούσιος Φλαουιανὸς Μηνογένης MEL 1; [Α]ἴλ(ιος) Φλαβι[α]νὸς SYR 1

Flaccus	A. Avillius Flaccus AND *18
Φρόντων	Κλώδι[ος] Φρόντων AND 27; [- - - Φ]ρόντων AND 35; Κορ(νήλιος) Φρόντων MEL 23
Φροντωνιανός	Τι(βέριος) Κλα(ύδιος) Φροντωνιανός MEL *11
Γαλλείνας	Κλαύδιος Γαλλείνας MEL 12
Γάλλος	Πούπλιος Γλείτιος Γάλλος AND *37
Γλαῦκος	Μᾶρκος Ἀντώνιος Γλαῦκος MEL 2
Γράπτη	[Ἀτιννία (?) Τιβε]ρίου Ἀτιννίου [Ὀν]ησίμου θυγάτ[ηρ] Γράπτη AND 5
Ἡ[. . . .]νο[ς]	Τιβ(έριος) Κλ(αύδιος) Ἡ[. . . .]νο[ς] CE 2
Ἡρωδιανός	Τι(βέριος) Κλ(αύδιος) Ἀττικὸς Ἡρωδιανός Τι(βερίου) Κλ(αυδίου) Ἀττικοῦ καὶ Βιβουλίας Ἀλκίας υἱός CE 1
ἽΟμηρος	Αὐρήλιος ἽΟμηρος MEL 6
Ἰσίδωρος	Μέμμιος Ῥούφος ὁ καὶ Ἰσίδωρος AND 44
Iulianus	Aur(elius) Iulianus AND 15
Λονγῖνος	Λοῦκις Κάσιος[ς] Λονγῖνος TEN 26
Λούκιος	Κορ(νήλιος) Λούκιος MEL 24
Λευκόλλος	Λούκιος Λικίνιος[ς] Λευκίου υἱός Λευκόλλος] AND *40
M[- - -]	Οὔλιπτος M[- - -] SYR 52
Mā	Κλαυδία Mā MEL 9
Μακ.υρος or Μαρ.υρος	Κλαύδιος Μακ.υρος or Μαρ.υρος(?) SYR 6
Μάρκελλος	[.....]ος Μάρκελλος MEL 37
Maro	M. Varisidius Maro C(?) AND 53
Μαξιμίλλα	Ἐγνατία Μαξιμίλλα AND 32
Μάξιμος	Μ(ᾶρκος) Οὔλιπτος Σιρμι[υ]κός Μάξιμος MY 4
Mella	L. Vettius Mella (?) SYR 53
Μηνογένης	Πό(πλιος) Αἴλιος Λειοῦσις Φλαουιανός Μηνογένης MEL 1
Messio	Ael(ius) Messius (or Messio) AND 2
Messius	Ael(ius) Messius (or Messio) AND 2
Μόσχι(ο)ν	Ἰουνία Μόσχι(ο)ν SYR (17)
Νεικοκράτης	Λούκιος Μιλ[ι]ών(ι)ος Νεικοκράτης SYR 27
Ο[- - -]	Αὐρ(ήλιος) Ο[- - -] TEN 18
ἽΟνήσιμος	[Τιβέ]ριος Ἀτίνιος [Ὀν]ήσιμος AND 6; Αὐρ(ήλιος) ἽΟνή- σιμος Λ[- - -] TEN 19
Παιδερωτίς	Φλαβία Παιδερωτί[ς] AND 33
Παργλῆς	Τι. Παργλῆς MEL 48
Πωλλεῖνος	Αὐρ(ήλιος) Πωλλεῖνος TEN 20
Φιλάργυρος	Μᾶρκος Εἰο(ύ)νιος (?) Φιλάργυρος SYR 18
Φιλοῖνος	Μάρ. Αἰφ. Φιλοῖνος[ς] SI 2
Φιλωτέρα	Σκρειβωνία Φιλωτέρα MEL 46

Πολέας	Τι(βέριος) Κλ(αύδιος) Πολέας (Ψούφου ?) MEL 13
Πρεΐσα	Κορ(νήλια) Πρεΐσα MEL 20; Νοουία Πρεΐσα MEL 41
Πρίσκιλλα	Αύρ(ήλια) Πρίσκιλλα ή θυγάτηρ Τι[- -] TEN 9
Πρεΐσκος	Λ(ούκιος) Κορ(νήλιος) Πρεΐσκος MEL 25
Pulchra/Πούλ[χρα (?)]	[Μαγία Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Πούλ[χρα (?)] / [- - L. Magii (?) Erotis f. Pulchra (?)] MEL 34
Πύρρος	Αύρ(ήλιος) Πύρρος SI 3
Rufinus	M. Aur(elius) Rufinus AND 16
Rufus/Ρούφος	Μέμμος Ῥούφος ὁ καὶ Ἰσίδωρος AND 44; Musonius Rufus (Μουσώνιος Ῥούφος) GY 1; Λούκιος Μιλ[λ]ιών(ι)ος Ῥούφος SYR 28; Λεύκιος Κοῦν[τι]ο[ς] Λε[φ]υκίου υἱός Ῥούφος TEN 53
Sabinus /Σαβείνος	[- -] Sabinus / [- - Σα]βείνος SYR 46
Σάτυρος	Αύρ(ήλιος) Σάτυρος Θεοφίλου TEN 21
Σκύμος	Μ(ἄρκος) Αύρ(ήλιος) Σκύμος Σκύμου AND 17; Λ(ούκιος) Μιλιών[ι]ος Σκύμος SYR 29
Secundus/Σεκοῦνδος	Κλώδιος Σεκοῦνδος MEL 15; Claudius Secundus SYR 7
Severus/Σεβήρος	Γνα(τι)ος Κορνήλιος Σεβήρος ὁ καὶ Δειδάς MEL 26; Cassius Severus SE 1; Marius Severus SYR 21
Silanus/Σιλανός	C. Iunius Silanus CY 2; [Γάιος Ἰούνιος Σιλανός] TEN 37
Σιρμικός	Μ(ἄρκος) Οὔλπιος Σιρμ[ι]κός Μάξιμος MY 4
Σωρειανός	[- -]ιος Σωρειανός MEL 47
Στάσιμος	Τι(βέριος) Κλ(αύδιος) (?) Στάσιμος Ψούφου MEL 14
Τειμώ	[Ἀν]τιστία Τειμώ or Τειμών[- -] (?) [Τι]βε[ρ]ίου Ἀντιστίου [Ἀπο]λλωνίου θυγάτηρ AND 3
Θεόμνηστος	Γναῖος Κορνήλιος Θεόμνηστος MEL 27
Τορκουάτα	[Ἰου]νία Τορκουάτα TEN 36
Τρόφιμος	Μάρκος Οὐαρησίδιος Τρόφιμος AND 54; Μ(ἄρκος) Μάριος Τρόφιμος MEL 38; Μ(ἄρκος) Κάτιος Ἀντώνιος Τρόφιμος MY 1; Σερβείλιος Τρόφιμος SYR 51; Αύρ(ήλιος) Τρόφιμος Ἀρτεμιδώρου TEN 22
Τύχη	Ἵοκτ[α]υ(ία ?) Τύχη SYR 32; Σερβελία Τύχη SYR 49
Οὔαρος	Πόπ[λ]ιος Κοῦνκτίλιος Οὔαρος TEN 52
Ξάνθη	[Κλω]δία Ξάνθη [θυ]γάτηρ Κλωδίου Φρόντωνος AND 25
Ζώσμι[ος]	Αύρ(ήλιος) Ζώσμι[ος ...] TEN 23
[- -]ητος (?)	Κλαύδιος [- -]ητος or [Τι]βέριος Κλαύδιος [- -]ητος AND 22
[- -]ψ (?)	Πόπλ[ι]ος [- -]ψ (?) AND 49

North-western Cyclades:
Catalogues of Roman Names



ANDROS*

1. ΑΙΛΙΟΣ ΔΗΜΟΣΘΕΝΗΣ

Νομικός (jurist)

2nd/3rd c. A.D.

IG XII 5, 789; Petrochilos, no. 162.

Andros, Palaiopolis, in the ravine; not relocated. *IG* includes this text among the funerary inscriptions:

Αἰλί[ο]υ | Δημόσθενο[υ]ς | νομικοῦ.

Remarks: The word νομικός is the equivalent of *iuris peritus* and occurs in the Imperial period, for which see L. Robert, *Hellenica* I (1940) 62-63, n. 9; II (1946) 148. The price edict of Diocletian gives an idea of the remuneration of a νομικός, cf. e.g. *IG* V 1, 1115, A 4-7 from Geronthrae, where the reward for a jurist's services is defined as δικολόγω ἦτοι | νομικῶ μισθὸν ἐν τεύξεως (δηνάρια) σν' | διαγνώσεως (δηνάρια) α' (...*advocato sive iuris perito mercedis in postulatione (denarios) ducentos quinquaginta | in cognitione (denarios) mille...*), see also S. Lauffer, *Diokletians Preisedikt* (Berlin 1971) 124-25, ll. 72-73. Jurists are encountered in several epigraphic texts of the Roman

* The collaboration with Dr N. Petrochilos was definitive for the onomastic catalogue of Andros. He made available to us those parts of his unpublished dissertation, that relate to the topic of the present book, as well as part of his photographic material. Thanks to his collaboration it was possible to confirm or correct readings of certain names in published inscriptions and to include in the onomasticon of Andros names from unpublished texts, the edition of which is being prepared by him.

period, and some of them were very famous: e.g. P. Herrmann, “Die Karriere eines prominenten Juristen aus Thateira”, *Tyche* 12, 1997, 111-23 for the famous jurist M. Cn. Licinius Rufinus, who is identified by F. Millar, “The Greek East and Roman law: the dossier of M. Cn. Licinius Rufinus”, *JRS* 89, 1999, 90-108 with the author of the work *Regulae*, which is cited in the Justinianian legislation. For the jurist Poseidippus, whose ability as a jurist and especially his great experience in Roman legislation is praised in a metrical inscription of the 3rd c. A.D. from Beroia (ἀρετάτος ἦεν θεσμών Ἀῤῥσωνίων; for θεσμών Ἀῤῥσωνίων cf. *BullÉpigra* 1994, 51) see L. Gounaropoulou – M.B. Hatzopoulos, *Επιγραφές Κάτω Μακεδονίας. Τεύχος Α. Επιγραφές Βεροίας* (Athens 1998) 185-86, no. 97; cf. further A. Tataki, *Ancient Beroia. Prosopography and society*, ΜΕΛΕΤΗΜΑΤΑ 8 (Athens 1988) 263, no. 1124.

2. AEL(IUS) MESSIUS

Miles praetorianus

A.D. 198-209; see remarks on AND 16.

IG XII Suppl. 274; T. Sauciuc, “Ein Denkmal des Mithraskultes auf Andros in Griechenland”, *MDAI(R)* 25, 1910, 262-72 (phot.); M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis mithriacae* II (The Hague 1960) 386, no. 2350; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 203; *ILGR*, no. 29; Petrochilos, no. 118.

Plate 1a.

Andros, Palaiopolis, inscribed on a stone of the wall called “τὸ ἑλληνηκόν”, near the so-called “Πύργα”, see remarks on AND 16. The inscription commemorates the dedication of a Mithraeum, described as a *speleum*, to the god Mithras (*sancto deo invicto*) by M. Aurelius Rufinus, *evocatus Augustorum*, and three soldiers of a praetorian cohort, *mil(ites) pr(aetoriani)*, Fl. Clarinus, Aur. Iulianus and the individual discussed here, for the health and safety (*pro salute*) of Septimius Severus, M. Aurelius Antoninus (Caracalla) and Geta:

(ll. 4-6) *M. Aur. Rufinus evocatus Augg. nn. I sancto deo invicto speleum constituit cum I mil. pr. Fl. Clarino, Ael. Messio, Aur. Iuliano*

For the complete text see AND 16.

Remarks: For the gentilicium Messius see Solin and Salomies², 118; for the cognomen Messio see Solin and Salomies², 363. Since the name occurs in the inscription from Andros in the ablative, Ael(io) Messio,

it is preferable to think of a second gentilicium, Messius, here used as a cognomen.

For the cult of Mithras on Andros and for the presence of a praetorian cohort on the island see AND 16.

**3. [ΑΝ]ΤΙΣΤΙΑ ΤΕΙΜΩ (or ΤΕΙΜΩΝ[- - -] ?) [ΤΙΒΕ]ΡΙΟΥ ΑΝΤΙΣΤΙΟΥ
[ΑΠΟ]ΛΛΩΝΙΟΥ ΘΥΓΑΤΗΡ**

1st c. A.D. (?)

IG XII 5, 754; Petrochilos, no. 47.

Andros, Palaiopolis, in a private garden; not relocated. Lower part of a stele bearing the two last lines of an inscription and below that a second text, which is an honorific inscription set up by the demos for the individual discussed here, who was the daughter of the high priest of the imperial cult Tiberius Antistius Apollonius (AND 4):

Ὁ δῆμος | [Ἀν]τισίαν Τειμῶ (or *Τειμων[- - -]*) ἴς [Τίβε]ρίου Ἀντιστίου |
[Ἀπο]λλωνίου θυγατέρι | [τοῦ ἀ]ρχιερέος διὰ τε εὐ[σέβ]ειαν καὶ
σωφροσύ[νην] καὶ τὰς ἕκ πατρὸς ἰ¹⁰ [εἰς α]ὐτὸν εὐεργεσίας | [πάσῃ]ς ἄρετῆς
ἔνεκεν.

Remarks: The word or word-fragment ΤΕΙΜΩΝ after the gentilicium of the honorand causes several problems of interpretation. Since the stone has not been relocated, the reading cannot be verified, and we can merely offer some suggestions for the interpretation of this problematic case. The editor of *IG* as well as P. Fraser and E. Matthews, *LGN I*, s.v. Τειμῶ, regard the word as the cognomen of Antistia in the accusative case. The name Τ(ε)μῶ is common on the Aegean islands, as perusal of *LGN*, *loc. cit.* shows. Feminines in -ω, however, also occur in the accusative singular in -ω. ΤΕΙΜΩΝ could be therefore explained either as an example of a typical development of the Roman period, namely the general tendency to form the accusative singular in -ν, cf. L. Threatte, *The grammar of Attic inscriptions*, vol. II (Berlin-New York 1996) 5-6, or it could be understood as a participle (τειμών referred to δῆμος?). Another solution would be to regard the letter N as an indication that the cognomen of Antistia is not fully preserved; the names Τιμώνασσα, Τιμώνίς (*LGN I*, s.v.) are possible candidates.

For the gentilicium Antistius, which also occurs in the Greek rendering Ἀνθέστιος, see Solin and Salomies², 17.

4. [TIBE]ΡΙΟΣ ΑΝΤΙΣΤΙΟΣ [ΑΠ]ΟΛΛΩΝΙΟΣ

Archiereus (of the imperial cult)

1st c. A.D. (?)

IG XII 5, 754; Petrochilos, no. 47.

Andros, Palaiopolis, in a private garden; not relocated. Lower part of a stele bearing the two last lines of an inscription and below that a second text, which is an honorific inscription set up by the demos for Antistia Teimo (AND 3), the daughter of the high priest of the imperial cult Tiberius Antistius Apollonius:

(ll. 5-7) [Τίβε]ρίου Ἀντιστίου | [Ἀπο]λλωνίου θυγατέρι | τοῦ ἀρχιερέος ...

For the complete text and comments on it see AND 3.

Remarks: The title *archiereus* is to be understood rather as the high priest of the imperial cult than of a local cult.

The phrase of the text διὰ τε εὐ[σέβ]ειαν καὶ σωφροσύ[νην] καὶ τὰς ἐκ πατρὸς [εἰς α]ὐτὸν εὐεργεσίας, which gives the reasons for the honour, also implies the elevated social position of Tiberius Antistius Apollonius, who is recognised as a benefactor, cf. Tiverios, “La costituzione”, 76.

5. [ATINNIA (?) TIBE]ΡΙΟΥ ΑΤΙΝΝΙΟΥ [ΟΝ]ΗΣΙΜΟΥ ΘΥΓΑΤ[ΗΡ] ΓΡΑΠΤΗ

End of the Republican period (Nigdelis, on the basis of the letter forms).

I. Bogiatzidis, *AE* 1911, 71, no. 5; Sauciuc, *Andros*, 160; *IG* XII Suppl. 285; Petrochilos, no. 141; cf. Nigdelis, 270-71, n. 324; 357, fig. 5.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Stele of white marble bearing the funerary inscription of the individual. The fragmentary state of the text does not allow us to complete the gentilicium of the deceased with certainty:

- - A- - - | [Τίβε]ρίου Ἀτιννίου | [Ὀν]ησίμου θυγάτηρ | Γράπτη Ἰ χ[ρη]στή
χαῖτε.

Remarks: Sauciuc, *Andros*, 160 notes that the letter A in the first line of the inscription, seen by Bogiatzidis, was not visible either on the stone or on the squeeze. A first line in which [- - -]A[- - -] is to be read is restored in *IG*. Petrochilos, too, does not read any letters in this line and restores a complete text which contains only the remaining four lines. However, it is notable that the name of the deceased is mentioned after her patronymic; this would recall Greek renderings

of Roman female onomastic formulae containing the gentilicium of the woman, the name of her father and then her cognomen, cf. e.g. Κλαυδία Τιβ(ερίου) Κλαυδίου Πολυκράτους θυγάτηρ Δαμασώ, or Κλαυδία Δαμεία θυγάτηρ Λαφάντα (*Roman Peloponnese I*, ARG 75 and 76), probably in an attempt to render onomastic types such as Aequana Sex(ti) f(ilia) Musa or Coelia M(arci) f(ilia) Secunda (*Roman Peloponnese I*, ACH 16 and 76); cf. also MEL 34 provided that it is correctly restored. In the case of the inscription from Andros, if there was a line above those preserved, it may have contained the gentilicium of the woman, which could be restored as Atinnia on the basis of her father's gentilicium.

For the name Γράπτη see *LGPN I*, III A, IV, s.v. Γράπτη; cf. J. Keil and A. v. Premerstein, *Bericht über eine zweite Reise in Lydien: ausgeführt 1908 im Auftrage des K.K. Österreichischen archäologischen Instituts*, Denkschriften der kaiserlichen Akademie der Wissenschaften, Philosophische- Historische Klasse, Bd 54 (Wien 1911) 45, n. 84. For comments on the gentilicium Atinnius see AND 6.

6. [ΤΙΒΕ]ΡΙΟΣ ΑΤΙΝΝΙΟΣ [ΟΝ]ΗΣΙΜΟΣ

End of the Republican period (Nigdelis, on the basis of the letter forms).

I. Bogiatzidis, *AE* 1911, 71, no. 5; Sauciuc, *Andros*, 160; *IG XII Suppl.* 285; Petrochilos, no. 141; cf. Nigdelis, 270-71, n. 324; 357, fig. 5.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Stele of white marble bearing the funerary inscription of Grapte, daughter of the individual. For details and the text see AND 5.

Remarks: Nigdelis, 270-71 n. 324 regards the individuals of this inscription as members of a family of *negotiatores*. Their gentilicium, rather rare in the Greek world, and their Greek cognomina which may indicate a servile origin, possibly imply that they were freedmen and agents of a western family engaged in business.

For the name Atinnius see Schulze, 68; Solin and Salomies², 25. For the form Atinius instead of Atinnius see G. Cousin – G. Deschamps, “Le sénatus-consulte de Panamara”, *BCH* 11, 1887, 227 and B. Helly, “Les Italiens en Thessalie au IIe et au Ier s. av. J.-C.”, in: *Les «bourgeoisies» municipales italiennes aux IIe et Ier siècles av. J.-C.*, Centre Jean Bérard. Institut Français de Naples, 7-10 décembre 1981 (Paris-Naples 1983) 364.

7. ΑΥΔΙΟΣ

First half of the 1st c. A.D., on the basis of the letter forms.

IG XII 5, 731; Petrochilos, no. 106.

Plate 1b.

Andros, Palaiopolis; built into a rural wall and now in the Archaeological Museum of the island. Left part of an oblong block bearing a metric inscription in two verses concerning the erection of a monument for the Nymphs by Audius:

Νυμφάων ἴδ[ρυμα ~- ~- - ~- ~- ~-] | Αὔδιος ἔστη[σεν ~- ~- - ~- ~-].

Remarks: Αὔδιος is probably to be understood as the Greek rendering of the Latin gentilicium Audius and not Avidius, as is noted in the *aparatus criticus* of IG. For the name Audius see Solin and Salomies², 27. The name also occurs on Delos (see Hatzfeld, “Les Italiens”, 17-19; Ferrary *et. al.*, “Liste des Italiens”, 188-89) and under Hadrian in Miletus, Λεύ(ζιος) Αὔδ(ιος) Βάσσοσ; Th. Pekary, “Inchriftenfunde aus Milet 1959”, *MDAI(I)* 15, 1965, 119-20.

The individual is either an Andrian connected with the milieu of the *negotiatores* of Delos or a *negotiator* himself, as Hatzfeld, *Trafiqants*, 88 suggests («...un personnage de la gens délienne des Audii...») and Nigdelis, 270, n. 323 accepts.

Palaiokrassa-Kopitsa, Παλαιόπολις, 264 interprets the ἴδ[ρυμα] dedicated by Audius as a *naiskos*.

***8. ΓΝΑΙΟΣ ΑΥΦΙΔΙΟΣ ΓΝΑΙΟΥ ΥΟΣ**

Propraetor (ἀντιστράτηγος)

Several dates suggested ranging from 120-115 to 106 B.C.; see remarks.

IG XII 5, 722; XII Suppl. 722, pp. 127-28; G. Reger, “The decree of Adramytteion for an Andrian dikast and his secretary (I.G. XII 5. 722, 23-44)”, *EA* 15, 1990, 1-5 for the second decree on the stone, with new readings and an extensive *aparatus criticus* (*SEG* 40, 1990, 718); J. Stauber, *Die Bucht von Adramytteion II*, IK 51 (Bonn 1996) 13-16, no. 16 (*SEG* 46, 1996, 1545); Petrochilos, no. 29. Cf. comments of Sauciuc, *Andros*, 147-53 and *SEG* 44, 1994, 1989; 46, 1996, 1153.

Plate 2a-b.

Andros; reused as a doorstep in the village of Lamyra, now in the Archaeological Museum of Andros. Marble stele decorated with cymatia at the top and bottom and relief wreaths below the text. It bears three decrees of Adramytteion concerning honours for a judge from Andros, Timocritus, son of Socles, and his

secretary Iphicrates, son of Isochrysus: I (ll. 3-22) includes the decision of Adtamytteion to honour more judges summoned from various cities; II (ll. 23-44) contains, under the heading ἀπόκριμα Ἀδραμυτηνῶν, the decision of the boule and demos of Adramytteion to honour the judge from Andros and his secretary as well as the demos of Andros (cf. the restoration by Reger, *op. cit.*, l. 41 and commentary on p. 4); III (ll. 45-62) records, under the heading [Τιμ]αὶ παρὰ Ἀδραμυτηνῶν, the specific honours for the two individuals from Andros. The jurisdiction of Timocritus included, *inter alia*, cases referred to the commission by the Roman *propraetor* Cn. Aufidius Cn. f. (τὰ ἀναπεμφθέντα κριτήρια ὑπὸ Γναίου Αὐφιδίου Γναίου υἱοῦ ἀντιστρατήγου).

ll. 6-7: ... ἀναπεμφθέντα κριτήρια ὑπὸ Γναίου Αὐφιδίου Γναίου υἱοῦ τοῦ ἀντιστρατήγου...; ll. 32-33 (according to the restoration of G. Reger): ... κατ]άξια τῶν τε ἀναπε[μ]ι[φθέντων κριτηρίων ὑπὸ Γναίου Αὐφιδίου τ]οῦ ἀντιστρατήγου[υ]...

Remarks: This document is unique in its reference to the assigning of legal cases to foreign judges by the Roman provincial administration. The lacuna at the crucial point of the text makes it difficult to establish the exact role of the Roman *propraetor* Cn. Aufidius Cn. f. and, moreover, precludes the drawing of any general conclusion.

The activity of the two individuals dispatched from Andros in order to hear cases in Adramytteion is recorded in ll. 4-7: ...ἐπεὶ τῶν παραγεγυνομένων δικαστῶν ἀπὸ τῆς ξένης δειδικαιότων τάς τε κατὰ τοὺς νόμους συνεστηκείας δίκας καὶ τὰ ἰ ἀναπεμφθέντα κριτήρια ὑπὸ Γναίου Αὐφιδίου Γναίου υἱοῦ ἀντιστρατήγου... According to Sauciuc, *Andros*, 152-53, the use of two different terms, κατὰ τοὺς νόμους συνεστηκεία δίκαια and κριτήρια, may imply that αἱ κατὰ τοὺς νόμους συνεστηκεία δίκαια refers to the cases that were decided on the basis of the πάτριοι νόμοι or νόμοι ἴδιοι, namely of the laws that existed in the region and were maintained by the Romans after the end of the Attalid rule here. The phrase τὰ ἀναπεμφθέντα κριτήρια means, according to Sauciuc, *Andros*, 153 that some cases were transferred by the *propraetor* from the courts to the court of foreign judges in Adramytteion. D. Nörr, “«Richter aus der Fremde» und römische Provinzialgerichtsbarkeit. Bemerkungen zu IG. XII 5. 722 (IG. XII Suppl. p. 127)”, *Index* 26, 1998, 71-88 (*SEG* 46, 1996, 1155) further suggests that the use of two different terms may imply two different legal principles: the former were to be dealt on the basis of the civic law and the latter on the basis of a *formula* issued by the governor.

The exact role of the foreign judges, however, as well as that of the Roman *propraetor* in these legal cases, remains obscure. In the view of A.J. Marshall, “The survival and development of international jurisdiction in the Greek world under Roman rule”, *ANRW II* 13 (1980) 626-61 (*SEG* 30, 1980, 1824) on the role of Rome in arbitration procedures between the Greek states, «... the governor did not so much regulate procedure as avail himself of the presence of a suitable commission of impartial arbiters to clear up some cases which had come in the first instance before his own tribunal»; for the Adramytteion inscription in particular, pp. 654-56. Marshall does not see the inscription of Adramytteion as an indication that the governor exercised permanent control over commissions of foreign judges but considers either that Adramytteion had asked for the governor’s guidance on concrete procedures or that he took advantage of the presence of a commission in the town to refer to it cases that required judgement. R. Martini, “Di alcuni aspetti della giurisdizione romana nelle province orientali”, *Labeo* 42.3, 1996, 394-402 (*SEG* 46, 1996, 1155) favours the possibility of the introduction of elements of the local legislation into the governor’s edict concerning conflicts between *peregrini*, who happened to be citizens of the same town or of different towns.

Sauciuc, *Andros*, 150-51 n. 42 interprets *δικασταὶ ἀπὸ τῆς ξένης* as identical with the *ξενικὸν δικαστήριον*, which is encountered in epigraphic and literary sources as a board of foreign judges invited to make decisions concerning disputes relating to landed property. D. Nörr, “Zu den Xenokriten (Rekuperatoren) in der römischen Provinzial-gerichtsbarkeit”, in: W. Eck (ed.), *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen vom 1. bis 3. Jahrhundert* (München 1999) 257-301 and 281-83 esp. on judges from Andros, discusses the phrase *παράγεγονότων δικαστῶν ἀπὸ τῆς ξένης*, which is to be interpreted either as judges from a foreign town or judges for legal suits between citizens and foreigners or *peregrini iudices*. All this, according to Nörr, is merely hypothesis; the whole situation, however, shows that in provincial jurisdiction there was autonomy and heteronomy, which were not contradictory notions. There are so far no further examples of the assigning of legal cases to foreign judges by the provincial administration; the *ξενωκίται* attested in other cases are not, according to Nörr, foreign judges but *recuperatores* (i.e. assessors). For the so-called “juges étrangers” of earlier periods see L. Robert, “Les juges étrangers dans la cité grecque”, *OMS V*, 137-54; cf. the relevant

bibliography given by Ph. Gauthier, “Décrets d’Érétrie en l’honneur de juges étrangers”, *REG* 106. 2, 1993, 589-98.

The origin of the two judges Timocritus, son of Socles, and his secretary Iphicrates, son of Isochrysus, is described by the Adramytteians as ὕ[π]ῶ τ[ο]ῦ δήμου τῶν Ἀνδρῶν ὄντος συγγενοῦς κα[ί] ἰ φίλου; for friendship and kinship relations between poleis, which were often based merely on mythology and frequently gave rise to diplomatic argument, see O. Curty, *Les parentés légendaires entres cités grecques* (Genève 1995), esp. on the text from Andros 26 and St. Lücke, *Syngeneia. Epigraphisch-historische Studien zu einem Phänomen der antiken griechischen Diplomatie*, Frankfurter Althistorische Beiträge 5 (Frankfurt am Main 2000), where the previous bibliography is also to be found.

The date of the inscription depends on the date of the *propraetorship* of Cn. Aufidius Cn. f. and on his eventual identification with other individuals of the same name. The praetorship of Cn. Aufidius is dated by Broughton, I, 551, 552 n. 2; III, 29-30 to 107 B.C. and his *propraetorship* to the year after, 106 B.C. This suggestion has been generally accepted (cf. also Reger, *op. cit.*, 1). Broughton, (II, 88, 93, 96 n. 4) further wonders whether the *propraetor* of Asia is to be identified with the *praetor urbanus* of 77 B.C. (Cic., *Fin.* V. 19, 54: ...Cn. Aufidio, *praetorio*...; Sall., *Hist.* II. 41 M), as R. Bergmann, “De Asiae Romanorum provinciae praesidibus”, *Philologus* 1847, 649-50, n. 83 had already suggested. This suggestion has been rejected by other scholars (cf. R.E. Smith, *Service in the Post-Marian Roman army* [Manchester 1958] 17 n. 9). For a further discussion of the identification of Aufidius see Ö. Wikander, “Senators and equites. I. The case of the Aufidii”, *ORom* 1, 1985, 157, no. 11, who wonders whether he is to be identified with the Aufidius no. 12 in his own list, who was the author of a historical work in the Greek language (with literary sources, where he is attested). For Cn. Aufidius Cn. f. see also J.-L. Ferrary, “Les gouverneurs des provinces romaines d’Asie Mineure (Asie et Cilicie), depuis l’organisation de la province d’Asie jusqu’à la première guerre de Mithridate (126-88 av. J.-C.)”, *Chiron* 30, 2000, 182-83; on the interpretation of the title of Cn. Aufidius ἀντιστράτηγος Ferrary, *op. cit.*, 182-85 suggests, that Aufidius was a legate of praetorian rank after 120/115 B.C. with an *imperium* over a part of the province or that he replaced the governor.

9. ΑΥΛΟΣ

1st c. B.C.-1st c. A.D. (Nigdelis: second half of 2nd c.-1st c. B.C.).

IG XII 5, 790; G. Despinis, "Kykladische Grabstelen des 5./4. Jh. v. Chr.", in: *Antike Plastik VII* (Berlin 1967) 81-83, fig. 35-37; Petrochilos, no. 149.

Plate 3a, c.

Andros, Palaiopolis, now in the Archaeological Museum of Andros. Grave stele of white, probably Parian, marble decorated with a pediment and a relief carved about the beginning of the 4th c. B.C. (Despinis, *op. cit.*, 82) and reused in the Roman period, when the two funerary inscriptions, which are not contemporary, were incised. One of the inscriptions, in a more careful script, is written on the cymatium under the pediment and the other on the field of the relief. As Despinis stressed, a comparison of the photographs published by him with earlier ones in the photographic archive of the German Institute at Athens (DAI) shows that the stele has been damaged in the meantime, so that a part of the pediment, of the relief and the inscriptions are now missing. The Ionic cymatium under the pediment bears the funerary inscription of Clodia (AND 24), daughter of Aulus and wife of Prousius, son of Aeschines, while the second text, that on the relief field, is the funerary inscription of Erotis, daughter of Aulus (AND 10) and wife of Aeschines, son of Philonides. For more comments on the stele, the inscriptions and the individuals see AND 24:

[Κλ]ωδία Αὔλου θυγάτηρ, γυνὴ δὲ Προυσίου τοῦ Αἰσχίν[ου].

Remarks: The underlined letters in the text given above, now missing, are to be read on the squeeze kept in the «Inscriptiones Graecae». It is not known, whether Aulus, father of Clodia is to be identified with Aulus (AND 10) the father of the other person, namely Erotis, mentioned on the same stele.

10. ΑΥΛΟΣ

1st c. B.C.-1st c. A.D. (Nigdelis: second half of 2nd c.-1st c. B.C.).

IG XII 5, 790; G. Despinis, "Kykladische Grabstelen des 5./4. Jh. v. Chr.", in: *Antike Plastik VII* (Berlin 1967) 81-83, fig. 35-37; Petrochilos, no. 149.

Plate 3a-b.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Grave stele in second use bearing two funerary inscriptions, which are not contemporary. The text on the relief field is the funerary inscription of Erotis, daughter of the Aulus discussed here, and wife of Aeschines, son of Philonides. For more comments on the relief and the inscriptions see AND 9 and 24:

Ἐρώτιν Αὔλου, γυνή δὲ Αἰσχίνου τοῦ Φιλονίδου.

Remarks: The underlined letters in the text given above, now missing, are to be read on the squeeze kept in the «Inscriptiones Graecae». It is not known whether the two men bearing the name Aulus, namely the individual discussed here and AND 9, are to be identified. For more comments on the stele and the individuals see AND 24.

11. ΑΥΛΟΣ [- ?-]

1st c. B.C.-1st c. A.D. (Petrochilos)

I. Bogiatzidis, *AE* 1911, 74 no. 16; *IG XII Suppl.* 267, l. 3; Petrochilos, no. 124, a, l. 3.

Andros, two non-joining fragments of a marble base; the find spot of one of them, published in *IG* and now kept in the Archaeological Museum of the island, is unknown; the second fragment, published by Petrochilos, *loc. cit.*, was found in a private field at Palaiopolis and is now also kept in the Archaeological Museum of Andros. Both fragments bear lists of names in two columns. The left column includes suffixes of names in the genitive and the one on the right fragmentary names in the nominative case. It was perhaps a catalogue of ephebes. It is not known whether Aulus was a single name or a praenomen followed by a gentilicium.

Remarks: Nigdelis, 271 n. 324 reads the name as Αὔλον Δέξ[μou] mentioning however that the fragmentary state of the text allows several restorations (see AND 29).

12. ΑΥΛΟΣ [- ?-]

1st c. B.C.-1st c. A.D. (Petrochilos)

Petrochilos, no. 124, β, l. 2.

Andros, two non-joining fragments of a marble base; the find spot of one of them, published in *IG* and now kept in the Archaeological Museum of Andros, is unknown; the second one, published by Petrochilos, *loc. cit.*, was found at a private field at Palaiopolis and is now also kept in the Archaeological Museum of the island. Both fragments bear lists of names, with lacunae, in two columns, perhaps a catalogue of ephebes. It is unknown, whether Aulus was a single name or a praenomen followed by a gentilicium. For more details see AND 11.

13. ΑΥΛΟΣ

1st c. B.C.

Petrochilos, no. 171; *id.*, “Graffiti provenant du gymnase d’Andros”, *BCH* 132, 1, 2008 (in press).

Andros, built into a wall in Palaiopolis, now in the Archaeological Collection of Palaiopolis. Fragment of a marble slab bearing fragments of two inscriptions, an earlier text, which was erased, and a later inscription. The name Aulus belongs to the later inscription; according to Petrochilos it was possibly a graffito of an epebe, which implies that the stone comes from the gymnasium.

14. ΑΥΡ(ΗΑΙΟΣ) ΔΟ[- - -]

After A.D. 294

IG XII 5, 758; Petrochilos, no. 65.

Plate 4b.

Andros, Palaiopolis, found in a field near the church of Metamorphosis and later seen by Hiller built into the wall of a stable; now in the Archeological Collection of Palaiopolis. Upper left part of a marble slab bearing a fragmentary honorific inscription for a Roman magistrate, whose title *διασημότατος ἡγεμών* shows that he was the governor of the province of the islands (*praeses provinciae insularum*). After checking the stone Petrochilos suggests some new restorations of the text; for a possible restoration of the Roman magistrate’s name see *AND* 45. The slab comes from the revetment of a monument erected by the polis of Andros on the basis of a decree of the boule and demos. The names and the titles of the local magistrates that follow, are very fragmentary. The office held by Aurelius Do[- - -] is not preserved. He is named between the *logistes* and the *strategos*, but it is not clear, whether he held one of these two offices:

[- - -] | [δι]ασημότατον ἡ[γ]ε[μ]όνα - - - τὸν ἐ[[αυ]τῆς σωτήρα καὶ εὐεργέ[την ἢ λαμπροτάτη (?) Ἀν][δρ]ίων πόλις, ψήφῳ βουλῆς καὶ δήμου ἀνέστησεν] Ϝ ... εἰς κόσμον ἕαντῆς [- - -] | ... λογιστεύοντος Τ[- - -] | [- - -] Αὐρ. Δο[- - -] | ... στρατηγούοντος [- - -] | ... Εὐπόρου τοῦ Εὐπόρου (?) - - -.

Remarks: The text of the inscription follows the publication by *IG*. It is to be dated to after A.D. 294, when, as a result of the reforms of Diocletian, the islands belonged to the *provincia insularum*. For important comments on this inscription, on its date and on the offices recorded see Nigdelis, 278-79 and especially n. 356 (with bibliography on the title *praeses insularum* and the epithet *διασημότατος*). He suggests

the restoration of I. 2 as [δι]ασημότατον ἡγε[μόνα (τῶν) νήσων τὸν ἐ][αυ]τῆς σωτήρα καὶ εὐεργέ[την]. For the title *praeses insularum* and the epithet διασημότατος (*perfectissimus*), which qualified members of equestrian rank, see further AND 45.

For the office of *logistes*, which became part of the city administration about the reign of Septimius Severus and was thus drawn from among the citizens of the polis concerned, see *Roman Peloponnese I*, *ARG 49, with previous bibliography. For the office in Asia Minor see Dmitriev, 189-97, who argues for the date for the origin of the office in the reign of Trajan in both the western and eastern parts of the Roman empire (he also stresses the presence of *logistai* in several Greek poleis in the 4th and 3rd c. B.C.; this practice was later appropriated by the Romans). Specifically on the office in Andros see Nigdelis, 278-79, Tiverios, “La costituzione”, 75 and L. Palaiokrassa-Kopitsa (ed.), *Παλαιόπολη Ἀνδρου. Εἴκοσι χρόνια ανασκαφικῆς ἐρευνας* (Ἀνδρος 2007) 68 mentioning a new inscription which is to be dated to the period A.D. 139-161 and already included the office of *logistes*. Nigdelis, 279 n. 358 convincingly rejects the statement of Sauciuc, *Andros*, 108 that the *logistes* mentioned in *IG XII 5*, 758 was an imperial envoy, since the use of a reference to an imperial envoy as a dating element for the erection of a monument for an *eques*, who was *praeses insularum*, would be most unusual.

According to Nigdelis, 279, the mention of a single *strategos* means that he was the head of the board of *strategoï* and not that he held the office alone. In contrast, Tiverios, *loc. cit.*, believes that the number of *strategoï* was reduced to one during the period of the tetrarchy and that this single *strategos* was less important than the *logistes*.

15. AUR(ELIUS) IULIANUS

Miles praetorianus

A.D. 198-209; see remarks on AND 16.

IG XII Suppl. 274; T. Sauciuc, “Ein Denkmal des Mithraskultes auf Andros in Griechenland”, *MDAI(R)* 25, 1910, 262-72 (phot.); M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis mithriacae* II (The Hague 1960) 386, no. 2350; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 203; *ILGR*, no. 29; Petrochilos, no. 118.

Plate 1a.

Andros, Palaiopolis, inscribed on a stone of the wall called “τὸ ἐλληνικόν”, near

the so-called “Πιότρα”, see remarks on AND 16. The inscription commemorates the dedication of a Mithraeum by M. Aurelius Rufinus, *evocatus Augustorum*, and three soldiers of a praetorian cohort, including the individual discussed here. For more details and for the complete text see AND 16:

(ll. 4-6) *M. Aur. Rufinus evocatus Augg. nn. I sancto deo invicto speleum constituit cum I mil. pr. Fl. Clarino, Ael. Messio, Aur. Iuliano*

Remarks: For the cult of Mithras on Andros and for the presence of a praetorian cohort on the island see AND 16.

[[AΥP(HAIOΣ)] METEA[AOΣ] (?)]: see [[- ca. 3-4-] METEA[AOΣ] (?)] (AND 45)

16. M. AUR(ELIUS) RUFINUS

Evocatus Augustorum

A.D. 198-209; see remarks.

IG XII Suppl. 274; T. Sauciuc, “Ein Denkmal des Mithraskultes auf Andros in Griechenland”, *MDAI(R)* 25, 1910, 262-72 (phot.); M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis mithriacae* II (The Hague 1960) 386, no. 2350; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 203; *ILGR*, no. 29; Petrochilos, no. 118.

Plate 1a.

Andros, Palaiopolis, inscribed on a stone of the wall called “τὸ ἑλληνικόν”, near the so-called “Πιότρα”, see remarks. The inscription commemorates the dedication of a Mithraeum, described as a *speleum* (cave), to the god Mithras (*sancto deo invicto*) by M. Aurelius Rufinus, *evocatus Augg. nn. (Augustorum nostrorum)*, and three soldiers of a praetorian cohort, *mil(it)es pr(aetoriani)*, for the health and safety (*pro salute*) of Septimius Severus, M. Aurelius Antoninus (Caracalla) and Geta:

Pro salute Imp(eratoris) Caesari(s) I L(uci) Septimi Severi et M(arc)i Aur(el)ii Antonini I Aug(ustorum) et IIP(ubli) Septimi Gaetae (sic)] Caesari(s) I M(arcus) Aur(el)ius Rufinus evocatus Aug(ustorum) n(ostrorum) I⁵ sancto deo invicto speleum constituit cum I mil(itibus) pr(aetorianis) Fl(avio) Clarino, Ael(io) Messio, Aur(elio) Iuliano.

Remarks: The inscription is to be dated to the period between A.D. 198, when Geta assumed the title of Caesar, and September or October of A.D.

209, when he assumed the title of Augustus, which does not appear in his titulature in the inscription of Andros. For this titulature see R. Cagnat, *Cours d'épigraphie latine* (Roma 1976⁴) 211; Kienast, *Kaisertabelle*, 166, where there are also details on the *damnatio memoriae* of Geta (December of A.D. 211 [?]), revealed by the *rasura* of his name in the inscription of Andros. Caracalla had already assumed the title *Imperator Caesar M. Aurelius Antoninus Augustus* in the autumn of A.D. 197 (?), see Kienast, *Kaisertabelle*, 162.

R.E. Witt, "Isis and Mithras on Andros. Some considerations", in: *Hommage à Maarten J. Vermaseren*, vol. III (Leiden 1978) 1328-29 observes after a personal inspection of the site where the inscription is located, that the inscribed stone is not in second use but *in situ*. This observation is confirmed by L. Palaiokrassa-Kopitsa, "Στοιχεία από την προανασκαφική έρευνα στην αρχαία Άνδρο", in: *Πρακτικά του Α΄ Κυκλαδολογικού Συνεδρίου. Τα περί Άνδρου*, Andros, 5-9th September 1991 (Andros 1993) 124-25. The wall called "τό έλληνηζόν" is a well preserved terrace-wall about 40 metres from the *Porta*. A staircase leads to the surface of the terrace, which bears the ruins of a large public building whose original phase is to be dated to the beginning of the 5th c. B.C. According to Palaiokrassa-Kopitsa, *loc. cit.*, the terrace-walls were repaired and a temple was built of the materials of the ancient building. An excavation at Palaiololis (cf. report in *AD* 32, 1977, B 2, 308), initiated by R.E. Witt and aimed at locating the Mithraeum, brought none of the desired results, as the Mithraeum itself was not discovered. For a more detailed presentation see Palaiokrassa-Kopitsa, *Παλαιόπολις*, 88-90, T 84 (61); 250; 259, who stresses the fact that the cult of Mithras here does not conflict with the old suggestion of R. Weil, *MDAI(A)* 1, 1876, 235-36 (rejected by Sauciuc, *Andros*, 20), that the temple was dedicated to Apollo, since worship of the two gods was often connected; for this cf. J.M. Vermaseren, *Die orientalischen Religionen im Römerreich* (Leiden 1981) 104-7; M. Clauss, *Mithras, Kult und Mysterien* (München 1990) 162-63. There was also a cult of the Nymphs in the same place, as is clear from the inscription *IG* XII 5, 731 (see *AND* 7) and a relief depicting Nymphs, cf. Palaiokrassa-Kopitsa, *Παλαιόπολις*, 259.

As T. Sauciuc, "Ein Denkmal des Mithraskultes auf Andros in Griechenland", *MDAI(R)* 25, 1910, 267 suggested, M. Aurelius Rufinus, who is encountered here as *evocatus Augustorum nostrorum*, is to be identified with the individual of the same name

from Bizye in Thrace, [A]urel. M. f. Ulp. Rufinus Bize., attested in a list, apparently of praetorian soldiers who had completed their service (CIL VI 32640 I, l. 25), dated to the early reign of Septimius Severus. This identification is accepted by M. Durry, *Les cohortes prétoriennes*, BEFAR 146 (Paris 1938) 342-43, who believes however that M. Aurelius Rufinus was already an *evocatus* in this inscription. *Evocati Augusti* were individuals who had already successfully completed their service in a troop unit of Rome, mainly a praetorian cohort, and who preferred not to be discharged but to serve further as *evocati*. In the *cursus praetorianus* the degree of *evocatus* could be reached in the sixteenth year of service, cf. M. Durry, *RE XXII 2* (1954) 1623, s.v. *praetoriae cohortes*. For the *evocati* and especially for the imperial *evocati* see G. Wissowa, *RE VI 1* (1907) 1145-53, s.v. *evocati*; Durry, *Les cohortes prétoriennes* (see above), esp. 117-26.

For a summary of the interpretations suggested so far for the presence of a praetorian cohort on Andros see Nigdelis, 221 n. 99. T. Sauciuc, "Ein Denkmal des Mithraskultes auf Andros in Griechenland", *MDAI(R)* 25, 1910, 269-72 suggested that the dedication of the Mithraeum by these praetorian soldiers took place when they returned from the Second Parthian War at the beginning of A.D. 202. In a supplementary note to this article ("Beilage zu S. 272"; cf. also Sauciuc, *Andros*, 94) T. Sauciuc added that it was a military detachment in charge of the security of the port, which was important for the transportation of supplies. This view was later modified, as Sauciuc, *Andros*, 94 found it more plausible that the Mithraeum was funded when Septimius Severus sojourned for a while on Andros on his way back from the East. Durry, *op. cit.*, 342-43 rejected the view that the individuals, who dedicated a cult place, spent just a short time on the island on their way back to Rome, claiming that they were more probably stationed or intended to spend a longer period there. Durry, *op. cit.*, 343 accepted, however, the above-mentioned supplementary interpretation of Sauciuc, that the praetorian soldiers on Andros were a military detachment which attended to the security of the port, since it was important for supplies to the East during the period of the Parthian wars (second Parthian campaign A.D. 197-202). Finally, N. Reed, "The Mithraeum on Andros", *ZPE* 18, 1975, 207-11 suggested that it was the garrison of a small camp of exiles, since Andros is attested as a place of residence for exiles (cf. AND *18, 32, *37).

As Durry, *Les cohortes prétoriennes* (see above) 344 notes, the cult of Mithras was not very widespread in the area of M. Aurelius

Rufinus's native town, Bizye in Thrace. This means that Rufinus was not initiated into the cult in Bizye but during his service in the army. This is, according to Durry, a further indication of the success of Mithraism among the praetorians.

The initiates were men (there were seven initiation grades, see Clauss, *op. cit.*, 138-52), mainly soldiers –amongst whom the god's epithet *Invictus* had a great effect (cf. Clauss, *op. cit.*, 45; for the cult of Mithras as *Sol invictus* see R. Vollkommer, *LIMC VI* 1, 624-25; Clauss, *op. cit.*, 33-37, 153-56)– customs inspectors, and minor functionaries. The cult was especially widespread in frontier regions. For the diffusion of the cult see Vollkommer, *op. cit.*, 622; Clauss, *op. cit.*, 31-50, esp. 43-50 for the social groups which are mainly represented in Mithras cult. There is little evidence for the practice of Mithraism among elites before the 4th c. A.D. Senators were attracted to Mithraism in the 4th c. A.D. but this attraction faded in the late 4th c. A.D., cf. A.B. Griffith, "Mithraism in the private and public lives of 4th-c. senators in Rome", *Electronic Journal of Mithraic Studies* 1, 2000.

Generally on the cult of Mithras see R. Vollkommer, *LIMC VI* 1, 583-626, s.v. *Mithras*; Clauss, *op. cit.* The cult places of Mithras were generally called *spelea* (caves), as they were dark underground rooms with artificial light, side entrances to avoid daylight, benches for cult meals and a cult statue (Vollkommer, *op. cit.*, 585; Clauss, *op. cit.*, 51-70 for cult places, 111-22 for rituals and feasts and 117-22 esp. for meals; for objects related to the cult see Vollkommer, *op. cit.*, 585 and 622; Clauss, *op. cit.*, 123-37).

For the cult of Mithras on Andros see M.-Th. Le Dinahet, "Cultes étrangers et cultes locaux dans les Cyclades à l'époque impériale", in: *Les cultes locaux dans les mondes grec et romain*, Actes du colloque de Lyon 7-8 juin 2001 (Paris 2004) 140-41.

17. Μ(ΑΡΚΟΣ) ΑΥΦΑΙΟΣ ΣΚΥΜΝΟΣ ΣΚΥΜΝΟΥ

Stephanephoros for the fourth time

3rd c. A.D., on the basis of the letter forms

IG XII 5, 759; Petrochilos, no. 59; cf. Sauciuc, *Andros*, 99, n. 4.

Plate 4a.

Andros, Palaiopolis, it was built into a private house; now in the Archaeological Museum of the island. Marble slab from the revetment of a statue base, bearing an honorific inscription for M. Aurelius Scymnus, son of Scymnus, who held the

office of *stephanephoros* for the fourth time. The monument was erected by the boule and the demos. The words ὁ δῆμ[ος] are not mentioned in *IG*. Saucius noted that these words are clearly to be read, although there is a large gap after ἡ βουλή. Petrochilos also reads the words ὁ δῆμ[ος]:

Μ(ἄρχον) Αὐτοῦγιλον Σκύμνον Σκύμνου | τετράκις στεφανηφοροῦντα ἐνδόξως | καὶ φιλοτειμῶς | ἡ βουλή vac. ὁ δῆμ[ος].

Remarks: Nigdelis, 304 and n. 473 stresses the fact that the individual uses his abbreviated praenomen M(arcus), which is to be regarded as a symbol of social status and an indication that he obtained Roman citizenship before the *Constitutio Antoniniana* (A.D. 212). This was suggested in the case of Egypt by D. Hagedorn, “Marci Aurelii in Ägypten nach der *Constitutio Antoniniana*”, *BASP* 16, 1979, 47-59. K. Buraselis, “Stray notes on Roman names in Greek documents”, in: *Roman Onomastics*, 61-63, citing the earlier relevant bibliography and based on epigraphic evidence, argues that Marci Aurelii can be associated with grants of citizenship either under M. Aurelius and Commodus or under Caracalla, and that the presence of the praenomen therefore does not form evidence for the date of the acquisition of Roman citizenship; for a more detailed discussion of this open question see A.D. Rizakis, “La dénomination des *Aurelii* dans les provinces orientales de l’Empire”, in: M. Dondin-Payre (ed.), *Les noms des personnes dans l’Empire romain* (in press).

For the name Skymnus see Th. Drew-Bear, “Deux décrets hellénistiques d’Asie Mineure”, *BCH* 96, 1972, 467; *LGPN* I, II, III A, III B, IV, s.v. Σκύμνος.

For the office of *stephanephoros*, which is to be identified with the eponymous archon, as also on other islands of the Cyclades, see Nigdelis, 278 and n. 354, who rejects the view of W. Schwahn, *RE* Suppl. VI (1935) 1100, s.v. *strategos*, that in the 3rd c. A.D. the head of the board of *strategoí* is to be regarded as the eponymous official; Schwahn’s arguments are based on *IG* XII 5, 758 (see AND 14), while Nigdelis uses the inscription discussed here to show that in the 3rd century the *stephanephoros* was still the eponymous archon of Andros; see also Tiverios, “La costituzione”, 74; for the *stephanephoros* as eponymous archon in Asia Minor see Dmitriev, 158-59, 256-57; generally on eponymous officials see Fr. Quaß, *Die Honoratiorenschicht in den Städten des griechischen Ostens* (Stuttgart 1993) 291 ff.

Furthermore, Tiverios, “La costituzione”, 77 stresses the repeated holding of the *stephanephoria* as an indication of the economic crisis of the period. For iteration of the *stephanephoria* and other offices, as well as for the accumulation of several offices, see Dmitriev, 223-28.

*18. A. AVILLIUS FLACCUS

Prefect of Egypt

A.D. 38

Philo, *In Flaccum*, passim, esp. XVIII-XXI. Two characteristic passages are given below:

XVIII. 151-152: μετὰ δὲ τὴν ἀφαίρεσιν τῆς οὐσίας κατέγνωστο αὐτοῦ φυγή, καὶ ἐξ ἀπάσης μὲν ἠλαύνετο τῆς ἠπειροῦ –τὸ δ’ ἐστὶ μείζον καὶ ἄμεινον τμήμα τῆς οἰκουμένης–, ἐξ ἀπάσης δὲ νήσου τῶν εὐδαιμόνων. ἐμέλλησε γάρ εἰς τὴν λυπηροτάτην τῶν ἐν Αἰγαίῳ –Γύραρα καλεῖται– διώκεσθαι, μὴ παρακλήτῳ χρησάμενος Λεπίδῳ, δι’ ὃν ἀνθυπηλλάξατο Γυάρων Ἄνδρον ἐγγυτάτῳ κειμένην.

XIX. 157-159: ἦν (the island of Andros) πόρρωθεν ἰδὼν ὁ κακοδαίμων δακρυῶν τινὰ φορὰν ὥσπερ ἀπὸ πηγῆς ἐξέχει κατὰ τῶν παρειῶν καὶ τὰ στέρνα πλήξας, πικρότατα ἀνομιώξας, “ἄνδρες,” εἶπεν, “οἱ φυλακῆς μου καὶ προπομποί, καλὴν γε χώραν Ἄνδρον, οὐκ εὐτυχῆ νήσον, τῆς εὐδαιμόνος Ἰταλίας ἀνθυπαλλάττομαι, Φλάκκος, ὁ γεννηθεὶς μὲν καὶ τραφεὶς καὶ παιδευθεὶς ἐν τῇ ἡγεμονίδι Ῥώμῃ, συμφοιτητὴς δὲ καὶ συμβιωτὴς γενόμενος τῶν θυγατριδῶν τοῦ Σεβαστοῦ, κριθεὶς δὲ τῶν πρώτων φίλων παρὰ Τιβερίῳ Καίσαρι καὶ τὸ μέγιστον αὐτοῦ τῶν κτημάτων, Αἴγυπτον, ἐπὶ ἐξαετίαν ἐπιτραπεῖς. τίς ἢ τοσαύτη μεταβολή; νῦν ἐν ἡμέρᾳ, καθάπερ ἐκλείψεως γενομένης, τὸν ἑμὸν ἐπέσχερε βίον. τὴν νηίδα ταύτην τί φῶ; πότερον φρυγαδευτήριον ἔμῳ ἢ πατριδα καινὴν; ὑπόδρομον καὶ καταφυγὴν ἀτυχῆ; τάφος ἂν εἴη τὸ κυριώτατον αὐτῆς ὄνομα”.

Remarks: In the above partly cited treatise of Philo from Alexandria there is a summary of the turbulent life, fall and death of A. Avillius Flaccus, a Roman *equus* and a close friend of the Emperor Tiberius (Philo, *In Flaccum* XVIII. 158), by whom he was appointed prefect of Egypt in A.D. 32; he held this post till A.D. 38, when he was removed from office by Caligula. His confrontation with Caligula started earlier, when he was involved in the prosecution of his mother, the elder Agrippina (Philo, *In Flaccum* I. 9). Later Avillius Flaccus acted as a supporter of Tiberius Gemellus, Caligula’s rival for the succession of the Emperor Tiberius. The occasion to punish Avillius Flaccus was given to the emperor thanks to a conflict between Greeks and Jews

in Alexandria. As prefect of Egypt Avillius Flaccus supported the demand of Greeks that statues of the Emperor Caius should be placed in the Jewish synagogues of Alexandria. The Jews resisted and Flaccus denounced them as foreigners and aliens (Philo, *In Flaccum* VII. 54: ...ξένους καὶ ἐπὶ λυδὰς ἡμᾶς ἀπεκάλει...). The climax of this situation came with the visit of Herodes Agrippa, the recently appointed king of the Jews, on his way to Palestine, when the Greeks not only offended the Jewish king with a satire but also engaged in a massacre and destruction. A month later Flaccus was removed and tried; his property was confiscated and he himself was banished to Gyaros, but, after the mediation of Lepidus, he was exiled on Andros. Philo gives a vivid account of Flaccus's journey from Rome to Andros and his wretched situation. After a while Caius determined to have Flaccus executed.

For A. Avillius Flaccus see P.v. Rohden, *RE* II 2 (1896) 2392-93, s.v. *Avillius* [3]; A. Stein, *Die Präefekten von Ägypten in der römischen Kaiserzeit* (Bern 1950) 26 ff.; P. Bureth, "Le préfet d'Égypte (30 av. J.C.-297 ap. J. C.). État présent de la documentation en 1973", *ANRW* II 10, 1 (1988) 477; Thomasson, 343-44, no. 18; *PIR*² A 1414; D. Kienast, *Der neue Pauly* 2 (1997) 371, s.v. *Avillius*; P.W. Van der Horst, *Philo's Flaccus. The first pogrom. Introduction, translation and commentary* (Leiden 2003). For the real reasons for Flaccus's punishment by Caius see A.N. Sherwin-White, "Philo and Avillius Flaccus: a conundrum", *Latomus* 31.2, 1972, 820-28.

19. [ΓΑΪΟΣ]

2nd/1st c.B.C.

Petrochilos, no. 174.

Andros, built into the church of Agios Georgios in the area called Xydi, now in the Archaeological Collection of Palaiopolis. Fragment of a marble slab bearing a fragmentary funerary text, which was later erased.

20. [Κ]ΑΑΥΑΙΑ [Α]ΡΤΕΜΩ[ΝΟΣ]

end of the 1st c. A.D.

Petrochilos, no. 49.

Andros, Palaiopolis, built into a private property. Marble statue base bearing a fragmentary, apparently honorific inscription.

21. [ΚΛΑΥ(?)ΔΙΑ ΕΥΤΥΧΙΣ

1st c. A.D.

Petrochilos, no. 116.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Oblong block of marble, perhaps from a pedestal, bearing two fragmentary names. The restoration of the gentilicium is based on the presence of another Claudius in the same inscription, cf. AND 22.

22. ΚΛΑΥΔΙΟΣ [- -]ΚΤΟΣ or [ΤΙΒΕΡΙΟ]Σ ΚΛΑΥΔΙΟΣ [- -]ΚΤΟΣ

1st c. A.D.

Petrochilos, no. 116.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Oblong block of marble, perhaps from a pedestal, bearing two fragmentary names.

23. ΤΙΒΕΡ[Ι]ΟΣ ΚΛΑΥΔΙΟΣ ΑΝΤΙΓΟΝΟΣ

Early 1st c. A.D. (Petrochilos)

I. Bogiatzidis, *AE* 1911, 75, no. 26; *IG* XII Suppl. 272; Sauciuc, *Andros*, 161; Petrochilos, no. 43.

Andros, Palaiopolis, it was built into a wall of the church of Agia Marina; not relocated. Slab of white marble bearing only the name of Ti. Claudius Antigonos in the nominative case. The praenomen of the individual was not read by I. Bogiatzidis.

Remarks: Sauciuc, *loc. cit.* mentions the praenomen as Τιβήριος and suggests that he acquired Roman citizenship as a reward for his services to the Romans. He also supposes that he erected a monument in honour of some emperor.

24. [ΚΑ]ΩΔΙΑ ΑΥΛΟΥ ΘΥΓΑΤΗΡ, ΓΥΝΗ ΔΕ ΠΡΟΥΣΙΟΥ ΤΟΥ ΑΙΣΧΙΝΟΥ

1st c. B.C.-1st c. A.D. (Nigdelis: second half of 2nd c./1st c. B.C.).

IG XII 5, 790; G. Despinis, "Kykladische Grabstelen des 5./4. Jh. v. Chr.", in: *Antike Plastik* VII (Berlin 1967) 81-83, fig. 35-37; Petrochilos, no. 149.

Plate 3a, c.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Grave stele of white, most probably Parian, marble decorated with a pediment and a relief, bearing two funerary inscriptions, which are non contemporary: one in a

more careful script written on the cymatium under the pediment and the other in the field of the relief. In the relief of the stele two female figures are depicted, one seated and dressed in a *chiton* and *himation* and the other standing and taking an object out of a *pyxis*. The stele was carved about the beginning of the 4th c. B.C. (Despinis, *op. cit.*, 82) and was reused in the Roman period, when the two inscriptions were engraved. At the time of the second use, the coiffure of the female figure on the right was recarved and reshaped into the so-called “Melonenfrisur”, cf. Despinis, *op. cit.*, 82 and 81, n. 52 for earlier bibliography on the relief. As Despinis already stressed, a comparison of the photographs published by him with earlier ones in the photographic archive of the German Institute at Athens (DAI) shows that the stele has been damaged in the meantime, so that a part of the pediment and of the relief are now missing. The inscriptions are also not intact. In the text on the Ionic cymatium under the pediment of the stele, namely the funerary inscription of Clodia, daughter of Aulus (AND 9) and wife of Prousius, son of Aeschines, the four letters of the name of Clodia, which were visible earlier, are no longer preserved. In the text on the relief field, the funerary inscription of Erotis, daughter of Aulus (AND 10) and wife of Aeschines, son of Philonides, the name of the deceased, Erotis and the first two letters of her father’s name Aulus are no longer preserved. The underlined letters of the text given below are to be read on the squeeze of the inscription kept in the «Inscriptiones Graecae»:

[Κλ]οδία Αὔλου θυγάτηρ, γυνή δὲ Προυσίου τοῦ Αἰσχίν[ου].
Ἐρώτιν Αὔλου, γυνή δὲ Αἰσχίνου τοῦ Φιλονίδου.

Remarks: The names mentioned in both inscriptions reveal that they are perhaps those of members of the same family. Nigdelis, 270 regards Clodia, daughter of Aulus, as a member of a family of *negotiatores*, since the *gens Clodia* is attested on Delos; cf. also AND 25, 27. If this is correct, there is an example of intermarriage between members of the milieu of the *negotiatores* with native individuals, as the name of Clodia’s husband, Prousius, implies. For the name Prousius see Pape – Benseler, 1264.

For the name Clodius and its connection with Claudius see A.M. Riggsby, “Clodius/Claudius”, *Historia* 51, 2002, 117-23, who studies the case of P. Clodius Pulcher, tribune of 58 B.C., who adopted a different spelling of his family name, Claudius. *O* for *au* was a feature of the Umbrian and other dialects and entered Latin as a rustic element. Riggsby suggests that Clodius «took what had been a matter of linguistic happenstance and invested it with political force».

25. [ΚΛΩΔΙΑ ΞΑΝΘΗ [ΘΥ]ΓΑΤΗΡ ΚΛΩΔΙ[ΟΥ] ΦΡΟΝΤΩΝΟΣ

1st c. A.D. (Petrochilos: end of 1st c. A.D., on the basis of the letter forms).

IG XII 5, 761; Petrochilos, no. 48.

Andros, Palaiopolis, found during the excavation; now in the Archaeological Museum of Andros. Honorific inscription on a slab of white marble, the upper part of which is missing. The dedicator of the monument erected in honour of Clodia Xanthe, daughter of Clodius Fronto (AND 27), is therefore unknown:

[- - -] | ἀνδριάντας κ[- - -] | [Κλω]δίαν Ξάνθην | [θυ]γατέρα Κλωδί[ου] | Φρόν-
τωνος.

Remarks: Nigdelis, 270 and n. 322 regards the individuals mentioned in this inscription as members of a family of *negotiatores*. In his view the presence of the *gens Clodia* on Delos implies that they came from these circles. The Roman cognomen of Clodius, Fronto, is perhaps a further indication in the same direction. The individuals are not mentioned by Hatzfeld, *Trafiquants*. For the name Clodius see AND 24.

Petrochilos, *loc. cit.*, suggests that the slab bearing the inscription discussed here probably comes from a semi-circular pedestal in front of the North Stoa in the *agora*, mentioned by N. Kontoleon, *AE 1964, Chron. 3*.

26. ΑΥΛΟΣ ΚΛΩΔΙΟΣ ΑΝΤΙΠΑΤΡΟΣ

End of the 2nd c. B.C. (Petrochilos, personal communication).

Unpublished

Andros, Ano Palaiopolis, built into a private house. Two fragmentary decrees of an unknown city, perhaps Andros. It is not clear, whether Aulus Clodius Antipater is an Andrian or a foreigner.

27. ΚΛΩΔΙ[ΟΣ] ΦΡΟΝΤΩΝ

1st c. A.D. (Petrochilos: end of 1st c. A.D., on the basis of the letter forms).

IG XII 5, 761; Petrochilos, no. 48.

Andros, Palaiopolis, found during the excavation; now in the Archaeological Museum of the island. Honorific inscription on a slab of white marble, the upper part of which is missing. The dedicator of the monument erected in honour of Clodia Xanthe (AND 25), daughter of Clodius Fronto, is therefore unknown (for the text and comments see AND 25). For the gentilicium Clodius see AND 24.

28. ΓΝ(ΑΙΟΣ) ΚΟΡΝΗΑΙΟΣ ΑΝΘΟΣ

End of the 1st c. B.C. (Petrochilos).

Sauciuc, *Andros*, 144-45, no. 17; *IG XII Suppl.* 289; Petrochilos, no. 148.

Andros, Palaiopolis, built into a private house as a lintel, still there. Rectangular grave stele of white marble, on which several funerary inscriptions were written; two of them are better preserved. Petrochilos, *loc. cit.*, suggests some new readings of the damaged parts of the text. The text given below follows the publication by *IG*. The first of the funerary inscriptions concerns Cn. Cornelius Anthus:

---|---| Γν. Κορνήλιος | ἄνθος Ἰ χροιστὲ χαίρει. ---| Πότος Α. . . ις | χροιστὴ
χαίρετε.

Remarks: Nigdelis, 270-71, n. 324 considers the individual to be a member of a family of *negotiatores*.

For names of the deceased in the nominative instead of the correct vocative, followed by χαίρει, see e.g. for Rhenia, M.-Th. Couilloud, *Les monuments funéraires de Rhénée*, Exploration archéologique de Délos vol. XXX (Paris 1974) nos 72, 86, 92, 93; for Achaia, J.A. Papapostolou, *Achaean grave stelai*, with epigraphical notes by A. Rizakis (Athen 1993) 91, no. 5, 6; 92, no. 10; 102, no. 48; 106, no. 68; for Elis, S. Zoumbaki, *Prosopographie der Eleer bis zum 1. Jh. v. Chr.*, ΜΕΛΕΤΗΜΑΤΑ 40 (Athen 2005) A 108; Δ 35.

According to Sauciuc, *Andros*, 144 n. 24 the name Πότος appears instead of Πόθος. For the name Πότος see Pape – Benseler, 1244-45 and 1215-16 for Πόθος. For the distribution of the name Πότος see *LGPN* I, s.v. Πότος (attestation from Andros and Πόττης [?] on Delos); IV, s.v. Πότος (Macedonia, Edonis); s.v. Ποτού (feminine name in Thrace, Odessos); s.v. Πόττης (Macedonia, Stolos).

29. ΔΕΚ[---]

1st c. B.C./1st c. A.D. (Petrochilos).

I. Bogiatzidis, *AE* 1911, 74, no. 16; *IG XII Suppl.* 267, l. 4; Petrochilos, no. 124, a, l. 4.

Andros, two non-joining fragments of a marble base; the find spot of one of them, published in *IG* and now kept in the Archaeological Museum of Andros, is unknown; the second fragment, published by Petrochilos, *loc. cit.*, was found in a private field at Palaiopolis and is now kept in the Archaeological Museum of

Andros as well. Both fragments bear lists of names in two columns, perhaps a catalogue of ephebes. The left column includes suffixes of names in the genitive and the right one fragmentary names in the nominative case.

Remarks: It is not known, whether Δεκ[- -], which appears in the right column of names on the fragment published in *IG*, was a praenomen followed by a gentilicium –that is, whether it is to be completed as Δέκ[μοσ]– or a gentilicium, such as Δέκ[τοσ]. Sauciuc, *Andros*, 161 and Nigdelis, 271 n. 324 (who reads the name as Αὔλον Δέκ[μῶν]) report that the fragmentary state of the inscription would allow several restorations. ΔΕΚ[- -] could conceivably be restored as ΔΕΚ[ΜΟΣ], *i.e.* as a praenomen, since it appears in the second column of names, in which the beginning of the names is preserved. It is notable that in this column two further praenomina, Auli (AND 11 and 12), also appear.

30. DIOGENHS (sic)

1st c. B.C. (?), (*IG*: «*litterae primorum temporum dominii Romani*»; Šašel-Kos: end of 2nd c. B.C.).

Sauciuc, *Andros*, 145, no. 21; *IG* XII Suppl. 290; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 203; *ILGR*, no. 30; Petrochilos, no. 102.

Andros, Gaurion, at παλαιόν λουτρόν (*IG*), now built into a niche beside the Byzantine church of the Panagia (τοῦ Γάλλου) at Ano Gaurion. Block of local limestone bearing an inscription commemorating the repair of a *piscina* by Diogenes. The combination of the Latin language and Greek alphabet is very interesting with regard to the identity of the individual, and also for the familiarity of the lapicide with Latin:

Diogenēs piscinam | beterem nobam | [F]HCIT totan.

In order to give a clear picture of this phenomenon the inscription is cited also in majuscule:

DIOGENHS PISCINAM | BETEREM NOBAM | [F]HCIT TOTAN.

Remarks: Sauciuc, *Andros*, 28-29 interprets the *piscina* mentioned in the inscription as a bath and identifies it with the ruins of the so-called παλαιόν λουτρόν at Gaurion (Sauciuc, *Andros*, 30, fig. 37). This Roman building was covered with a canopy; a mosaic pavement and coins were found there. The exact use of the *piscina* donated by Diogenes is not mentioned in the inscription, cf. also Nigdelis, 253-54,

n. 255. The word *piscina* may be understood either as a fishpond or as a pool, which could form part of a larger water supply system. For *piscinae* as features of baths see R. Ginouvès, *Dictionnaire méthodique de l'architecture grecque et romaine III. Espaces architecturaux, bâtiments et ensembles* (Paris 1998) 103, 106 and n. 189, 166 in the sense of pool, 169 in the sense of fishpond.

The inscription has a remarkable blend of Latin and Greek elements. Although the lapicide obviously intended to produce a Latin text, he mixed it with Greek letters and grammar because of his limited knowledge of Latin, as is clear from the suffix -HS instead of -ES in DIOGENHS, *ἤκcit* instead of *fecit*, and the final N of a Greek accusative, instead of the Latin M, in TOTAN. For the transliteration of Latin words into Greek characters and the usual transcription forms of vowels and consonants see G. Purnelle, "Les inscriptions latines translittérées en caractères grecs", in: *XI Congresso internazionale di epigrafia Greca e Latina*, Roma, 18-24 settembre 1997, Atti I (Roma 1999) 825-34. For a mixed Greek and Latin language in Asia Minor see R.A. Kearsley (ed.), *Greeks and Romans in Imperial Asia. Mixed language inscriptions and linguistic evidence for cultural interaction until the end of A.D. III*, IK 59 (Bonn 2001), where the word *piscina* is actually attested in its Greek rendering, see no. 147 (πισκεινά); cf. *Bull'Épigr* 2001, 348. For a mixed language also in the inscriptions of Italy see M. Leiwo, "From contact to mixture: Bilingual inscriptions from Italy", in: J.N. Adams – M. Janse – S. Swain (eds), *Bilingualism in ancient society. Language contact and the written text* (Oxford 2002) 168-94.

31. ΕΓΝΑΤ[ΙΑ]

Imperial period

IG XII 5, 754; Petrochilos, no. 47.

Andros, Palaiopolis, found in a private garden; not relocated. Lower part of a stele bearing the last two lines of an inscription and below it a second text, which is an honorific inscription for a woman, see AND 3. The preserved part of the first text is:

[- -] | [- -]ο[ς] καὶ [τῆς] | μάμμης Ἐγνατ[ίαις].

Remarks: The word μάμη means "mother" or at a later date "grandmother", cf. *LSJ*⁹ s.v.

32. ΕΓΝΑΤΙΑ ΜΑΞΙΜΙΛΙΑΑ

Prominent Roman woman exiled to Andros

After A.D. 65

*Syll.*³ 811-812; *IG XII 5*, 757; Petrochilos, no. 64.

Plate 5a.

Andros, Palaiopolis, built into the wine-press of a private field to the south of the Stoa. Large marble slab, probably from the revetment of a large statue base bearing two honorific inscriptions, one for Egnatia Maximilla and the other for her husband P. Glitius Gallus (AND *37). The monument was set up by the demos honouring both individuals as benefactors:

Ἵ δῆμος ἰ Ἐγνατίαν Μαξιμίλλαν τὴν ἰ ἑαυτοῦ εὐεργέτιν ἀρετῆς ἰ ἔνευα.

Remarks: P. Glitius Gallus was exiled to Andros in A.D. 65, accused of involvement in the conspiracy of C. Calpurnius Piso against the Emperor Nero (especially Tac., *Ann.* XV. 56 and 71), cf. AND 37. As the latter passage of Tacitus informs us, P. Glitius Gallus was accompanied during his exile by his wife Egnatia Maximilla, who possessed a great fortune, which was at first left untouched but afterwards confiscated (Tac., *Ann.* XV. 71: *...Egnatia Maximilla, magnis primum et integris opibus, post ademptis, quae utraque gloriam eius auxere*); cf. S. Mratschek-Halfmann, *Divites et praepotentes. Reichtum und soziale Stellung in der Literatur der Prinzipatszeit* (Stuttgart 1993) 328-29, no. 192. The couple spent their exile on Andros, where they were very popular, as the honorific monument erected by the demos implies; for the honour accorded them on Andros cf. Cl. Eilers, *Roman patrons of Greek cities* (Oxford 2002) 208, C 32.

For the individual see E. Groag, *RE V 2* (1905) 2004, s.v. *Egnatius* [45], who wonders whether the Andrians erected the honorific monuments on the occasion of the restitution of the couple shortly after the death of Nero. Plu., *Oth.* I. 3 and Tac., *Hist.* I. 90 inform us that Otho returned to members of the senatorial order exiled under Nero and restored under Galba, whatever portions of their property were found to be still unsold. It is not known, whether Maximilla's confiscated wealth was left intact. The couple's benefactions on Andros could therefore equally well be dated either to the first period of their exile, before the confiscation of their property, or after their restoration. For a discussion of the views regarding the date of the

couple's benefactions and the honour accorded them by the Andrians see AND 37.

33. ΦΛΑΒΙΑ ΠΑΙΔΕΡΩΤΙ[Σ]

1st c. A.D. (Petrochilos)

IG XII 5, 725; Petrochilos, no. 113.

Andros, Palaiopolis, now in the Archaeological Museum of the island. Small marble altar decorated with a cymatium on its upper side and mutilated to its lower part. It bears a dedication of Flavia Paiderotis to Dionysos:

Διονύσω | Μεγάλῳ εὐχὴν | Φλαβία | Παιδερωτί[ς].

Remarks: According to Palaiokrassa-Kopitsa, *Παλαιόπολις*, 247-48, the find spot of this inscription, which was in the possession of L. Vlamis, owner of the place «στοῦ Μαροῦ», is an indication that the sanctuary of Dionysos is to be sought in the region of the torrent to the south of building 111 (KA), see *op. cit.*, 108-16.

For votive altars of the Roman period see G. Schörner, *Votive im römischen Griechenland. Untersuchungen zur späthellenistischen und kaiserzeitlichen Kunst- und Religionsgeschichte* (Stuttgart 2003) 65-71. The number of votives for Dionysos from the Roman period is relatively limited, as Schörner, *op. cit.*, 63 and 171 states. The cult of Dionysos, however, was very important on Andros; ancient literary sources state that during the seven-day festival of the god on the island a miracle took place, namely the conversion of the water of a spring in the sanctuary to wine (Plin., *H.N.* II. 103, 231; Philostr., *Im.* I. 25). A similar miracle was said also to occur at Elis (Paus. VI. 26, 2). Cf. also Palaiokrassa-Kopitsa, *Παλαιόπολις*, 243-44 for a more detailed discussion of this subject. For the cult of Dionysos on Cyclades see also P. Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)*, (Paris 1996) 80.

The cognomen of the individual leads Nigdelis, 301 n. 455 to regard her as a *liberta*. As far as the search for a further attestation of the name has shown, it is not otherwise encountered. The name Παιδερωτίς is more frequently encountered (*LGPN* I, II, III.A, III.B, IV, s.v.), while Παιδερωτιανός is attested once at Canusium (*LGPN* III.A, s.v.).

34. FL(AVIUS) CLARINUS*Miles praetorianus*

A.D. 198-209; see remarks of AND 16.

IG XII Suppl. 274; T. Sauciuc, “Ein Denkmal des Mithraskultes auf Andros in Griechenland”, *MDAI(R)* 25, 1910, 262-72 (phot.); M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis mithriacae* II (The Hague 1960) 386, no. 2350; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 203; *ILGR*, no. 29; Petrochilos, no. 118.

Plate 1a.

Andros, Palaiopolis, inscribed on a stone of the wall called “τὸ ἐλληνικόν”, near the so-called “Πλόττα”, see remarks of AND 16. The inscription commemorates the dedication of a Mithraeum by M. Aurelius Rufinus, *evocatus Augustorum*, and three soldiers of a praetorian cohort, among them the individual discussed here. For more details and the complete text see AND 16:

(ll. 4-6) *M. Aur. Rufinus evocatus Augg. nn. I sancto deo invicto speleum constituit cum I mil. pr. Fl. Clarino, Ael. Messio, Aur. Iuliano*

Remarks: For the name Clarinus see Solin and Salomies², 314.

For the cult of Mithras on Andros and for the presence of a praetorian cohort on the island see AND 16.

35. [- - - Φ]PONTΩΝ

End of the 1st c. A.D.

Petrochilos, no. 49.

Andros, Palaiopolis, built into a private property. Marble statue base bearing a fragmentary, apparently honorific, inscription. The name of the individual is encountered in the genitive case. The fragmentary state of the text does not allow us to conclude whether there is some connection with AND 27.

36. ΓΕΜΕΛΛΟΣ

3rd c. A.D.

Petrochilos, no. 160.

Andros, now in the Archaeological Museum of the island. Oblong limestone slab bearing a fragmentary funerary inscription. Gemellus is the father of the individual who erected the monument.

***37. ΠΟΥΠΑΙΟΣ ΓΛΕΙΤΙΟΣ ΓΑΛΛΟΣ**

Patron and benefactor of the demos of Andros, otherwise also attested as *tribunus militum legionis primae*, *triumvir capitalis* and *quaestor* (perhaps *provinciae Hispaniae Baeticae*); see remarks. P. Glitius Gallus was exiled to Andros.

After A.D. 65

*Syll.*³ 811-812; *IG XII 5*, 757; E.M. Smallwood, *Documents illustrating the principates of Gaius, Claudius and Nero* (Cambridge 1967) 71, no. 245; Petrochilos, no. 64.

Plate 5b.

Andros, Palaiopolis, built into the wine-press of a private field to the south of the Stoa. Large marble slab, probably from the revetment of a large pedestal bearing two honorific inscriptions for two Roman aristocrats, one for P. Glitius Gallus and the other for his wife Egnatia Maximilla (AND 32). The monument was set up by the demos in honour of both individuals as benefactors. Gallus is also called patron:

Ὁ δῆμος | Πούπλιον Γλείτιον Γάλλον | τὸν ἑαυτοῦ πάτρωνα καὶ | εὐεργέτην
ἀρετῆς | ἔνεκα.

Remarks: P. Glitius Gallus was exiled to Andros, accused of involvement in the conspiracy of C. Calpurnius Piso against the Emperor Nero, see Tac., *Ann.* XV. 46 and 71. He was betrayed by his best friend Afranius Quintianus. He spent his exile on Andros accompanied by his wife Egnatia Maximilla, who possessed a great fortune, at first left untouched but afterwards confiscated. The couple was very popular on the island, as the honorific monument erected by the demos implies; for this honour cf. Cl. Eilers, *Roman patrons of Greek cities* (Oxford 2002) 208, C32. The exact reason why they are honoured as benefactors remains unknown. R.E. Witt, "Isis and Mithras on Andros. Some considerations", in: *Hommage à Maarten J. Vermaseren*, vol. III (Leiden 1978) 1323 n. 15 suggested that the church Ἡ Παναγίτσα τοῦ Γάλλου at Gaurion perpetuates the name of P. Glitius Gallus. E. Groag, *RE V 2* (1905) 2004, s.v. *Egnatius* [45] wonders, whether the Andrians erected the monuments in honour of the couple on the occasion of their restitution shortly after the death of Nero, while *PIR*² G 184 dates the honour with certainty after Nero's death. Glitius Gallus, like all men of senatorial rank exiled under Nero, was probably restored under Galba. Otho restored also whatever portions of each man's property were still unsold, cf. Plu.,

Oth. I. 3 and Tac., *Hist.* I. 90. In contrast, J. Nicols, “Patrons of Greek cities in the Early Principate”, *ZPE* 80, 1990, 94 notes that the benefactions of the couple on Andros led to the subsequent confiscation of Maximilla’s large property. Since it is not known whether Maximilla’s wealth was left intact by Nero, the couple’s benefactions on Andros could equally well be dated either to the first period of their exile, before the confiscation of their property, or after their restoration. It would, however, seem difficult to date the honour of the couple by the Andrians to the period of their exile and disgrace. For the individual see E. Groag, *RE Suppl.* III (1918) 789-90, s.v. *Glitius* [2]; *PIR*² G 184. P. Glitius Gallus held a number of offices in his short senatorial career: *tribunus militum legionis primae, triumvir capitalis* and *quaestor* (perhaps *provinciae Hispaniae Baeticae*). His *cursum honorum* is preserved in his funerary inscription found in Falerii (*CIL* XI 3097), which is now known only from a fragmentary copy of the 16th century that gives rise to several problems of interpretation. His career, interrupted by the exile, seems not to have been continued after his restoration. This constitutes an indication, according to Groag, *op. cit.*, 790 that Glitius died shortly after his return from Andros. A man of the same name, P. Glitius Gallus, who held several offices under Vespasian (*CIL* XI 7492 = *ILS* 999) is to be identified with Glitius’s and Maximilla’s son, for whom see E. Groag, *RE Suppl.* III (1918) 790, s.v. *Glitius* [3]; *PIR*² G 185. For the career of the elder P. Glitius Gallus see also S. Hillebrand, *Der Vigintivirat: Prosopographische Untersuchungen für die Zeit von Augustus bis Domitian* (Diss. Heidelberg 2006) 243-44, no. 8. For interesting comments on the exiles of Andros see N. Reed, “The Mithraeum on Andros”, *ZPE* 18, 1975, 207-11.

38. ΙΟΥΛΙΑΔΗΣ

1st c. A.D.

IG XII 5, 755; Petrochilos, no. 53.

Plate 6a.

Andros, Palaiopolis, built into a modern house; now in the Archaeological Museum of Andros. Marble stele bearing an honorific inscription set up by the boule and demos for Aphthonetus, son of Iuliades, who supervised the carrying out of repair work on the *bouleuterion*:

Ἡ βουλὴ καὶ ὁ δῆμος | ἐτείμησεν Ἀφθόνητον Ἰουλιάδου | τὸν ἐπιμελητὴν ἱε

καὶ ἐπιστάτην τῆς ἰ ὄλης ἐπισκευῆς τοῦ ἰ βουλευτηρίου ἀνθ' ὧν ἰ ὑγιῶς καὶ γνησίως ἰ ὑπηρετήσεν τῆ ἑαυ¹⁰τοῦ πατριίδι.

Remarks: For the name Ἰουλιάδης see U. Wilamowitz-Moellendorff, *Kleine Schriften* IV (repr. Berlin 1962) 155-56 and the comments of J. Curbera in the review of the volume edited by P.M. Fraser and E. Matthews, *LGN IV* in *Epigraphica* 68, 2006, 463-67. The name Ἰουλιάδης, which is attested in inscriptions, seems to be explained by the influence of the Latin Iulius on the Greek theophoric name Οὐλιάδης (from Ἀπόλλων Οὔλιος). The same version is also to be found in the works of Aeschin., *Ep.* 5 and Arist., *Ep.* 407 and is also to be interpreted through the influence of Latin on the manuscripts. For the function of ἐπιμελητὴν καὶ ἐπιστάτην τῆς ὄλης ἐπισκευῆς τοῦ βουλευτηρίου see Nigdelis, 278 and Tiverios, “La costituzione”, 76. The word *epimeletes* means that the individual was responsible for carrying out a repair of the *bouleuterion*, while *epistates* refers to the overseer of the works. For *epimeletes* see Dmitriev, 119-21 with extensive bibliography, 126 n. 91. For *epistates* in the Hellenistic period see Dmitriev, 105-6, 111 n. 14, 211 and 244 for the term in the sense of overseer in the Roman period.

39. [Ι]ΟΥΝΙΑ ΕΛΕΥΘΕΡΙΟΝ

3rd c. A.D.

Petrochilos, no. 160.

Andros, now in the Archaeological Museum of the island. Oblong limestone slab bearing a fragmentary funerary inscription. The individual is one of the deceased persons.

*40. ΔΕΥΚΙΟΣ ΔΙΚΙΝ[ΙΟΣ] ΔΕΥΚΙΟΥ ΥΙΟΣ ΔΕΥΚΟ[ΛΛΟΣ]

Imperator (αὐτοκρατάτωρ), patron and benefactor of the Andrians.

74-67 B.C. (Petrochilos: 73-72 B.C.)

Chr. Pelekidis, *Ἀνέκδοτοι ἐπιγραφαὶ ἐξ Ἀνδρου καὶ Νάξου* (Athens 1969) 3-10, no. 1 (*Bull'Épigr* 1970, 441); F. Canali de Rossi, *Il ruolo dei patroni nelle relazioni politiche fra il mondo greco e Roma in età repubblicana ed augustea* (München-Leipzig 2001) 143-44, no. 26; § 68; Petrochilos, no. 62.

Andros, Palaiopolis, found during the excavation of the agora, near the place, where the statue of Hermes is said to have been found (cf. N. Kontoleon, *AE* 1914, Chron. 4); now in a private field near the Stoa. Marble statue base bearing

a dedication of the demos for Lucius Licinius L. f. Lucullus, *imperator*, who is honoured as its benefactor and patron:

Ὁ δῆμος Ἰ Λεύκιον Λικίν[ιον], Ἰ Λευκίου υἱόν, Λεύκο[λλον] Ἰ αὐτοκράτορα, Ἰ τὸν ἑαυτοῦ πάτρι[να] Ἰ καὶ εὐεργέτη[ν] Ἰ ἀρετῆς ἕνεκα καὶ [καλοκα]ἰγαθίας τῆς εἰς ἑ[αυτόν].

Remarks: L. Licinius Lucullus was active as a *quaestor* under Sulla in Greece in 87 B.C. (Broughton, II, 47; for the precise date of his *quaestorship* see P. Thonemann, “The date of Lucullus’ *quaestorship*”, *ZPE* 149, 2004, 80-82); in 86 B.C. he served as a *proquaestor* (Broughton, II, 55-56). From 85 to 80 B.C. he is to be found as *proquaestor* in Asia (Broughton, II, 58, 61, 64, 69, 77, 81). He was *aedilis curulis* in 79 B.C. (Broughton, II, 83), *praetor* in 78 B.C. (Broughton, II, 86), *propraetor* in Africa in 77-76 B.C. (Broughton, II, 90 and 94), and *consul* in 74 B.C. (Broughton, II, 100). From 74 to 67 B.C. he was active in Asia Minor, having received the province of Cilicia after the sudden death of the consul of the previous year, L. Octavius, and also Asia, and he had general command of the war against Mithridates (cf. A.N. Sherwin White, “Rome, Pamphylia and Cilicia, 133-70 B.C.”, *JRS* 66, 1976, 1-14, esp. 11 ff.). After repeated victories over the king of Pontos down to 70 B.C., when Mithridates’s kingdom fell entirely into Lucullus’s hands and the aged king fled to his son-in-law Tigranes in Armenia, and after Lucullus’s victory celebration at Ephesos, there followed his failed Armenian campaign and his personal humiliation. For these events cf. the additional note of Broughton, II, 106-108, where the major problems connected with his activity are discussed, namely the date of the outbreak of the Third Mithridatic War—a problem also connected with the date of the death of Nicomedes IV, the king of Bithynia—and the date of the addition of the province Asia to the command of Lucullus. These events, as well as the related problems and the most important suggestions of several scholars, are also summarized by R.M. Kallet-Marx, *Hegemony to empire: The development of the Roman Imperium in the East from 148-62 B.C.* (Berkeley-Los Angeles-Oxford 1995) 299-304; for the suggested dates see esp. 301 n. 38. The title *imperator* indicates that the inscription from Andros is to be dated to the period of Lucullus’s government of Asia and not to his previous sojourn in the East under Sulla, as a *quaestor* or *proquaestor*. Pelekidis, *op. cit.*, 5 indeed connects this title with

Lucullus's first great victory in the Mithridatic War, during the siege of Chalkedon in 74 B.C., cf. the mention of this victory in *ILS* 60 (ll. 6-10): ...*triumphavit de rege Ponti Mithridate / et de rege Armenia[e] Tigrane, magnis / utriusque regis conpluribus prolelis terra marique superatis, Conlelgam suum pulsum a rege Mithridat[e], / cum se is Cachadona contulisset, / opsidione liberavit.* The title *imperator* is also mentioned by Cic., *Arch.* V. 11; *Mur.* XX and by Plu., *Luc.* XXI. 7: Λουκούλλω δ' ὀργιζόμενος (i.e. Tigranes), ὅτι βασιλέα μόνον αὐτόν, οὐ βασιλέων ἐν τῇ ἐπιστολῇ προσηγόρευσεν, οὐδ' αὐτὸς ἀντιγράφων αὐτοκράτορα προσεῖπεν.

Lucullus was honoured by several Greek poleis as benefactor, patron or *soter* (saviour). Pelekidis, *op. cit.*, 6-10 collects more examples of such honours (e.g. Athens: *IG* II² 4104; 4105; Hypate: *IG* IX 2, 38; Delphi: *SEG* 1, 1923, 153; Chaeronia: Plu., *Cim.* II. 2; Delos: *ILS* 865; several poleis of Asia Minor, such as Synnada: *IGR* IV 701; Colophon: erected on the *hiera hodos* of Claros, see J.-L. Ferrary, "Les inscriptions du sanctuaire de Claros en honneur de Romains", *BCH* 124, 2000, 339-40, fig. 5 [dated by Ferrary to 72-67 B.C.]; for games founded in honour of Lucullus see Plu., *Luc.* XXIII 1; cf. Pelekidis, *op. cit.*, 9-10). For more honours for Lucullus see Canali de Rossi, *op. cit.*, 54-55, § 179. Pelekidis, *op. cit.*, 6-10 connects Lucullus's beneficial activity towards Greek poleis and the consequent honours he received on the one hand with his philhellenism and Greek education (cf. Cic., *Luc.* I. 4-5) and on the other hand with political calculation, since he realized that a harsh Roman policy might push Greek people to the side of Mithridates. Thus, he forbade his troops to pillage Greek towns and to encamp in them (Plu., *Luc.* XIV. 2). Moreover Lucullus's beneficial economic measures for Greek towns were against the interests not only of the soldiers but also of the publicans, whose reaction was a reason for Lucullus's replacement by Pompeius in 67 B.C. (for the relieving measures of Lucullus see Kallet-Marx, *op. cit.*, 277; 290, n. 108; 312). The honours for Lucullus from Greek poleis including Andros may also be explained, according to Pelekidis, *loc. cit.*, by the fact that, together with L. Licinius Murena, he undertook the fight against the pirates of the Aegean under Sulla (cf. Cic., *Verr.* II. 34, 89; App., *Mithr.* 93; for Lucullus's activity against the pirates see Ph. de Souza, *Piracy in the Graeco-Roman world* [Cambridge 1999] 116, 118-25, 145). Cl. Eilers, *Roman patrons of Greek cities* (Oxford 2002) 208, C 33 dates the Andros inscription to Lucullus's second sojourn in the

East, when he acquired the title of *imperator*, namely 73 or 72 B.C., but stresses that the title of patron could have been accorded Lucullus during his first sojourn as *quaestor* and *proquaestor*, since he then also became patron of Ephesos and Synnada (cf. Eilers, *op. cit.*, 234, C 89 and 254, C 134). P. Thonemann, “The date of Lucullus’ quaestorship”, *ZPE* 149, 2004, 80, n. 3 dates the honorific inscription from Andros to the 70s and not to Lucullus’s *proquaestorship*.

Generally for L. Licinius Lucullus, for whom Plutarch combined one of his biographies, which is parallel to that of Cimon, see M. Gelzer, *RE* XIII 1 (1926) 376-414, s.v. *Licinius (Luculus)* [104]; W. Ameling, “Lucius Licinius in Chios”, *ZPE* 77, 1989, 98-100; Broughton, III, 121-22; A. Keaveney, *Lucullus: A life* (London-New York 1992); more generally for Lucullus’s activity in Asia Minor and the events from the Mithridatic war to the transfer of command to Pompeius see Kallet-Marx, *op. cit.*, 273-323.

41. ΜΑΡ[- - -]

«Späte Kursivschrift» (Sauciuc).

Sauciuc, *Andros*, 145, no. 20, fig. 74 (facsimile); *IG* XII Suppl. 291.

Andros, built into a wall on the road connecting Gaurion with Pelekiti, about 100 m from the so-called “old bath” and later transported into a private house in Palaiopolis; not relocated. Rim of a marble vase bearing a fragmentary inscription, perhaps a name:

[- - -]ρίου Μαρ[- - -].

42. ΜΑΡΚΟ[Σ - - -] ΠΟΠΛΙΟ[Υ ΥΙΟΣ - - -]

Ist c. A.D. (*IG*: «*litterae apicatae saec. fere I p. Chr.*»; Eilers: «no later than Augustus»).

Sauciuc, *Andros*, 141-42, no. 10, fig. 72; *IG* XII Suppl. 275; F. Canali de Rossi, *Il ruolo dei patroni nelle relazioni fra il mondo greco e Roma in età repubblicana ed augustea* (München-Leipzig 2001) 189-90, no. 134; Petrochilos, no. 58.

Andros, found in a private property, not relocated. Fragment of a statue base of white marble bearing a fragmentary honorific inscription for the individual, who was apparently a patron and benefactor of the polis (?):

[Ἡ βουλὴ καὶ ὁ δῆμος] | Μάρκο[ν - - -] | Ποπλί[ο]υ υἱὸν - - -] | [τ]ὸν πάτρων[α καὶ εὐεργέτην εὐχαρισ]ῆσαι[ς ἔνεκεν].

Remarks: The text given above follows the publication by *IG*. Sauciuc, *loc. cit.* reads the fragmentary name as Μᾶρχο[ς] Πόπλιο[ς - - -], and therefore interprets Publius as a gentilicium, while in *IG* it is understood as a patronymic. The latter seems more compatible with the arrangement of the text on the surface of the stone. For the fully written praenomina see Salomies, *Vornamen*, 147. Cf. Eilers, *Roman patrons of Greek cities* (Oxford 2002) 209, C 35 following Canali de Rossi, *op. cit.* accepts the restoration ὁ δῆμος before the honorand's name, since other inscriptions of Andros honouring patrons are erected by the demos only. Eilers further excludes the word εὐεργέτη after πάτριονα in Il. 3-4, and dates the text «no later than Augustus».

43. ΠΟ. ΜΕ[- - -]

Protarchon (the leader of the board of the *archontes*) *strategos*

Age of Antoninus Pius

IG XII 5, 724; Petrochilos, no. 4.

Plate 6b.

Andros, Palaiopolis, found in a private field, now in the Archaeological Museum of the island. Fragment of a marble slab bearing part of a decree. Despite the fragmentary state of the text, the right and lower parts of which are missing, it may be concluded that we are dealing with a request, which was frequently discussed in the boule and the assembly, concerning the exemption of the members of the city council, of the *decaprotoi* and other citizens from the tax of ἐπικεφάλιον. The mover of the request was the *protarchon strategos* Πο. Με[- - -]:

[Ἀγαθῆ Τ]ύχη. Ἐδοξεν τῆ βουλῇ καὶ τῷ δήμῳ, | [εἰσηγ]ομένου Πο. Με[- - -] | [. . .] οὐ προτάρχοντος στ[ρατηγ]οῦ, στεφανηφοροῦν[|]τ[ος Βακχίου τοῦ Βακχίου [- - -]]⁵ ἐπει συνεχές καὶ ἀδιαλ[είπτως ἐπέρχονται τινες πρὸς τε] | βουλὴν καὶ ἐκκλησίαν ἐκ πολλῶν ἤδη χρόνων, ζητοῦντες (?) | ὡς ἂν οἱ βουλευταὶ καὶ οἱ δε[κάπρωτοι καὶ οἱ ἄλλοι πο]λλεῖται ἐν τοῖς εὐτυχεστά[τοις καιροῖς τοῦ κυρίου ἡμῶν] | Αὐτοκράτορος Καίσαρος Τίτ[ου Αἰλίου Ἐδριανοῦ] |¹⁰ Ἀντωνείνου Σεβαστοῦ Εὐσεβ[ιοῦς] δύνωνται ἀτελεῖς εἶ[ναι] τοῦ ἐπικεφαλίου, ὥστε ἐκ [τῆς πωλῆσεως καὶ μισθώσεως τῶν ὑπογεγραμμένων ἀγρῶν - - -] | [- - -]. The text follows the publication by *IG*. Petrochilos suggests some new readings and restorations.

Remarks: The name of the individual who proposed the decree is not fully preserved. The ligature of his praenomen consisting of Π and Ο could be interpreted as Πό(πλιος), while the vertical stroke after the Ε of

his gentilicium could belong to a M. So the gentile name is perhaps to be completed as Memmii. Publii Memmii are very often attested in the East: cf. for example the numerous bearers of the name from the Peloponnese, whose citizenship goes back to P. Memmius Regulus, the *legatus Augusti pro paretore*, who governed Moesia, Macedonia and Achaia during the period A.D. 35-44, see *Roman Peloponnese I*, ARC 122, ARG 190, 192, COR 421, 423, EL 276, 277; II, LAC 546-587. Memmii of Andros cannot, however, be directly associated with P. Memmius Regulus. If the gentilicium is to be restored as Memmii, the individual could conceivably be identified with AND 44.

For the office of *προτάρχων στρατηγός* held by the individual see Nigdelis, 278; Tiverios, "La costituzione", 74 (*SEG* 46, 1996, 1151). The *protarchon* seems to have been the head of the board of *strategoï*. For the use of this word to designate the heading position in a college cf. the phrase "first archon of the generals" in a Samian inscription of the 1st c. B.C. (*IG* XII 6, 464), an inscription from Hadrianea dated to A.D. 170 (*I.Hadrianoi und Hadrianea*, 135) and further inscriptions of Asia Minor, see commentary of Dmitriev, 61 and 228-38 for the hierarchy of public offices; cf. S. Dmitriev, "Notes on inscriptions of Asia Minor", *EA* 26, 1996, 107.

For a discussion of the main topics raised by this text and for the previous bibliography see Nigdelis, 276 and n. 348, 277, 295-96. It seems that the exemption from the tax was demanded by the most prominent citizens of Andros, to whom the *bouleutai* and the *decaprottoi* belonged. They apparently suggested creating capital from revenues gained from the exploitation –such as selling or leasing– of public land, in order to cover the tax obligations of the town to the Roman government. For similar practices in other regions see Nigdelis, 296 n. 437. According to Nigdelis, the tax called *ἐπιτεφάλιον* is to be understood as the total *tributum* paid by Andros to the Roman authorities.

For this tax see Magie, *RRAM*, vol. II, 860, n. 39 who regards it as an emergency levy; J.A.O. Larsen, "Roman Greece", in: T. Frank, *An economic survey of ancient Rome* (Baltimore 1938, repr. New York 1975) 455 n. 18 refers to the «*tributum capitis*, apparently in the form of a poll-tax»; L. Neesen, *Untersuchungen zu den antiken Staatsabgaben der römischen Kaiserzeit (27 v. Chr.-284 n. Chr.)* (Bonn 1980) 117-20 interprets *tributum capitis* as a «gleiche Kopfsteuer» and cites several examples, together with Andros, of such ordinary and extraordinary taxes from many places of the

Roman Empire, which are sometimes called ἐπικεφάλια, ἐπικέφαλον, ἐπικεφάλια, etc.; cf. the review of this book by P.A. Brunt, "The revenues of Rome", *JRS* 71, 1981, 161-72. For the taxation in Roman Greece in general see S.E. Alcock, *Graecia capta. The landscapes of Roman Greece* (Cambridge 1993) 19-24.

This inscription implies, as Tiverios, "La costituzione", 76-77 notes, that the rich citizens of the town were no longer so numerous or so rich, as the iteration in holding costly functions shows, cf. AND 17. A further result of this crisis was the difficulty of finding individuals with the qualifications required to become *bouleutai*.

The *decaprotai*, attested in the Eastern part of the Roman Empire, were responsible for tax collection, like the *decemprimi* of the Italian *municipia*. There is a lengthy debate on the problem of whether they were leading members of the city-council or civic magistrates. According to C.G. Brandis, *RE* IV (1901) 2417-22, s.v. Δεκάπρωτοι, they were not necessarily members of the local boule; M. Meier, *Neuer Pauly* 3 (1997) 384, s.v. *Dekaprotai* supports the opposite view, namely that *decaprotai* were members of the boule.

For *decaprotai* in Asia Minor see Magie, *RRAM*, 1516-17, H. Dedeoglu – H. Malay, "A decaprotos at Philadelphia", *EA* 8, 1986, 101-102 and Dmitriev, 197-200 with detailed bibliography, cf. especially pp.199-200 on the social status of the officials. For *decaprotai* in Egypt see J.D. Thomas, "The introduction of Dekaprotai and Comarchs into Egypt in the third century A.D.", *ZPE* 19, 1975, 111 ff. On the Greek mainland *decaprotai* are attested so far only in the Peloponnese, at Tegea (*IG* V 2, 152) and Messene (T. Schwertfeger, "Die Basis des Tiberius Claudius Calligenes", *OIB* 10, 1981, 249-55, esp. 251-52 with bibliography). For *decaprotai* in villages from the 4th c. onwards see E. Patlagean, *Pauvreté économique et pauvreté sociale à Byzance, 4e-7e siècles* (Paris 1977) 244-45; M. Kaplan, *Les hommes et la terre à Byzance du VIe au XIe siècle. Propriété et exploitation du sol* (Paris 1992) 200.

For the *decaprotai* of Andros see Tiverios, "La costituzione", 75 (*SEG* 46, 1996, 1151), who suggests that *decaprotai* were elected by the boule to guarantee the payment of the taxes to the Roman state; on the basis of evidence from Amorgos he further suggests that the *decaprotai* and the *strategoï* had the exclusive right to present proposals to the council. For the *decaprotai* and the other institutions of Andros see also Nigdelis, 280.

44. ΜΕΜΜΙΟΣ ΡΟΥΦΟΣ Ο ΚΑΙ ΙΣΙΔΩΡΟΣ

Second half of the 2nd c. A.D.; see remarks (Bricault: «début de l'époque romaine ?»).

IG XII 5, 738; IG XII Suppl., p. 129; Bricault, *RICIS*, vol. 1, 369, no. 202/1802; Petrochilos, no. 117.

Plate 7a-b.

Andros, *IG XII 5, 738* was built into a private house at Palaiopolis, now in the Archaeological Collection of Palaiopolis. Oblong fragment of a stone block (so-called ψαρόπετρα), perhaps part of an epistyle. Hiller suggests that *IG XII 5, 737*, which was earlier in the church of Agios Nicolaos at the village of Korthi, is a non-joining part of the same monument, and accordingly restores the inscriptions they bear as a single text. The unification of the two texts produces an inscription commemorating the repair of a temple, its pronaos and perhaps more parts of it or other annexes, as well as the cult statue of a goddess. The text restored in *IG* is: Ἀ[γαθῆ Τύχη]. | Μέμμιος Ῥοῦφος ὁ καὶ Ἰσιδωρος [καὶ ἡ γυνὴ αὐτοῦ - - -]οὺς τὸ τρίτον σ[υνάρξαντες (?) καὶ] | οἱ υἱοὶ αὐτῶν τὸν ναὸν καὶ τὸ προνάιον κα[ὶ - - -] τοῦ ν[ε]ῶ ἐκ τῶν ἰδίων κ[ατεσκευάσαν], | ἐκ πολλῶν πάντα κατηρειμμένα καὶ ἥρνωμένα χρόνον, [καὶ τὸν βωμόν (?) καὶ τὸ τῆς] θεᾶς ἄγαλμα ἐκ [- - -] Ἰ^δ ὑπὸ παλαιότητος (sic) χρῆζοντα ἐπανορθώσεως (sic) ἐπισκευάσαντες ἀνέθεσ[αν]. Petrochilos, *op. cit.*, has shown that the fragments *IG XII 5, 737* and *738* are not parts of the same text but originate from two quite different monuments. *IG XII 5, 737* is republished by him separately as no. 104. From the remaining text, of *IG XII 5, 738*, it arises that several buildings of the town had been in a state of collapse for a long time and required repair. The generous citizens who shouldered the cost of these works were Memmius Rufus, his wife (her name is not preserved) and their sons. According to the text in majuscule published in *IG*, the text of *IG XII 5, 738* is as follows:

Ἀ[γαθῆ Τύχη]. | Μέμμιος Ῥοῦφος ὁ καὶ Ἰσιδωρος [καὶ ἡ γυνὴ αὐτοῦ - - - καὶ] | οἱ υἱοὶ αὐτῶν τὸν ναὸν καὶ τὸ προνάιον κα[ὶ - - -], | ἐκ πολλῶν πάντα κατηρειμμένα καὶ ἥρνωμένα χρόνον Ἰ^δ ὑπὸ παλαιότητος (sic) χρῆζοντα ἐπανορθώσεως (sic) ἐπισκευάσαντες ἀνέθεσ[αν].

Remarks: The inscription can be dated to the second half of the 2nd c. A.D. on the basis of the letter forms, as Sauciuc, *Andros*, 85 n. 38, L. Robert, *Hellenica XI-XII* (1960) 518 n. 6 and Nigdelis, 287 and 297 accept. For further examples of private individuals financing repair works in collapsed buildings from the second half of the 2nd c. A.D. onwards see p. 34-35 of the Introduction.

R.E. Witt, "Isis and Mithras on Andros. Some considerations", in:

Hommage à Maarten J. Vermaseren, vol. III (Leiden 1978) 1327-28 identifies Memmius Rufus of the Andrian inscription with L. Memmius Rufinus (*PIR*² M 469), a senator who was executed by Septimius Severus after the defeat of D. Clodius Septimius Albinus. As Nigdelis, 287, n. 394 stresses, however, there is no evidence to connect these two individuals.

Though the name of the deity worshipped in this cult place is not preserved, several theories have been suggested. The deity is identified by Saucius, *Andros*, 85 with Apollo and by Witt, *op. cit.*, 1328 with Isis. Witt, indeed, suggests that L. Memmius Rufus adopted the Greek name Isidorus «in religion» and accepts the statement of Saucius that this *agnomen* of the individual presupposes the existence of the cult of Isis. The importance of the use of theophoric names in the Isis cult is diminished by L. Vidman, *Sylloge inscriptionum religionis Isiacae et sarapiacae* (Berlin 1969) XII. Palaiokrassa-Kopitsa, *Παλαιόπολις*, 250-51 comments that, though an identification with Isis seems possible, it would be strange if the temple of such a popular deity of Roman times was collapsed. She finds it equally likely, therefore, that it was some other deity, e.g. Athena.

***45. [[- ca. 3-4-] METEA[ΛΟΣ] (?)]]**

Praeses insularum ([δ]ι[ασημότατον ἡγε[μ]όνα (τῶν) νήσων).

After A.D. 294

JG XII 5, 758; Petrochilos, no. 65.

Andros, Palaiopolis, found in a field near the church of the Metamorphosis and later seen by Hiller built into the wall of a stable; now in the Archeological Collection of Palaiopolis. Upper left part of a marble slab from the revetment of a monument erected by the polis of Andros after a decree of the boule and demos in honour of a Roman magistrate. In the fragmentary honorific inscription is to be found the title διασημότατος ἡγεμών, which apparently defined the governor of the province of the islands (*praeses provinciae insularum*). His name is not restored by the earlier editors. Petrochilos reads some letters in an erasure, [[-ca. 3-4-] METEA .], which could be understood as the cognomen Metellus. Petrochilos's suggestion, with some reservation, is to restore it as Αὐτ. Μέτελ[λος]. The names and titles of the local magistrates that follow are very fragmentary:

(Il. 1-3) [- - -] | [δ]ι[ασημότατον ἡ[γ]ε[μ]όνα - - - τὸν ἑ[[αυ]τῆς σωτῆρα καὶ εὐεργέτην (for the complete text see AND 14).

Remarks: The text is to be dated to after A.D. 294, when in the context of the reforms of Diocletian the island was attached to the *provincia insularum* governed by a *praeses insularum*. For important comments on this inscription, on its date and on the offices recorded see Nigdelis, 278-79 and esp. n. 356 (with bibliography on the title *praeses insularum* and the epithet διασημότατος). He suggests the restoration of l. 2 as [δι]ασημότατον ἡγε[μόνα (τῶν) νήσων τὸν ἐ][αυ]τῆς σωτήρα καὶ εὐεργέ[την]. For the title *praeses insularum* and the epithet διασημότατος (*perfectissimus*), which qualified members of the equestrian order, see G. Alföldy, “Die Stellung der Ritter in der Führungsschicht des Imperium Romanum”, *Chiron* 11, 1981, 190-91 and D. Slootjes, *The governor and his subjects in the Later Roman Empire* (Leiden-Boston 2006) 19 and 21-23. A. Chanotis, “Plutarchos, praeses insularum (Prosopography of the Later Roman Empire I Plutarchus 4)”, *ZPE* 68, 1987, 229 argues, on the basis of an inscription from Samos, that under the Tetrarchy the *praesides insularum* could be members of the equestrian order, but about the middle of the 4th c. A.D. the status of the majority of the provinces of the diocese of Asia was raised, including the Aegean islands, the governor of which could be a member of the senatorial order.

46. ΠΑΠΙΟΣ (?)

Imperial period

IG XII 5, 772; Petrochilos, no. 158.

Andros, copied in the village of Batsi; not relocated. Marble stele bearing two funerary inscriptions; the first text commemorates the erection of the grave stele by Pyrgio, son of Papius (?), for himself, his wife, his children and his grandchildren; the second text mentions the name of the deceased Agathemerus:

Ι Πυργίων Παπίου ἑποίησεν τὸ ἰμῆμα ἑαυτῷ τε ἰ καὶ γυναικὶ Μουσαΐδι καὶ τέκνοις καὶ τοῖς ἐγγόνοις αὐτῶν.

ΙΙ Ἀγαθήμερε χρηστὲ ἰ χαῖρε.

Remarks: The *apparatus criticus* of *IG* comments that the individual in question could be identified with Παπίας of *IG XII 5, 763*. It is possible that we are dealing with the Roman gentilicium Pap(p)ius, for which see Solin and Salomies², 137.

47. ΠΟΠΑΙΟ[Σ]

1st c. A.D. (IG: «*litterae apicatae saec. fere I p. Chr.*»; Eilers: «no later than Augustus»).

Sauciuc, *Andros*, 141-42, no. 10, fig. 72; IG XII Suppl. 275; F. Canali de Rossi, *Il ruolo dei patroni nelle relazioni politiche fra il mondo greco e Roma in età repubblicana ed augustea* (München-Leipzig 2001) 189-90, no. 134; Petrochilos, no. 58.

Andros, found in a private property; not relocated. Fragment of a statue base of white marble bearing a part of an honorific inscription for the son of the individual, Μᾶρξο[ν - -] Ποπλίο[υ υἱὸν - -], who was a patron and benefactor of the polis (?). For the text and for different restorations see AND 42.

ΜΑΡΚΟ[Σ - -] ΠΟΠΑΙΟ[Σ - -]: see AND 47 and 42.

48. ΠΟΠΑ[ΙΟΣ]

1st c. A.D.

Petrochilos, no. 151.

Andros, found in a private field at Palaiopolis, now in the Archaeological Collection of Palaiopolis. Fragment of a marble slab bearing fragmentary names, perhaps from a funerary monument, here Ποπλ[ίου] υἱὸς Κ[- -].

49. ΠΟΠΑ[ΙΟΣ] [- -]Ψ (?)

1st c. A.D.

Petrochilos, no. 151.

Andros, found in a private field at Palaiopolis, now in the Archaeological Collection of Palaiopolis. Fragment of a marble slab bearing fragmentary names, perhaps from a funerary monument. Πόπλιος is the patronymic in a fragmentary name. It remains unknown whether [- -]πος belongs to this name:

[- -]ς Ποπλίου | [- -]πος υἱός.

50. ΤΙΒΕΡΙΟΣ [- -] ΥΙΟΣ or ΤΙΒΕΡΙΟΣ [- -] ΥΙΟΣ ΒΩ[- -]

1st c. A.D.

IG XII 5, 753; Petrochilos, no. 52.

Andros, found in the agora of Palaiopolis during the excavation of St. Kleanthes; not relocated. The fragmentary state of the honorific inscription does not allow

us to restore the names of the mentioned individuals with certainty. The gentilicium of Tiberius and his patronymic are not preserved, while the letters ΒΩ after the word υἰόν could belong to his cognomen. On the same stone, to the left of the text under discussion, there seems to have been a further text, since the letters ITON are visible on l. 5. It is not known whether they are to be regarded as a part of a name, such as TITON. It seems that the honorific monument for Tiberius was erected by a priestess called Titiana, perhaps his mother:

Τιβέριου[ν - - -] | υἰόν, Βω[- - -] | Τιτιαν[ῆ Διονυ]σίου θ[υγάτηρ, Ἄττ]ῆ⁵τάλου [δὲ
γυνή, - - -] | ἡ ἰέρε[τα - - -].

51. ΤΙΤΙΑΝ[ῆ ΔΙΟΝΥ]ΣΙΟΥ Θ[ΥΓΑΤΗΡ]

1st c. A.D.

IG XII 5, 753; Petrochilos, no. 52.

Andros, found in the agora of Palaiopolis during the excavation of St. Kleanthes; not relocated. Fragmentary honorific inscription erected by Titiana, daughter of Dionysius, wife of Attalus (more on the text see AND 50), for a certain Tiberius, whose gentilicium is not preserved. Neither the complete name of Titiana nor her patronymic nor the name of her husband are to be restored with certainty. It is not known whether she bore a gentilicium. The individual seems to have been a priestess of an unknown deity. Titiana was perhaps Tiberius's (AND 50) mother.

Remarks: For the identification of the priestess with the one mentioned in *IG XII 5, 726* see the *apparatus criticus* of *IG XII 5, 753*. Generally on the role of priestesses in public life see J.B. Connelly, *Portrait of a priestess* (Princeton 2007).

52. ΓΑΪΟΣ ΟΥΑΦΗΟΣ

Publicanus (δημοσιώνης)

1st c. B.C. (Drew-Bear: 1st c. A.D.; Ehrhardt: 129-40 B.C.; Petrochilos: 80-71 B.C.); see remarks.

IG XII Suppl. 261; Petrochilos, no. 3.

Andros, Palaiopolis, found in a private field, now in the Archaeological Museum of Palaiopolis. Part of a marble block bearing a very fragmentary inscription concerning the problems of the island with Caius Vareius, who is referred to as a publican. Despite the fragmentary text it is obvious that the Andrians are complaining about the publican, who apparently encroached upon the tax collection on the island (cf. ἐπιβαρεῖν). The word ἀπογοραφάς possibly implies

that there was some definition of the taxes (*census*). The case was probably to be judged at the juridical session (εἰς τὴν ἀ[χ]θησομένην ἀγοραΐαν) mentioned in the text:

[- - -]δόντων Γάιος Οὐαρήιος ὁ δημοσιῶνης ἐπιβαρεῖν ἡμῆ[ν - - -] | [- - -
πεποι]ημένων τὰς ἀπογραφὰς δοθείσης τε ὑφ' ἐκάσ[της] τῆς ἀγ[- - -] | [- - -
ε]στὶν <δ>ιαλαβεῖν τὴν βουλὴν, δοκεῖ τῇ βουλῇ κατὰ μὲν τὸ παρὸ[ν - - -] | [- - -]
διάταγμα εἰς τὴν ἀ[χ]θησομένην ἀγοραΐαν . ΟΤ . . ΦΕΣΙΑΝ . . Ο . Σ [- - -] .

Remarks: The above cited text of the inscription follows the publication by IG; Petrochilos suggests new readings and restorations of the text. Hiller suggests in his *apparatus criticus* that l. 2 could be completed as ὑφ' ἐκάσ[της] τῆς Ἄν[δρῶν φυλῆς] and the end of l. 4 as [τ]ὸ τ[ῆν Ἐ]φρεσίαν [θε]ῶ[ν] σ[- - -].

The province was divided into districts called *conventus iuridici*; the centre of each of them was visited in succession by the proconsul during his judicial tour in order to hear local cases. For the meaning of ἀγοραΐα ('court-day, assize') cf. G.P. Burton, "Proconsuls, assizes and the administration of justice under the Empire", *JRS* 65, 1975, 92 and n. 4 for earlier bibliography; W. Ameling, "Drei Studien zu den Gerichtsbezirken der Provinz Asia in republikanischer Zeit", *EA* 12, 1988, 9-24; cf. also Chr. Mileta, "Zur Vorgeschichte und Entstehung der Gerichtsbezirke der Provinz Asia", *Klio* 72, 1990, 427-44; for the assize system in Asia Minor see also R.M. Kallet-Marx, *Hegemony to empire: The development of the Roman Imperium in the East from 148-62 B.C.* (Berkeley-Los Angeles-Oxford 1995) 135-36.

For the taxation system in Asia Minor in the Late Republican and Early Imperial period and the references of the famous *Monumentum Ephesenum*, the Neronian tax-law (which includes numerous regulations copied from a relevant Republican text), to the role of *publicani* see L. de Ligt, "Direct taxation in western Asia Minor under the early Empire", in: L. de Ligt et al. (eds), *Roman rule and civic life: Local and regional perspectives*, Proceedings of the fourth workshop of the international network Impact of Empire (Roman Empire, c. 200 B.C.-A.D. 476), Leiden, June 25-28, 2003 (Amsterdam 2004) 77-93 with earlier bibliography. Further cf. J.-L. Ferrary, "La création de la province d'Asie et la présence italienne en Asie Mineure", in: Chr. Müller – Cl. Hasenohr (eds), *Les Italiens dans le monde Grec. IIe siècle av. J.-C.-Ier siècle ap. J.-C.*, Actes de la table ronde, Paris, École Normale Supérieure, 14-16 mai 1998, BCH Suppl.

41 (Paris 2002) 133-46, esp. 143-45.

The activity of the publicans in the East and the exploitation of the cities, which suffered under this situation, is recorded in several literary and epigraphic sources. For a collection of this evidence with commentary see L. Robert, "Enterrements et épitaphes", *AC* 37, 1968, 436-39; Th. Drew-Bear, *BCH* 96, 1972, esp. 449-52 and 469-71 (with previous bibliography). Generally on the activity of publicans (τελώναι) see E. Badian, *Publicans and sinners. Private enterprise in the service of the Roman Republic* (Ithaca-London 1983, rev. edition); U. Malmendier, *Societas publicanorum. Staatliche Wirtschaftsaktivitäten in den Händen privater Unternehmer* (Köln 2002). For publicans on Andros see Tiverios, "La costituzione", 75-76. For complaints of the cities about the encroachments of *publicani* and the role of the proconsuls see Kallet-Marx, *op. cit.*, 138-48. For the strategy followed by the tax collectors in order to derive the maximum benefit from the cities see N. Ehrhardt, "Strategien römischer Publicani gegenüber griechischer Städten in der Zeit der Republik", in: N. Ehrhardt – L.-M. Günther (eds), *Widerstand-Anpassung-Integration. Die griechische Staatenwelt und Rom. Festschrift für Jürgen Deininger zum 65. Geburtstag* (Stuttgart 2002) 135-53.

A decisive setback to the crimes of the publicans was delivered by Q. Mucius Scaevola, who assumed command of Asia in 98 or 97 B.C. (cf. Kallet-Marx, *op. cit.*, 143-48). The date of the inscription of Andros is not clear, however. Ehrhardt, *op. cit.*, 149 no. 11 dates it to the period from 129 (Andros became part of the province Asia) to 40 B.C. (from 40 to 31 B.C. the island belonged to the Rhodians). Petrochilos dates it to the difficult period 80-71 B.C., namely between Sulla's victory and L. Licinius Lucullus's relieving measures (cf. Kallet-Marx, 277; 290, n. 108; 312). The complaints of the Andrians and the trial of the case could possibly be dated to the period of Scaevola's government of Asia, since the governor is said to have administered justice strictly against the *publicani*, see Diod. XXXVII. 5, 2-4 (cf. Kallet-Marx, *op. cit.* 145-46).

53. M. VARISIDIUS MARO C(?) f.

End of the 2nd/beginning of the 1st c. B.C.

Petrochilos, no. 98.

Andros, built into the church of the Taxiarches at Messaria. Small marble altar bearing a badly damaged bilingual inscription. The Greek inscription contains

the name Μάαρκος Ουαρησιδίου Τρόφιμος (AND 54), who seems to have been a *libertus* of M. Varisidius Maro.

Remarks: For the gentilicium Varisidius see Solin and Salomies², 198, for the cognomen Maro, *ib.*, 358. For bilingual inscriptions see MEL 34.

54. ΜΑΑΡΚΟΣ ΟΥΑΡΗΣΙΔΙΟΣ ΤΡΟΦΙΜΟΣ

End of the 2nd/beginning of the 1st c. B.C.

Petrochilos, no. 98.

Andros, built into the church of the Taxiarches at Messaria. Small marble altar bearing a badly damaged bilingual inscription. The Latin inscription contains the name M. Varisidius Maro, cf. AND 53.

Remarks: The Roman praenomen Marcus was often transcribed as Μάαρκος in the Republican period, see Salomies, *Vornamen*, 37 and cf. *Roman Peloponnese II*, LAC 331 Μάαρκος Κλοάτιος Νεμερίου υἱός. The spelling Μαάρκου instead of Μάρκου is an indication of the early date of the inscription, in the Republican period, as Nigdelis, 272 and n. 329 stresses (cf. also Hatzfeld, *Trafiquants*, 117 n. 6; E. Rawson, "Architecture and sculpture: the activities of Cossutii", *PBSR* 43, 1975, 37).

*55. ΠΟΠΑΙΟΣ ΟΥΙΝΙΚΙΟΣ

Proconsul Asiae (ἀνθύπατος), patron and benefactor of the demos of Andros A.D. 7-12

IG XII 5, 756; F. Canali de Rossi, *Il ruolo dei patroni nelle relazioni politiche fra il mondo greco e Roma in età repubblicana ed augustea* (München-Leipzig 2001) 181-82, no. 114; Petrochilos, no. 63.

Plate 8a.

Andros, Palaiopolis, «*in muro agrī, qui est Demetrii Lukrezis, prope maris litus*» (*IG*), still preserved there. Marble statue base bearing an honorific inscription. The monument was erected by the demos for its patron and benefactor, the proconsul P. Vinicius:

Ὁ δῆμος | Πόπλιον Οὐνίκιον | τὸν ἀνθύπατον | τὸν πάτριονα καὶ εὐεργέτην ἰΨ
πάσης ἀρετῆς ἔνεκα.

Remarks: P. Vinicius was consul in A.D. 2 and held the proconsulate of Asia between A.D. 7 and 12. He is also attested in an inscription from Cnidos (*SEG* 12, 1955, 452). For the honour accorded him on Andros see Cl. Eilers, *Roman patrons of Greek cities* (Oxford 2002) 209, C 34; he was also honoured as patron in Callatis, see Canali de Rossi, *op. cit.*, 181, no. 113 and Eilers, *op. cit.*, 207, C 30. For P. Vinicius see R. Hanslik, *RE IX A* (1961) 119-20, s.v. *Vinicius* [8]; *PIR V* 446; Thomasson, 208, no. 16; *Ténos II*, 263, no. 35; W. Eck, *Der neue Pauly* 12. 2 (2002) 237, s.v. *Vinicius*; generally for the family of Vinicii see G. W. Bowersock, *Augustus and the Greek world* (Oxford 1965) 19-21.

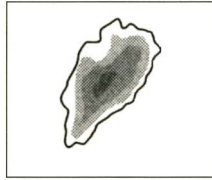
56. [- -]ΠΙΟΣ (?)

«Späte Kursivschrift» (Sauciuc).

Sauciuc, *Andros*, 145 no. 20, fig. 74 (facsimile); *IG XII Suppl.* 291.

Andros, built into a wall on the road connecting Gaurion with Pelekiti, about 100m from the so-called "old bath" and later transported into a private house in Palaioiopolis; not relocated. Rim of a marble vase bearing a fragmentary inscription, perhaps a name:

[- -]οίου Μαρ[- -].



CEOS

*1. ΤΙ(ΒΕΡΙΟΣ) ΚΛ(ΑΥΔΙΟΣ) ΑΤΤΙΚΟΣ ΗΡΩΔΙΑΝΟΣ ΤΙ(ΒΕΡΙΟΥ) ΚΛ(ΑΥΔΙΟΥ) ΑΤΤΙΚΟΥ ΚΑΙ ΒΙΒΟΥΛΛΙΑΣ ΑΛΚΙΑΣ ΥΙΟΣ

2nd c. A.D.

[1]

IG XII 5, 631; Syll.³ 855; W. Ameling, Herodes Atticus. II: Inschriftenkatalog (Hildesheim-Zurich-New York 1983) 92-93, no. 66.

Plate 9a.

Stele of bluish marble incorporated in the church of the Panagia Arvanitissa in the Castle of Ioulis. The stone had been missing since the 18th century, since the first and only, indirect, reference to the inscription itself is in L. A. Muratori, *Novus Thesaurus veterum inscriptionum in praecipuis earunden collectionibus hactenus praetermissarum*, IV 1742, MML, 2 «ex Bricherii Columbi schedia». The stele, which is 1.27 m. high, 0.455 m. wide and 0.15 m. thick and bears an honorific inscription, was located in June 2007:

Ἡ πόλις Ἰουλιητῶν Τι(βέριον)| Κλ(αύδιον) Ἄττιζὸν Ἡρωδιανόν| Τι(βερίου)
Κλ(αυδίου) Ἄττιζοῦ καὶ Βιβουλλίᾳς Ἀλκίας υἱὸν ἀρετῆς¹ ἔνεκεν,| ἐπιμελη-
τεῦντος! Δεξιγλέους τοῦ Τειμοκλείδου Παλληνέως.

[2]

Chr. Dunant – J. Thomopoulos, “Inscriptions de Céos”, *BCH* 78, 1954, 335-36, no. 12, (phot.) (*SEG* 14, 1957, 542); Ameling, *op. cit.*, 93, no. 67.

Plate 9b.

Found in the area of the ancient city of Koressia. Now in the Archaeological

Museum of Ceos. Fragment of a base of white marble. All sides broken except for the left. At the top only the cymatium is preserved. Where preserved, the original surface is very carefully worked. On the main side are three lines of an honorific inscription in a very fragmentary condition:

Τι. Κλαυδιο[. Ἀττικο.]| Ἡρωδιαν[ο. Τι. Κλαυδίου]| Ἀττιζ[οῦ - - -].

Remarks: The underlined section of the first inscription can no longer be read, since the pilaster of the Royal Doors of the church sanctuary rests on it. W. Dittenberger, “Die Familie des Herodes Atticus”, *Hermes* 13, 1878, 67-89, identified the person honoured in the two inscriptions as the brother of the famous Herodes Atticus, see *PIR*² C 803: «*Est igitur frater Ti. Claudi Attici Herodis sophistae [qui praecedit], natu minor, ut indicat cognomen alterum*»; P. Graindor, *Un milliardaire antique, Hérode Atticus et sa famille* (Cairo 1930) 37; C.A. Neugebauer, “Herodes Atticus. Ein Kunstmären”, *Die Antike* 10, 1934, 92 ff.; Ameling, *op. cit.* These two inscriptions from Ceos are the only known *testimonia* for the younger brother of Herodes Atticus. The exact nature of his connection with Ioulis (Koressia has been already incorporated into Ioulis, cf. G. Reger, “The historical and archaeological background to the disappearance of Koressia and Poessa on Keos”, in: Mendoni – Mazarakis-Ainian, 633-41) and Ceos generally escapes us. It might be possible that Atticus Herodianus himself or the family of Herodes Atticus, as Dunant – Thomopoulos, *op. cit.*, suggest, owned land in Ceos and perhaps Herodianus sojourned for longer periods on the island, where he became a benefactor. For Herodes Atticus, see e.g. *PIR*² C 802; Graindor, *op. cit.*; Ameling, *op. cit.*; J. Tobin, *Herodes Atticus and the city of Athens: patronage and conflict under the Antonines* (Amsterdam 1997); M. Galli, *Die Lebenswelt eines Sophisten: Untersuchungen zu den Bauten und Stiftungen des Herodes Atticus* (Mainz 2002).

After the relocation of the stone, the proper name in lines 7-9 of the first inscription can be read as Δεξιλέους τοῦ Τεμοκλείδου Παλληνέος instead of Δεξιζ(ο)άτ<ε>ους τοῦ Τεμοκλείδου Παλλ<α>νη[έω]ς. He is referred to in the text as ἐπιμελητῶν, an office that seems to have coincided with that of ἐπιμελητῆς τῆς πόλεως. From 42 B.C., when Mark Antony granted Ceos to the Athenians as a reward for the resistance offered by them to Cassius (App., *BCV*. 7), possibly down to the ascent to the throne of Septimius Severus, who revoked Athens’ privileges because the Athenians had insulted him in the past (HA, Alex.

Sev., III. 7; cf. also S. Accame, *Il dominio romano in Grecia dalla guerra acaica ad Augusto* [Roma 1972] 237), Ceos was governed by an ἐπιμελητής. A. Böckh, *CIG* 2371, had already noted that Δεξιελῆς Τειμοκλείδου was the ἐπιμελητής of the city (for the ἐπιμελητής of the city of Athens see e.g. P. Graindor, *Athènes sous Auguste* [Cairo 1927] 2-4). This view is followed by A. Pridik, *De Cei insulae rebus* (Amsterdam 1912), L. Büchner, *RE* XX 1 (1921) 186, s.v. *Keos*, Graindor, *op. cit.*, 7 and Ameling, *op. cit.*, II, 92. In contrast, Hiller, *IG* XII 5, *Testimonia*, XIX-XX, no. 1376, and J. Kirchner in *scholia* of *Syll.*³ 855 consider that Δεξιελῆς Τειμοκλείδου was the man who attended to the erection of the statue of Tiberius Claudius Atticus Herodianus or the construction of another monument in honour of Herodianus, since the relocation of the monument reveals that it is not a statue base, as stated in all the relevant bibliography, but a stele. The view, that Δεξιελῆς Τειμοκλείδου was the man who attended to the erection of the monument, was reworked by A. Wilhem, *Akademieschriften zur griechischen Inschriftenkunde* III (Leipzig 1974) 116-27 = "Attische demotica auf Keos", *AAWW* 1944, 30-41 (cf. also Nigdelis 219-20, n. 95). For the *epimeleia* and the office of *epimeletes* in the cities of Asia Minor see Dmitriev, 119-21 with extensive bibliography, 126, n. 91.

Some demotica such as Παλληνεύς are testified in Ceian inscriptions. Besides Παλληνεύς that is attested also in *IG* XII 5, 636 (for this stone that in 1870 was transported to Athens and is therefore published in *IG* II² 3925, see L.G. Mendoni, "Ενεπίγραφο βάθρο αγάλματος", in: M. Lagogianni-Georgakarakou [ed.], *Πολιτενεσθαι τούς Κείους κατά πόλεις, Η διάσπαση ως μέσον πολιτικού ελέγχου*, Κατάλογος Εκθέσης 16-30 Σεπτεμβρίου 2007 [Athens 2007] 60-61), the demotica ἐκ Κολωνών (*IG* XII 5, 634) or ἐξ Οἴου (*IG* XII 5, 635) are dated in this same period. Hiller, in *IG* XII 5, *Testimonia*, XIX-XX, no. 1376, and J. Kirchner in *scholia* of *Syll.*³ 855 consider that these demotica belong to Ceians. For the opposite view see Wilhem, *op. cit.*

2. ΤΙΒ(ΕΡΙΟΣ) ΚΑ(ΑΥΑΙΟΣ) Η[.....]ΝΘ[Σ]

A.D. 166-169

P. Graindor, "Fouilles de Karthaia", *BCH* 29, 1905, 358-60, no. 15; *IG* XII 5, 1097. Cf. F. Jacobi, *Πάντες θεοί* (Halle 1930) 43, no. 34.

Plate 10a.

Five fragments of a plaque of white marble that fit together and have been partly

reassembled. They bear a votive inscription. Found at Karthaia, in the area of the rocks below the temple of Apollo. The whereabouts of four of the fragments are now unknown. The fifth, largest fragment was found, broken in two, in 2007, in the Vathypotamos valley, about 300 m. from the temple of Apollo. The two pieces have been reassembled and are now in the Archaeological Museum of Ceos:

[Υπερ̄ τῆς τῶν αὐτοκρατόρων Μάρκου Αὐρῆλίου κα[ι] Λουκίου Αὐρῆλίου Ἀρμενιακῶν Μηδικῶν Παρ]θικῶν ε[—]εἰς εὐσ[—]]⁵ καὶ αἰων[ίου διαμονῆς ὅλου τοῦ οἴκου αὐτῶν καὶ —] εὐδ[αμονίας (?)— Τ]ιβ. Κλ. Ἡ[.....]νο[ς —] ὁ ἀρχιερεὺς τῶν Μεγ[ίστων Αὐτοκρατόρων Σεβασ[τῶν]] [— c.14—] μ[...]_{ην} [Α]πόλλωνι Πυθίῳ καὶ πᾶσιν θεοῖς[|— c.12—]ρι τόνδε τὸν οἶκον ὅσα τε ἐν αὐτῷ καὶ τὸν παρὰ τῷ¹⁰ χώ[ματι τοῦχον] κατασκευάσας ἀνέθηκε Καρθαίαι τῇ πατροῖδι λίθοις ἐκ τῶν κατ[ηρημμένων] χρησάμενος, βουλῆς καὶ δήμουι ψηφισαμένων.

Remarks: The underlined letters in the text of the inscription were carved on the missing fragments of the stone. The iota adscript is generally omitted, except in line 9. The restoration of ll. 1-5 is by Graindor, based on the inscription *IG XII 5, 662* from Syros. The titles of the emperors indicate the date of the inscription. Marcus Aurelius was called Παρθικός in A.D. 166, Lucius Verus in A.D. 165. Graindor, *op. cit.*, 360 takes A.D. 169 as a *terminus ante quem*, noting that «notre inscription, en effet, est loin d'être redigée avec la rigueur d'un document officiel : on remarquera l'absence de μεγίστων après Παρθικῶν, bien que Marc-Aurèle n'ait renoncé à cette épithète qu'en 169». See also R. Cagnat, *Cours d'épigraphie latine* (Roma 1976) 199-203 and Kienast, *Kaisertabelle*, 137-46.

In the edition of *IG*, the reading of line 6 is given as [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[.....]νο[ς]. Inspection of the squeezes of the fragments that have not been relocated, which are kept in Berlin, in the "Inscriptiones Graecae", revealed that the first letter of the cognomen can hardly be read as E. The restoration of H is more probable, since the vertical is preserved, along with part of the middle horizontal bar, while the bottom horizontal bar does not seem to exist, even though there is room at this point and the squeeze is quite clear. The substantial parts of the name are separated by an angular punctuation mark (<). Of the people attested in the inscriptions of Ceos (apart from emperors, members of the imperial family and Roman magistrates) only one has a full Roman name. This is

Τι(βέριος) Κλ(αύδιος) Ἄττικὸς Ἡρωδιανός (CE 1). The restoration of the cognomen Ἡρωδιανός in the inscription under discussion seems quite likely: [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[.....]γο[ς]. This is presumably not a question of the identification of the two people CE 1 and CE 2. In addition to the omission of the name Atticus in the case of *IG XII 5, 1097* (there is no room on the stone for another name), the expression ἀνέθηκε Καρθαία τῇ πατρίδι suggests that we are dealing with a Ceian who had received Roman citizenship and not with a foreigner (see, for example, the inscriptions *IG XII 3, 325* [from Thera], *IG XII 5, 946* [from Tenos], 1030 [from Paros], *IG XII 7, 115* [from Amorgos – Arkesine], 247 [from Amorgos – Minoa]). In any case, however, the dedicator in the inscription from Karthaia may be connected in some way with the circle of Tiberius Claudius Atticus Herodianus (CE 1). According to Graindor, *op. cit.*, and Hiller, in *IG*, [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[.....]γο[ς] is referred to as high priest of the imperial cult. The office of ἀρχιερεὺς is attested in a second inscription from Karthaia (*IG XII 5, 558*), and another from Iulis (*IG XII 5, 629* and S. Zoumbaki – L.G. Mendoni, “Θεοὶ Σεβαστοί”, in: Mendoni – Mazarakis-Ainian 669-78 [*SEG* 48, 1998, 1129]). According to the text of the inscription, [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[.....]γο[ς] dedicated in the temple of Pythian Apollo τόνδε τὸν οἶκον ὅσα τε ἐν αὐτῷ, and at the same time τὸν παρὰ τῷ χώματι τοῖχον κατασκευάσας ἀνέθηκε Καρθαία τῇ πατρίδι λίθους ἔκ των κατηρημμένων χρησάμενος. For the meaning of the word οἶκος see A.W. van Buren, *RE XVII 2* (1937) 2119-2123, s.v. οἶκος. Two of the meanings of the word χώμα accord with the text of the inscription, and also with locality of Karthaia (for the topography of Karthaia see L.G. Mendoni, “The protection and presentation of archaeological sites in connection with substantial development: The archaeological site of Karthaia”, in: P.N. Doukellis – L.G. Mendoni, *Perspection and evaluation of cultural landscapes*, ΜΕΛΕΤΗΜΑΤΑ 38 [Athens 2004] 197 ff.). First, the word occurs in literary sources and papyri with the meaning of embankment, or dam to hold back the flood waters of a river (see Hdt. I.184 [cf. W.W. How – J. Wells, *A commentary on Herodotus* (Oxford 1912) I, 143]; *Papyr. Petr.* 3, 125 and 131; *P. Oxy.* 290, 34). The second meaning that is found in both inscriptions and literary sources is that of mole, or breakwater in a harbour (see e.g. Hdt. VIII. 97 [How – Wells, *op. cit.* II, 268]; G. Reger, “The Delian χώμα”, *ZPE* 74, 1988, 29-30; H. Duchêne – Ph.

Fraisse, *Le paysage portuaire de la Délos antique. Recherches sur les installations maritimes, commerciales et urbaines du littoral délien*, EAD XXXIX [Paris 2001] 147-53). This also agrees with the situation at Karthaia, where exploration of the area has revealed harbour works of particular interest (see L.G. Mendoni – N.D. Mourtzas, “Παλαιογεωμορφολογική αναπαράσταση του όρμου Πόλες: Μία πρώτη προσέγγιση του λιμανιού της αρχαίας Καρθαίας”, *Αρχαιογνωσία* 4, 1985-1986 [1989] 127-40; *eidem*, “An archaeological approach to coastal sites: The example of the ancient harbor of Karthaia”, *Πρακτικά Τριημέρου Αυγαίου, Παρνασσός* 22, 1990, 387-403; N.D. Mourtzas – E. Kollaiti, “Αλληλεπίδραση γεωλογικών και αρχαιολογικών παραγόντων: Εξέλιξη των προϊστορικών και ιστορικών οικισμών και κατασκευών σε σχέση με τις μεταβολές του επιπέδου της θάλασσας στις ακτές της νήσου Κέαας” in: Mendoni – Mazarakis-Ainian, 679-94. According to the text of the inscription, building material taken from ruined buildings was used in the restoration of the mole or breakwater in the harbour, a phenomenon known both in the Cyclades and in other areas (see *IG* XII 3, 324, ll. 14-19 and 326, ll. from Thera; L. Robert, “Inscriptions d’Aphrodisias”, *AC* 36, 1966, 324, n. 1; Nigdelis, 289). [Τ]ι(βέριος) Κλ(αύδιος) Ἡ[.....]γός[ς] seems to have belonged to the class of the few, very wealthy citizens of the Cyclades at this period, which included, for example, Μέμμιος Ῥούφος ὁ καὶ Ἰσίδωρος from Andros (AND 44) and Μᾶρκος Κάτιος Ἄντωνιος Τρόφιμος from Myconos (MY 1), who, through their benefactions towards their cities effectively filled the *vacuum* left by the poverty of the cities on the islands, and undertook projects that had belonged in the past to the sphere of state responsibility (cf. Nigdelis, 288-89; see also p. 34-35 of the Introduction).

3. ΙΟΥΛΙΑΝΟΣ ΓΡΑΨΑΣ ΚΙΚΑ

4th c. A.D. or later, on the basis of the letter forms according to the Manthos facsimile. Hiller in *IG* notes: «*litterae Halbherro quarti p. Chr. a. saeculi esse videtur*». P.M. Fraser and E. Matthews date the inscription in Byzantine times (*LGPNI*, s.v. Γράψας).

F. Halbherr, “Iscrizioni di Keos”, *Museo Italiano* 1, 1884-1885, 219, no. 21 on the basis of a facsimile sent to him by K. Manthos; *IG* XII 5, 565.

Plate 10b.

Stone found in the ruins of the ancient city of Karthaia; not relocated. Plaque of white marble broken at the top right, bearing a funerary inscription:

[Τοῦτο τὸ μνημαὶ ἐποίησα (τῆ) | [συμ]βίῳ μου | Θεοσεβίῳ | Κορυνθίῳ⁵ | Θεομνίσθῳ | Ἰουλιανὸς | Γράψας | Κικᾶ | εἰς τὸν τόπον τὸν ὁ Θι¹⁰εὸς σε ἔδλοκεν ἀνιαπαῖνε.

Remarks: The iota adscript is generally omitted. The misspellings are common for the date and type of inscription.

For K. Manthos and his work on preservation of Ceian inscriptions see, L.G. Mendoni, “Αρχαία Κέα. Ιστοριογραφία και αρχαιολογικές ἐρευνες”, in: Mendoni – Mazarakis-Ainian, 20-1; *ead.*, “Ο Κωνσταντῖνος Μάνθος και η ιστορία των επιγραφῶν της Κέας”, in: M. Lagogianni-Georgakarakou (ed.), *Πολιτεύεσθαι τοὺς Κείους κατὰ πόλεις, Ἡ διάσπαση ὡς μέσον πολιτικῶν ἐλέγχων*, Κατάλογος Ἐκθεσης 16-30 Σεπτεμβρίου 2007 (Athens 2007) 11-20.

For Ἰουλιανὸς as a gentilicium, see Solin and Salomies², 98. The proper name Γράψας (Fraser – Matthews, *LGPN* I, s.v. Γράψας express reserves if it was a proper name) and the patronymic Κικᾶς, are not attested in any other epigraphic sources.

*4. ΓΑΪΟΣ ΙΟΥΛΙΟΣ ΓΑΪΟΥ ΥΙΟΣ ΚΑΙΣΑΡ and ΓΑΪΟΣ ΙΟΥΛΙΟΣ ΚΑΙΣΑΡ ΓΑΪΟΥ ΚΑΙΣΑΡΟΣ ΥΙΟΣ

In the Ceians inscriptions he is named ἀρχιμερῆς, αὐτοκράτωρ, σωτήρ και εὐεργέτης of the city of Karthaia and of the οἰκουμένη, θεός.

[1]

48 B.C.; see remarks.

IG XII 5, 556.

Plate 11a.

Found some 5 m. north of the *crepis* of the temple of Apollo in Karthaia; now on the terrace of the temple. Statue base of grey cipolini; preserved almost intact. On the top are two oval cuttings in which the feet of the statue were set. On the front is preserved an honorific inscription:

Ὁ δῆμος ὁ Καρθαίων Γάϊον Ἰούλιον Γάϊου υἱὸν Καίσαρα τὸν ἀρχιμερῆα και αὐτοκράτορα, γεγονότα δὲ σωτήρα [και] εὐεργέτην και τῆς ἡμετέρας πόλεως.

[2]

46 B.C.

IG XII 5, 557.

Plate 11b.

Found in the ruins of the temple of Apollo in Karthaia; not relocated. Statue base of local bluish marble. P.O. Brøndsted's sketch in his work *Reisen und Untersuchungen in Griechenland* (Paris 1826) 18-19, pl. XVIII. IV. 4 shows that there were at least two oval cuttings in the top of the base in which the feet of the statue were set. On the front is preserved an honorific inscription. The first line was carved over an earlier inscription that had been erased:

Ὁ δῆμος ὁ Καρθαίεωνι τὸν θεὸν καὶ αὐτοκράτορα καὶ σωτῆρα τῆς οἰκουμένης Γάιον Ἰούλιον Καίσαρα Γαῖου Καίσαρος υἱὸν ἀνέθηκεν.

Remarks: The first of the inscriptions is dated after the battle of Pharsala (48 B.C.), and the second after the battle of Thapsos (46 B.C.). For these dates see A. E. Raubitschek, "Epigraphical notes on Julius Caesar", *JRS* 44, 1954, 65-75 (*SEG* 14, 1957, 549) and M.J. Payne, *APETAS ENEKEN: Honors to Romans and Italians in Greece from 260 to 27 B.C.* (Michigan State University 1984) 308-13 and 385, no. 197 and no. 203.

For C. Iulius Caesar, the father of the *dictator* mentioned in the above inscriptions, who was proconsul of Asia, see F. Münzer, *RE* XI (1918) 185-86, s.v. *Iulius* [130].

For C. Iulius Caesar himself see e.g. P. Groebe – A. Klotz, *RE* XI (1918) 186-275, s.v. *Iulius* [131]; S. Weinstock, *Divus Iulius* (Oxford 1971); M. Gelzer, *Caesar, der Politiker und Staatsmann* (Wiesbaden 1983 repr. of the 6th edition 1960); R. Étienne, *Jules César* (Paris 1997).

*5. ΓΝΑΙΟΣ ΠΟΜΠΗΙΟΣ ΓΝΑΙΟΥ ΥΙΟΣ ΜΑΓΝΟΣ

Consul in 70, 55 and 52 B.C.; proconsul with *imperium consulare infinitum* against pirates in 67 B.C.; *soter* and benefactor of the Ceians. 67 B.C. or shortly after; see remarks.

F. Halbherr, "Iscrizioni di Keos", *Museo Italiano* 1, 1884-85, 205-206, no. 13 (*IG* XII 5, 627). Cf. A. Pridik, *De Cei insulae rebus* (Amsterdam 1912) 53 and 165, no. 51; M. Payne, *APETAS ENEKEN. Honors to Romans and Italians in Greece from 260 to 27 B.C.* (Michigan State University 1984) 379, no. 132.

Statue base of white marble found in Ioulis, in the ruins of the church of the Agioi Apostoloi, near the agora of Ceos; not relocated. The base bears an honorific inscription:

Ὁ δῆμος Γναῖον Πομπήιον Γναίου υἱὸν Μάγνον τὸν εὐεργέτην καὶ σωτῆρα.

Remarks: All editors agree that the inscription should be dated after 67 B.C., when Pompey defeated the pirates. For Pompey's activities against the pirates, see Ph. de Souza, *Piracy in the Graeco-Roman world* (Cambridge 1999) 149-78, with all the earlier bibliography. For Cn. Pompeius Cn. f. Sex. n. Magnus, see e.g. F. Miltner, *RE XXI 2* (1952) 2062-2213, s.v. *Pompeius* [31]; for his activity in the East in particular, see 2107-18; R. Seager, *Pompey, a political biography* (Oxford 1979); P. Greenhalgh, *Pompey. The Roman Alexander* (London 1980) and *id.*, *The Republican prince* (London 1981).

*6. SEXTUS POMPEIUS

Consul ordinarius in A.D.14; proconsul of the province of Asia.

A.D. 24-25 (?); see remarks.

Val. Max., *Facta et dicta memorabilia* II. 6, 7-8:

Quam consuetudinem Massiliensium non in Gallia ortam, sed ex Graecia translata inde existimo, quod illam etiam in insula Cea servari animaduerti, quo tempore Asiam cum Sex. Pompeio petens Iulidem oppidum intravi: forte enim evenit ut tunc summae dignitatis ibi femina, sed ultimae iam senectutis, reddita ratione civibus cur excedere vita deberet, veneno consumere se destinavit mortemque suam Pompei praesentia clariorem fieri magni aestimaret, nec preces eius vir ille, ut omnibus virtutibus, ita humanitatis quoque laude instructissimus, aspernari sustinuit. venit itaque ad eam facundissimo sermone, qui ore ei quasi e beato quodam eloquentiae fonte manabat, ab incepto consilio diu nequicquam revocate conatus ad ultimum propositum exequi passus est. quae nonagesimum annum transgressa cum summa et animi et corporis sinceritate lectulo, quantum dinoscere erat, cotidiana consuetudine cultius strato recubans et innixa cubito "tibi quidem" inguit, "Sex, Pompei, dii magnis quos relinquo quam quos peto gratias referant, quod nec hortator vitae meae nec mortis spectator esse fastidisti. ceterum ipsa hilarem fortunae vultum semper experta, ne avidate lucis tristem intueri cogar, reliquias spiritus mei prospero fine, duas filias et uno nepotum gregem superstitem relictura permuto". cohortata deinde ad concordiam suos distributo eis patrimonio et cultu suo sacrisque domesticis maiori filiae traditis poculum, in quo venenum temperatum erat, constanti dextera arripuit, tum defusus Mercurio delibamentis et invocato numine eius, ut se placido itinere in meliorem sedis infernae deduceret partem cupido haustu mortiferam traxit potionem ac sermone significans quasnam subinde partes corporis sui rigor occuparet, cum iam visceribus eumet cordi

imminere esset elocuta, filiarum manus ad supremum opprimendorum ocolorum officium aduocavit. nostros autem, tametsi novo spectaculo obstupefacti erant, suffusos tamen lacrimis dimisit.

Remarks: Valerius Maximus (R. Helm, *RE* VIII A.1 [1955] 90-116, s.v. Valerius [239]) composed a handbook of illustrative examples of “memorable deeds and sayings” in the reign of Tiberius. He was a friend of Sextus Pompeius, who may be indentified with the proconsul of the province of Asia (*PIR*² P 584). According to R. Syme, *Augustan aristocracy* (Oxford 1986) 237-38 and n. 76 «the proconsulate of Sex. Pompeius should go in either 24/25 or 25/26».

Valerius Maximus, as a member of the entourage of the Roman official, might be himself on Ceos when Sextus Pompeius put in at the island during his voyage from Rome to Asia. He thus gives an eyewitness account of the suicide by hemlock of a wealthy lady of Ioulis. The aristocratic woman, already in her nineties but in excellent physical and mental health, invited the Roman official to lend the greatest possible solemnity to her voluntary death by his presence. When Pompeius arrived at her home, he attempted to persuade her to change her mind, unsuccessfully since she was carrying out the old custom of her birthplace. She lay on a luxurious couch, gave Pompeius an account of her life, prayed for her children and grandchildren, distributed her estate, gave her eldest daughter the cult vessels, took the cup of poison, poured a libation to Hermes the Escorter of Souls, and drank the hemlock. She continued to talk to her guests and described the effects of the deadly draught, explaining how her limbs were going numb from the legs upwards, and when she felt that her entrails were becoming numb and her heart was becoming paralysed, she asked her daughters to close her eyes.

For the custom of drinking hemlock on Ceos, see L.G. Mendeni, “Ἡλυθὼν Ἀδαν αὐτοθελεῖ, Κεῖων γευσάμενος κυλίκων”, in: *Φαρμακευτικά και αρωματικά φυτά, Ζ' Τριμήνου Εργασίας*, Cyprus – Paralimni, 21-25 March 1997 (Athens 1999) 49-55.

In *CIL* III 1, 20*, according to Pasch di Krienen, *Descriptio dell' Archipelago* (Livorno 1773) 101 is published «*in Ceo insula in ruinis Carthaeae* “al più estremo dell' isole verso mezzo giorno vedonsi colonne con iscrizioni e tra queste la qui appresso”»: *Pompeius ceae vestes/ et tetrapolis q. fons/ l. admirat.*

7. ΣΕΡΓΙΟΣ ΣΤΑΤΕΙΛΙΑΝΟΣ

4th c. A.D., on the basis of the letter forms.

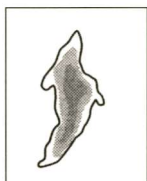
IG XII 5, 641.

Plate 8b.

Stone found in the locality now called Agios Seris. Hiller includes the inscription with the Ioulis texts, but the hill of Agios Seris lies not far from the ancient city of Karthaia, actually in its *χώρα* (countryside, see L.G. Mendoni, “The organisation of the countryside in Kea”, in: P.N. Doukellis – L.G. Mendoni [eds], *Structures rurales et sociétés antiques* [Paris 1994] fig.1); now in the Epigraphic Museum of Athens. Block of local grey marble bearing a funerary inscription:

Γραφικῶι θεεπτῶι Σέργιος Στατειλιανός.

Remarks: ll. 3-4: Σέργιος ETA (?) Ὁ[σ]τειλιανός (s. [Σ]τα<ον>τειλιανός *ad IG*. The iota adscript is omitted. For Sergius as a gentilicium, and for Statil(e)ianus as a cognomen, see Solin and Salomies², 168 and 407 respectively. The Greek term θεεπτός corresponds to the Latin *verna*, cf. H. J. Mason, *Greek terms for Roman institutions. A lexicon and analysis* (Toronto 1974) 5, 54. For the θεεπτοί in general see A. Cameron, “Θεεπτός and the related terms in the inscriptions of Asia Minor”, in: *Anatolian studies presented to W.H. Buckler* (Manchester 1939) 27-62.



CYTHNOS

1. ΜΑ[ΡΚ]ΟΣ ΒΑΒΥΛΙΟΣ ΛΕΥΚΙΟΥ ΡΩΜΑΙΟΣ

Roman (Ῥωμαῖος)

1st c. B.C./ 1st c. A.D. (?)

B.D. Meritt, "The epigraphic notes of Francis Vernon", in: *Commemorative studies in honor of Theodore Leslie Shear*, Hesperia Suppl. vol. 8, 1949, 217.

Cythnos, copied by F. Vernon (p. 36v in his notes) in the convent of «Παναγία in Thermia» on November 30, 1675; nowadays there is no inscription built into the church, or, at least, it is not visible (A. Mazarakis-Ainian, personal communication). Votive inscription erected by the Roman Marcus Babulius L. f. for Theos Hysistos, according to Meritt's restorations:

Μᾶ[ρ]κος Βαβύλιος | Λευκίου Ῥωμαῖος | ὑπέρ τοῦ υἱοῦ θεῶ | [Υ]ψίστω
εὐχάν.

Remarks: For the gentilicium Babul(i)us see Solin and Salomies², 30. The *gens Babullia* is represented in the Cyclades by other members, Paros (*IG* XII 5, 171; 307), Amorgos (*IG* XII 7, 418; 425), Delos (Hatzfeld, "Les Italiens", 21; Ferrary *et al.*, "Liste des Italiens", 190), Naxos (*IG* XII 5, 93); cf. Hatzfeld, *Trafiquants*, 87 n. 3. The first word of the second line is copied by Vernon as ΑΣΥΚΙΟΥ but Meritt is probably right in correcting it to ΛΕΥΚΙΟΥ. This seems probable, since Lucius is the most frequent praenomen borne by the Babullii of the Cyclades.

The first word of the fourth line is copied as ΚΙΣΤΩ by Vernon and corrected to [Υ]ΨΙΣΤΩ, again by Meritt. Theos Hysistos was a

non-anthropomorphic divinity, whose widespread worship in the Mediterranean basin is testified by numerous inscriptions dating from the 2nd c. B.C. to the 4th c. A.D. St. Mitchell, "The cult of Theos Hysistos between Pagans, Jews, and Christians", in: P. Athanassiadi and M. Frede (eds), *Pagan monotheism in Late Antiquity* (Oxford 1999) 81-148 suggests that the worshippers of Theos Hysistos included pagans, Jews, the so-called *theosebeis* ("god-fearers"), and Christians, such as the father of Gregory of Nazianzus, who belonged to the sect of *Hypsistarii*. Mitchell's view has been criticised by Fr. Trombley, *JRS* 2002, 264 in a review article for the whole volume, as well as by M. Stein, "Die Verehrung des Theos Hysistos: ein allumfassender pagan-judischer Synkretismus?", *EA* 33, 2001, 119-25, who proposes that, given the religious complexity of the period, the evidence concerning Theos Hysistos should not be entirely explained on the basis of a supposed pagan-Jewish syncretism, but that the texts of pagan origin are to be separated from those of Jewish origin and from those deriving from a combination of both elements. For this cult see also Y. Ustinova, *The supreme gods of the Bosporan Kingdom. Celestial Aphrodite and the Most High God* (Leiden 1999) 177-285; more specifically on the related religious association of Tanais see *ead.*, "The thiasoi of Theos Hysistos in Tanais", *HR* 31, 2, 1991, 150-80.

The origin of the cult on Cythnos is not to be traced easily. It is noteworthy, however, that by 100 B.C. there was a sanctuary of Theos Hysistos (*ID* 2306) and a Jewish synagogue of Theos Hysistos (*ID* 2328-33) on Delos, cf. M.-F. Baslez, *Recherches sur les conditions de pénétration et de diffusion des religions orientales à Délos (Ile-Ier s. avant notre ère)*, (Paris 1977) 118-20.

*2. C. IUNIUS SILANUS

Consul ordinarius (A.D. 10), *flamen martialis*, proconsul of Asia (A.D. 20/21), exiled to Cythnos.

A.D. 22

Tac., *Ann.* III. 66-69; IV. 15.

C. Iunius Silanus was a *consul ordinarius* together with P. Cornelius Dolabella in A.D. 10, served as *flamen martialis* and held the proconsulate of Asia in A.D. 20/21. It was in A.D. 22, apparently after his return to Rome, that he was indicted for extortion by the provincials, supported by his ex-quaestor Gellius

Publicola and his ex-legate M. Paconius. Simultaneously he was attacked by the ex-consul Mamercus Scaurus, the *praetor* Iunius Otho and the *aedilis* Brutteditus Niger with the charge of offences against the divinity of Augustus and the majesty of Tiberius. Tacitus's report gives more details of the trial that followed. When the *pontifex* L. Calpurnius Piso was asked by the emperor for his opinion, he declared, based on the earlier case of L. Valerius Messala Volesus, in favour of the interdiction of Silanus from fire and water and his exile to Gyaros (Tac., *Ann.* III. 68: ... *aqua atque igni Silano interdicendum censuit ipsumque in insulam Gyaram relegendum*). The rest of the judges agreed with Calpurnius Piso, apart from Cn. Cornelius Lentullus, who stressed that, since Silanus's property had been derived from his mother –a member of *gens Atia*, to which Augustus's mother also belonged– it should be treated as distinct from the rest and allowed to his son. Despite the further attack of Cornelius Dolabella, Tiberius approved the request of Silanus's sister Iunia Torquata, who was a «vestal of old-world saintliness», and allowed him to retire to Cythnos instead of Gyaros, which was «a bleak and uninhabited island» (Tac., *Ann.* III. 69: ...*insulam Gyaram immitem et sine cultu hominum...*).

Tac., *Ann.* III. 66: *C. Silanus pro consule Asiae repetundarum a sociis postulatam Mamercus Scaurus e consularibus, Iunius Otho praetor, Brutteditus Niger aedilis simul corripunt obiistantque violatum Augusti numen, spretam Tiberii maiestatem...* III. 68:... *Ille (L. Piso) multum de clementia principis praefactus aqua atque igni Silano interdicendum censuit ipsumque in insulam Gyaram relegendum. Eadem ceteri, nisi quod Cn. Lentulus separanda Silani materna bona, quippe Atia parente geniti, reddendaque filio dixit, adnuente Tiberio ...* III. 69: *Atque ille (Tiberius) prudens moderandi, si propria ira non impelleretur, addidit insulam Gyaram immitem et sine cultu hominum esse: darent Iuniae familiae et viro quondam ordinis eiusdem ut Cythnum potius concederet. Id sororem quoque Silani Torquatam, priscae sanctimoniae virginem expetere. In hanc sententiam facta dicessio.*

Remarks: For C. Iunius Silanus see E. Hohl, *RE X 1* (1918) 1087-88, s.v. *Iunius (Silanus)* [159]; *PIR*² I 825; U. Vogel-Weidemann, *Die Statthalter von Africa und Asia in den Jahren 14-68 n. Chr.* (Bonn 1982) 230-36 with bibliography on Silanus and his accusers; Thomasson, 210, no. 28. For the trial of C. Iunius Silanus and for a discussion of Tacitus's view of it see D.C.A. Schotter, "The trial of C. Iunius Silanus", *CPh* 67, 1972, 126-31.

For the individual see also TEN *37 and for his sister Iunia Torquata see TEN 36.

3. ΑΕΥΚΙΟΣ

Roman

1st c. B.C./ 1st c. A.D. (?)

B.D. Meritt, "The epigraphic notes of Francis Vernon", in: *Commemorative studies in honor of Theodore Leslie Shear*, Hesperia Suppl. vol. 8, 1949, 217.

Cythnos, copied by F. Vernon (p. 36v in his notes) in the convent of «Παναγία in Thermia» on November 30, 1675. Votive inscription erected by the Roman Marcus Babulius, son of Λεύκιος, for Theos Hysistos (for Meritt's restorations and for the text of the inscription and comments see CY 1).



GYAROS

1. MUSONIUS RUFUS

Stoic philosopher exiled to Gyaros.

Under Nero

Tac., *Ann.* XV. 71: *Verginium Flavum et Musonium Rufum claritudo nominis expulit: nam Verginius studia iuvenum eloquentia, Musonius praeceptis sapientiae fovebat.*

D.C. LXII. 27: τί δ' ἂν τις καταλέγοι ὅσα ἐπὶ τῇ ἐπιβουλῇ ταύτῃ ἢ τοῖς δορυφόροις ἐδόθη ἢ τῶ τε Νέρωνι καὶ τοῖς αὐτοῦ φίλοις ὑπέρογκα ἐψηφίσθη; Ῥοῦφος μέντοι Μουσώνιος ὁ φιλόσοφος ἐπὶ τούτοις ἐφυγαδεύθη.

Cf. also D.C. LXV. 13: Καὶ πάντας αὐτίκα τοῦς φιλοσόφους ὁ Οὐεσπασιανός, πλὴν τοῦ Μουσωνίου, ἐκ τῆς Ῥώμης ἐξέβαλε, τὸν δὲ δὴ τὸν Δημήτριον καὶ τὸν Ὀστιλιανὸν καὶ ἐς νήσους κατέκλεισε.

Philostr., *V.A.* VII. 16: καὶ μὴν καὶ Μουσώνιον τὸν Τυρρηνὸν πολλὰ τῇ ἀρχῇ ἐναντιωθέντα τῇ νήσῳ ξυνέσχεν, ἣ ὄνομα Γύαρα, καὶ οὕτω τι τῶν σοφιστῶν τούτων ἦπτος Ἕλληνας, ὡς τότε μὲν κατὰ Ξυνουσίαν αὐτοῦ ἐσπλεῖν πάντας, νυνὶ δὲ κατὰ ἱστορίαν τῆς κρήνης: ἐν γὰρ τῇ νήσῳ ἀνύδρου οὔση πρότερον εὖρημα Μουσωνίου κρήνη ἐγένετο, ἣν ἄδουσιν Ἕλληνας, ὅσα Ἐλικῶν τὴν τοῦ ἵππου.

cf. Philostr., *V.A.* V. 19: ἐκεῖνος καὶ Μουσωνίῳ ἔφασκεν ἐντετυχηκέαι περὶ τὸν Ἴσθμὸν δεδεμένῳ τε καὶ κεκελευσμένῳ ὀρύττειν, καὶ αὐτὸς μὲν ἐπυφμησαὶ τὰ εἰκότα, τὸν δὲ ἔχεσθαι τῆς σμινύης καὶ ἐρρωμένως τῇ γῆ ἐμβάλλειν, ἀνακύψαντα δέ, “λυπῶ σε,” φάναί, “ὦ Δημήτριε, τὸν Ἴσθμὸν ὀρύττων τῇ

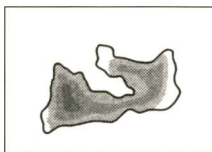
Ἑλλάδι; εἰ δὲ καὶ καθαροφθονῶντά με εἶδες, ὥσπερ Νέρωνα, τὶ ἂν ἔπαθες;” καὶ ἔασθω τὰ Μουσωνίου πλείω ὄντα καὶ θαυμασιώτερα, ὡς μὴ δοκοῖν θρασύνεσθαι πρὸς τὸν ἀμελῶς αὐτὰ εἰπόντα.

Cf. also Lucian, *Nero* or *On the digging of the Isthmus* (cf. T. Whitemarsh, “Greek and Roman in dialogue: The Pseudo-Lucianic Nero”, *JHS* 119, 1999, 142-60).

Remarks: Musonius Rufus was a Roman knight and a famous Stoic philosopher born in Volsinii in Etruria about A.D. 25-30. His reputation is evident from the number of his pupils, among them the slave-philosopher Epictetus, as well as from the fact that the Christian scholar Origen (*Cels.* III. 66) considered him, together with Socrates, as models of the best men in history. The greatest part of his works is lost but some preserved fragments are edited by O. Hense, *G. Musonii Rufi Reliquiae* (Leipzig 1905).

He was accused of participation in Piso’s conspiracy and was exiled by Nero to the island of Gyaros. The real reason for his banishment, however, seems to be his teaching that it was right to disobey an immoral command from a superior. Philostratus (see above) reports that Musonius Rufus was compelled to take part in digging through the Isthmus during Nero’s attempt to open the canal. For this see also the aforementioned dialogue of Lucian (cf. Whitemarsh, *op. cit.*), where Musonius Rufus discusses with a certain Menecrates. The philosopher was restored under Galba and returned to Rome. Vespasian’s respect for Musonius is apparent from the fact that the emperor made an exception for him, when he banished all philosophers from Rome. The exact date of his death is unknown, but it is known that he was not alive at the time of Trajan.

His philosophy stressed virtue as a practical living reality. Some of his views were progressive for his time, for example the extension of equal rights to women, cf. W. Klassen, “Musonius Rufus, Jesus and Paul: Three first-century feminists”, in: P. Richardson – J.C. Hurd (eds), *From Jesus to Paul. Studies in honour of Francis Wright Beare* (Waterloo 1984) 185-206. For a short survey of the research on Musonius and his work see Klassen, *op. cit.*, 185-89. A selected bibliography generally on Musonius: K.v. Fritz, *RE* XVI 1 (1933) 893-97, s.v. *Musonius* [1]; C. Lutz, *Musonius Rufus: The Roman Socrates* (New Haven 1942); R. Carrier, “On Musonius Rufus: A brief essay” (1999), at: http://www.infidels.org/library/modern/richard_carrier/musonius.html; J.T. Dillon, *Musonius Rufus and education in the good life. A model of teaching and living virtue* (Dallas 2004).



MELOS

1. ΠΟ(ΠΛΙΟΣ) ΑΙΛΙΟΣ ΛΕΙΟΥΙΟΣ ΦΛΑΟΥΙΑΝΟΣ ΜΗΝΟΓΕΝΗΣ

Protos archon (leader of the board of *archontes*), priest, *archiereus* (of the imperial cult).

Second half of the 2nd c. A.D. or beginning of the 3rd c. A.D.; see remarks on MEL *11.

IG XII 3, 1119; IG XII 3 Suppl. 1119.

Plate 12a-b.

Melos, found in the area of Klima in the same place that the statue of Poseidon and the fragmentary statue of a horseman –now both in the National Archaeological Museum of Athens– were found; now in the Archaeological Museum of Melos. Long semi-circular marble part of a pedestal of bluish marble bearing an honorific inscription for Ti. Claudius Frontonianus erected by the polis of Melos. The leader of the board of *archontes*, P. Aelius Livius Flavianus Menogenes, attended to the erection of the monument on the basis of a state decree; the cost of the monument was paid from the yearly interest on a bequest by Frontonianus (MEL 11):

(ll. 6-8) ... τοῦ πρώτου ἄρχοντος Πο(πλίου) Αἰλίου Λειουίου Ἰ Φλαουιανοῦ Μηνογένους ἀρχιερέως καί (ἱερέως ἐπιμελησαμένου καί τούτου τοῦ ἀνδριάντος ἰ ἐξ ὧν αὐτός ὁ Φροντωνιανός ἐδωρήσατο δύο ἡμισυ μυριάδων προσόδου κατ' ἔτος, ἰ κατὰ τὰ ἐψηφισμένα ἐστήσατο (for the complete text see MEL *11).

Remarks: Nigdelis, 304 n. 471 briefly discusses the fact that the individual adds to his gentilicium, Aelius, a second gentilicium, Livius, and a

cognomen derived from a further *nomen gentis*, Flavianus, before his Greek cognomen Menogenes. In such cases, the additional gentilicia could either belong to other members of the family, e.g. to the individual's mother, or may indicate adoption. Since there is no filiation in his onomastic formula, it is difficult to decide what belongs to his adoptive and what to his original nomenclature. For such cases see O. Salomies, *Adoptive and polyonymous nomenclature in the Roman Empire* (Helsinki 1992), though there is no exact parallel for this type of name: praenomen - nomen - nomen - cognomen in -ianus - cognomen (apparently original).

Nigdelis, 284, n. 380 interprets the office of πρώτος ἄρχων as identical with that of the head of the board of *strategoí*, as known from other islands, e.g. Thera, Andros, Amorgos. For the definition of the leading position in a *collegium* see also AND 43. The office of *strategos* is attested in the Melian inscription IG XII 3, 1077 (cf. MEL 37). The view that the first *arche* designated the post of "first archon" and also that of the generalship is also argued by Dmitriev, 232.

2. ΜΑΡΚΟΣ ΑΝΤΩΝΙΟΣ ΓΛΑΥΚΟΣ

Priest of Zeus Keraunios and *hyperetes* of the Theoi Ouranioi.

Under Nero

K. Pittakis, *AE* 1859, no. 3544; *IG XII Suppl.* 165.

Melos, copied by the guard of antiquities G. Michael, as Hiller states; not relocated. Marble statue base bearing a dedication to the Emperor Nero and commemorating the financing of the construction of an enclosure (cf. ll. 4-5 περιουχοδόμημα) of a sanctuary of Zeus and the Theoi Ouranioi, which was at the same time a Sebasteion. The dedicant, M. Antonius Glaucus, was a priest of Zeus Keraunios and *hyperetes* ('servant') of the Theoi Ouranioi:

Νέρονι vac. [Ἄ]γαθῆι Τύχῃ. vac. Σεβαστῶ. Ἰ Μάρκος Ἀντώνιος Γλαῦκος Ἰ
ἱερεὺς Διὸς Κεραυνίου καὶ θεῶν Οὐρανίων ὑπηρετῆς περιουχοδόμημα Διὶ
καὶ θεοῖς Οὐρανίοις Ἰ ἰδίαις δαπάναις ἱερὸν καὶ ἄσυλλον Σεβαστῆον.

Remarks: Nigdelis, 305 associates M. Antonius Glaucus with *negotiatores* settled on Melos.

Zeus Keraunios was worshipped at Olympia, see Paus. V. 14, 7, and on Samos (*IG XII* 6, 532 and 534, 2nd and 1st c. B.C. respectively); for the iconography of Zeus Keraunios in the Classical period see M. Tiverios, *LIMC VIII* 1 (1997) 319-20, nos 27-33 and 324-25, nos 62-

71. L. Robert, *A travers l'Asie Mineure. Poètes et prosateurs, monnaies grecques, voyageurs et géographie* (Paris 1980) 311, n. 5 wonders about the meaning of the phrase θεῶν Οὐρανίων ὑπηρέτης in connection with other, perhaps similar, expressions, such as πάρεδρος or ὑπουργός of a deity. The invocation Ouranios is not very common for male deities, see E. Wüst, *RE IX A 1* (1961) 945-46, s.v. *Uranios* (Οὐράνιος). Wüst believes that the reference to θεοὶ Οὐράνιοι in the inscription from Melos is a general definition in contradistinction to χθόνιοι or ἐπίγειοι, ἐπιποτάμιοι etc. The invocation Ouranios for Zeus or Ares is also encountered on Delos and is to be interpreted in the context of the evolution of the syncretism of Greek and oriental deities on the island, cf. M.-F. Baslez, *Recherches sur les conditions de pénétration et de diffusion des religions orientales à Délos (Ile-Ier s. avant notre ère)*, (Paris 1977) 118.

The fact that there was a Sebasteion for the cult of Zeus and θεοὶ Οὐράνιοι and that Antonius Glaucus's donation was also dedicated to Nero, imply that the cult of Zeus and the Theoi Ouranioi was connected there with the imperial cult; for the Sebasteion cf. K. Tuchelt, "Zum Problem «Kaisareion-Sebasteion»", *MDAI(A)* 31, 1981, 167-86. The housing of the imperial cult within a larger cult-complex along with other traditional cults was common. For examples from Asia Minor see S.R.F. Price, *Rituals and power. The Roman imperial cult in Asia Minor* (Cambridge 1984) 133 ff., and from the Greek mainland see S. Alcock, *Graecia capta. The landscapes of Roman Greece* (Cambridge 1993) 181 ff. An association with the imperial cult is to be understood also in the case of some deities invoked as Ouranios in Sparta, where the feast *Megista Ourania Sebasteia Nerouanideia* was celebrated. For emperors who were identified with Zeus Ouranios see P. Cartledge – A. Spawforth, *Hellenistic and Roman Sparta. A tale of two cities* (London - New York 1989) 196, n. 9; A. Spawforth, "Spartan cults under the Roman Empire: some notes", in: *ΦΙΛΟΛΑΚΩΝ. Laconian studies in honour of Hector Catling* (Athens-London 1992) 221.

For the assimilation of Nero with Zeus see M. Kantiréa, *Les dieux et les dieux Augustes. Le culte impérial en Grèce sous les Julio-claudiens et les Flaviens. Études épigraphiques et archéologiques*, *MELETHMATA* 50 (Athènes 2007) 109. Zeus Ouranios is in the inscription under discussion to be understood rather in the sense of a celestial or Olympian deity. Nero and women of his family are frequently depicted in the numismatic iconography as celestial deities along with

stars or crescents, see U. Hahn, *Die Frauen des römischen Kaiserhauses und ihre Ehrungen im griechischen Osten anhand epigraphischer und numismatischer Zeugnisse von Livia bis Sabina* (Saarbrücken 1994) 192-93 (for Iulia Agrippina), 209-10 (for Claudia Octavia) and tables on 350, 355. For a joint cult of the *theoi Sebastoi* and the Olympian deities cf. also the phrase θεοῖς Ὀλυμπίοις καὶ θεοῖς Σεβαστοῖς in a dedication by the high priest of the imperial cult on Ceos, see S. Zoumbaki – L.G. Mendoni “Θεοὶ Σεβαστοί”, in: Mendoni – Mazarakis-Ainian, 669-74 (*SEG* 48, 1998, 1129).

3. ΑΥΔ[ΟΣ ?]

1st c. B.C./1st c. A.D.

IG XII 3, 1074, l. 2; S.D. Lambert, “The Greek inscriptions on stone in the collection of the British School at Athens”, *ABSA* 95, 2000, 512-13, no. E 21 (*SEG* 50, 2000, 748 and 1705).

Melos, in the village of Tripiti, now in the collection of the British School at Athens. Fragment of a marble plaque bearing a list of names. Hiller considered the text to be a catalogue of ephebes and restores it accordingly. Lambert, after inspection of the stone, suggests some new restorations of the text and interprets it as an honorific inscription, despite the list of names and patronymics. Lambert wonders whether l. 2, where the name discussed here is found, should be restored as [- -]σε Παυλ[? - -] or as [- -]ς ἔπ' Αὐλ[ου ?], as A.P. Matthaiou suggested to S.D. Lambert *per ep.*

4. ΑΥΡΗΑΙΑ ΕΥΠΟΣΙΑ

3rd c. A.D.; see remarks.

Φιλίστωρ 2, 1862, 274-75, 3; P. Wolters, “Melische Kultstatuen”, *MDAI(A)* 1890, 246, n. 1; C. Smith, “Inscriptions from Melos”, *JHS* 17, 1897, 16, no. 36; R.C. Bosanquet, “Excavations of the British School at Melos”, *JHS* 18, 1898, 76-78, fig. 8; *IG* XII 3, 1126; *IG* XII 3 Suppl. 1126 (cf. *SEG* 33, 1983, 668). Plate 13.

Melos, found in the so-called Hall of the Mystae («*in mystarum aedificio*», *IG*), now in the National Archaeological Museum of Athens. Female bust of Pentelic marble standing on a rectangular base bearing an inscription commemorating the erection of the bust by the περὶβώμοι in honour of Aurelia Euposia. The monument for Aurelia Euposia was set up ἐν τῷ ἰδίῳ αὐτῆς ἔργῳ, which is probably to be interpreted as a building erected by her (see remarks):

Οἱ περιβόμοι τὴν ἱφίλανδρον Αὐρηλίαν Εὐποσίαν ἐν τῷ ἰδίῳ αὐτῆς ἔργῳ.

Remarks: Bosanquet, *op. cit.*, 76 dates the bust of Aurelia Euposia to the early 3rd c. A.D., namely to the period to which also the mosaic from the so-called Hall of the Mystae is assigned (cf. also MEL 38). A. Datsouli-Stavridi, “Υστερορωμαϊκά πορτραῖτα 2ου-5ου μ.Χ. αἰώνα στὸ Ἐθνικὸ Ἀρχαιολογικὸ Μουσεῖο Ἀθηνῶν”, *AE* 1981 [1983], 133-34, pl. 49δ (*SEG* 33, 1983, 668) dates the inscription to the period A.D. 283-285 on the basis of the coiffure and the style of the portrait, because of the resemblance with the coiffure of Magnia Urbica, wife of Carinus (A.D. 283-285), as represented on coins. K. Rhomiopoulou, *Ελληνορωμαϊκά γλυπτὰ του Εθνικοῦ Αρχαιολογικοῦ Μουσείου* (Athens 1997) 129, no. 139 dates it to the third quarter of the 3rd c. A.D.

The term περιβόμοι is not otherwise encountered. There are only a few attestations of περιβόμιον in an architectural sense from Pholegandros (*IG* XII 3, 2), from Methymna on Lesbos (*IG* XII 2, 499), and the word περιβόμιον is restored in the inscription from Melos concerning the dedication of L. Magius Eros (*IG* XII 3, 1079; cf. MEL 35). The word περιβωμισμός attested in inscriptions of Didyma is also interpreted by *LSJ*⁹ *s.v.* in an architectural sense as “altar-precinct” (D. McCabe – M. Plunkett, *Didyma inscriptions. Texts and lists* [Princeton 1985] 107, no. 577.5; 108, no. 581). Furthermore, it is to be found in the *Suid.*, *s.v.* Ἐλεγος: ...τὸν δὲ αἰλὸν ὕστερον ἐπικήδειον Μίδα, φασί, τὸν Γορδίου βασιλεύοντα περιβόμιον ποιήσαι βουλόμενον τὴν ἑαυτοῦ μητέρα ἀποθεῶσαι τετελευτήσασαν.

Bosanquet, *op. cit.*, 79 suggests that the περιβόμοι may have been members of an association, to which Aurelia Euposia also probably belonged; they had perhaps attained a higher stage of initiation and had the privilege of participating in sacrifices or choral dances περὶ βωμόν. Since inscriptions do not report such a division, however, Bosanquet concludes that they should probably be regarded as the whole body of functionaries attached to Asiatic cults. The passage of Juvenal describing a man with the name of Peribomius (Juv. II. 16: ...*verius ergo et magis ingenue Peribomius...*), should be taken into account with reservations, while a scholion states *Peribomius: nomen archigalli*. F. Poland, *Geschichte des griechischen Vereinswesens* (Leipzig 1909) 42 is inclined to interpret περιβόμοι as fellow-members of an association. He does not, however, exclude the possibility that they are to be identified as cult personnel (“Kultdiener”) or as a looser

community («eine freiere Gemeinde»).

Since the bust is found in the so-called Hall of the Mystae, the phrase ἐν τῷ ἰδίῳ αὐτῆς ἔργῳ may imply, as Bosanquet, *op. cit.*, 76 stated, that the hall or a part of it was built or restored at the expense of Aurelia Euposia. Her husband was perhaps also a member of the association (cf. l. 2, φίλανδρον). For this association cf. MEL 38.

Smith, *loc. cit.*, mentions an Aurelia Euposia, the wife of a certain Aelius Chrestion, in a funerary inscription from Cyzicus (CIG 3690). There is no indication, however, that this was the same individual, since the name Εὐποσία is found in many regions, cf. LGPN I, III A, III B, IV, s.v.

5. Μ(ΑΡΚΟΣ) ΑΥ(ΡΗΛΙΟΣ) ΚΑΠΙΤΩΝ

3rd c. A.D.

L. Pollak, “Von den griechischen Inseln”, *MDAI(A)* 21, 1896, 223; *IG XII 3*, 1189.

Plate 14a-b.

Melos, found in Klima, copied in a private house at Tripiti; not relocated. Fragmentary metrical funerary inscription on a plaque of white marble. Pollak, *op. cit.*, read the following text on the stone:

Καπίτων Μουσα[. .] | [. .]ος | [. .]ησεν πά[ση]ς ἰστορ[ίας] | τοὺς υἰέας ὄς θε[. .]ῖ^ρ
καὶ σοφίην παραδού[ς] | [χ]θόνιοι δότε μιν[. .] | [ἔσθ ?]λὸν | Μ. Αὐ. Καπίτων
κο[. .].

Hiller gives also a possible restoration of the metrical text, which was suggested by G. Kaibel:

[Οὔνομά μοι] Καπίτων, Μούσ[αις φίλος, ἠπια δ' ἄστοι]ς | [εἰδώς, παντοί]ης
ἔνπλ[εο]ς ἰστορ[ίης]. | [— παιδεύσας] τοὺς υἰέας ὡς θε[ός αὐτός], ῥ[ῆ]μα
σωφροσύνην] καὶ σοφίην παραδού[ς]. | [Ἄλλά, θεοὶ χ]θόνιοι, δότε μὲν | —
—χον | [— ἐλαφρὴν δ'] αὐτὸν Καπίτωνι κόλ[ιν].

Remarks: The deceased M. Aurelius Capito was an educated man, as the text implies. For ἔνπλ[εο]ς ἰστορ[ίης] cf. W. Peek, “Metrische Inschriften”, in: S. Crome *et al.* (eds), *Mnemosynon Theodor Wiegand* (München 1938) 36 and n. 2.

6. M. (?) ΑΥΡΗΑΙΟΣ ΟΜΗΡΟΣ

After A.D. 212 (?)

IG XII 3 Suppl. 1669.

Melos, in a private field, where the ruins of a public building «*opere musivo ornati*» (IG) were found; not relocated. Marble stele bearing an honorific inscription for Aurelius Homer erected by an association named the κοινὸν τῶν προπόλεων:

Ἀγαθῆ Τύχη. Ἰ Τὸ κοινὸν τῶν προπόλεων Ε.Μ. Ἰ Αὐρήλιον Ὅμηρον.

Remarks: The problematic letters E M are interpreted by the editor of IG with some reservation as ἐ[τί]μ[ησεν]. According to F. Poland, *Geschichte des griechischen Vereinswesens* (Leipzig 1909) 166-67 the phrase κοινὸν τῶν προπόλεων Ε.Μ. is to be understood as κοινὸν τῶν προπόλεων ἐ(ν) Μ(ήλιω), but he offers no more specific comments on the nature of the association. The fact that the inscription has not been relocated prevents us from checking the reading and consequently from making further suggestions towards an interpretation. One solution, which cannot be checked, would be to assume that the letter M is the abbreviation of the praenomen M(arcus); it is not certain whether the letter E is correctly read.

The interpretation of προπόλεων is not clear either. The word προπολεῦς is to be equated with πρόπολος according to *LSJ*⁹ s.v., which is to be interpreted as the servant of a god or a temple or as the one who interprets a god's will to men. There is also the term προπόλεος, which is to be interpreted as lying before a city (*LSJ*⁹ s.v.). This term, as well as the term πρὸ πόλεως, are attested in several inscriptions from Asia Minor (cf. e.g. R. Merkelbach, "Die ephesischen Dionysosmysten vor der Stadt", *ZPE* 36, 1979, 151-56), Thera (IG XII 3, 420; 522 I, both connected with Dionysos), Thasos (IG XII Suppl. 411; 447), and Thrace, in connection with sanctuaries or cult of various deities, mainly of Dionysos. For a brief discussion of the term see I. Shopova, "Greek inscription of a σπεῖρη from Thracia", in: *XI Congresso Internazionale die Epigrafia Greca e Latina*, Roma 18-24 Settembre 1997, Atti II (Roma 1999) 320-21 on the basis of an inscription from Augusta Traiana, the first editors of which interpreted πρὸ πόλεως in the sense of προάστιον (i.e. "suburb", see V. Velkov – D. Nikolov, *Arch[Sofia]* 31, 1 [1989] 16-20 [*SEG* 39, 1989, 649]). Merkelbach, *op. cit.*, notes that deities "πρὸ πόλεως" are to be understood as protectors of the town, or deities whose

sanctuaries were outside the town, the celebrations at which took place in the open-air. Shopova also states that the term indicates that the ritual practices were performed “before the city”, i.e. outside of the walls of the city, and that the *σπείρη* mentioned in the inscription from Augusta Traiana was connected with foreign settlers, most probably from Asia Minor.

C. (CAELIUS): *CIL* III Suppl. 14203¹⁰; patron of C. Caelius C. I. Eros (MEL 7).

7. C. CAELIUS C. I. EROS

Mercator, libertus

1st c. B.C. (?)

L. Pollak, “Von den griechischen Inseln”, *MDAI(A)* 21, 1896, 223; *CIL* III Suppl. 14203¹⁰; cf. Donati, 33, 49, no. 63, 55.

Melos, in a private house in the village of Tripiti; Pollak states that it was found at Klima; not relocated. In *CIL* there is no description of the stone, on which the inscription was carved. Pollak describes it simply as «Weisser Marmor»:

C. Caelius C. I. | Eros | mercator.

Remarks: C. Caelius Eros was a *libertus*, as the abbreviation I. and his characteristic cognomen imply. C. Caelius C. I. Eros was obviously one of the members of the Italian community of Melos, cf. Hatzfeld, *Trafiqants*, 88. Donati, 33 regards the individual as a Romanised Greek; this view can hardly be accepted, according to Nigdelis, 272 n. 328. It is possible that the *mercator* acted as the agent of his patron, who was perhaps a western businessman.

There is a considerable bibliography on the meaning of *mercator* in comparison with *negotiator*. There are several versions of one view supported by several scholars, which recognises a difference in the scale of business performed respectively by *mercatores* and *negotiatores*: Hatzfeld, *Trafiqants*, 195-96 sees the difference between the two groups in the size of their wealth and in the fact that a *mercator* was a simple merchant while a *negotiator* was «un homme qui est dans les affaires»; P. Baldacci, “Negotiatores e mercatores frumentarii nel periode imperiale”, *RIL* 101, 1967, 273-91, esp. 273-76 adopts Hatzfeld’s view but observes a reduction in the difference in the 1st c. A.D. P. Kneissl, “Mercator-negotiator, römische Geschäftsleute und die

Terminologie ihrer Berufe”, *MBAH* 2, 1983, 73-90 states that down to the time of Caesar, the *mercatores*, the merchants, were clearly distinguished from the *negotiatores*, whose main occupations were banking and money-lending, while under the Principate the difference between the two groups related to the extent of their enterprises, with those of the *mercatores* being on a smaller scale than those of the *negotiatores*. M. Valencia-Hernández, “Mercator y negotiator: ambigüedad y realidad económica en la sombra de Cicerón”, *Caesaraugusta* 66-67, 1989-90, 195-216 also recognises *mercatores* as small-scale merchants and *negotiatores* as the large-scale traders.

A further group of scholars sees a difference between *negotiator* and *mercator* in the semiotic nature of the two terms. K. Verboven, “Ce que *negotiari* et ses dérivés veulent dire”, in: J. Andraeu et V. Chankowski (eds), *Vocabulaire et expression de l'économie dans le monde antique* (Bordeaux 2007) 89-118 presents a new study on the topic with detailed references and commentary on the earlier relevant bibliography. Verboven accepts, as Cl. Feuvrier-Prévotat, “Negotiator et mercator dans les discours cicéroniens : essai de définition”, *DHA* 7, 1981, 367-405 had already suggested, that the difference between *negotiari* and *mercari* is mainly not of a social or economic but of a semiotic nature; the word *negotia* and its derivatives are polysemantic and ambiguous and concern a multiplicity of occupations (including *mercatura*) and products but not a specific social status, while the meaning of *mercatura* is much more concrete: a *mercator* is a merchant, but it was preferable to use the word *negotiator* when speaking about an important merchant.

8. ΚΑΑΝΔΙΩΝ

Grammateus of an unknown *koinon*

Imperial period

Ch. Tissot, “Inscriptions de Milo”, *BCH* 2, 1878, 521, no. 2; *IG* XII 3, 1099.

Melos, probably found at Klima, which is to be understood as “the old port”, cf. *IG*: «Sur une moulure. Ad portum antiquum (Tissot); In Klima auf dem Felde Liophyto (Pollak)»; the inscription has not been relocated. Calandio was the *grammateus* (of the *koinon*) during whose term the dedication was made:

Ἐπὶ Καλανδίουνος γραμματέως ἀνετέθησα[ν] | ἐκ τοῦ κοινοῦ.

Remarks: Calandio was the secretary of an unknown association (κοινόν). For

secretaries of associations see F. Poland, *Geschichte des griechischen Vereinswesens* (Leipzig 1909) 383-87.

The name Καλανδίων should be regarded as the Greek rendering of the Latin name *Calendio*, for which see Solin and Salomies², 306. For the Greek transcription of the Latin *calendae* as καλάνδαι see Pape – Benseler, 595. For the distribution of the name Καλανδίων see *LGPN* I, s.v. (Melos and Cyprus); II, s.v. (Athens); III A, s.v. (Sicyon, Catane); IV, s.v. (Macedonia, Scythia, Scythia Minor, Thrace).

9. ΚΑΛΥΔΙΑ ΜΑ

1st c. A.D., on the basis of the letter forms.

C. Smith, “Inscriptions from Melos”, *JHS* 17, 1897, 19-20, no. 42; *IG XII* 3, 1229. Plate 15a.

Melos, found in a cave near the village of Tripiti, now in the Archaeological Museum of the island. Thin plaque of yellowish marble bearing a funerary inscription. C. Smith observes that the plaque seems to have been let into a wall, as is clear from marks of iron clamps on the centre of the upper and lower front edges:

Τρόφιμος | Κλυδίας Μᾶς | ἀγοράσας τὸν | τόπον κατεσι⁵κέυασεν ἑαυτῶ | καὶ
τῇ γυναικὶ αὐτοῦ καὶ τοῖς τέκνοις.

Remarks: Smith, *loc. cit.*, interprets τὸν τόπον as the site itself and the verb κατεσικέυασεν as the excavation of the cave. The word τόπος is often used to define a sepulchral monument, cf. e.g. *IG XII* 5, 781-786.

E. M. Moormann, “Imperial Roman mosaics at Leiden”, *OMRL* 71, 1991, 97-115 (*SEG* 41, 1991, 679) mentions the inscription in his publication of mosaics of the Rijksmuseum van Oudheden in Leiden found on Melos by the Dutch marine officer B. Rottiers in 1825, who conducted an unauthorized excavation on the site of the ancient polis. Moormann’s brief reference to a Roman priest “Trophimos Claudius” in connection with the inscriptions *IG XII* 3, 1125 and 1229 complicates things, since no individual is encountered with this name either in the two inscriptions mentioned above or in any other inscription of Melos. The *hierophantes* mentioned in *IG XII* 3, 1125 is named Marius Trophimus (MEL 38), while Τρόφιμος Κλυδίας Μᾶς, attested in the text discussed here, does not bear the gentilicium Claudius. He is more probably to be regarded as a slave of Claudia Ma, since there is no indication that he was her freedman and bearer of her gentilicium.

This is the only known attestation of the name Ma in the Aegean islands (cf. *LGPN I, s.v.*); it is also to be encountered in Athens (*LGPN II, s.v.*), Pantikapaion in the Cimmerian Bosphoros (*LGPN IV, s.v.*), Sicily (*LGPN III A, s.v.*) and Asia Minor (L. Zgusta, *Kleinasiatische Personennamen* [Prag 1964] § 839 and 846).

For the goddess Ma see *LIMC VI 1, 330-31*; cf. also A. Bousboukis, “Η Μα «Μητέρα» στην Έδεσσα και τον ευρύτερο μακεδονικό χώρο”, in: *Πρακτικά Α΄ Πανελληνίου Επιστημονικού Συμποσίου, Η Έδεσσα και η περιοχή της. Ιστορία και Πολιτισμός*, Έδεσσα, 4, 5 και 6 Δεκεμβρίου 1992 (Edessa 1995) 111-24 and M. Hatzopoulos, “Η λατρεία της θεάς Μας στην Έδεσσα”, *ib.*, 125-32 (*SEG 45, 1995, 745*; Epigraphic Bulletin for Greek Religion, in: *KERNOS 1999, 110*).

10. ΚΑΛΥΔΙΑΝΗ

4th c. A.D. (Grégoire: 1st half of the 4th c. A.D.).

IG XII 3, 1238; H. Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure I* (Paris 1922) 62, no. 209; Kiourtzian, 87-93, no. 24, pl. VIII.

Plate 15b.

Melos, Tripiti, in catacomb B, room a, on the 6th arcosolium on the right. Funerary inscription in a *tabula ansata* written with red ochre, no longer completely preserved (the damage is already obvious in Kiourtzian's photograph). The text is an epitaph of an entire family, consisting of three *presbyteroi*, Asclepis, Elpizo and Asclepiodotus, a woman holding the church function of *diaconos*, Agalliasis, two further women, Eutychia and Claudiana, defined as *παρθενεύσασα*, and their mother Eutychia:

Ἐν Κ(υρί)ῳ. | Οἱ προεσβότεροι οἱ πάσης μνήμης ἄξιοι Ἀσκληπίτις | καὶ Ἐλπί-
ζων καὶ Ἀσκληπι[όδο]τ[ο]ς καὶ Ἀγαλ(λ)ιάσις | [δ]ιάκονος καὶ Εὐτυχία παρθε-
νεύσασα καὶ Κλαυδιανή ἰδ̄ παρθενεύσασα καὶ Εὐτυχία ἡ τούτων μήτηρ | ἔνθα
κεῖντε· καὶ ἐπὶ γέμῃ τὸ θηκίον τοῦτο, | ἐνορχίζω ὑμᾶς τὸν ὄδε ἐφεστῶτα ἄγγε-
λον, | μὴ τίς ποτε τολμή(σῃ) ἐνθάδε τινὰ καταθέσθε. | Ἰησοῦ Χριστοῦ βοήθει τῷ
γράφαντι πανοικί.

Remarks: For comments on the text and the conversion of Melos to Christianity see F.R. Trombley, *Hellenic religion and christianization ca. 370-529*, vol. I (Leiden-New York-Köln 1995²) 329; cf. also the unearthing of an early baptistery reported by D. Mackenzie, *JHS 17, 1897, 130*. It is remarkable that this family supplied three *presbyteroi* and one female deacon to the local church. The characteristic pagan

theophoric names Ἀσκληῆπις and Ἀσκληπιόδοτος of two of the members perhaps imply, as Trombley, *loc. cit.*, suggests, that they were the first generation of Christians on the island. Claudiana and her sister Eutychia are called παρθενεύσασα, which, according to Trombley, means either that they died young or that they embraced Christian virginity.

For women officeholders in the early Christian church see U.E. Eisen, *Amtsträgerinnen im frühen Christentum. Epigraphische und literarische Studien* (Göttingen 1996). The function of female *diakonos* in the Christian church, held here by Agalliasis, is attested for the first time in the 1st c. A.D., in a letter of St Paul mentioning Phoibe, who held the function in the church of Kenchreai (*Rom.* 16. 1: συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς...). The prerequisites for holding this function and its duties are described in a text of the 4th c. A.D. entitled “Ἀποστολικαὶ Διαταγαί” (Fr. Funk, *Didascalia et constitutiones Apostolorum* [Paderborn 1906] Γ 15-16 [Migne 1, 796-797]; H 28 [Migne 1, 1125]) and Epiphanius, *de fide* § 21 (Migne 42, 824-825). For bibliography on female *diakonoi* see A.D. Rizakis, *Achaïe II. La cité de Patras: épigraphie et histoire*, ΜΕΛΕΤΗΜΑΤΑ 25 (Athènes 1998) 269-71, no. 285.

*11. ΤΙ(ΒΕΡΙΟΣ) ΚΛΑ(ΥΔΙΟΣ) ΦΡΟΝΤΩΝΙΑΝΟΣ

Tribus militiis perfunctus, high priest of the imperial cult of the province of Asia, *agonothetes*, *logistes* (*curator*) of certain prominent poleis, orator; in Melos he is called *oikistes*, *pater* and *hestiouchos*.

Melian settled in Ephesos (?)

Second half of the 2nd or beginning of the 3rd c. A.D.; see remarks.

IG XII 3, 1119; IG XII 3 Suppl. 1119; cf. B. Puech, Orateurs et sophistes grecs dans les inscriptions d'époque impériale (Paris 2002) 248-52, no. 114 (*SEG 52, 2002, 1991*).

Plate 12a-b.

Melos, found in the area of Klima in the same place that the statue of Poseidon and the fragmentary statue of a horseman –now both in the National Archaeological Museum of Athens– were found; now in the Archaeological Museum of Melos. Long semi-circular part of a pedestal of bluish marble bearing an honorific inscription for Ti. Claudius Frontonianus erected by the polis of Melos. Hiller supposes that fragments of the equestrian statue also found in this place belonged to the monument of Frontonianus which was set up

on the pedestal. The leader of the board of the *archontes*, P. Aelius Livius Flavianus Menogenes (MEL 1), attended to the erection of the monument according to a state decree; the cost of the monument was paid from the yearly interest on a bequest of 25.000 dinars donated by Frontonianus:

Τι(βέριον) Κλα(ύδιον) Φροντωνιανόν τὰς (τρεις) στρατείας ἐπιφανῶς στρα-
τευσάμενον, ἰ (δὶς) τῆς Ἀσίας ἀρχιερασάμενον καὶ ἀγωνοθετήσαντα καὶ
πόλεων ἐπιφανειστᾶτων λογιστείας εὐράμενον καὶ εὐσεβῆ ῥήτορα – ἡ
λαμπροτάτη Μηλίων πόλις τὸν οἰκιστὴν καὶ πατέρα, παρὰ τῆ ἐστία τὸν ἰ
ἐστιοῦχον, τοῦ πρώτου ἀρχοντος Πο(πλίου) Αἰλίου Λειοῦ ἰ Φλαουιανοῦ
Μηνογένους ἀρχιερέως καὶ (ἰ)ερέως ἐπιμελησαμένου καὶ τούτου τοῦ ἀνδριάν-
τος ἰ ἐξ ὧν αὐτὸς ὁ Φροντωνιανὸς ἐδωρήσατο δύο ἡμισυ μυριάδων προσόδου
κατ' ἔτος, ἰ κατὰ τὰ ἐψηφισμένα ἐστήσατο.

Remarks: Ti. Claudius Frontonianus was a notable of equestrian rank who, after holding three military offices, chose to continue his career in his province and hold the highest offices at the provincial level, those of the high priest of the imperial cult of the provincial *koinon*, of *agonothetes* and *logistes* (*curator*) of certain prominent *poleis*.

Generally for Ti. Claudius Frontonianus see *PIR*² C 876; A. Stein, *Der römische Ritterstand* (München 1927) 347; G. Barbieri, *L'albo senatorio da Settimio Severo a Carino (193-285)*, (Roma 1952) 548, 646; Devijver, C 142; Nigdelis, 290-92, n. 418; 294-95; 298-300. For a discussion of Frontonianus's family see E. Groag, "Notizen zur Geschichte kleinasiatischer Familien", *JÖAI* 10, 1907, 282-90. For equestrian officers from the East and especially for the treatment of the army by Septimius Severus see E. Birley, "Septimius Severus and the Roman army", *Epigraphische Studien* 8, 1969, 63-82, esp. for Claudius Frontonianus see p. 79.

Origins: There is a debate among scholars concerning the origins of Frontonianus. Apart from G.P. Burton, "The curator rei publicae: towards a reappraisal", *Chiron* 9, 1979, 486 no. 30, who strongly doubts that Frontonianus originated from the province of Asia, there is a group regarding him as Ephesian, such as E. Birley (see above) and H. Halfmann, "Die Senatoren aus den kleinasiatischen Provinzen des römischen Reiches vom 1. bis 3. Jh. (Asia, Pontus-Bithynia, Galatia, Cappadocia, Cilicia)", in: S. Panciera (ed.), *Atti del colloquio internazionale AIEGL su Epigrafia e Ordine Senatorio*, Roma 14-20 Maggio 1981 (Roma 1982) = *Tituli* 5, 1982, 632, where Frontonianus's daughter, Ti. Claudia Frontoniana is referred to as Ephesian. Devijver,

loc. cit. believes that he was of Melian origins. Nigdelis, 290 inclines to the latter view. He finds it problematic, however (Nigdelis, 294), that Frontonianus seems to have been extremely rich, although Melos offered limited opportunities for such economic success. He suggests, therefore, that a large part of his property was situated outside of the island, probably at Ephesos. This is most probable, since wealthy and ambitious individuals used to have connections and property outside their home towns and especially in towns in which the centre of a province was situated or where more opportunities for economic and social advancement were offered. Moreover, since enormous landed property was the main qualification required for enrollment into the high ranks of the Roman society, the equestrian and senatorial orders, and since the physical prerequisites for such extensive landed properties were not present in the Cyclades, it is conceivable that the most powerful members of the society of the islands sought to invest their wealth in large estates on the mainland of Greece or Asia Minor. It would be no surprise therefore, if a Melian had connections with Ephesos and was active there but at the same time pursued his activity as benefactor in his home-town.

Family: His descendants were certainly settled at Ephesos or Tralles, where the family of his daughter's husband lived. Through the marriage of his daughter Ti. Claudia Frontoniana to T. Flavius Cleitosthenes, the family of Frontonianus was connected with the prominent family of T. Flavius Cleitosthenes Claudianus from Thera (see *IG XII 3*, 325-326; 524), which at that period had already been elevated to senatorial rank. Ti. Claudius Frontonianus is also recorded in two Ephesian inscriptions: *I. Ephesos 635B* (Puech, *op. cit.*, 253-59, no. 116), which is an honorific inscription for his daughter Ti. Claudia Frontoniana, and *I. Ephesos 655* (=OGIS 518; Puech, *op. cit.*, 252-53, no. 115), which is an honorific inscription set up by Frontonianus and his son Claudius Themistocles for the *proconsul Asiae* M. Clodius Pupienus Maximus, the future Emperor Pupienus. Pupienus's accession to the throne is to be dated to A.D. 238 (Kienast, *Kaisertabelle*, 191-92). The Ephesian inscription mentioning him is to be dated according to Groag, *op. cit.*, 286 to ca. A.D. 230, which also permits us to date the Melian inscription to the first half of the 3rd c. A.D. Kienast, *Kaisertabelle*, 191 puts Pupienus's proconsulate of Asia either about A.D. 220-225 or shortly before A.D. 234. Puech, *op. cit.*, 253 finds the date suggested by Groag too late and accepts that Pupienus held the proconsulate of Asia between A.D. 220 and 225; Puech, *op. cit.*, 257 therefore places the marriage of

Frontoniana to the son of the Theraean Cleitosthenes between A.D. 175 and 190 and consequently the birth of Frontonianus between A.D. 120 and 135, which means that his career is to be dated to between A.D. 150 and 195.

Frontonianus's son, Claudius Themistocles, seems not only to have settled at Ephesos but also, as mentioned above, to have been connected with the governors of the province. Further connections of Themistocles with senatorial families as well as intellectual circles are attested in *IG II²* 3704 from Athens, cf. Nigdelis, 299 and n. 449. For the intellectual interests within the family cf. also the phrase εὐσεβῆ ἤητορα in the Melian inscription in honour of Frontonianus (cf. Puech, *op. cit.*, 248-59).

Career: The focal point of Frontonianus's activity, however, seems to have been politics. Moreover, as Puech, *op. cit.*, 249 stresses, rhetoric was apparently used as an instrument of his political activity. The definition εὐσεβῆς of his capacity as orator is explained by Puech, *op. cit.*, 249-50 either through the possibility that he composed an hymn or an elegy for a divinity or –more probably– used his eloquence to defend the interests of a sanctuary or sacred judges.

The equestrian career began with the holding of one or more military offices. The expression τὰς (τρῆς) στρατείας ἐπιφανῶς στρατευσάμενον (*tribus militiis perfunctus*, cf. H. Mason, *Greek terms for Roman institutions. A lexicon and analysis* [Toronto 1974] 86) means that Frontonianus performed three military offices, which were required before a knight was given the command of a *cohors* or an *ala miliaria*. The evolution of *militiae equestres* and their terminology was studied by H. Devijver, "Some observations on Greek terminology for the *militiae equestres* in the literary, epigraphical and papyrological sources", in: *Zetesis. Album amicorum door vrienden en collega's aangeboden aan Pr. E. de Strycker* (Antwerpen-Utrecht 1973) 549-65. Devijver, *op. cit.*, 551 stresses that the equestrian officers reverted to civilian status after each grade of the three first *militiae equestres* and that a further promotion was rare, as only a 3% of the officers of the *militia prima* could reach the *militia quarta*.

After holding three military offices Frontonianus seems not to have continued an equestrian career. He was then active at the provincial level. He served twice as high priest of Asia (see St. Friesen, *Twice neocoros. Ephesus, Asia and the cult of the Flavian imperial family*, *Religions in the Graeco-Roman World* 116 [Leiden-New York-Köln 1993] 181). Despite the numerous attestations of the title of *asiarches*

there is no generally agreed solution so far to the problem of the nature of the asiarchate and its questionable relation or identification with the provincial priesthood. There is a lengthy debate on this topic, which continuously inspires series of articles arguing for and against the suggestions of both sides. St. Friesen and R. Kearsley are the main advocates of the theory that the *archiereis* of the *koina* are not to be identified with the *asiarchai*. A selective bibliography of Kearsley's works on the subject: R. Kearsley, "Asiarchs, archiereis and the archiereiai of Asia", *GRBS* 27, 1986, 183-92; *ead.*, "M. Ulpius Appuleius Eurykles. Panhellen, asiarch and archiereus of Asia", *Antichthon* 21, 1987, 49-56; *ead.*, "Some asiarchs from Ephesos", in: G.H.R. Horsley (ed.), *New documents illustrating early Christianity 4* (Sydney 1987) 46-55; *ead.*, "Asiarchs: Titulature and function. A reappraisal", *StudClas* 26, 1988, 57-65; *ead.*, "Asiarchs, archiereis and archiereiai of Asia: New evidence from Amorium in Frygia", *EA* 16, 1990, 69-80; *ead.*, "The Asiarchs of Cibyra again: the Roman presence in Southern Asia Minor in 1st cent. B.C.-1st cent. A.D. and its impact on the epigraphic record", *Tyche* 11, 1996, 129-55, esp. 153 n. 182. The main works of St. Friesen on this subject, arguing that the asiarchate was not directly related to the provincial imperial cult, are the following: St. Friesen, "Asiarchs", *ZPE* 126, 1999, 275-90, where all the earlier views and arguments are discussed; *id.*, "Highpriests of Asia and Asiarchs: Farewell to the identification theory", in: P. Scherrer – H. Taeuber – H. Thür (eds), *Steine und Wege. Festschrift für Dieter Knibbe zum 65. Geburtstag*, Sonderschriften des Österreichischen Archäologischen Instituts 32 (Wien 1999) 303-7; *id.*, *Twice neocoros. Ephesus, Asia and the cult of the Flavian imperial family*, Religions in the Graeco-Roman World 116 (Leiden - New York - Köln 1993) 76-113 with earlier bibliography. For a review and critique of a data-base of epigraphic and numismatic sources created by St. Friesen, <http://www.missouri.edu/~religsf/officials.html>, see H. Engelmann, "Asiarchs", *ZPE* 132, 2000, 173-75.

The theory that the *archieurus* and *asiarches* are to be identified is supported mainly by M. Campanile and P. Herz, with slight differences regarding minor elements. All these younger scholars in fact follow the basic arguments advanced by J. Deininger, *Die Provinziallandtage der römischen Kaiserzeit von Augustus bis zum Ende des dritten Jahrhunderts n. Chr.* (Berlin 1965) 41-50. For some of the most characteristic works of this group see P. Herz, "Asiarchen und Archiereiai: Zum Provinzialkult der Provinz Asia", *Tyche* 7, 1992, 93-

115; M. Campanile, *I sacerdoti del koinon d' Asia (I sec.a.C.-III sec. d.C.): Contributo allo studio della romanizzazione delle élites provinciali nell' Oriente greco*, Studi ellenistici 7 (Pisa 1994). A recent study supporting the view that the offices of *asiarches* and *archiereus* were identical has been presented by M. Carter, "Archiereis and asiarchs: a gladiatorial perspective", *GRBS* 44, 2004, 41-68 based on arguments arising from inscriptions related to gladiatorial spectacles.

Frontonianus also held the post of *logistes* of prominent cities. For the office of *logistes*, the Greek equivalent of the Latin *curator rei publicae*, which is later to be encountered as *curator civitatis*, see *Roman Peloponnese* I, ARG 49; cf. also AND 14.

Honours on Melos: The town of Melos granted high honours to Frontonianus who donated a bequest of 25.000 dinars to the polis, cf. B. Laum, *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte* (Berlin 1914) I, 65, no. 51. He is called τὸν οἰκιστὴν καὶ πατέρα and his statue was set up near the holy fire of the prytaneion, as emerges from the phrase παρὰ τῆ ἑστία τὸν ἑστιοῦχον. The title ἑστιοῦχος is discussed by L. Robert (*BullÉpigr* 1979, 151), who cites parallels from Athens and Ephesos (cf. also Puech, *op. cit.*, 250), and translates the title as «protecteur du foyer sacré». In the use of these phrases, Nigdelis, 284-85 traces an influence of Ephesos, the capital of the province, with which Melos was in contact (cf. also Scribonia Philotera, MEL 46). It is not necessary, therefore, to suppose that ἑστιοῦχος is used as a *terminus technicus* as in Ephesos, where he was one of the nine members of the cult personnel of the prytaneion and was in charge of the holy hearth of the polis, cf. D. Knibbe, *Der Staatsmarkt. Die Inschriften des Prytaneions*, Forschungen in Ephesos IX/1/1 (Wien 1981) 103-4. For the cult of Hestia in the prytaneion see also R. Merkelbach, "Der Kult der Hestia im Prytaneion der griechischen Städte", *ZPE* 37, 1980, 77-92. For οἰκιστής see *BullÉpigr* 1974, 404, where it is suggested that it has a common meaning with κτίστης; for the use of the titles οἰκιστής, κτίστης and ἄρχηγέτης in the Hellenistic and Roman period see W. Leschhorn, 'Gründer der Stadt'. *Studien zu einem politisch-religiösen Phänomen der griechischen Geschichte* (Stuttgart 1984) 1-5 and 333-44.

Equestrian statue of the National Archaeological Museum of Athens: An equestrian statue, consisting of a horse and the torso of a horseman, found near the inscribed base of Frontonianus on Melos, was later transported to Athens and is now to be found in the National Archaeological Museum. There is no unanimity, however, on the

chronology of the sculpture and its relationship to Frontonianus. S. Reinach, "La statue équestre de Milo", *RA* 41, 1902, 207-222, esp. 219 had no doubt that the base with the honorific inscription for Frontonianus originally bore the equestrian statue in question. G. Libertini, "Un gruppo marmoreo da Melos del Museo di Atene e la scultura equestre romana", *ASAA* 30-32, 1952-54, 363-81 (*Bull'Épigri* 1958, 367), after studying the statue, dates it on the basis of parallels to the second half of the 2nd c. B.C. and ascribes it to the sculpture workshop of Aphrodisias. He observes that the traces on the upper surface of the inscribed base do not correspond with the movement of the horse. Libertini suggests, therefore, that it has nothing to do with the base bearing the inscription for Frontonianus, which is moreover to be dated in the first half of the 3rd c. A.D. He suggests further that the portrait head of Claudius Frontonianus was set in an earlier torso of a horseman. A more recent study of the equestrian statue from Melos was presented by V.G. Kallipolitis, "Nouvelles salles de sculpture au Musée National", *AAA* 4. 1, 1971, 45-48, fig. 1, after reattaching some missing parts of the horse, which had been also brought separately to the National Archaeological Museum. On the basis of the statue's Melian origin, its insular marble –most probably from Melos– and its stylistic similarity with the Poseidon of Melos, he regards the equestrian statue as a product of a Melian workshop and indeed of the same workshop that produced the Poseidon; he does not even exclude the possibility that we are dealing with a later work of the sculptor of the Poseidon. Kallipolitis concludes, therefore, that if the Poseidon is to be dated to the middle of the 2nd c. B.C., then the horseman is to be dated to the end of the third quarter of the same century. A. Linfert, *Kunstzentren hellenistischer Zeit. Studien an weiblichen Gewandfiguren* (Wiesbaden 1976) 118 dates the statue to the Hellenistic period and regards ca. 80 B.C. as a *terminus ante quem*.

On the basis of the aforementioned study of Libertini, Devijver, F 112 and *id.*, "Some observations on Greek terminology for the militiae equestres in the literary, epigraphical and papyrological sources" (see above p. 135), 561 discerns two Frontoniani, a Roman knight from Melos active in the second half of the 2nd c. A.D. and a further Ti. Claudius Frontonianus known from the 3rd c. A.D. Nigdelis, 291 n. 419 rejects this view as well as Libertini's suggesting divorcing of the statue from the base of Frontonianus simply because of the suggested dates, since Ti. Claudius Frontonianus was apparently already active in the 2nd c. A.D.

For a *stemma* of Frontonianus's family see Groag, *op. cit.*, 290; Nigdelis, 340, pl. I; Puech, *op. cit.*, 258.

12. ΚΑΛΥΑΙΟΣ ΓΑΛΛΕΙΝΑΣ

Priest of Asclepius and Hygieia

1st c. A.D., on the basis of the letter forms.

CIG 2428 and *add.* (p. 1080); *IG* XII 3, 1085; G. Kaminski, "Thesaurus. Untersuchungen zum antiken Opferstock", *JdI* 106, 1991, 167-68, no. 10, cf. also fig. 8 on p. 96.

Melos, found in a cave together with a head of Asclepius, which was transported to London, and many statuettes of Hygieia and votive plaques; not relocated. Marble offertory box (thesaurus) bearing an inscription mentioning the deities to whom it was dedicated, Asclepius and Hygieia, and its founder, Κλαύδιος Γαλλείνας, who was their priest. The thesaurus was apparently placed in or near a sanctuary of the aforementioned deities in order to receive offerings for cures:

Ἀσκληπιῶ καὶ Ἰϋγείᾳ ὁ ἱερεὺς Ἰ Κλαύδιος Γαλλείνας.

Remarks: L. Ziehen, *RE* VI A 1 (1936) 5, s.v. *θησαυρός* doubts that the Melian object belongs to a *thesaurus*. A stone block from Thera, in contrast, is to be interpreted as a part of a *θησαυρός*, since the text inscribed on it defines it as *thesaurus* (*IG* XII 3, 443). In any case, Kaminski, *op. cit.*, accepts that the object in question is an offertory box.

Ch. Lenormant, *AdI* 1, 1829, 341 corrects the name of the individual to Γαλλεινός, which was accepted by *CIG* 2428, but it is corrected in *Add.*, p. 1080 to Γαλλείνας and interpreted as a rendering of Gallina («...sed esse Latinum Gallina»). P. Wolters, *MDAI(A)* 17, 1892, 7 regards the reading Γαλλείνας as correct. A name Gal(le)ina is not included, however, in the *Repertorium* of Solin and Salomies.

13. ΤΙ(ΒΕΡΙΟΣ) ΚΑ(ΑΥΑΙΟΣ) ΠΟΛΕΑΣ (ΡΟΥΦΟΥ ?)

Imperial period

CIG add. 2439; *IG* XII 3, 1232.

Melos, L. Ross was shown the inscription in the village of Adamas by a dealer in antiquities and published it in his *Reisen auf den griechischen Inseln des ägäischen Meeres* III (Stuttgart-Tübingen 1845) 10; the inscription is also included in the notes of Schaubert in Berlin («in vico Adamante apud antiquitatum mercatorem...Exstat etiam in Schauberti schedis Berolini in Museo Regio antiquitatum conservatis n. 28»); not relocated. Marble plaque coming

from a grave monument. The inscription states that two individuals, perhaps brothers, Ti. Cl(audius or Claudii) Poleas and Stasimus, son(s) of Rufus, erected a funerary monument for themselves, their families and their slaves and freedmen. Poleas had the tomb built for himself, his relatives, freedmen and slaves. Since Stasimus specifically mentions his wife and descendants, it may be assumed that Poleas was not married and had no descendants:

Τι(βέριος) Κλ(αύδιος) or Τι(βέριοι) Κλ(αύδιοι) Πολέας και Στάσιμος | Ρούφου τὸ μνημεῖον | [ξ]ῶντες ἐφ' ἴσης κατεσκευάσαν· Στάσιμος μὲν ἐῤαυτῶ τε και τῆ γυναικί αὐτοῦ | Εἰκονίῳ και τοῖς ἐγγόνιοις αὐτῶν και ἰδιοῖς και ἀπελευθέροις | και δούλοις και οἷς ἂν αὐτός | βούληται χαρίσασθαι ἐκ τῶν δεῖ¹⁰ξιῶν μερῶν βροχιδῶν τριῶν διπλῶν· Πολ[έ]ας δὲ ἡαυτῶ τε και τοῖς | συγγενέσιν αὐτοῦ και ἀπελευθέροις και δούλοις.

Remarks: It is not certain whether the abbreviation TI. ΚΛ. is to be read as Ti(berius) Cl(audius) or Ti(berii) Cl(audii). It is not clear, therefore, whether both individuals possessed Roman citizenship, or whether they are to be regarded as brothers. Βροχίς (l. 10) is to be understood here as a measure of length, see *LSJ*⁹ s.v.

14. (ΤΙΒΕΡΙΟΣ ΚΛΑΥΔΙΟΣ ?) ΣΤΑΣΙΜΟΣ ΡΟΥΦΟΥ

Imperial period

CIG add. 2439; *IG* XII 3, 1232.

Melos, L. Ross saw the inscription in the village of Adamas (for more details see MEL 13). Funerary inscription on a marble plaque stating that two individuals, perhaps brothers, Ti. Cl(audius or Claudii) Poleas and Stasimus, son(s) of Rufus, erected a funerary monument for themselves, their families and their slaves and freedmen. Stasimus had his tomb built for himself, his wife Eiconion, his descendants and freedmen and slaves:

Τι(βέριος) Κλ(αύδιος) or Τι(βέριοι) Κλ(αύδιοι) Πολέας και Στάσιμος | Ρούφου ... For the complete text see MEL 13.

Remarks: Since it is not certain whether the abbreviation TI. ΚΛ. is to be read as Ti(berius) Cl(audius) or Ti(berii) Cl(audii), we restore a full Roman name for this individual only with due reservation.

Cf. *IG* XII Suppl. 701 from Melos, now in the National Archaeological Museum, bearing the life-size bust of a girl and the inscription Ψυχή Στασίμης θυγατρὸς Στασίμου. It is unknown whether she was a member of the family of Stasimus discussed here.

15. ΚΛΩΔΙΟΣ ΣΕΚΟΥΝΔΟΣ

1st c. A.D.

IG XII Suppl. 165 a; A. Wilhelm, “20. Wandernde Steine. I. Grabgedicht aus Melos”, *Akademieschriften zur griechischen Inschriftenkunde (1895-1951), Teil I: Neue Beiträge zur griechischen Inschriftenkunde. Attische Urkunden I* (Wien 1913) 158-59 (= repr. Leipzig 1974, 36-37); Peek, *Vers-Inschriften*, no. 709.

Plate 16a.

Melos (?), attributed to Melos by A. Wilhelm; now in the Epigraphic Museum in Athens. Marble plaque bearing a funerary epigram for the 40-year-old Clodius Secundus:

Κλώδιος, ὃ παροδεῖτα, τάροις ὑπὸ | τοῖσδε < Σεκοῦνδος κείμα τὸν | φθιμέ-
ων νήγρετον ὕπνον ἔχων· < | π[λ.]ηρώσας δ' ἑτέων δέκα τετράδας... etc.

Remarks: Nigdelis, 272 and n. 330 considers the individual to be a member of the Italian community of Melos, whose family probably settled on the island about the end of the Republican period. Clodii are attested as *negotiatores* in the East, cf. Hatzfeld, “Les Italiens”, 27-28 and *id.*, *Trafiquants*, 388-89, though he does not include Clodius Secundus amongst the *negotiatores* settled on Melos. For the name Clodius see AND 24.

16. [Κ]ΟΙΛΙΟΣ (?)

Republican period (?); see remarks on MEL 49.

CIG 2438; *IG XII* 3, 1233; *IG XII Suppl.* 1233.

Melos; funerary inscription found in 1735 according to L.A. Muratori, *Novus thesaurus veterum inscriptionum in praecipuis earundem collectionibus hactenus praetermissarum*, II 1740, MLXXXIV, 2 who quotes Tournefort «*cuius in Itinerario ... certe non est*»; not relocated. On the stone there are actually two funerary inscriptions apparently written at different times:

Ἰκάνη | Τιβερίου | χο[η]στή | χαῖρε. Ἰ^ς [Κ]οίλιος | καὶ Νευμ[ή]νιος | Λέοντος | Ταραντινος.

Remarks: The reading [Κ]ΟΙΛΙΟΣ is suggested in the supplementary volume of *IG*; the editor at first preferred the reading ὁ ἴ[δ]ιος [πατήρ (?)], while he wondered if a verb such as [ἐποίησαν (?)] should be restored in l. 8. It seems more likely, however, that we are dealing with two different texts, one in ll. 1-4 and the other in ll. 5-8.

For the gentilicium Coelius see Schulze, 155; Solin and Salomies², 58.

According to Hatzfeld, *Trafiquants*, 88 the individuals named on this tombstone were probably members of the Italian community of Melos, as the ethnic name Ταραντίνος of Νευμ[ή]νιος Λέοντος shows. Nigdelis, 272 n. 331 doubts this view, since the gentilicium Coelius is encountered here as a *nomen simplicium*, which may have been used merely out of taste or fashion and not because the individual had acquired Roman citizenship. There is also a possibility that we are dealing with the name of one individual, namely [Κ]οίλιος | [ὁ] καὶ Νευμ[ή]νιος | Λέοντος | Ταραντίνος. In any case the fragmentary state of the inscription does not permit any certain conclusions.

17. ΚΟΡΝΗΑΙΑ Ε[-ca. 5-]Α

1st/2nd c. A.D., on the basis of the letter forms.

Unpublished

Melos, now in the Archaeological Museum of the island. Block of marble bearing a relief *tabula ansata* which contains the funerary inscription of a family. The stone is mutilated at the centre of the upper and lower edge, while there are relief crosses on its left and right sides, since it has been transformed into a Christian column capital. The grave monument was erected by Cornelia E[-ca. 5-]a for herself, her husband Cnaeus Cornelius Deidas, her sons Cnaeus Cornelius Theomnestus and Cnaeus Cornelius Severus *qui et* Deidas, and her freedmen.

18. ΚΟΡ(ΝΗΛΙΑ) ΔΟΜΙΤΙΑ Δ(ΟΥΚΙΟΥ) ΚΟΡ(ΝΗΛΙΟΥ) ΔΟΜΕΤΙΑΝΟΥ ΘΥΓΑΤΗΡ

1st c. A.D. (?)

K. Pittakis, *AE* 1859, 3509; *IG* XII 3, 1118.

Plate 17a-b.

Melos, found in 1859 near the theatre, now in the Archaeological Museum of the island. Square base decorated with cymatia bearing an honorific inscription for Cornelia Domitia, daughter of the benefactor of the polis, Cornelius Domitianus (MEL 22):

Ἡ βουλὴ καὶ ὁ δῆμος | ὁ Μηλίων ἐτείμησαν Κορ(νηλίαν) ἰῆ Δομτίαν
Δ(ουκίου) | Κορ(νηλίου) Δομετιανοῦ εὐεργέτου τῆς πό[λε]ως θυγατέ¹¹⁰ρα
ἀρετῆς ἐνεβεν.

Remarks: Cornelia Dometia (MEL 19) is to be regarded as a different individual not because of the slight difference in the Greek rendering of the

gentilicium (Δομτία and Δομετία) but because of the chronological distance between the two inscriptions, insofar as the letter forms permit a date. Perhaps they were members of the same family. Nigdelis, 305 n. 478 dates the inscription discussed here to the 1st c. A.D. because of the similarity of its letter forms with those of the statue base of Agrippina (*IG XII 3*, 1108). He finds it difficult, however, to connect the Cornelii of Melos with some of the governors of Asia who bore the same gentilicium, since the relevant evidence is fragmentary. He stresses the presence of the *gens Cornelia* on Delos (cf. Hatzfeld, “Les Italiens”, 91).

19. ΚΟΡ(ΝΗΑΙΑ) ΔΟΜΕΤΙΑ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228.

Plate 16b.

Melos, said to have been found in a garden below the Apollo hill, copied by Hiller in the village of Plaka «*peneš Emmanuëlem Moatzum*», now built into the house of Kyriaki Ventouri in Plaka. Marble plaque bearing an incised *tabula ansata* containing the funerary inscription of Cornelia Dometia and of several members of the family:

Λ(ούκιος) Κορ(νήλιος) Πρεῖσκος, | Νοοῦία Πρεῖσκα | μήτηρ, | Κορ(νηλία)
Πρεῖσκα, |^ς Κορ(νηλία) Δομετία, Κορ(νήλιος) Λούκιος, Κορ(νήλιος)
Φρόντων | χρῆστοὶ χαίρετε.

Remarks: The arrangement of the names of the deceased individuals on the rectangular field of the *tabula ansata* shows that they were written at different times. The centre of the available space is occupied by the name of Cor(nelia) Prisca. The letters of this name are much larger than those of the remaining ones and the abbreviated gentilicium is separated from the cognomen by an ivy leaf. The names of the other deceased individuals are disposed above and below that of Cor(nelia) Prisca. The two names above it are L. Cor(nelius) Priscus and Novia Prisca. Dots are used as punctuation marks between the words. All the names below that of Cor(nelia) Prisca include the abbreviated gentilicium Cor(nelius), and their substantial parts are separated by an angular punctuation mark (<).

It is not clear whether the abbreviation Κορ. following the name of Cornelia Dometia is the abbreviated gentilicium of her father, as the

text is restored in *IG* (l. 5), Κορ(νηλία) Δομετία Κορ(νηλίου[?]), or the abbreviated gentilicium of the next deceased, *i.e.* Κορ(νήλιος) Λούκιος. The latter seems more probable, since all the Cornelii of the inscription appear with an abbreviated gentilicium, while none of them bears a patronymic, and it would be unusual to cite the patronymic using only the father's abbreviated gentilicium. Moreover, the next individual of the inscription would appear with a full-written praenomen and an abbreviated gentilicium, which is also unusual; in l. 1 of the text, for example, the first deceased appears for example as L. Cor(nelius) Priscus. Moreover, there is a large free space between Λούκιος and the following Κορ. in l. 6 of the inscription. It would seem more likely, therefore, that Cor. of l. 5 is an abbreviated gentilicium followed by the cognomen Lucius (for Lucius used as cognomen cf. e.g. *Roman Peloponnese* II, LAC 148, MES 69). The full Roman onomastic formula of the individuals, the gentilicium Novius, attested only rarely in the Cyclades, and the Roman cognomina borne by all of them may indicate that we are dealing with a family of western businessmen or their descendants. Perhaps the individual discussed here is a member of the same family as Cornelia Domitia (MEL 18).

For names of the deceased in the nominative case, instead of the correct vocative, followed by χαῖτε see AND 29.

20. ΚΟΡΝΗΛΙΑ ΠΡΕΙΣΚΑ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228, l. 4.

Plate 16b.

Melos, said to have been found in a garden below the Apollo hill, copied by Hiller in the of village Plaka «*penes Emmanuëlem Moatzum*», now built into the house of Kyriaki Ventouri in Plaka. Marble plaque bearing an incised *tabula ansata* containing the funerary inscription of several members of a family. Cornelia Prisca is one of them; for the text and comments see MEL 19.

21. ΓΝΑΙΟΣ ΚΟΡΝΗΛΙΟΣ ΔΕΙΔΑΣ

1st/2nd c. A.D., on the basis of the letter forms.

Unpublished

Melos, now in the Archaeological Museum of the island. Block of marble

bearing a relief *tabula ansata* containing the funerary inscription of a family. For more details see MEL 17.

Remarks: For the distribution of the name Δε(ι)δῶς see *LGPNI*, s.v. (Crete); II, s.v., (Athens); IV, s.v. (Macedonia, Thrace).

22. Λ(ΟΥΚΙΟΣ) ΚΟΡ(ΝΗΑΙΟΣ) ΔΟΜΕΤΙΑΝΟΣ

1st c. A.D. (?)

IG XII 3, 1118.

Plate 17a-b.

Melos, found in 1859 near the theatre, now in the Archaeological Museum of the island. Statue base decorated with cymatia and bearing an honorific inscription for Cornelia Domitia, daughter of the benefactor of the polis, L. Cornelius Domitianus (for the text and comments see MEL 18).

23. ΚΟΡ(ΝΗΑΙΟΣ) ΦΡΟΝΤΩΝ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228, l. 1.

Plate 16b.

Melos, said to have been found in a garden below the Apollo hill, copied by Hiller in the village of Plaka, now built into the house of Kyriaki Ventouri in Plaka. Funerary inscription; for the text and comments see MEL 19.

24. ΚΟΡ(ΝΗΑΙΟΣ) ΛΟΥΚΙΟΣ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228, l. 1.

Plate 16b.

Melos, said to have been found in a garden below the Apollo hill, copied by Hiller in the village of Plaka, now built into the house of Kyriaki Ventouri in Plaka. Funerary inscription; for the text and comments see MEL 19, where the reasons for reading the name of the individual as Cor(nelius) Lucius are set out.

25. Λ(ΟΥΚΙΟΣ) ΚΟΡ(ΝΗΑΙΟΣ) ΠΙΡΕΙΣΚΟΣ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228, l. 1.

Plate 16b.

Melos, said to be found in a garden below the Apollo hill, copied by Hiller in the village of Plaka, now built into the house of Kyriaki Ventouri in Plaka. Funerary inscription; for the text and comments see MEL 19.

26. ΓΝΑ(Ι)ΟΣ ΚΟΡΝΗΑΙΟΣ ΣΕΒΗΡΟΣ Ο ΚΑΙ ΔΕΙΑΔΑΣ

1st/2nd c. A.D., on the basis of the letter forms.

Unpublished

Melos, now in the Archaeological Museum of the island. Block of marble bearing a relief *tabula ansata* containing the funerary inscription of a family. For more details see MEL 17.

27. ΓΝΑΙΟΣ ΚΟΡΝΗΑΙΟΣ ΘΕΟΜΝΗΣΣΤΟΣ (sic)

1st/2nd c. A.D., on the basis of the letter forms.

Unpublished

Melos, now in the Archaeological Museum of the island. Block of marble bearing a relief *tabula ansata* containing the funerary inscription of a family. For more details see MEL 17.

28. ΦΛΑΒΙΑ (or ΦΛΑΒΙΑ ΑΡΧ[- - -])

End of 1st/first half of 2nd c. A.D., on the basis of the letter forms of *IG*.

IG XII 3, 1105.

Plate 18a.

Melos, found near the church of Prophetes Elias at Adamas; not relocated. Fragment of a marble stele bearing an inscription commemorating the construction or repair of an aqueduct:

[- - -] | [- - - ἐκ τῆς ἀ]ρχοπόλ[εως - - -] | χρησιμοῦ [- - -] | Φλαβίας Ἄρχ[- (s. ἀρχιτερείας) και] | Κάροπος ἐκ τ[ῶν ἰδίων - - -] ἰς και τὸ ῥέον ἐ[- - - ὕδωρ δ] | ῥέει ἐν τῷ κα[ταγωγείῳ (?) μετὰ τοῦ] | ἀδελφοῦ Ἄρχ[- - -].

Remarks: The fragmentary nature of the text does not permit an understanding of its meaning. We are apparently dealing with the construction or repair of an aqueduct bringing water from the acropolis. The works were carried out at the expense of somebody, possibly Carpus and perhaps also his brother (?), after an oracle. Concerning Flavia, we are not certain either of her complete name (possibly Flavia Arch- - -), or of her function; perhaps the letters APX after the name are to be restored as ἀρχ[ιτερείας].

29. ΤΙΤΟΣ ΦΛΑΒΙΟΣ ΑΡΙΣΤΟΔΑΜΟΣ

Under Trajan, possibly A.D. 98-102.

C. Smith, "Inscriptions from Melos", *JHS* 17, 1897, 16-17, no. 37; *IG XII* 3, 1110. Plate 18b.

Melos, at Klima, in the same area that the statue of Poseidon (now in the National Archaeological Museum of Athens) was found; now in the Archaeological Museum of Melos. Honorific inscription for the Emperor Trajan, erected by his (high) priest T. Flavius Dameinus (II) (MEL 31) and his brother T. Flavius Aristodamus from the testament of their father, Flavius Dameinus (I) (MEL 30):

(ll. 4-5) [καὶ ὁ ἀδελφὸς αὐτοῦ] Τίτος Φλάβιος Ἀριστοδάμος ἐκ διαθήκης | [τοῦ πατρὸς αὐτῶν Φλαβίου Δαμείνου (for the complete text, the date, more details and comments see MEL 31).

30. ΦΛΑΒΙΟΣ ΔΑΜΕΙΝΟΣ (I)

Under Trajan, possibly A.D. 98-102.

C. Smith, "Inscriptions from Melos", *JHS* 17, 1897, 16-17, no. 37; *IG XII* 3, 1110. Plate 18b.

Melos, at Klima, in the same area that the statue of Poseidon was found (now in the National Archaeological Museum of Athens); now in the Archaeological Museum of Melos. For the date, more details and comments on the inscription see MEL 31:

(ll. 4-5) ἐκ διαθήκης | [τοῦ πατρὸς αὐτῶν Φλαβίου Δαμείνου (for the complete text see MEL 31).

31. ΤΙΤΟΣ ΦΛΑΒΙΟΣ ΔΑΜΕΙΝΟΣ (II)

[Ἱερ]εὺς or [ἀρχι]ερεὺς of the Emperor Trajan.

Under Trajan, possibly A.D. 98-102.

C. Smith, "Inscriptions from Melos", *JHS* 17, 1897, 16-17, no. 37; *IG XII* 3, 1110. Plate 18b.

Melos, at Klima, in the same area that the statue of Poseidon was found (now in the National Archaeological Museum of Athens); now in the Archaeological Museum of Melos. Honorific inscription for the Emperor Trajan, erected by his (high) priest T. Flavius Dameinus (II) and his brother T. Flavius Aristodamus (MEL 29) from the testament of their father, Flavius Dameinus (I) (MEL 30):

[Αὐτοκράτορα Νέρου]αν Τραϊανὸν Καίσαρα Σεβαστὸν | [Γερμανικὸν θεοῦ

Νέροῦα υἰὸν τὸν εὐεργέτην καὶ σωτήρα | [τῆς πόλεως ἡμῶν ὁ ἱερ]εὺς αὐτοῦ
 Τίτος Φλάβιος Δαμείνος | [καὶ ὁ ἀδελφὸς αὐτοῦ] Τίτος Φλάβιος Ἀριστόδαμος
 ἐκ διαθήκης |⁵ [τοῦ πατρὸς αὐτῶν Φλαβίου Δαμείνου.

Remarks: It seems more likely that the individual bore the title [ἀρχι]εὺς than [ιερ]εὺς, as it is restored by *IG*. For the titlature of the functionaries of the imperial cult see J.H. Oliver, *The Athenian exponents of the sacred and ancestral law* (Baltimore 1950) esp. 92-100: high priesthood of the emperor lapsed under Claudius, was revived under Nero, lapsed once again under Vespasian and was revived and existed from Domitian onwards. If the imperial titlature is correctly restored, the text is to be dated between A.D. 98 and 102, since the title Dacicus is not included in the titlature of Trajan, see Kienast, *Kaisertabelle*, 122-23. Smith, *loc. cit.*, suggests that the slab bearing this inscription may be connected with the marble equestrian statue found in the same place, which may be identified as a statue of the Emperor Trajan according to this view.

32. ΦΛ(ΑΒΙΟΣ) ΕΠΑΦΡΟΔΙΤΟΣ

Civic magistrate (eponymous archon ?) attested in legends on coins.

Under Commodus

B. Head, *Historia numorum. A manual of Greek numismatics* (London 1977, repr. of 1911²) 487; *BMC Crete and the Aegean islands*, 107, nos 47 (ΕΠΙ|ΑΡΧ.Φ|Α. ΕΠΑ|ΦΡΟΔΙ|ΤΟΥ)-48 (ΕΠΙ|ΑΡΧ.[Φ]|Α.ΕΠΑ|ΦΡΔΙ(sic) |Τ|ΟΥ).

The name of the archon Flavius Epaphroditus within an olive-wreath is found on the reverse of two Melian coins, one bearing the head of the Emperor Commodus on the obverse and the other the helmeted head of Pallas.

Remarks: Cf. also R. Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Hildesheim-Zürich-New York 1985, 2nd repr. of the edition Wien 1911-1927) 58 [126].

33. ΦΟΛΒΙΟ[Σ] ΤΥΡΑ[ΝΝΟΥ]

Imperial period

IG XII 3, 1231.

Plate 19a-b.

Melos, copied in a private house in the village of Tripiti; not relocated. Left half of a marble slab bearing the funerary inscription of the individual:

Φόλβιο[ς] | Τυρά[ννου] | χαῖρ[ε].

Remarks: The name of the individual is apparently to be regarded as a Greek rendering of the gentilicium Fulvius, see Solin and Salomies², 83. The name is attested on Delos, cf. Ferrary *et al.*, “Liste des Italiens”, 196. Otherwise the gentilicium is not widely found in the Cyclades. For the distribution of Fulvius in Macedonia (10 attestations) see A. Tataki, *The Roman presence in Macedonia. Evidence from personal names*, ΜΕΛΕΤΗΜΑΤΑ 46 (Athens 2006) 236, for Athens see S.G. Byrne, *Roman citizens of Athens* (Leuven 2003) 277. There are also several attestations of the name in the Peloponnese, where it is characteristic that they are encountered in the Roman colonies of Patras, Dyme and Corinth (*Roman Peloponnese* I, ACH 111, 113-120; COR 277-283), whereas two attestations in Laconia (*ib.* II, LAC 365-366) concern Roman magistrates.

Probably on the basis of the use of the gentilicium Fulvius as a *nomen simplicium*, Nigdelis, 272, n. 331 does not consider the individual as one of the Italian *negotiatores* of Melos but as a Greek who used the Roman name out of fashion or taste.

For names of the deceased in the nominative case, instead of the correct vocative, followed by χαῖρε, see AND 29.

ΙΚΑΝΗ ΤΙΒΕΡΙΟΥ: see MEL 40.

Τ(ΙΒΕΡΙΟΣ) ΙΟΥΑ[ΙΟΣ - - -]

IG XII 3, 1079; CIL III 1, 490; see MEL 34.

ΓΑΪΟΣ ΙΟΥΑΙΟΣ ΜΝΗΣΙΚΑΕΙΔΟΥ ΥΙΟΣ ΕΠΙΑΝΑΣ

IG XII 3, 1116; cf. IG XII 3 Suppl. p. 335. To be included in the forthcoming vol. II of *Roman names in the Cyclades* under the island of Paros, cf. p. 23 of the Introduction.

34. [ΜΑΓΙΑ ΔΕΥΚΙΟΥ ΜΑΓΙΟΥ (?) ΕΡΩΤΟΣ ΘΥΓΑΤΗΡ ΠΟΥΔ[ΧΡΑ (?)]

1st c. B.C./1st c. A.D.

IG XII 3, 1079; CIL III 1, 490.

Plate 20a.

Melos, found in the village of Palaiochori, now in the Archaeological Museum of

the island. Large block of marble bearing a fragmentary bilingual inscription commemorating the construction or repair of some buildings by a woman, whose name is not totally preserved. The fact that it is a bilingual inscription and refers to a [*p*]orticala, led the editors to restore her patronymic as [Λευκίου Μαγίου] Ἐρωτος θυγάτηρ on the basis of *IG XII 3*, 1078 (see MEL 35). The first editors read the name partially preserved after the word θυγάτηρ as ΤΙΟΥΛ and thought that it might be the name of the dedicator's husband. They accordingly restored the text as: [- - - Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Τ. Ἰουλ[ίου - - - γυνή (?)]. However, the inspection of the stone has shown that the name after θυγάτηρ is clearly to be read as ΠΟΥΛ, which could be the Latin name Pulchrus/Pulchra. It is thus either the cognomen of the woman or the name of her husband. The name of the dedicant's father, which appears in *IG* as Ἐρωτος, is clearly to be read completely as Ἐρωτος. The text is accordingly to be restored as:

[Μαγία Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Πούλ[χρα (?)] | [- - - τὸ περιβώ]μιον (?) καὶ τὸ στάδιον ἐκ τῶν ἰδίων ἀνέθηκεν ἢ ἀνέθηκεν Ἀθηναῖ καὶ - - -]. | [- - - *L. Magii (?) Erotis f. Pulchra (?) p]orticalam Minervae et [- - -].*

Remarks: Between the above restored lines of the inscription there were two more inscribed lines which were erased; at the end of the first rasura two letters are not erased: A and part of a lunate letter, Θ or Ο (Ἀθηναῖ ?).

The restoration of the individual's gentilicium is not certain. If it is correctly completed, it would seem possible that the woman is a daughter of L. Magius Eros (MEL 35). The facts that both inscriptions mentioning the name Eros concern the construction or repair of buildings, and more concretely a *porticula*, and that both texts are bilingual, speak in favour of this identification. In this case it would seem possible to restore the gentilicium Magia in the missing part of the text. The complete name of the woman is thus to be restored either as [Μαγία Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Πούλ[χρα (?)] or [Μαγία Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Πούλ[χρου γυνή (?)]. The former version may be accepted, since similar name forms are attested, e.g. Κλαυδία Τιβερίου Κλαυδίου Πολυκράτους θυγάτηρ Δαμασώ, or Κλαυδία Δαμέα θυγάτηρ Λαφάντα (*Roman Peloponnese I*, ARG 75 and 76) probably attempting to render onomastic types such as Aequana Sex(ti) f(ilia) Musa or Coelia M(arci) f(ilia) Secunda (*Roman Peloponnese I*, ACH 16 and 76).

For the gentilicium Magius see MEL 35.

For bilingual votive texts see I. Touloumakos, “Ὄνόματα Ἑλλήνων καὶ Ῥωμαίων σε δίγλωσσες αναθηματικὲς επιγραφές”, in: *Roman Onomastics*, 43-54; *id.*, “Bilingue [Griechisch-Lateinische] Weihinschriften der römischen Zeit. A. Bilinguen aus dem griechischen Osten”, *TEKMERIA* 1, 1995, 79-129. For bilingual texts on a formal level see J.-L. Mourgues, “Écrire en deux langues : bilinguisme et pratique de chancellerie sous le Haut-Empire romain”, *DHA* 21. 2, 1995, 105-29 and for Latin in the East see W. Eck, “Latein als Sprache politischer Kommunikation in Städten der östlichen Provinzen”, *Chiron* 30, 2000, 641-60 (*BullÉpigra* 2001, 351). For bilingualism in general see J.N. Adams – M. Janse – S. Swain (eds), *Bilingualism in ancient society: Language contact and written text* (Oxford 2002).

35. L. MAGIUS EROS and ΔΕΥΚΙΟΣ ΜΑΓΙΟΣ ΕΡΩΣ

[1]

1st c. B.C./1st c. A.D.

IG XII 3, 1078; CIL III Suppl. 14203¹¹; cf. Donati, 49 no. 64, 58.

Plate 20b.

Melos, found in Plaka, above the theatre, built into the pavement of the public road; not relocated. Large granite (?) block bearing a bilingual inscription partially preserving the name of the individual, L. Magius Eros. The letters PORTI of the Latin version of the text in combination with [2] imply that it concerned a dedication of buildings built or repaired at the expense of the individual:

L. Magius Ero[s] porti[cum or -culam - - -] | Λε[ύ]κιος Μάγιο[ς] Ἐ[ρω]ς τὴν στοῶν or τὸ στῶδιον - - -].

[2]

1st c. B.C./1st c. A.D.

IG XII 3, 1079; CIL III 1, 490.

Plate 20a.

Melos, found in the village of Palaiochori, now in the Archaeological Museum of the island. Large block of marble bearing a fragmentary bilingual inscription commemorating the construction or repair of some buildings by a woman, whose name is not totally preserved. The fact that it is a bilingual inscription and refers to a [*p*]ortacula, led the editors to restore her patronymic as [Λευκίου Μαγίου] Ἐ[ρω]τος. For the new readings based on inspection of the stone see MEL 34. The name of the dedicant's father, which appears in *IG* as Ἐ[ρω]τος, is clearly to be read completely as Ἐρωτος. For the text see MEL 34.

Remarks: Given the fragmentary state of both inscriptions [1] and [2] it is not certain that the two individuals bearing the name Eros are to be identified. The facts that both inscriptions concern the construction or repair of buildings and that both texts are bilingual speak, however, in favour of this identification. Eros is a name implying freedman origins. Nigdelis, 306, n. 482 stresses that the gentilicium Magius is not to be encountered among the *negotiatores* of Delos. For the Roman gentilicium Magius see Schulze, 184; Solin and Salomies², 110. For the distribution of the name in the West see *Nomenclator*, 174.

36. ΜΑΑΡΚΟΣ

Republican period (?); see remarks.

K. Pittakis, *AE* 1859, 3510; *IG XII* 3, 1230.

Plate 21a.

Melos, copied in Plaka in front of a private house; now in the Archaeological Museum of Melos. Cylindrical marble altar decorated with four *bucrania* and garlands of flowers and fruits and bearing the funerary inscription of Plotia, daughter of Marcus.

Remarks: The spelling Μαάρκου instead of Μάρκου is an indication of the early date of the inscription, in the Republican time, as Nigdelis, 272 and n. 329 stresses (cf. also Hatzfeld, *Trafiquants*, 117 n. 6; E. Rawson, "Architecture and sculpture: the activities of Cossutii", *PBSR* 43, 1975, 37). For the rendering of Marcus as Μαάρκος see also AND 54.

37. [-ca. 6-]ΟΣ ΜΑΡΚΕΛΛΟΣ

Strategos

2nd c. A.D. (?) (*IG*: «*Litterae crassae et simplices quales altero fere p. Chr. n. saeculo placebant*»).

IG XII 3, 1077.

Plate 21b.

Melos, transported in 1825 to the Museum of Leiden (Netherlands). Fragment of a marble block bearing an inscription stating that [- -]us Marcellus, who had held the office of *strategos*, had the statues of Athena repaired:

[.....]ος Μάρκελλος | [στρ]α[τ]ηγήςσας τὰ ἀγάλματα τῆς Ἀθηνᾶς | ἐπεσευέασε.

38. Μ(ΑΡΚΟΣ) ΜΑΡΙΟΣ ΤΡΟΦΙΜΟΣ

Hierophantes of a mystic association (most probably of Dionysos Trieterikos). 2nd c. A.D. (Bosanquet: not long after the end of the 2nd c. A.D.; Wrede: A.D. 160-190, on the basis of the sculpture).

C. Smith, "Archaeology in Greece. II. Melos", *JHS* 16, 1896, 354; *ead.*, "Inscriptions from Melos", *JHS* 17, 1897, 14 ff., 32; R.C. Bosanquet, "Excavations of the British School at Melos", *JHS* 18, 1898, 61, 63, 74-76, fig. 6 on p. 74; *IG XII* 3, 1125; *IG XII* 3 Suppl. 1125; H. Wrede, *Consecratio in formam deorum. Vergöttlichte Privatpersonen in der römischen Kaiserzeit* (Mainz am Rhein 1981) 44-45, 114, 138, 260-61 no. 173, Pl. 24, 1-2 (*SEG* 31, 1981, 1688).

Plate 22b.

Melos, found in a private field, in the same place that the altar of Dionysos Trieterikos was found (see *IG XII* 3, 1089), in the area of the so-called Hall of the Mystae, according to C. Smith «lying on the mosaic pavement»; now in the Archaeological Museum of Melos. A portrait herm of a *hierophantes*, the lower part of which consists of a plain shaft with three acanthus leaves springing from the pavement and sheathing the bottom of the shaft. The head of the herm was found in the same place at an earlier date during an excavation carried out by private adventurers and was sold to the Athens Archaeological Society in 1884, after which it passed into the National Archaeological Museum of Athens. It appears in the catalogue of P. Kanvadias, *Γλυπτὰ τοῦ Ἑθνικοῦ Μουσείου* (Athens 1890-92) no. 329. The individual wears a *chiton* and a *himation* which is a mixture of a *nebris* and a panther-skin, the attributes of Dionysos; the objects which he held in his hands are not preserved, but he possibly held a *kantharos* and a *thyrsos* (see remarks). The shaft of the herm bears an honorific inscription betraying that the monument was erected by an association of mystae for the *hierophantes* M. Marius Trophimus:

Μ(ἄρκου) Μάριον | Τρόφιμον | τὸν ἱεροφάντην Ἰ οἰ μύσται.

Remarks: The so-called Hall of the Mystae is located on the western slope of the ancient polis of Melos. The first known exploration of the site was by the Dutch marine officer B. Rottiers in 1825, who conducted an unauthorized excavation there. He excavated a room of a building situated between the theatre and the stadium. The room was decorated with a mosaic pavement depicting a series of panels with vine leaves, birds, a deer, a fisherman in a sea full of fish with the label *MONON MH YΔΩP* (*IG XII* 3, 1244), geometric patterns and a garland with *kantharoi* and a row of tangent and linked swastika-peltae. In his publication of mosaics of the Rijksmuseum van

Oudheden in Leiden, E. M. Moormann, "Imperial Roman mosaics at Leiden", *OMRL* 71, 1991, 97-115 (*SEG* 41, 1991, 679) dates the mosaics of Melos (*op. cit.*, 103) to the beginning of the 3rd c. A.D. The Dutch marine officer B. Rottiers also found the inscribed slab *IG* XII 3, 1077 (see *MEL* 37), a head of Nerva and an altar with a garland and *bucrania*, before his excavation was stopped by the authorities of the island (cf. the memoirs of B.E.A. Rottiers published in 1928 and partly reproduced by Moormann, *op. cit.*, 97). The building was seen in 1843 by L. Ross, *Reisen auf den griechischen Inseln des ägäischen Meeres* III (Stuttgart-Tübingen 1845) 9. The next systematic research in the area was by a group of English scholars (D. Mackenzie, R.C. Bosanquet, and C. Smith) in 1896. A short account of the previous explorations of the site is to be found in R.C. Bosanquet, *JHS* 18, 1898, 61-63, with a reference to the announcement in the Athenian magazine *Φιλίστωρ* 2, 1862, 274 of the mosaics at Treminthia on Melos. The English excavations produced a plan of the building, the so-called Hall of the Mystae, that shows a *portico* with seven columns on both the north and south sides.

On the basis of the inscriptions found in the area referring to religious associations and especially on the basis of the inscription discussed here and an altar dedicated to Dionysos Triererikos (*IG* XII 3, 1089), the building was interpreted as a hall of mystae, that is, as a Dionysiac shrine, a *baccheion*, also used as an assembly-hall for members of the Dionysiac circle, who probably organised symposia in it; it is not known whether the banquets were or were not combined with sacrifices on the altar in the courtyard (Moormann, *op. cit.*, 99-100 with bibliography). For the cult of Dionysos in the Cyclades see P. Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)*, (Paris 1996) 80.

Several finds originate from the same place and are apparently related to the same building: the bust of Aurelia Euposia (*IG* XII 3, 1229; cf. *MEL* 4), a column on which the figure of Athena is engraved (*IG* XII 3, 1081), another column bearing a relief of Tyche holding Ploutos in her left arm and framed by an inscription naming a certain Alexander, κτίστη εἰεθῶν μυστῶν (*IG* XII 3, 1098; this type of Tyche was used in support of the restoration of the Melian Aphrodite, see Bosanquet, *op. cit.*, 61). It is characteristic that the *hierophantes* is depicted with the attributes of Dionysos, the god whom he served. As Wrede, *op. cit.*, 44 and 114 states, this does not mean «Götlichkeit der Dargestellten», but stresses his closeness to the god and his activity as *hierophantes*.

According to Bosanquet, *op. cit.*, 76 the careful letter forms of the inscription mentioning the *hierophantes* M. Marius Trophimus resembles that on the altar of Dionysos Trieterikos and both are therefore to be dated to ca. end of the 2nd/beginning of the 3rd c. A.D., a date fitting also with the sculpture. On the basis of the sculpture and more specifically of the coiffure Wrede, *op. cit.*, 260, no. 173 dates the herm to between A.D. 160-190. The fact that the sides and the back of the base of the herm are for the most part left rough may indicate that it stood in a niche, perhaps in niche C of fig. 4 of Bosanquet, *op. cit.*, near which it was found. This monument is apparently older than the Hall of the Mystae, which is to be dated a little later, and the niche was perhaps created to accommodate the herm.

The inscription under discussion is to be connected with the mystic cult of Dionysos Trieterikos, since Bacchus is represented on the herm and it was found in the same place as the altar of the god (*IG XII 3*, 1089), cf. E. Ziebarth, *Griechisches Vereinswesen* (Leipzig 1896) 212. For mystae see F. Poland, *Geschichte des griechischen Vereinswesens* (Leipzig 1909) 36-41 and for mystae of Dionysos Trieterikos on Melos in particular see pp. 37, 197, 202. The appellation of the association is probably to be connected with the periodicity of the god's feast; for Dionysos Trieterikos, *i.e.* "god of the two-year period" see C. Kerényi, *Dionysos. Archetypal image of indestructible life* (Princeton 1976) 189-272.

Numerous associations of mystae are encountered in Asia Minor in the Imperial period, see Bosanquet, *op. cit.*, 78-80. For the mystic associations of Sardeis in particular see P. Herrmann, "Mystenverein in Sardeis", *Chiron* 26, 1996, 315-48 with an extensive bibliography (*Bull'Épigr* 1997, 163; 1998, 371; *Kernos* [Epigraphic Bulletin of Greek Religion] 1999, 117). For the application of Roman legislation concerning religious and professional associations in Asia Minor see I. Arnaoutoglou, "Η Ρωμαϊκή νομοθεσία περί σωματείων και η εφαρμογή της στην Μικρά Ασία", *Επετηρίς Κέντρου Ερεύνης της Ιστορίας του Ελληνικού Δικαίου της Ακαδημίας Αθηνών* 35, 2001, 317-32.

Associations of mystae for various deities are also to be found in several places on the Greek mainland, for example in Thessaly (P. Chrysostomou, "Η λατρεία του Διονύσου στη Θεσσαλία και ειδικότερα στις Φερέες", *Hypereia* 2, 1994, 113-49 [*Kernos* [Epigraphic Bulletin of Greek Religion] 1999, 40; *Bull'Épigr* 1997, 285; 2000, 401], Macedonia (Lete: E. Voutyras, "Παρατηρήσεις σε τρία επι-

γράμματα”, *Hellenica* 35, 1984, 45-50 [*BullÉpigra* 1987, 684], where we are also dealing with *mystae* of Dionysos; Thessalonike: A. Lioutas – M. Mandaki, “Τρία σημαντικά αρχαιολογικά ευρήματα της εντός τειχών Θεσσαλονίκης από τις εσκαφικές εργασίες για το δίκτυο φυσικού αερίου”, in: *Το Αρχαιολογικό Έργο στη Μακεδονία και στη Θράκη* 11, 1997 [Thessalonike 1999] 371-74 [*BullÉpigra* 2000, 471]; P. Nigdelis, *Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης* [Thessaloniki 2006] 101-28; Pella: M. Lilimbaki-Akamati, “Από τα νεκροταφεία της Πέλλας”, in: *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* 3, 1989, 95-97 [*BullÉpigra* 1992, 307]; Samothrace: E. Skarlatidou, “Κατάλογος μυστών και εποπτών από τη Σαμοθράκη”, *Horos* 8-9, 1990-91, 153-72, pl. 35-36; Black Sea (A. Avram, “Un règlement sacré de Callatis”, *BCH* 119, 1995, 235-52); the Peloponnese (Aigion: L. Papakosta, *AD* 42, 1987, Chron. 153 [*BullÉpigra* 1993, 118; 1994, 151]).

For the *hierophantes* and his position in the hierarchy of mystic associations see Poland, *op. cit.*, 395-96. The term occurs very frequently in Asia Minor, where mystic cults had a close connection with the imperial cult. It is interesting that there are *hierophantai* for the cult of the emperors, as the titles *hierophantes* and *sebastophantes* (also employed for the cult of the Emperors) imply, cf. for example *I. Sardis* VII. 1, 62; cf. Poland, *loc. cit.*

39. NEM[ΕΠΙΟΣ ?]

1st c. B.C./1st c. A.D.

IG XII 3, 1074, l. 6; S.D. Lambert, “The Greek inscriptions on stone in the collection of the British School at Athens”, *ABSA* 95, 2000, 512-13, no. E 21 (*SEG* 50, 2000, 748 and 1705).

Melos, in the village of Tripiti, now in the collection of the British School at Athens. Fragment of a marble plaque bearing a list of names. For more about this text see MEL 3. The restoration of the name as Νεμ[έριος] is not at all certain. It could also be restored as Νεμ[οκράτης], as Matthaiou (*SEG*) suggests, but hardly as νέμ[ειν] (Lambert).

40. NEYM[Η]ΝΙΟΣ ΛΕΟΝΤΟΣ ΤΑΡΑΝΤΙΝΟΣ

From Taras

Republican period (?); see remarks on MEL 49.

CIG 2438; IG XII 3, 1233; IG XII Suppl. 1233.

Melos; found in 1735 according to L.A. Muratori, *Novus thesaurus veterum inscriptionum in praecipuis earundem collectionibus hactenus praetermissarum*, II 1740, MLXXXIV, 2, who quotes Tournefort «cuius in Itinerario ... certe non est»; not relocated. On the stone there are actually two funerary inscriptions apparently written at different times, one in ll. 1-4 and the other in ll. 5-8:

Ἰκάνη | Τιβερίου | χρο[η]στή | χαίρε. Ἰ [Κ]οῖλιος | καὶ Νευμ[ή]νιος | Λέοντος | Ταραντίνος.

Remarks: For the Greek name Νευμήνιος/Νεομήνιος/Νουμήνιος and its variations see 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 (*Bull’Épigr* 1995, 169). The ethnic origin of the Νευμήνιος, Ταραντίνος, suggests that the individuals named on this tombstone were probably members of the Italian community of Melos. Cf. also Hatzfeld, *Trafiquants*, 88. Nigdelis, 272 and n. 331 regards Νευμ[ή]νιος as a man of Italian origins but doubts the Italian origins of the remaining individuals named in the inscription. According to Nigdelis, the names Τιβερίος and [Κ]οῖλιος may have been used out of fashion and were not necessarily parts of a complete Roman name. The fragmentary state of the inscription and the fact that it has not been relocated prevent any further suggestion. It cannot even be ruled out that the name of the man from Taras is to be read as [Κ]οῖλιος [ό] | καὶ Νευμ[ή]νιος | Λέοντος | Ταραντίνος, provided that [Κ]οῖλιος is correctly read (see MEL 16). It is notable that a considerable number of people from Taras are attested in the epigraphic material of Delos, see Ferrary *et al.*, “Liste des Italiens”, 237-38.

41. ΝΟΟΥΙΑ ΠΡΕΙΣΚΑ

2nd/3rd c. A.D. (?), on the basis of the letter forms.

IG XII 3, 1228.

Plate 16b.

Melos, said to have been found in a garden below the Apollo hill, copied by Hiller in the village of Plaka «*penes Emmanuëlem Moatzum*»; now built into the house of Kyriaki Ventouri in Plaka. A marble plaque bearing an incised *tabula ansata* containing the funerary inscription of several members of a family. Novia Prisca is defined as “mother” (μήτηρ): (ll. 2-3) ...Νοοῦία Πρεῖσκα | μήτηρ... For

the complete text see MEL 19. It is not certain whether Novia Prisca is the mother of the individual mentioned in the inscription just before her, namely L. Cornelius Priscus, or is defined as μήτηρ, in order to distinguish her from a synonymous daughter.

Remarks: For the gentilicium Novius see Solin and Salomies², 128.

42. ΓΑΪΟΣ ΟΦΕΛΛΙΟΣ ΒΑΣΣΟΣ

2nd-3rd c. A.D., on the basis of the letter forms.

IG XII 3, 1234 = *IG II²* 10947.

Plate 22a.

Melos, seen by L. Ross in the house of a villager at the place called στά πετραλώνια. In 1867 it was transported to the Theseion in Athens, and is therefore published in *IG II²* 10947 as an Athenian inscription; now in the Epigraphic Museum in Athens. Marble plaque bearing an incised *tabula ansata* containing the funerary inscription of C. Ofellius Bassus and his family:

Γάιος Ὀφέλλιος Βάσσος | ἐποίησεν ἑαυτῷ | καὶ τοῖς ἰδίοις.

Remarks: The gentilicium Ofellius, which is fairly rare in the Cyclades, and the Roman cognomen imply that the individual was a member of the Italian community of the island; for this see also Hatzfeld, *Trafiquants*, 88.

J. Pittinger, "The mineral products of Melos in antiquity and their identification", *ABSA* 70, 1975, 196 identifies C. Ofellius Bassus with an individual bearing the name [- -]ος Ποπλίου υἱὸς Βάσσος attested as a *hypogymnasiarchos* in an inscription from Knidos (*MDAI(A)* 32, 1907, 433, no. 289, l. 4). Nigdelis, 272 n. 329 correctly rejects the identification, since there is no indication of a connection between the two men.

ΠΑΥΛ[ΟΣ]: see AYΛ[ΟΣ ?] (MEL 3).

43. ΠΑΩΤΙΑ ΜΑΡΚΟΥ

Republican period (?)

K. Pittakis, *AE* 1859, 35 10; *IG XII 3*, 1230.

Plate 21a.

Melos, copied in Plaka in front of a private house, now in the Archaeological Museum of Melos. Cylindrical marble altar decorated with four *bucrania* and garlands of flowers and fruits and bearing the funerary inscription of Plotia, daughter of Marcus (MEL 36):

Πλωτία Μαάρκου χρηστή | χαίρει.

Remarks: Nigdelis, 272 and n. 329 regards the individual as a member of the Italian community of the island and mentions that Hatzfeld, *Trafiquants*, does not include this woman in his study. The gentilicium Plotius is also encountered on Delos, cf. Hatzfeld, “Les Italiens”, 68-69.

ΠΟΥΔΙ[ΧΡΟΣ]: see remarks of MEL 34.

44. ΡΟΥΦΟΣ

Imperial period

CIG add. 2439; *IG* XII 3, 1232.

Melos, L. Ross saw the inscription in the village of Adamas (for more details see MEL 13). Funerary inscription on a marble plaque stating that two individuals, perhaps brothers, Ti. Cl(audius or Claudii) Poleas and Stasimus, son(s) of Rufus, erected a funerary monument for themselves, their families and their slaves and freedmen. Stasimus had his tomb built for himself, his wife Eiconion, his descendants and freedmen and slaves:

(ll.1-2) Τι(βέριος) Κλ(αύδιος) or Τι(βέριου) Κλ(αύδιου) Πολέας και Στάσιμος | Ρούφου ...

For the complete text see MEL 13.

45. ΣΑΒΕΙΝΟΣ ΖΩΠΥ[ΡΟΥ]

Imperial period

IG XII 3, 1100.

Melos, hill of Prophetes Elias near the village of Plaka; not relocated. Pedimental stele of Parian marble bearing the inscription Σαβείνος Ζωπύ[ρου]. According to *IG* it was either a votive or a funerary monument. The pedimental top of the slab favours the latter.

46. ΣΚΡΕΙΒΩΝΙΑ ΦΙΛΩΤΕΡΑ

Ephesian (?)

1st/2nd c. A.D.

I. Ephesos 3124 (*SEG* 31, 1981, 743; *BullÉpiggr* 1982, 305).

Copied by O. Benndorf (1896) at Kuşadası but assigned to Melos, since Kuşadası was an important commercial centre, to which the stone could have been transported some distance. Honorific inscription erected by the demos of the Melians for Scribonia Philotera, who was a *proxenos* and benefactor of the town:

Ὁ δῆμος ὁ Μηλίων | Σκρειβωνίαν Φιλώτεραν | τὴν ἑαυτοῦ πρόξενον | καὶ εὖεργέτην καὶ διὰ τὴν Ἰσαγόρας τῆς Σωγένουσις | θυγατρὸς εὐχαριστίαν | θεοῖς.

Remarks: Scribonia Philotera should have come from Ephesos, where more Scribonii are attested (*I.Ephesos* 47, l. 41; 1687 [2] and [7]). For the variation Ἰσαγόρα of the name Ἰσαγόρα cf. also the Melian inscription *IG XII* 3, 1227 (Ἰσαγόρα ἡ Ζωπύρου θυγάτηρ Παγκλέα τὸν ἑαυτῆς [κ]αὶ Σαμο[κ]λέουσις υἱὸν ἤρωα). She is perhaps to be connected with the prominent family of Ti. Pancles (MEL 48), where the name is encountered.

47. [- -]ΙΟΣ ΣΩΡΕΙΝΙΑΝΟΣ

Archon for the third time

2nd c. A.D. (Nigdelis, 287 and n. 399: on the basis of the similarity with *IG XII* 3, 1077).

C. Smith, "Inscriptions from Melos", *JHS* 17, 1897, 17, no. 38; *IG XII* 3, 1101.

Melos, found during the excavations of the British School on "site D"; according to the report of C. Smith it was found «in an inverted position, serving as the base for a column in coarse poros, in the corner outside the door of the cave in the field of Panagiouli Vichos»; not relocated. Fragmentary inscription on the abacus of a Roman Doric capital of grey marble, commemorating the dedication of a *horologion* by [- -]ius Sorinianus, archon of the Melians for the third time:

[- -]ιος Σωρεινιανός | ..ω....τος ἄρχων Μηλίων τὸ γ' | ἐκ τῶν ἰδίων ἐν τῷ ἰδίῳ τόπῳ τὸ ὠρολόγιον ἀνέθηκεν.

Remarks: The text given above follows the publication by *IG*. The fragmentary letters traced before the title ἄρχων in l. 2 could be restored as πρότος or more probably as στρατηγός, cf. the facsimile given by Smith, *loc. cit.*, which is reproduced also by *IG*. On other islands, e.g. Thera, as Nigdelis, 93-94 pointed out, the foremost magistrates were

three annual *archontes* or *strategoï*, a *collegium* whose head was called *πρωτάρχων* or *πρώτος ἄρχων*. That *archontes* and *strategoï* are to be identified, is to be concluded from *IG XII 3*, 325, l. 28 (...ἄρχουσι τοῖς σὺν Ἀριστοδάμῳ Καρτιδάμαντος...) and *IG XII 3*, 326, l. 23 (...[στ]ρατ[η]γοῖς τοῖς σὺν Ἀριστοδάμῳ Κα[ρ]τιδ[άμ]α...); from ll. 2-3 of *IG XII 3*, 326 it emerges that the head of the *collegium* was called *protarchon*, cf. MEL 1.

The meaning of the phrase ἐν τῷ ἰδίῳ τόπῳ remains obscure.

For the name Sorinianus see Solin and Salomies², 405.

48. ΤΙ. ΠΑΓΚΑΗΣ

Civic functionary (eponymous archon ?) for the third time attested on coins.

1st c. A.D.

B. Head, *Historia numorum. A manual of Greek numismatics* (London 1977, repr. of 1911²) 487; *BMC Crete and the Aegean islands*, 107, no. 42-43, pl. XXIV. 13, 15, 16; *RPC*, 263-64; E. Apostolou, “Ἡ νομισματοποιία της Μήλου”, in: Gr. Belivanakis (ed.), *Ἱστορία της Μήλου* (Athens 2001) 91. Cf. also R. Münstergerg, *Die Beamtennamen auf den griechischen Münzen* (Hildesheim-Zürich-New York 1985, 2nd repr. of the edition Wien 1911-1927) 58 [126].

The name of the individual, who was apparently eponymous archon for the third time, is encountered on two bronze coins of different types. On one of them (*BMC* no. 42) his name appears on the obverse, surrounding a pomegranate, ΕΠΙ-ΤΙ-ΠΑΝΚΛΕΟΣ | ΤΟΓ, while the reverse bears the legend ΜΗΛΙΩΝ and a *simulacrum* of a helmeted Pallas looking right, holding in the right hand a spear and in the left a shield. The obverse of coins of the second type bear the legend ΒΟΥΛΗ ΜΗΛΙΩΝ and the veiled head of Boule to the right or the legend ΔΗΜΟΣ ΜΗΛΙΩΝ and the personification of the demos, while the reverse bears the name ΕΠΙΤΙΠΑΝΚΛΕΟΣ|ΤΟΓ within an olive-wreath and a border of dots.

Remarks: The date of the coins is not entirely certain but there are some indications that they are Neronian, although their general appearance is similar with coins dated to the reign of Nerva, as stated in *RPC*, *loc. cit.* It would seem in any case that these coins are to be dated to the 1st c. A.D.

It is not known how the abbreviation ΤΙ. is to be resolved. It appears to be an abbreviation of a praenomen, Titus or Tiberius, not taking account of the individual's gentilicium. There are further attestations of the name Pancles in Melian inscriptions. The bearers of the name are either to be identified with Ti. Pancles or with members of his

family. C. Smith, “Inscriptions from Melos”, *JHS* 17, 1897, 18-19, no. 40 suggests that the next two honorific inscriptions, cited below and containing the name Pancles, concern a single individual and restores the *stemma* of the family (*op. cit.*, 19) accordingly. One of these texts was written on a drum of white marble found during the British excavations lying on its side in a foundation wall in the field of the Three Churches (Smith, *loc. cit.*; *IG XII* 3, 1121). It is a fragmentary posthumous honorific inscription erected by a certain Cleonymes for his father Pancles, who is praised for his services towards the gods, his home-town and its citizens, as well as towards his own son: Κλεωνύμης | πατέρα Παγκλήν δ[ι]αβεβιωκότα τὰ μέ[ν] | [πρ]ό[ς] το[ύ]ς [θεο]ύς [ε]ὔσεβ[ω]ς, τὰ [δὲ] ἴ^δ [πρὸς τήν] πατρίδα κα[ὶ] πρὸς | [τοὺς πολ]εῖτα[ς] ὁσίως | πρὸ[ς] ἐμὲ δὲ | [φιλο]στόργ[ω]ς. The next text is an honorific inscription erected by a certain Damainetus, son of Pherecydes, and [- -]agora, daughter of Pancles, for their daughter, whose name is not preserved (Smith, *loc. cit.*; *IG XII* 3, 1123): - - - | [Δαμ]α[ί]νετος [Φ]ερεκύδου | [καὶ] ἀγόρα Παγκλέ[ι]ους τὰν α[ὐτῶν] | [θυγ]ατέρα, [Κ]λε. . . . ς, Σ[α]. . . α. | [κ]α[ί] Φερεκύδης ο[ἱ] Δα[μ]αινέτου ἴ^δ τὰν ἀδελ[φ]ά[ν] θεοῖς]. A further attestation of the name Pancles occurs in *IG XII* 3, 1227 (Ἰζαγόρα ἡ Ζωπύρου θυγάτηρ Παγκλέα τὸν | ἐαυτῆς [κ]αὶ Σαμοκλέους υἱὸν ἦρωα). On the basis of the metrical epitaph of a certain Cydila, daughter of Damainetus (*CIG* 2439; *IG XII* 3, 1190), C. Smith suggests the restoration of the lost name of the woman honoured in the aforementioned text as Cydila. The name of her first mentioned brother is apparently to be restored as Cleonymes (l. 3), while Smith, *op. cit.*, 19 restores her mother’s name as [Κλεισ]αγόρα.

49. TIBERIOΣ

Republican period (?)

CIG 2438; *IG XII* 3, 1233; *IG XII* Suppl. 1233.

Melos; funerary inscription found on Melos in 1735 according to L.A. Muratori, *Novus thesaurus veterum inscriptionum in praecipuis earundem collectionibus hactenus praetermissarum*, II 1740, MLXXXIV, 2 who quotes Tournefort «*cuius in Itinerario ... certe non est*»; not relocated. On the stone there are actually two funerary inscriptions apparently written at different times. Tiberius is the father of Hicane, the deceased woman of the first inscription (ll. 1-4):

Ἰκάνη | Τιβερίου | χο[η]στή | χαῖρε ἰς [Κ]οίλιος | καὶ Νευμ[ήνιος] | Λέοντος | Ταραντίνος.

Remarks: Ἰκάνη, daughter of Tiberius, could be of Italian origins despite her Greek onomastic formula, just like a woman attested on Naxos (*IG* XII 5, 86), Τεγτία Ἰάσωνος, bears the ethnic name Βοεντεσίη.

For more on the individuals of this inscription and their names see MEL 16 and 40. Nigdelis, 272 dates the text with reservation to the Republican period. The fact that the stone has not been relocated prevents any further suggestion. The form of the names betrays however, either that there was little familiarization with the correct Greek rendering of a Roman name or that the inscription is to be dated before the distribution of Roman citizenship to whole Italian peninsula.

50. [- - -]ΙΟΣ ΑΡΙΣΤΕΑΣ

Roman period (?)

D. Mackenzie, "Excavations of the British School at Melos", *JHS* 17, 1897, 129-30; *IG* XII 3 Suppl. 1663.

Melos, in the area of the theatre, built into a later wall; Mackenzie describes the circumstances of its finding: «The line of the wall ... was then examined and the square marble block, 4, to the east of the Agrippina base was found on having been raised to have on its lower face a dedication inscription ... 4 (?) lines»; not relocated. Marble block bearing a fragmentary inscription in four (?) lines, from which Mackenzie quotes only ...ιον Ἀριστέα. The suffix -ιον may be regarded as the ending of a Latin gentilicium.

[- - -]ΙΟΣ ΣΩΠΕΙΝΙΑΝΟΣ: see MEL 47.

[-ca. 6-]ΙΟΣ ΜΑΡΚΕΛΛΟΣ: see MEL 37.



MYCONOS

1. Μ(ΑΡΚΟΣ) ΚΑΤΙΟΣ ΑΝΤΩΝΙΟΣ ΤΡΟΦΙΜΟΣ

Stephanephoros

End of the 1st/beginning of the 2nd c. A.D.

M.-Th. Couilloud, "Inscriptions du musée de Mykonos", *BCH* 94, 1970, 663-66, no. 2, fig. 2 on p. 662 (*BullÉpigri* 1971, 463); Bricault, *RICIS*, vol. 1, 347, no. 202/0501, pl. LXX.

Mykonos, Archaeological Museum of the island. Large oblong marble block bearing an inscription, which commemorates the erection of a temple for Helios-Sarapis, Isis and the Polis by the individual, who was a *stephanephoros* during the period when Prytanos, son of Hermeros, was a priest. The large dimensions of the block (114 x 33 x 12cm) may imply that it was a lintel of the temple in question (cf. Couilloud, *op. cit.*, 663 and n. 4):

[Ἡ]λίωι Σεράπιδι καὶ Ἰσιδι καὶ τῆι Πόλει Ἰ Μ. Κάτιος Ἀντώνιος Τρόφιμος Ἰ στεφανηφορῶν τὸν ναὸν Ἰ [ἐρ]ατειόντος Πρυτάνεως τοῦ Ἑρμέρωτος.

Remarks: The Polis is mentioned together with the deities which are worshipped in the temple; cases of the personification and cult of poleis are assembled by L. Robert, *Laodicée du Lykos* (Québec 1969) 316-21 (mentioned by Couilloud, *op. cit.*, 663, n. 5). For the connection of Helios with Sarapis see F. Dunand, *Le culte d'Isis dans le bassin oriental de la Méditerranée* (Leiden 1973): II. *Le culte d'Isis en Grèce*, 199; III. *Le culte d'Isis en Asie Mineure. Clergé et rituel des sanctuaires isiaques*, 50.

Dunand, *op. cit.*, II. 214 argues for the origin of the inscription from Delos, where Egyptian cults are attested, rather than from Mykonos, where there is no further attestation of the cult. Couilloud, *op. cit.*, 664-66 argues that the inscription originates from Mykonos: the block is too heavy to have been transported by a voyager or a builder over a large distance. If, however, its origin is not from Mykonos, it can only have come from Delos. The number of inscriptions of the Imperial period from Delos is, in any case, extremely small. Moreover, Couilloud argued for the Myconian origin of the stone on the basis of internal criteria: the individuals named in the inscription are not attested either in the prosopography of Delos or of Athens; the *stephanephoria*, attested on several islands in the Cyclades, did not exist on Hellenistic Delos and it is not mentioned in any Delian inscription of the Imperial period. This is accepted by Bricault, *RICIS, loc. cit.* L. and J. Robert, *BullÉpigr* 1971, 463 also note that the dedication τῆι Πόλει could be regarded as a further indication that the inscription could not have originated from Delos, which was a dependency of Athens.

For the gentilicium Catius (also Cattius) see Solin and Salomies², 50. Α Καττία Ἑλπίς is attested in Thessalonike, see A. Tataki, *The Roman presence in Macedonia. Evidence from personal names*, ΜΕΛΕΤΗΜΑΤΑ 46 (Athens 2006) 170, no. 146, who wonders, whether the gentilicium is to be understood as Κασσία. The passage Plin., *Ep.* IV. 28, 1 (*Titi Catii*) could also be regarded as an argument in this direction. The cognomen Trophimus of the individual discussed here is perhaps to be considered an indication of his origins as a freedman. For M. Catius Antonius Trophimus see also F. Mora, *Prosopografia Isiaca* (Leiden 1990) vol. II, 191 no. 112 and 291 no. 1000.

ΣΗΔΑΤΟΣ and ΣΗΔΑΤΟΣ ΣΗΔΑΤΟΥ ΥΙΟΣ

A. Lebessi, *AD* 50 B2, 1995 [2000] 859, fig. 262 γ reports the inscription, which was formerly in the private collection of M. Charitatos and is now kept in the Nautical Museum of Mykonos. A. Chaniotis (*SEG* 49, 1999, 1060) regards Rhenia as the possible origin of the monument. This lower part of a marble grave stele bearing a relief of a man wrapped in a *himation* and a child in a *chiton* comes, however, from Amorgos. The funerary inscription of the stele Σηδάτος Σηδάτου υἱός is already published in *IG* XII 7, 463 under Amorgos and mentioned as Amorgian by E. Mantzoulinou-Richards, "Four funerary monuments from the Aegean Maritime Museum of Mykonos", *ZPE* 98, 1993, 170, no. 4 (*SEG* 43, 1993, 573).

The individuals are therefore included in the forthcoming vol. II of *Roman names in the Cyclades* under the island of Amorgos, see also p. 23 of the Introduction.

2. Μ(ΑΡΚΟΣ) ΟΥΔΙΠΙΟΣ ΣΙΡΜ[Ι]ΚΟΣ ΜΑΞΙΜΟΣ ΘΕΣΣΑΛΟΝΙΚΕΥΣ ΚΑΙ ΜΥΚΟΝΙΟΣ

Citizen of Thessalonike and Mykonos

2nd c. A.D., on the basis of the letter forms.

M.-Th. Couilloud, "Inscriptions du musée de Mykonos", *BCH* 94, 1970, 661-63, no. 1, fig. 1 on p. 662 (*BullÉpigri* 1971, 463); P. M. Nigdelis, *Ἐπιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία τῆς ἀρχαίας Θεσσαλονίκης* (Thessalonike 2006) 459, T 37.

Mykonos, in the Archaeological Museum of the island. Marble plaque (or altar according to Nigdelis, *op. cit.*) bearing a posthumous (cf. l. 5: ἦρω[α]) honorific inscription erected by the boule and demos for M. Ulpius Sirmicus Maximus, citizen of Thessalonike and Mykonos:

Ἦ βουλή καὶ δῆμ[ος] | Μ. Οὐλπίων Σιρμ[ι]κὸν Μάξιμον | Θεσσαλονικέα ἰ^ς καὶ
Μυκόνιον ἦρω[α] | ἀρετῆς ἐν παιδε[ί]α | καὶ τῆς ἐν τῷ βίῳ | κοσμιότητος χάριν.

Remarks: The reasons for honouring the individual on Mykonos and the award of citizenship are mentioned just in a general way, with references to his ἀρετῆς ἐν παιδε[ί]α and τῆς ἐν τῷ βίῳ κοσμιότητος. Couilloud suggests that he was an orator, which is accepted by Nigdelis. The cognomen Sirmicus, which is connected by Couilloud with the town of Sirmion, is not otherwise attested in Thessalonike. For relations between Thessalonike and Sirmion see Nigdelis, *op. cit.*, 238-48, no. 6 and T 54. For the individual see also A. Tataki, *Macedonians abroad. A contribution to the prosopography of ancient Macedonia*, ΜΕΛΕΤΗΜΑΤΑ 26 (Athens 1998) 186, no. 56.



SERIPHOS

1. CASSIUS SEVERUS

Orator exiled to Seriphos

Exiled to Crete under Augustus and later removed to Seriphos; see remarks.

Tac., *Ann.* IV. 21.

Relatum et de Cassio Severo exule, qui sordidae originis, maleficae vitae, sed orandi validus, per immodicas inimicitias ut iudicio iurati senatus Cretam amoveretur effecerat; atque illic eadem actitando recentia veteraque odia advertit, bonisque exutus, interdicto igni atque aqua, saxo Seripho consenuit.

Remarks: Cassius Severus was an outstanding orator and prosecutor of the Augustan period. He was born in Longula in Latium. His praenomen is supposed to have been Titus on the basis of Plin., *Ep.* IV. 28, 1. His native eloquence and his genius and vigorous oratory were supported by his imposing appearance, on account of his great stature. His spirited eloquence is praised by several ancient sources: e.g. Sen., *Contr.* III. 1-7, Quint. X. 1, 116; XII. 10, 11 (he counts him amongst the most important orators of the Augustan period, together with Pollio and Messala); a speaker in the *Dialogus* of Tacitus (XIX. 1), apparently Marcus Aper, states that Cassius Severus brought modernism to the art of rhetoric and marked a break with the Classical models.

The prosecutor Cassius Severus was an aggressive character and never acted as a defender, except to defend himself. His sarcasm made

him a formidable adversary. Severus's bitter comments and harsh style could be associated with *delatores* (professional accusers and informants), whose style became more violent and aggressive during the Principate, for which see St. H. Rutledge, "Delatores and the tradition of violence in Roman oratory", *AJPh* 120.4, 1999, 555-73. He played an active part in the social and political life of his age. His low descent did not prevent him –indeed, it even impelled him– from disparaging noble birth and wealth. He defamed illustrious men and women, as Tac., *Ann.* I. 72 states. Severus even attacked close friends of Augustus, such as Fabius Maximus and L. Nonius Asprenas, whom he prosecuted on the charge of poisoning. This behaviour provoked Augustus to take measures against him; till this time, negative comments were tolerated and only actions were challenged, but Augustus was the first to indict written libel (Tac., *Ann.* I. 72: *...facta arguebantur, dicta inpune erant. Primus Augustus cognitionem de famosis libellis specie legis eius tractavit, commotus Cassii Severi libidine, qua viros feminasque inlustris procacibus scriptis diffamaverat*). Cassius Severus was exiled to Crete but there he continued his methods and was removed to Seriphos under Tiberius, in A.D. 24, as is widely accepted; his property was confiscated and when he died on the island he was really extremely poor. Severus's works were forbidden and were re-published after Caligula restored his reputation. The question of the exact date of his exile remains open, as in Jerome's chronicle (*Chron.* p. 176 H) the death of Severus is mentioned in A.D. 32, in the twenty-fifth year of his exile, which means that he was exiled in A.D. 8. However, the date given by Cassius Dio (LVI. 26, 1-2; 27, 1-5) is A.D. 12. R. Syme, *The Augustan aristocracy* (Oxford 1986) 411-12 inclines to A.D. 8, because of a lacuna in Dio's text and because the political atmosphere in A.D. 8 was more disturbed than later, so that it is more «suitable for condemnation of deleterious characters such as Labienus and Cassius». A new suggestion is made by A. d'Hautcourt, "L'exil de Cassius Severus: hypothèse nouvelle", *Latomus* 54. 2, 1995, 315-18, who dates the exile of Cassius Severus to Crete to A.D. 8 and the new sentence for his removal to Seriphos to A.D. 12.

For the case of Cassius Severus see P.M. Swan, *The Augustan succession: An historical commentary on Cassius Dio's Roman History Books 55-56 (9 B.C.-A.D. 14)* (Oxford 2004) 286-87 and on restrictions on exiles see pp. 287 ff. Generally on Cassius Severus see

J. Brzoska, *RE* III 2 (1899) 1744-49, s.v. *Cassius* [89]; *PIR*² C 522; cf. also the electronic publication Th. Froment, “Un orateur républicain sous Auguste-Cassius Severus”, at http://www.mediterranee-antique.info/Rome/Divers/Cassius_Severus.htm.

2. VISTILIA

Noblewoman exiled to Seriphos

A.D. 19

Tac., *Ann.* II. 85: *Eodem anno, gravibus senatus decretis libido feminarum coercita cautumque ne quaestum corpore faceret cui avus aut pater aut maritus eques Romanus fuisset. Nam Vistilia, praetoria familia genita, lecentiam stupri apud aedilis vulgaverat, more inter veteres recepto, qui satis poenarum adversum impudicas in ipsa professione flagitii credebant. Exactum et a Titidio Labeone Vistiliae marito cur in uxore delicti manifesta ultionem legis omisisset. Atque illo praetendente sexaginta dies ad consultandum datos necdum praeterisse, satis visum de Vistilia statuere; eaque in insulam Seriphon abdita est.*

Remarks: There are two noblewomen bearing the name Vistilia, both of whom lived in the 1st c. A.D. There is one point of view identifying the infamous Vistilia exiled to Seriphos with a venerable *matrona*, sister of the *praetor* Sextus Vistilius –who was a close friend of Tiberius’s brother, Nero Claudius Drusus– and mother of the *consul* Cn. Domitius Corbulo and of the future empress Milonia Caesonia, fourth wife of the Emperor Caligula. The most recent research regards, however, the woman exiled to the Aegean island as a niece of the above mentioned elder Vistilia and daughter of the *praetor* Sextus Vistilius, cf. R. Syme, “Domitius Corbulo”, *JRS* 1970, esp. 30-31, who supports the latter identification. In *PIR* there are references to two women under the name Vistilia, *PIR*² V 491 for the older woman, mother of Cn. Domitius Corbulo, and 490 for the member of the praetorian family, who was exiled to Seriphos. For the family cf. F.J. Vernaet, “A note on Syme’s chronology of Vistilia’s children”, *AncSoc* 30, 2000, 95-113.

Vistilia, who advertised her venality on the aediles’ list, was therefore a member of a noble family. The publication of Vistilia’s name on the aediles’ list was made according to an old custom, by which it was considered sufficient punishment for unchaste women to admit their immorality publicly. In A.D. 19 the senate passed a severe law to

repress women's dissoluteness and prohibited prostitution for Roman women whose father, grandfather or husband was a Roman knight (on Tiberius's increasing interference in the private lives of the citizens cf. Suet., *Tib.* 35, where it is stated that the emperor banished women of ill-fame). According to the aforementioned law, Vistilia was tried by the Roman senate. Moreover her husband, Titidius Labeo, proconsul of Gallia Narbonensis probably some time under Tiberius (*PIR*² T 185; Thomasson, 34, no. 24; cf. also R. Syme, "Personal names in Annales I-VI", *JRS* 1949, 16), was also asked why he had not carried out the statutory punishment on his wife despite her manifest guilt; he stated that the consultation period of 60 days (on the basis of *lex Iulia de adulteriis*) had not yet elapsed. Therefore the senate passed judgement only on Vistilia, who was exiled to Seriphos. For a discussion of this case see Th.A.J. McGinn, *Prostitution, sexuality and the law in ancient Rome* (Oxford 1998) 216-19. For a discussion of certain details of the related legislation and the difficulty of accusing Vistilia of adultery, since she was *infamis*, as she advertised her venality publicly, see K.E. York, "Feminine resistance to moral legislation in the Early Empire", *Studies in Mediterranean Antiquity and Classics* 1, 2007 (produced by The Berkeley Electronic Press. <http://digitalcommons.maclester.edu/classicsjournal>) with earlier bibliography. For the elder Vistilia see W. Eck, *RE* Suppl. XIV (1974) 910-911, s.v. *Vistilius* [1] and 911 [2] for the Vistilia exiled to Seriphos; *id.*, *Der neue Pauly* 12. 2 (2002) 254, s.v. *Vistilia* [1] for the infamous Vistilia and [2] for her older namesake; M.T. Raepsaet-Charlier, *Prosopographie des femmes de l'ordre sénatorial (Ier-IIe siècles)* (Louvain 1987) vol. 1, 638-39, no. 815 and vol. II, stemma XIV (636-38, no. 814 for the older namesake).

For the name Vistilius and its possible Umbrian origin see Syme, *op. cit.*, 16-17.

R. Syme, "Domitius Corbulo", *JRS* 1970, 31 n. 16 suggests that Seriphos would have been also «a suitable receptacle for her (*i.e.* Vistilia's) cousin P. Suillius Rufus, banished five years later (*Ann.* IV, 31, 3)».



SIPHNOS

1. ΑΥΡΗΛΙΟΣ ΦΑΥΣΤΕΙΝΟΣ

Stephanephoros, archiereus ἐκ προγόνων of the imperial cult.

3rd c. A.D. (?)

IG XII 5, 486; SEG 2, 1924, 503.

Plate 23a-b.

Siphnos, in the modern town of Kastro. Two fragments of an honorific inscription, the first published in *IG XII 5, 486* and later joined by the editor of *SEG*, J.J.E. Hondius, with the second fragment, found by G. Welter, who sent a copy to the editors of *SEG*. The inscription comes from an honorific monument for Aurelius Faustinus, the *stephanephoros* and *archiereus*, probably of the imperial cult, erected by his father Aurelius Pyrrhus (SI 3):

Ἄγαθῆ τύχη. Ἰ Αὐρήλιον Φαυστεῖνον τὸν στεφανηφόρον καὶ ἀρχιερέα ἐκ προγόνων *vacat* ? Ἰ ὁ πατὴρ Αὐρήλιος Πύρρος Ἰ ψ(ηφίσματι) [β(ουλῆς) δ(ήμου)].

2. ΜΑΡ(ΚΟΣ) ΑΥΡ(ΗΛΙΟΣ) ΦΙΛΟΙΝΟΣ

3rd c. A.D. (?)

CIG add. 2423g; IG XII 5, 504.

Siphnos, in the modern town of Kastro. Funerary inscription for M. Aurelius Philoinus, his wife, whose name is not preserved, and his daughter Phileition:

[Η] σ(ο)Ϟ[ός α]ὔτη Μάρ. Αὐρ. Φιλοῖνο[υ καὶ τῆς γυναικός - - καὶ τῆς] Ἰ θυγατρὸς αὐτῶν [Φ]ιλειτίου· ἐ[άν δέ τις ἄλλον θάψῃ (?), δώσει] Ἰ τῷ μὲν ἱερωτάτῳ ταμίῳ (δηνάρια) [., τῇ δὲ πόλει (δηνάρια) .].

Remarks: The praenomen and the gentilicium of Mar(cus) Aur(elius) Philoinus are given in the text published by *IG* as Μ[άρο. Αὐρ.] Φιλοίνου; the first two elements of the name, however, can be read relatively clearly in a drawing of the inscription in *IG*.

For threatening statements in funerary inscriptions see St. Dantis, *Ἀπειλητικαὶ ἐκφράσεις εἰς τὰς ἑλληνικὰς ἐπιτυμβίους παλαιοχριστιανικὰς ἐπιγραφάς* (Athens 1983).

3. ΑΥΡΗΑΙΟΣ ΠΥΡΡΟΣ

3rd c. A.D. (?)

IG XII 5, 486; *SEG* 2, 1924, 503.

Plate 23a-b.

Siphnos, in the modern town of Kastro. Two fragments of an honorific inscription, for more details see SI 1. The inscription comes from an honorific monument for Aurelius Faustinus, the *stephanephoros* and *archiereus*, probably of the imperial cult, erected by his father Aurelius Pyrrhus.

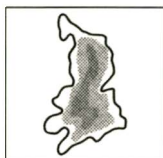
4. Γ[Α]ΪΟ[Σ] (?) - - -]

Imperial period

IG XII 5, 503.

Siphnos, seen by Hiller «*apud Agam mulierem*» in the village of Stavri, near the town of Apollonia. Marble stele bearing a relief depicting a seated woman and a standing man. Traces only of the funerary inscription are visible:

[- - - κα]i Γ[α]ϊο[υ] (?) - - -].



SYROS

1. [A]ΙΑ(ΙΟΣ) ΦΛΑΒΙ[Α]ΝΟΣ

Imperial period

Stephanos, *Ἐπιγραφαί*, 76, no. 22; *IG XII 5*, 712, no. 22 (A'); N. Sandberg, *ΕΥΠΛΟΙΑ. Études épigraphiques* (Göteborg 1954) 32, no. 29.

Syros, inscribed on the rocks in the region of Grammata:

[Παο]ὰ τῶ θεῶ | ἐμνήσθη | [A]ῖλ. Φλαβι[α]νὸς | πλ[έ]ων ἐν τ[ῆ] | - - - | [κ]αὶ | - - - |
εὐπλοια.

Remarks: For the verb ἐμνήσθη, which occurs in several inscriptions of Grammata, see the comments of Sandberg, *op. cit.*, 13-14 (with previous bibliography), who notes that it has to do either with the sacred character of the place where these inscriptions are found, or with the fact that the port was protected by a particular deity.

The word Εὐπλοια expresses the wish for a good and safe trip in the sea and is attested in both literary and epigraphic sources. In the work cited above (cf. *SEG* 14, 1957, 550-552; *BullÉpigr* 1956, 3) N. Sandberg discusses the inscriptions of Grammata and similar texts engraved on the island of Prote (Messenia, cf. also the relevant comments in *Roman Peloponnese II*, MES 204) and Thasos and sporadically in other places. For the cult of Euploia and her identifications with Aphrodite and Isis in Naples see E. Miranda, "Osservazioni sul culto di Euploia", *MGR* 14, 1989, 123-44 (*SEG* 39, 1989, 1853).

2. ΜΑΡ(ΚΟΣ) ΑΝΤΩΝΙΟΣ ΜΑΡ(ΚΟΥ) ΥΙΟΣ ΚΟΪΝΤΟΣ or ΚΟ(Γ)Ν(Ι)ΤΟΣ ΚΩΙΟΣ Ο ΚΑΙ ΣΥΡΙΟΣ

Citizen of Cos and Syros (Κῶος ὁ καὶ Σύριος).

1st c. A.D.; see remarks.

IG XII 5, 143, ll. 12-13 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899; not relocated. In the *add.* to *IG XII 5*, 143 Hiller stresses the elements common to the names of the inscription and the Syrian onomasticon. Nigdelis, 286 and n. 388 attributes the text to Syros and not to Paros on the basis of some names attested in the Parian text, which are rare on Paros but known from Syros, such as the Roman gentilicium Milionius. This is further supported by the fact that M. Antonius M. f. Quintus (or Cognitus) is mentioned in ll. 12-13 as Κῶος ὁ καὶ Σύριος. The inscription contains a catalogue of male names; among them there is one female name, Ἐπιγόνη Ἀνθείου, and in the next line there is Ἔστια, cf. A. Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Wien 1909) 216, no. 204 (in the sense of Ἔστια πόλεως, cf. attestations from Acarnania, Olympia and Laconia; for comments cf. *Roman Peloponnese II*, LAC 386). The nature of the catalogue cannot be more precisely defined:

Ἀριστοκλῆς Προσφιλέος | Φανί[- -]ίπτο[υ] | Πωλ[λί]ων [Πω]λλίωνος (?) | Κάλλιστος [Φ]α[ρ]ν[ά]κου (?)¹ Τρύφων [Τρ]ύ[φ]ωνος | Λούκιος Μιλ[ι]ών(ι)ος Ροῦφος | Διονύσιος Χαιρέου | Λούκιος Μιλ[ι]ών(ι)ος Νεικοκράτης | Μάξιμος Μετωνόμου. *vac.* Ἐπιγόνη¹⁰ *vac.* Ἀνθείου | Ἔστια *vac.* | Μᾶρ(κος) Ἀντώνιος Μᾶρ(κου) υἱός *vac.* Κό[γ]ν(ι)τος | Κῶος ὁ καὶ Σύριος *vac.* Εὐ(ε)ργέτης | Μᾶρκος Εἰο(ύ)νιος (?) Φιλάργυρος¹⁵ Δημήτριος Ἐπιγόνου.

Remarks: The name of the individual is given in the majuscule of *IG* as ΚΟΙΝΤΟΣ and is read in this way by Hiller in *IG XII 5*, 143. He restores it as Μᾶρ(κος) Ἀντώνιος Μᾶρ(κου) υἱός Κό(γ)ν(ι)τος in his *addenda* and accepts that he is to be identified with an individual bearing this name in a list of priests of Apollo at Halasarna on Cos; for the decree preceding the list and the list itself see R. Herzog, “Das Heiligtum des Apollo in Halasarna”, *SAWDDR* 1901, 483-92, no. 4; *IGR IV* 1101; I. von Prott – L. Ziehen, *Leges Graecorum sacrae e titulis collectae* (Leipzig 1906) no. 143; *Syll.*³ 793; F. Sokolowski, *Lois sacrées des cités grecques* (Paris 1969) no. 174; G. Kokkorou-Aleura, *ΑΛΑΣΑΡΝΑ I. Οι επιγραφές* (Athens 2004) 112-13, no. 17. The chronological framework of the list of the priests was placed by

Herzog between 30 B.C. and A.D. 103 but it was revised by Hiller (*Syll.*³ 793) on the basis of internal evidence concerning the restoration of the status of Cos under Titus and dated to the period between 27 B.C. and A.D. 106, which is now generally accepted. Hence, the decree is dated by Hiller to A.D. 21 and not to A.D. 18, with Herzog. This list contains an individual bearing the name ΜᾶϞ. Ἄν[τῶ]νιος Μ[αϞ.] υἱὸς Κό[γνι]τος, dated by Herzog to A.D. 59 and according to the revised chronology to A.D. 62; there is also a further individual, who appears as ΜᾶϞ. Ἄντωνιος ΜᾶϞ. υἱὸς Κόγνι-τος νε(ώτερος), dated to A.D. 89 by Herzog and to A.D. 92 by Hiller. The former is identified by Hiller (*IG XII 5*, p. 309) with the above-mentioned man in *IG XII 5*, 143. This identification has been accepted by Nigdelis, 286, n. 388.

For comments on the inscription from Halasarna, on its date and on the Antonii of Cos see S.M. Sherwin-White, *Ancient Cos. An historical study from the Dorian settlement to the Imperial period*, *Hypomnemata* 51 (Göttingen 1978) 141, 253; K. Buraselis, *Kos. Between Hellenism and Rome. Studies on the political, institutional and social history of Kos from ca. the middle second century B.C. until Late Antiquity*, *TAPhS* 90, Pt. 4 (Philadelphia 2000) 29-30 and n. 14, 41-42, 142-44. Buraselis, *op. cit.*, 29 wonders whether the Antonii attested on Kos from ca. A.D. 60 onwards, and more specifically in the above mentioned list of priests, are to be associated with the triumvir Antonius or should be regarded as descendants from members of the same family, who were active on Republican Delos. If the individual discussed here is correctly read as M. Antonius Cognitus and not as M. Antonius Quintus, he could be identified with the above-mentioned man attested in the list from Kos. In this case, he should be probably regarded as a native of Cos and not of Syros, since he appears in the catalogue from Paros as Κῶος ὁ καὶ Σύριος Εὐ(ε)Ϟ(γέτης), which may imply that the citizenship of Syros was a privilege acquired later, perhaps in recognition for some benefaction towards Syros, as the word Εὐ(ε)Ϟ(γέτης) indicates. For further examples of double citizenship in the Aegean world see Nigdelis, 286, n. 388.

3. Μ(ΑΡΚΟΣ) ΑΥΡ(ΗΑΙΟΣ) ΕΥΝΟΪΚΟΣ Σ[- - -]

Stephanephoros and eponymous archon

A.D. 238-244

A. de Ridder, "Inscriptions de Paros et de Naxos", *BCH* 21, 1897, 18-20; *IG* XII 5, 666.

Naxos, facsimile of an inscription copied on the reverse of a testament of the year 1534 found in the archives of Naxia. There is no doubt that the inscription originated from Syros, since the demos of the Syrians is mentioned. The text is one of the well-known δημοθινία (public banquets) of Syros. The *stephanephoros* and eponymous archon M. Aurelius Eunoïcus, who assumed office under Gordian III, offered the accustomed sacrifices to Hestia Prytaneia and the other gods. Although the remaining part of the inscription is missing, there is no doubt that it would have continued to record the public banquets offered by the *stephanephoros* to the population of the island. The copyist of the 16th c. mixes the letter forms and orthography of the inscription with a cursive script of his own time and a different orthography. The text in its original orthography, as restored by de Ridder, *op. cit.*, 19, and *IG* follows:

Ἵπὲρ [ύ]γείας καὶ σ[ω]τηρίας τοῦ κ[υ]ρίου ἡμ[ῶ]ν αὐτοκράτορος Μ. <Ι> Ἀντ[ω]νίου Γορδιανοῦ Σεβ. ἱερᾶς τε σ[υ]νκ[λ]ήτου καὶ δ[ή]μου Ῥωμαί[ω]ν καὶ δ[ή]μου Συρίων, Μ. Αὐρ. Εὐνοϊκός Σ[- - -] <ὀ> στεφανηφόρος καὶ ἐπ[ὶ] <νι>νυμος ἄρχων, ἐκαλλέθησεν Ἐστία Πρυτανεῖα καὶ τοῖς ἄλλοις θεοῖς πάσι - - -].

Remarks: The letter Σ and a vertical stroke after Εὐνοϊκός could belong to the patronymic of the archon. A. de Ridder reproduces this part of the text as <ΣΙ. . ὀ>. The article ὀ is to be eliminated according to de Ridder, followed by *IG*, since it is not attested in other, similar texts of Syros. Generally on the δημοθινία of Syros see p. 36-39 of the Introduction.

4. ΒΑΣΣ[ΟΣ]

Imperial period

Stephanos, *Ἐπιγραφαί*, 81, no. 37; *IG* XII 5, 712, no. 37 (B').

Syros, inscribed on the rocks in the region of Grammata:

[- - -] | Βάσσ[ου] | [προσ]κύνειμ[αι (?)] | [- - -] | [- - -].

Remarks: Stephanos reads ...Διοσ... in l. 3. For the word προσκύνημα, which is used to define the inscriptions on the rocks of the bay Grammata, Stephanos, *loc. cit.*, cites parallels from a quarry in Nubia in Egypt.

(Κ)ΕΙΩΝΙΟΣ: see SYR 18.

5. **ΤΙ(ΒΕΡΙΟΣ) ΚΛΑΥΔΙΟΣ [Α]ΛΕΞΑΝ[Δ]ΡΟΣ [Ζ]ΜΥΡΝΑΙΟΣ**

From Smyrna

Imperial period

Stephanos, *Ἐπιγραφαί*, 76, no. 20; *IG XII 5*, 712, no. 20 (Δ').

Syros, inscribed on the rocks in the region of Grammata:

Ἐμνήσθη Ῥύθμος Τι.Ι Κλαυδίου [Ἄ]λεξάν[δ]ρου Ι [Ζ]μυρναίου.

Remarks: For ἐμνήσθη see SYR 1.

6. **ΚΛΑΥΔΙΟΣ ΜΑΚ.ΥΡΟΣ (?) or ΜΑΡ.ΥΡΟΣ (?)**

Unpublished

Syros, Agios Georgios, Catholic diocese of Ano Syros. Marble plaque bearing a funerary inscription erected by a certain [- -]mitius for the individual.

7. **CLAUDIUS SECUNDUS**

Viator tribunicius

End of the 1st/beginning of the 2nd c. A.D.

Stephanos, *Ἐπιγραφαί*, 42-45, no. 11; *IG XII 5*, post 674; L. Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) no. 155; M. Šašel-Kos, "Latin inscriptions from Achaia and the Cyclades", *Arheološki Vestnik* 28, 1977, 204; *ILGR*, no. 34; Bricault, *RICIS*, vol. 1, 349, no. 202/0701.

Syros, found in a field at the port in 1817 by the Jesuit priest Domenico Ventouris and taken to the monastery of Jesuits in Ano Syros; lost during its restoration. Stephanos knew about the inscription from a note of the above monk; not relocated. Dedication of a temple with its entire decoration to Isis financed by Claudius Secundus:

Claudius Secundus viator / tribunicius / templum Isidis cum omni ornatu / sua pecunia f^o fecit.

Remarks: The individual is also encountered in several inscriptions of Ephesos: an honorific inscription erected by the dealers of the slave-market (*I.Ephesos* 646: *qui in statario negotiantur*), a dedication to Artemis by Secundus's freedman, Hermes and his son Hermias, dated to the

age of Trajan (*I. Ephesos* 857), a bilingual honorific inscription for Secundus (*CIL* III Suppl. 12254 = 6078; *I. Ephesos* 1544) erected by the *gerousia* of Ephesos and a further honorific inscription erected after a decree of Ephesos and financed by the Hermias mentioned above (*I. Ephesos* 1545). A further fragmentary inscription for Claudius Secundus also comes from Ephesos (C. Içten – H. Engelmann, “Inschriften aus Ephesos und Kolophon”, *ZPE* 120, 1998, 83-84).

In the Ephesian inscriptions cited above Claudius Secundus appears as *viator tribunicius*, *accensus velatus*, *lictor curiatus* (in Greek rendering as οὐιάτορα τριβουνί[ι]ον], ἀκκῆνσον οὐηλάτον, λεικτορα κουριάτον) and bearer of the title *favior civitatis Ephesiorum*, which is encountered in Greek as φιλεφέσιος. The individual appears in the inscription from Syros merely as *viator tribunicius*. This post and the *accensus velatus* and *lictor curiatus* attested in Ephesian inscriptions belong to the offices that were filled by the *apparitores*. For a detailed presentation of the *apparitores* in general see N. Purcell, “The apparitores: A study in social mobility”, *PBSR* 75, 1983, 125-73. The *apparitores* were assistants and attendants of magistrates, priests, of the assembly of the Roman people and of the emperor. They had to be free but not necessarily free-born, cf. Purcell, *op. cit.*, 161 ff. Although the apparitorial posts were paid, they enjoyed considerable social respect (see Purcell, *op. cit.*, 138 ff.); for example the *viatores tribunicii* had special reserved seats at spectacles. It seems that apparitorial posts were «a licensed mechanism for social mobility» (Purcell, *op. cit.*, 171). Certain anecdotes show that the *apparitores* often had the opportunity to abuse their position and acquire great influence and wealth (cf. e.g. Val. Max. IX. 1, 8). The *apparitores* formed a corporate institution called *decuria*, the members of which were distinguished from functionaries who were personally appointed by and attached to a particular magistrate, such as *accensi*.

The status of the *accensi* is peculiar, since they are listed beside the *apparitores* in certain sources and came from similar backgrounds; however, it has been suggested, especially in the case of the *accensi velati*, that they acquired a status analogous to the apparitorial *decuriales*, see Purcell, *op. cit.*, 127 n. 12, 128, 140, 162. The post of *accensus velatus* was a quasi-military post. Some services of the *lictores* also had a military nature, while the *lictores curiati* served the

priests. For the *lictiores* see Purcell, *op. cit.*, 129, 148-52 with previous bibliography. The *viatores* were messengers and assistants of various Roman magistrates and priests, but could also serve the Roman tribes, colonies and private individuals, see F.M. Heichelheim, *RE VIII A 2* (1958) 1928-40, s.v. *viator*; Purcell, *op. cit.*, *passim* but esp. 128, 152-54. Claudius Secundus, as *viator tribunicus*, probably served someone with the powers of a tribune.

It is not known whether the inscription from Syros recording Claudius Secundus merely as *viator tribunicus* is to be dated before the texts from Ephesos, where he appears also as *lictior* and *accensus*. The status of *viator* seems to have been higher than that of *lictior*, see Purcell, *op. cit.*, 152, n. 162. About three quarters of the attested *viatores* are known to have been of freedman stock (Purcell, *op. cit.*, 153). The sources in any case mention *viatores* who made spectacular wealth out of this job and were highly active as benefactors. The social origins of Claudius Secundus are unknown but his wealth is obvious through his conspicuous donations to Syros and Ephesos (cf. *I. Ephesos* 1545, ll. 7-13: ...[x]αῖ ἄλλοις ἐπισήμοις ἢ [ἔργ]οις κοσμήσαντα ἢ [τὴν Ἐφε]σίωαν πόλιν ἢ [καὶ τὸν] οἶκον καὶ τὴν ἢ [ἀ]γούσαν ἄπ' οἴκου στολ[ῶν ἰδρύσαν]τα καὶ σκου[τλώσαν]τα .)). The ethnic origins of Claudius Secundus are also unknown. In any case, he seems to have been a resident of Ephesos, where he was an important personality in public life, as emerges from the inscriptions cited above. Purcell, *op. cit.*, 150 finds it tempting to connect him with two namesakes, father and son, who were also active in apparitorial posts at Rome (*CIL VI* 1859-60; 1936 = *ILS* 1929).

E.L. Hicks, *The collection of ancient Greek inscriptions in the British Museum*, Part III (Oxford 1890) 192, no. DXLIV dated the Ephesian bilingual inscription cited above (*CIL III Suppl.* 12254 = 6078; *I. Ephesos* 1544) to the age of the Antonini. However on the basis of the inscription *I. Ephesos* 857 also mentioned above, which is dated to the age of Trajan, it is clear that the activity of Claudius Secundus could be dated to the end of the 1st/beginning of the 2nd c. A.D. It is characteristic that the earliest preserved coin of Syros which bears a head of Isis on the reverse and the inscription EICIC [C]YPIΩN (*BMC Crete and the Aegean islands*, 125, no. 23), is to be dated to the time of Trajan, cf. B. Head, *Historia numorum. A manual of Greek numismatics* (London 1977, repr. of 1911²) 492. There is perhaps some connection between the temple of Isis erected by Claudius

Secundus and the head of the goddess depicted on the coins of the same period. For Claudius Secundus see F. Mora, *Prosopografia Isiaca* (Leiden 1990) vol. II, 253, no. 664.

For the cult of Isis on Syros see F. Dunand, *Le culte d'Isis dans le bassin oriental de la Méditerranée. II. Le culte d'Isis en Grèce* (Leiden 1973) 212-13, who supports the view that the cult was introduced in the 2nd c. A.D. by Claudius Secundus and was officially recognised by the polis, since the goddess is represented on its coins. Stephanos, *Ἐπιγραφαί*, 43 states that ruins of the Isis-temple were still visible in Hermoupolis in 1855, when a grocery was built on the site. For further finds from this location see *ib.*, 44-45. The graffiti of the bay Grammata on Syros referring to the cult of Isis and Sarapis were incised by foreign seamen and therefore do not form evidence for the religious life of the inhabitants of the island. For the cult of Isis in the Cyclades cf. the hymns to Isis from Andros (*IG XII 5*, 739; cf. Bricault, *RICIS*, vol. 1, 362-68, no. 202/1801) and Ios (*IG XII Suppl.* p. 98) and the relevant chapter of Dunant, *op. cit.*, 211-18. As Dunant, *op. cit.*, esp. 217-18 states, it is characteristic that the cult of Isis was generally abandoned in regions where it was introduced in the Hellenistic period, such as Boeotia, Euboea, Thessaly and certain islands of the Aegean, but was, in contrast, introduced and widely diffused in the Imperial period in regions where no trace is to be found in earlier times.

8. ΚΟΝΣΤΑΝΤΗΝΟΣ

Christian era

Kiourtzian, 198, no. 135, pl. XLIV.

Syros, inscribed on the rocks in the region of Grammata:

Κονσταντῆνος | δοῦλος Χ(ριστ)οῦ.

9. Π. (?) ΚΟΡΝΗΑΙ[ΟΣ - - -]ΜΑΝΟΥ

Stephanephoros

Unpublished

Syros, Agios Georgios, Catholic diocese of Ano Syros. Splinter of a marble plaque bearing a fragment of a badly damaged inscription written by various hands and apparently at different times, perhaps records of civic officials. The

individual in question was a *stephanephoros*; for several possible restorations of Cornelius's patronymic see SYR 54:

Π. Κορνήλι[ος - -]μανου | [-?- στεφα]νηφόρος.

10. ΔΩΜΕΤΗΣ

Κένταρχος

Middle Byzantine period

Stephanos, *Ἐπιγραφαί*, 88, no. 98; *IG XII 5*, 712, no. 98 (B'); Kiourtzian, 196-97, no. 133, pl. XLIII.

Syros, inscribed on the rocks in the region of Grammata:

[Κε. βοήθει τοῦ] δού[λου] σου Δωμετίου | κεντάρχου | με[τ]ῆ τῶ[ν] α[ὐ]τοῦ.

Remarks: The text of the inscription follows the publication by Kiourtzian. For κένταρχος see Kiourtzian, 197. In the Middle Byzantine period the title defined an official subordinate to a *comes* but it can be also used to mean the captain of a ship.

11. ΔΟΝΝΑΤΟΣ and ΚΑΡΚΙΝΙΑΣ Ο ΚΑΙ ΔΟΝΝΑΤΟΣ

Imperial period

Stephanos, *Ἐπιγραφαί*, 74, no. 8; 83, nos 51 and 52; *IG XII 5*, 712, nos 32. 8. 51. 52 (E').

Syros, inscribed on the rocks in the region of Grammata:

- - - [Ε]π' ἀγαθ[ῶ] s. [Ε]πάγαθ[ος] | - - - Δοννάτου | [π]λίον (?) [Δ]οννάτωι. | Ζώσιμος. Καρκινίας | ὁ καὶ Δοννάτος.

Remarks: The text follows the publication by *IG*. For the name Donatus see Solin and Salomies², 325.

ΜΑΡΚΟΣ ΕΙΟ(Υ)ΝΙΟΣ ΦΙΛΑΡΓΥΡΟΣ: see SYR 18.

12. ΦΛΑΒΙΟΣ ΕΥ[- -]

Imperial period

IG XII 5, 696; cf. Stephanos, *Ἐπιγραφαί*, 62, n. 41.

Syros, found by Kokkonis who sent a copy to L. Ross; not relocated. Funerary

inscription for Publius or Publilius Abascantus (SYR 44) erected by a certain Flavius Eu[- -]:

Θεοῖς καταχθονίοις Πο[πλίου or -πλιλίου] Ἰ'Αβασκάντου Φλάβιος Εὐ[- -].

13. ΠΟΠΑΙΟΣ ΦΟΥΛΙΟΣ ΦΗΛΙΞ

1st c. A.D. (Mercky: 1st half of the 2nd c. A.D.)

IG XII 5, 699; M.-Th. Couilloud, "Reliefs funéraires des Cyclades de l'époque hellénistique à l'époque impériale", BCH 98, 1974, 457, no. 56, fig. 59; A. Mercky, Römische Grabreliefs und Sarkophage auf den Kykladen (Frankfurt am Main 1995) 186-87, no. 65, fig. 35, 2.

Plate 24.

Syros, built into a private house in the district of Vaporia (*IG: ἐν Βαπωροίοις*) near the church of Agios Nicolaos; now in the Archaeological Museum of Syros. Stele of white marble bearing cymatia at the top and bottom and a relief depicting two male figures, a man on the right holding an indeterminate object and a small figure, apparently a servant, on the left also holding something which can no longer be recognised. The inscription informs us that the name of the deceased was Publius Fulius Felix:

Πόπλιος Φούλιος Φήλιξ Ἰ χαῖρε.

Remarks: For the gentilicium Fulius see Solin and Salomies², 83.

For names of the deceased in the nominative case, instead of the correct vocative, followed by χαῖρε, and for further attestations of this phenomenon see AND 26.

14. ΙΟΥΛΙΑ ΜΕΜΜΙΑ

Imperial period

Stephanos, *Ἐπιγραφαί*, 62, n. 41; *IG XII 5, 697.*

Syros, it was built into the masonry above the entrance to the basement of a private house. Stephanos states that the stone was already lost when he searched for it; not relocated. Fragmentary inscription from the funerary monument erected for Iulia Memmia, probably by her husband, Ulpius M- - (SYR 52). The text is in so fragmentary a condition that it cannot be totally understood. For remarks see SYR 52:

Οὐλίπιος Μ[- -] Ἰ ΚΙΠΛΙΟΙΣ Ἰουλίᾳ Μεμ[μ]ία τῆ συμ[μ]βί[ω] μ[νήμη]ς χάριν. Ἰ
[Ἐ]νορχίζομαι ὑμῖν τοῖς καθ'ἑκοινοῦσιν εὐσεβεῖν τὸν [τό]πον Ἰ [- -] Ἰ'Αλέξαν-

δρος [στ]ρα[τιώ]τ[η]ς | [ἐκ] τῶν τοῦ πρατωρίου τ[ο]ῦ ἀνθυπάτου Ἰουλίᾳ
Μεμμία [- - -] | [- - -].

15. ΙΟΥ[ΑΙ]ΑΔΗΣ

A.D. 251

Stephanos, *Ἐπιγραφαί*, 26-28, no. 8; *IG XII 5*, 667; *Syll.*³ 890.

Plate 25.

Tenos, stele formerly among the antiquities kept in a collection at the church of the Panagia on Tenos. The right part of the stone is now preserved in the Archaeological Museum of Tenos, the left part has not been relocated. There is no doubt that the stone originated from Syros, since the text, which was fragmentarily preserved, was one of the typical Syrian *demothoiniai* (public banquets) inscriptions. Above the inscription there was a relief pediment depicting two dolphins, of which part of one dolphin is still preserved. The inscription records for public banquets offered by Apollonides, son of Iouliades. The first was organised on the [τ]ε[τ]ρά[δ]ι (for the meaning of the word see remarks), in which he provided all the accustomed offerings (τὰ ἐξ ἔθους πά[ν]τ[α]) for the *gerousia* (τοῖς τὴν γεροσι[αν] νέμουσιν, see remarks). He further organised a banquet for the celebration of the new year, which lasted for four days, provided that the restoration of the text is correct. On the first day he invited the *gerousia* and distributed ten dinars to each member, while he offered wine, bread and pork meat to all free women and young girls and to the female slaves of the *stephanephoroi* and priests, and distributed one dinar to each individual. On the second day he invited the *gerousia* once more and numerous other individuals of his choice and distributed two dinars to each member of the *gerousia* and one dinar to each of the rest guests; he also offered bread and pork and distributed one dinar to each of the rest citizens (τοῖς δὲ λοιποῖς πολεῖταις ἐνδήμοις καὶ ἀποδήμοις). On the third day he invited the *archeinai* but the details can no longer be restored with certainty:

Ἀγαθὴ Τύχη. Ἰ Ὑπὲρ ὑγείας κα(ι) σωτηρίας τῶν κυρίων ἡμῶν κα(ι) θειοτάτων
Αὐτοκρατόρων Γαῶν Μ[ε]ρσίων Κυνίων Τραϊαν[ί]ων Δεκίων Σεββ. κα(ι)
[Ἐρενν. Ἐτροσυκ]ίλλας Σεβ. κα(ι) τοῦ Ἡ συνπαντος αὐτῶν οἰκ[ο]ν κα(ι) τῆς
ἱερᾶς] σ[υν]κλήτου κα(ι) δήμ[ο]ν | Ῥωμαίων κα(ι) δήμου Συρίων [Α]πολλωνί-
δης Ἰου[λι]άδου στεφανηφόρος ἐπ[ὶ] νυμνος ἄρχ[ων] ἐκαλλιέρησεν Ἰ Ἐστία
Πρυταν[ε]ία [κα(ι)] τοῖς [ἄλλοις θεοῖς] πᾶσι κα(ι) παρέσχεν τοῖς τὴν
γεροσι[αν] νέμουσιν [τ]ε[τ]ρά[δ]ι τὰ ἐξ ἔθ[ου]ς πά[ν]τ[α] τῷ δὲ νέω ἔ[τ]ει
τοῖς τὴν γεροσι[αν] νέμουσιν δε[π]ν[ον] κα(ι) ἔδωκε νομ[ῆ]ς [ἀν]ά [δην.]
δέκα, γυναῖξί δὲ κα(ι) παρθένους ἐλευθέραις πάσαις κα(ι) ταῖς τῶν

στεφανηφόρων θεραπεινίσιον κα(ι) τῶν ἱερέων οἶνον κα(ι) ἄρτου λιτρ. α´ | κα(ι) κρέως χοιρείου (λιτρ.) α´ κα(ι) νομῆς ἀνά [δην.] α´ · τῆ δὲ δευτέρῃ |¹⁵ ἡμέρῃ ὁμοίως τοῖς μὲν τὴν γερουσίαν νέμουσιν κα(ι) ἄλλοις | πολεῖταις πάνυ πολλοῖς καὶ ἑτέροις οἷς ἐβουλήθη καλέσαι | δεῖπνον κα(ι) ἔδωκε νομῆς τοῖς μὲν τὴν γερουσίαν νέμουσιν ἀνά (δηνάριον) β´, τοῖς δὲ λοιποῖς πᾶσιν ἀνά (δηνάριον) α´, τοῖς | δὲ λοιποῖς πολεῖταις ἐνδήμοις τε καὶ ἀποδήμοις ἔδω²⁰[κε]ν ἐκάστῳ ἄρτου (λιτρ.) β´ κα(ι) κρέως χοιρείου λιτρ. β´ κα(ι) νομῆς | [ἐκάστῳ] ἀνά δην. ἔν· τῆ δὲ τρίτῃ ἡμέρῃ ταῖς ἀρχαῖς | [κα(ι) ἄλλαις αἷς ἐβουλήθη καλέσαι] παρεσχεν δεῖπ[ον], | [ταῖς δὲ λοιπαῖς γυναῖξιν ἔδωκε] ἄρτου (λιτρ.) μί[α]ν κα(ι) κ[ρέως] | [χοιρείου (λιτρ.) μίαν· τῆ δὲ τετάρτῃ ἡμέρῃ (?) τ]οῖς τὴν |²⁵ [γερουσίαν νέμουσιν (?) - -].

Remarks: The text follows the publication by *IG* with a few corrections based on personal inspection of the preserved part of the stone. A.D. 251 was the year of the death of Imp. Caesar C. Messius Quintus Traianus Decius Augustus and of the ascent to the throne of two more emperors, Imp. Caesar Q. Herennius Etruscus Messius Decius Augustus and Imp. Caesar C. Valens Hostilianus Messius Quintus Augustus. The chronology is given in the inscription as (ll. 3-4) ...τῶν κυρίων ἡμῶν κα(ι) θειοτάτων αὐτοκρατόρων Γαίων Μ[ε]σσιῶν Κυνίων Τραϊαν[ῶν] Δεκίων Σεββ. The wife of Decius, Herennia Cupressenia Etruscilla Augusta, is also mentioned in l. 4.

For the name Ἰουλιᾶδης and the reasons for including it in this catalogue see AND 39. For Apollonides, son of Iouliades, who offered four days of public banquets instead of two, see Nigdelis, 298.

Generally on the δημοθινία (public banquets) of Syros see p. 37-39 of the Introduction. For δεῖπνον (ll. 17 and 22) see Schmitt-Pantel, 267-68 and 276-79 for the use of the verb καλῶ. The δεῖπνον was offered to τοῖς τὴν γερουσίαν νέμουσιν. The use of the verb νέμω is discussed by E. Laroche, *Histoire de la racine nem- en grec ancien (νέμω, νέμεις, νόμος, νομίζω)*, (Paris 1949) 39 ff., who interprets its meaning in several cases, including that of the *gerousia*, as «j'administre», but this view is criticised by J. and L. Robert (*Bull'Épigr* 1951, 55, p. 143-45), who note (p. 144) that «...jamais les νέμοντες ne sont ceux qui "administrent", ce sont les "membres", et on a là un sens intéressant à étudier, qui a été déjà l'objet de commentaires». That this statement is correct, also emerges from the phrase τοῖς τὴν [γ]ε[ρου]σίαν μετέχουσιν ἀν[δρο]σίον of *IG* XII 5, 659.

Stephanos, *Ἐπιγραφαί*, 31 interprets τετράδι as the fourth day of a

month counting either from its beginning or from its end; the latter was a day sacred to Hermes and Heracles. In the view of Nigdelis, 292, n. 424, which is based on parallels (J. Robert, “Inscriptions de Carie”, *RPh* 66, 1940, 239: «...cette série de quatre jours de fête qui marquait l'entrée en charge du prêtre de Zeus Panamaros.... L'année de cette τετράς est indiquée dans notre texte par le nom du stéphanephore éponyme»), τετράς is to be regarded as the four first days of *stephanephoros*'s term. According to Nigdelis, 292 the public banquets organised by the *stephanephoroi* lasted for two days (this is possibly to be inferred from the above-mentioned phrases of *IG XII* 5, 659, τῆ πρώτῃ ἡμέρᾳ and τῆ δευτέρᾳ ἡμέρᾳ) and they were later elaborated and lasted for four days.

16. ΙΟΥΑΙΑΝΟΣ ΑΡΤΕΜΙΣΙΟΥ ΜΕΛΙΑΗΣΙΟΣ

From Miletus

Imperial period

Stephanos, *Ἐπιγραφαί*, 78, no. 25; *IG XII* 5, 712, no. 25 (A'); N. Sandberg, *EYΠAΘIA. Études épigraphiques* (Göteborg 1954) 32-33, no. 30; Bricault, *RICIS*, vol. 1, 349, no. 202/0703.

Plate 26a.

Syros, inscribed on the rocks in the region of Grammata:

Εὐπλοια | τῷ φιλοσεράπτι | τῷ (?) Ἴουλιανῷ | Ἀρτεμίου | Μελησίῳ.

Remarks: For the cult of Serapis on Syros and particularly for attestations of this deity as protector of the seafarers see Sandberg, *loc. cit.* and Bricault, *RICIS*, vol. 1, 190, no. 115/0401.

(17). ΙΟΥΝΙΑ ΜΟΞΧΙ(Ο)Ν

1st-2nd c. A.D.

E. Mantzoulinou-Richards, “A stele for a priestess of Isis on the island of Syros”, *AncW* 17, 1988, 35-39 (*SEG* 38, 1988, 829; *BullÉpigr* 1989, 398); Bricault, *RICIS*, vol. 1, 349-50, no. 202/0704.

Syros, now in a private house in Hermoupolis. White marble pedimental stele bearing a relief, now badly weathered, showing a standing woman holding objects in both hands, which are to be identified as a *sistrum* and *situla*, and a little girl on her right. For grave stelai representing women as Isis see E. J.

Walters, *Attic grave reliefs that represent women in the dress of Isis*, Hesperia Suppl. XXII (Princeton 1988):

Ἰουνίαν · Μόσχιν.

Remarks: Mantzoulinou-Richards, *op. cit.*, regards Μόσχιν as the accusative of Μοσχίς citing also *IG II*² 12174. H.W. Pleket (*SEG*) and S. Follet (*BullÉpigra*) recognise the name Moschi(o)n in it. On the basis of the arguments of Mantzoulinou-Richards for the gentilicium, which is not otherwise attested in Syros (cf. however SYR 18) but is borne by several priestesses in Athens, S. Follet wonders, whether Iunia Moschin could have been a member of such a family branch; Follet (*BullÉpigra*) wonders further whether she indeed originated from Attica.

Mantzoulinou-Richards speaks of a duplicate of this inscription from Amorgos, which includes even the centered dots after the gentilicium and after ΜΟΣ in the name Μόσχιν (*IG XII* 7, 441; Hiller speaks of a stele without a description of a relief). According to Mantzoulinou-Richards both stelai refer to a woman who was a high priestess of Isis famous throughout the Aegean and honoured with the erection of commemorative stelai. This seems rather strange and it is preferable to assume that the stele from Amorgos was transported to Syros, like numerous others which are now kept in the Archaeological Museum of Syros. Moreover, the dimensions of both stelai, as given by *IG XII* 7, 441 and Mantzoulinou-Richards, *op. cit.*, 36, are almost equal. As Bricault (*loc. cit.*, esp. 350), who also doubts the existence of two copies of a stele, stresses, the stele from Amorgos seems no longer to be located on the island, which is a further indication that there was only one stele, the one from Amorgos, which was transported to Syros.

For the cult of Isis in the Cyclades see also the hymns to Isis from Ios (*IG XII Suppl.* p. 98) and Andros (*IG XII* 5, 739).

18. ΜΑΡΚΟΣ ΕΙΟ(Υ)ΝΙΟΣ ΦΙΛΑΡΓΥΡΟΣ

1st c. A.D.; see remarks of SYR 2.

IG XII 5, 143, l. 14 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899. The inscription contains a

catalogue of names, the nature of which cannot be more precisely defined. In the *add.* to *IG XII 5*, 143 Hiller stresses the elements common to the inscription and the Syrian onomasticon. On this basis Nigdelis, 286 and n. 388 attributes the text to Syros and not to Paros. More on this inscription see SYR 2.

Remarks: The gentilicium of the individual is corrected to (Κ)ευώνιος in the *add.* of *IG XII 5*, p. 309. For the name Φιλόγυρος cf. SYR 29, 38. For EI instead of I in the Greek rendering of Iunius, see Th. Eckinger, *Die Orthographie lateinischer Wörter in griechischen Inschriften* (München 1892) 42-46; E. Garcia Domingo, *Latinismos en la koiné (en los documentos epigráficos desde el 212 a. J.C. hasta el 14 d.J.C.)*. *Grammatica y léxico griego-latino, latino-griego* (Burgos 1979) 49-52.

19. ΙΟΥ[ΣΤΟΣ]

Ναύτης (seaman)

Christian era

Stephanos, *Επιγραφαί*, 87, no. 97; *IG XII 5*, 712, no. 97 (B'); Kiourtzian, 195-96, no. 132, pl. XLIII.

Syros, inscribed on the rocks in the region of Grammata:

[- -]COCALE [-] | [- - -] ..Ι.ΙΟΝ Πέτρον | ἐν τ[ῆ] θαλάσῃ. Σῶσον | τὸ σκά[φ]ος
Μαυριανοῦ ναυ<κλή>ρῆου (καὶ) Ἰω(άννου) ἀδελ[φ]οῦ ΨΕΑΤΟΥ Μιλίον
νίφλου (καὶ) τῶν. . ναυτῶν αὐτοῦ . . Κλυριζίου (καὶ) Ἰού[στου]?, ἀμῆ(ν).

Remarks: The text of the inscription follows the publication by Kiourtzian. In *IG* the word after ἀδελ[φ]οῦ in l. 5 is restored as Μ[α]ριοννι(ῶν).

20. ΑΟΝΤ[ΕΙΝΟΣ] (?)

1st – 2nd c. A.D., on the basis of the letter forms (2nd/3rd c. A.D.: Vêrilhac, Peek).
Stephanos, *Επιγραφαί*, 52-54, no. 18; *IG XII 5*, 678; Peek, *Vers-Inschriften*, 2030.
Plate 26b.

Syros, now in the Archaeological Museum of Syros. Plaque broken on the left and right, decorated with a cymatium on the upper edge and bearing two funerary epigrams (*IG XII 5*, 677 and 678; for *IG XII 5*, 677 see A.-M. Vêrilhac, *ΠΑΙΔΕΣ ΑΩΠΟΙ. Poésie funéraire* [Athens 1978] I, 87-89, no. 59, phot. pl. 18). The fragmentary epigram inscribed on the right part of the plaque concerns Ἀμπέλιον (l. 14); the letters visible after this name cannot be interpreted with

certainty. The names encountered in the nominative case in ll. 15 and 16, Μουσαῖος φιλόπατρι[ς] and αἰνοπαθῆς Παυλεῖνα, are apparently the deceased's relatives, probably her parents. In Peek's restoration of the text the letters ΛΟ after Ἐμπέλιον are regarded as belonging to the name of her husband which is completed as Λογγ[εῖνου]:

(ll. 13-18) Ἐνθάδε τὴν ἱερὰν κ[εφα]λ[ὴν] κατὰ γαῖα καλύπτει, | Ἐμπέλιον, Λογγ[εῖνου] ὀμμενέτιν, ἦν τέκεν ἐσθλ[ο]ς |¹⁵ Μουσαῖος φιλόπατρι[ς] ἔρα[σκο- μένη] τε σύνευνον | αἰνοπαθῆς Παυλεῖνα, Τεία π[ρὶν] εὐ[θ]σα π[ο]λιτίτις, | καλὴν ἦδ' ἀγαθὴν καὶ μείλιχον ἦδὲ θεοῦδῃ | μουνολεχῆ....

21. MARIUS SEVERUS POTIOLANUS

From Potioli

1st/2nd c. A.D. (*ILGR*)

Stephanos, *Ἐπιγραφαί*, 60-61, no. 33; after *IG XII 5*, 700; M. Šašel-Kos, "Latin inscriptions from Achaia and the Cyclades", *Arheološki Vestnik* 28, 1977, 204; *ILGR*, no. 35.

Syros, built into a private house in Ano Syros; not relocated. Latin funerary inscription on a small marble fragment (*IG: «fragmentum parvum marmoreum»*). The deceased was Marius Severus from Potioli:

Dis Manibus | Mario Severo | Potiolano.

Remarks: The individual was apparently a member of the Italian community settled on Syros as his origin and the Latin language of the inscription imply, cf. Hatzfeld, *Trafiquants*, 88.

22. ΜΑΡΩΝ

Archeranistes of the *koinon* of the *eranistai*

Imperial period

Stephanos, *Ἐπιγραφαί*, 46-48, no. 14; *IG XII 5*, 672.

Syros, found in the region of Enthermos near Hermoupolis, at the place where a sculpted group of Poseidon and Amphitrite was found, which was later sent to Britain; not relocated. Base, probably for the above mentioned sculpture, bearing a votive inscription for Poseidon and Amphitrite erected by the *koinon* of the *eranistai*, whose ἀρχερανήστῆς (cf. ἠρχερανήστῆ) was Maro:

Ἐπὶ ἱερέως Νικαγόρου | τὸ κοινὸν τῶν ἐρανιστῶν | ὧν ἠρχερανήστῆ Μάρων | Ποσειδῶνι καὶ Ἀμφιτρίτει.

Remarks: For the name Maro see Solin and Salomies², 353.

For the social position of ἀρχεραμισταί, which was not equally prominent in all the regions where the title is attested, see I. Arnaoutoglou, “Ἀρχεραμιστής and its meaning in inscriptions”, *ZPE* 104, 1994, 107-10 (*SEG* 44, 1994, 683 bis), who argues that the *archeranistai* were prominent in Rhodes and are to be encountered among fellow ἐραμισταί, whereas in Athens they appear in groups which are not defined as ἐραμισταί and there are doubts about their prominence.

The fact that the inscription is a dedication to Poseidon and Amphitrite could be an indication that it originates from Tenos, which actually developed a close relationship with Rhodes from the 2nd c. B.C. onwards.

23. ΜΑΥΡΙΑΝΟΣ

Naukleros

Christian era

Stephanos, *Ἐπιγραφαί*, 87, no. 97; *IG XII 5*, 712, no. 97 (B'); Kiourtzian, 195-96, no. 132, pl. XLIII.

Syros, inscribed on the rocks in the region of Grammata:

(ll. 4-5) τὸ σκά[φ]ος Μαυριανῶ νη<κλή>ρου (for the complete text see SYR 19).

Remarks: The text of the inscription follows the publication by Kiourtzian. For the name Maurianus see Solin and Salomies², 360.

24. ΜΑ[Υ]ΡΙΚΙΑΝΟΣ

Christian era

Stephanos, *Ἐπιγραφαί*, 86, no. 82; *IG XII 5*, 712, no. 82 (B'); Kiourtzian, 177-78, no. 112, pl. XXXVI.

Syros, inscribed on the rocks in the region of Grammata:

(ll. 1-2) Κύριε βοήθει τῷ δούλῳ σου | Μακροβίῳ Μα[υ]ρικιανῶ ...

Remarks: The text of the inscription follows the publication by Kiourtzian. Stephanos reads in l. 2 Μαυριανῶ; *IG*: Μαβ[ρ]ι[κ]ιανῶ. For the name Mauricianus see Solin and Salomies², 360; Kiourtzian, 178.

25. ΜΑΞΙΜΟΣ ΜΕΤΩΝΥΜΟΥ

1st c. A.D.; see remarks on SYR 2.

IG XII 5, 143, l. 9 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899. The inscription contains a catalogue of names, the nature of which cannot be more precisely defined. In the *add.* to *IG XII 5*, 143 Hiller stresses the elements common to the inscription and the Syrian onomasticon. On this basis Nigdelis, 286 and n. 388 convincingly attributes the text to Syros and not to Paros. More on this inscription see SYR 2.

26. ΜΕ. (?) ΕΛΕΥΘΕΡΟΣ (ΕΛΕΥΘΕΡΟΥ ?)

Stephanephoros and eponymous archon (for the second time ?).

A.D. 166-169

Stephanos, *Ἐπιγραφαί*, 20-22, no. 4; *IG XII 5*, 662.

Plate 27.

Syros, built into the church of Agios Georgios in Ano Syros and later donated to the Archaeological Museum of Syros, where it is still to be found. Stele of white marble bearing an engraved pediment with three acroteria decorated with an olive wreath between two dolphins. The text, which is at some parts fragmentary, is a report of a public banquet organised by the *stephanephoros* and eponymous archon Me. Eleutherus and his wife, Onesiphoron, who held the office of *archeine*. The individual not only offered the usual sacrifices to Hestia Prytaneia and to the other gods but also offered more than he had promised in the context of the customary public banquet organised by the *stephanephoros*. He made all the accustomed offerings to the members of the *gerousia* on the appointed days, while his grants to all the inhabitants of the island –men, women and children– and the residents from neighbouring islands went beyond the promised offerings, since he gave a σφυρίς (provided that it is correctly restored) to all the participants in the celebration:

[Υ]πέρ τῆς τῶν Αὐτοκρατόρων Μάρκου Αὐρηλίου | [Α]ντωνείνου καὶ Λου-
κίου Αὐρηλίου Ἀρμενιακ[ῶ]ν | [Π]αρθ[ῶ]ν Μηδικῶν νείκης καὶ σωτηρίας |
[κ]αὶ αἰω[νίου] διαμονῆς ὄλου τοῦ οἴκου αὐ[τῶ]ν καὶ ἰεράς συνκλήτου καὶ
δήμου Ῥωμαίων | [καὶ] δή[μου Συρ]ίων Με. (?) Ἐλευθερος β' στεφανηφό[ρου]
καὶ ἐπών[υμου] [ἀ]ρχων κλήρω καὶ χειροτονία προγραφε[ῖς] | [σ]ὺν γυναικί
[ἀ]ρχ[ῆ]νι Ὀνησιφόρῳ φιλοτιμίῳ τε καὶ ἐ[πι]φ[αν]ῶς [δημοθ]οι[ν]ίαν παρα-
σχόμενος τῇ Συρῶν πόλ[ει] |¹⁰ [κ]αὶ τὰς [ἐξ ἔθ]ους νομιζόμενας θυσίας ἐκαλ-
λιέρησεν | δι' ὄλου ἐνιαυτοῦ Ἑστία Πρυτανεία καὶ τοῖς ἄλλοις | θεοῖς πᾶσι καὶ

πάσαις, καὶ τοῖς μὲν τὴν γερούσιαν ἢ μετέχουσιν παρέσχεν ἔκτενωσ πάντα τὰ δίκαι[α] ἢ [τα]ῖς ἠθισμέναις ἡμέραις, τοῖς δὲ λοιποῖς [τ]οῖς κ[α]τ[ο]υ¹⁵[χο]ῦσιν πᾶσιν ἀν[θ]ράσι τε καὶ γυναῖξιν καὶ τέκνοις [α]ὐ[τῶν] ἢ [κα]ὶ τοῖς ἐπιδηήσασιν ἀστυγείτοσιν παρέσχεν τὰ κ[α]τ[τά] τὸ ψήφισμα τὸ γενόμενον καὶ κυ[ρ]ωθὲν ὑπὸ ἢ [τῆς] βουλῆς καὶ το(ῦ) δήμου πάντα ἔκτενωσ, καὶ ἔξωθεν ἢ [τῶν] ἐγγεγραμμένων τῷ ψηφίσματι ἐκάστῳ τ[ῶν] ¹²⁰ [συνεορ]τασάντων ἔδωκεν [σφυρίδα (?)] φιλοτειμῶς. Ἐπὶ ἢ [τούτων] ἐγένετο ὑγεί[α] εὐκαρπία εὐετηρία.

Remarks: The individual discussed here, Me. (?) Eleutherus, appointed as *stephanephoros* and eponymous archon was elected by ballot and by voting by show of hands (στεφανηφό[ρ]ος καὶ ἐπώνυμος [ἄ]ρχων κλήρω καὶ χειροτονία προγραφε[ίς]). For the customary framework of the public banquets, which is implied in the phrase παρέσχεν ἔκτενωσ πάντα τὰ δίκαι[α] ἢ [τα]ῖς ἠθισμέναις ἡμέραις (ll. 13-14) see Schmitt-Pantel, 292-93. For public banquets on Syros in general see p. 37-39 of the Introduction.

According to Nigdelis, 298 and 300, n. 450, the individual is a typical example of a boasting freedman who offered more than he had promised for the public banquet. His freedman origins are implied by his cognomen, see H. Solin, *Die griechischen Personennamen in Rom. Ein Namenbuch* (Berlin-New York 1982) vol. II, 841-42. The abbreviation of his gentilicium is no longer visible but it would seem possible that there was an abbreviated gentilicium before his cognomen rather than a decorative “branch”, as Stephanos, *Ἐπιγραφαί*, 22 thinks. The letters ME mentioned in *IG* could be the abbreviation of Memmius. It is preferable to understand β’ after the name of the individual as an abbreviation of homonymy with his father (see R. Koerner, *Die Abkürzung der Homonymität in griechischen Inschriften* [Berlin 1961] 9) rather than as an *iteratio* in the office of *stephanephoros*.

27. ΛΟΥΚΙΟΣ ΜΙ[Α]ΙΩΝ(Ι)ΟΣ ΝΕΙΚΟΚΡΑΤΗΣ

Ist c. A.D.; see remarks on SYR 2.

IG XII 5, 143, l. 8 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899. The inscription contains a catalogue of names, the nature of which cannot be more precisely defined. In the

add. to *IG XII 5*, 143 Hiller stresses the elements common to the inscription and the Syrian onomasticon. On this basis Nigdelis, 286 and n. 388 convincingly attributes the text to Syros and not to Paros. More on this inscription see SYR 2.

Remarks: Before the praenomen a Q is mentioned in the majuscule in *IG XII 5*, 143, which is corrected to an ivy leaf in *addenta* on p. 309. For the gentilicium Milionius see Solin and Salomies², 119. The fact that this rare gentilicium is otherwise attested only on Syros and indeed with the same praenomen, Lucius, is one of the indications that the inscription originated from Syros. For the full written praenomina see Salomies, *Vornamen*, 147.

28. ΛΟΥΚΙΟΣ ΜΙ[Λ]ΙΩΝ(Ι)ΟΣ ΡΟΥΦΟΣ

1st c. A.D.; see remarks on SYR 2.

IG XII 5, 143, l. 6 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899. The inscription contains a catalogue of names, the nature of which cannot be more precisely defined. In the *add.* to *IG XII 5*, 143 Hiller stresses the elements common to the inscription and the Syrian onomasticon. On this basis Nigdelis, 286 and n. 388 convincingly attributes the text to Syros and not to Paros. More on this inscription see SYR 2.

29. Λ(ΟΥΚΙΟΣ) ΜΙΛΙΩΝ[Ι]ΟΣ ΣΚΥΜΝΟΣ

Αἰθαίρετος ἄρχων στεφανηφόρος

A.D. 138-161

T. Ampelas, *Ἱστορία τῆς νήσου Σύρου ἀπὸ τῶν ἀρχαιστάτων χρόνων μέχρι τῶν καθ' ἡμᾶς* (Hermoupolis 1874, repr. 1998) 246-51; Stephanos, *Ἐπιγραφαί*, 18-20, no. 2; *IG XII 5*, 660 + *add.* p. 335.

Plate 28.

Syros, Episkopio, in second use as the cover of a later tomb on a private property (Stephanos: «ἐν τῇ ιδιοκτησίᾳ Χαραλάμπου (ὄπου ὑπάρχει νῦν ἐτι ἐντετοιχισμένη), μετ' ἄλλων λίθων εἰς ἐπιτάλιμμα μεταγενεστέρου τάφου»); now in the Archaeological Museum of Syros. Stele of bluish marble bearing an engraved olive wreath above the inscribed text and a dolphin below it. The text is one of the reports of a public banquet, common on Syros. The αἰθαίρετος ἄρχων στεφανηφόρος L. Minionius Scymnus jointly with his wife Teima, daughter of Philargyrus, who held the office of *archeine*, offered the proper

sacrifices to Hestia in the prytaneion and the other deities and a public banquet to the whole free population of the island and the individuals from neighbouring islands resident on Syros:

Ἄγαθῆ | Τύχη. | Ὑπὲρ ὑγείας | τοῦ κυρίου ἡμῶν Αὐτοκράτο¹⁵[ρ]ος Καίσαρος
 Τ. Αἰλίου Ἀδριανοῦ Ἀντωνίου Σεβαστοῦ Εὐσεβοῦς, τύχης καὶ δήμου
 Ῥωμαίων | καὶ τοῦ Συρίων δήμου Α. Μιλίων[ι]ος Σκύμνος αὐθαίρετος ἄρχων¹⁰
 στεφανηφόρος σὺν ἀρχεῖνι Τε[ί]μα Φίλαργύρου γυναικὶ ἰδίᾳ ἐκαλλιέησεν
 Ἐστία Πρυτανεῖα καὶ | τοῖς ἄλλοις θεοῖς πᾶσι καὶ πάσαις | καὶ ἐδημοθοῖνησεν
 πάντας τοὺς¹⁵ κατοικοῦντα[ς] τὴν νῆσον ἔλε[υ]θέρους καὶ ἐλευθέρως καὶ τὰ
 τούτων τέκνα καὶ τοὺς ἐκ τῶν ἀστ[υ]γχετόνων νήσων ἐπιδημήσαντας. | Ἐπὶ
 τούτων ἦν ὑγεία.

Remarks: L. Milonius Scymnus was the *eponymous archon stephanephoros* while the definition αὐθαίρετος implies that he was nominated and not elected to this office, because there were no other candidates, see A.H.M. Jones, *The Greek city from Alexander to Justinian* (repr. Oxford 1971) 184 and 342, n. 55; Nigdelis, 296 and n. 438. The lack of more candidates is undoubtedly an indication of the lack of wealthy citizens, who could undertake the high costs of the *stephanephoria*.

For the use of the term δημοθoinία/δημοθoinεῖν (see l. 14 of the text given above) for the public banquet see Schmitt-Pantel, 268-71. Generally on the δημοθoinία of Syros see p. 37-39 of the Introduction. For νῆσον (ll. 15 and 18) instead of νῆσον, which seems to have been a common mistake, see Hdn., *De locutionum pravitatibus* 249, 30: Ἔτι ἀμαρτάνουσιν οἱ γράφοντες νῆσος διὰ δύο σ, ὡς θάλασσα καὶ μέλισσα· μόνα γὰρ ταῦτα διότι μεταβάλλονται, οἶον, μέλιττα· ἃ δὲ μὴ δύνανται μεταβάλλεσθαι εἰς δύο ττ, δηλονότι οὐδὲ διὰ τῶν δύο σ γραπτέον...

For a *stemma* of the family see Stephanos, *Ἐπιγραφαί*, 30. For the gentilicium Milonius see SYR 27.

30. ΜΟΔΕΣΤΟΣ (I)

A.D. 183

T. Ampelas, *Ἱστορία τῆς νήσου Σύρου ἀπὸ τῶν ἀρχαιολογικῶν χρόνων μέχρι τῶν καθ' ἡμᾶς* (Hermoupolis 1874, repr. 1998) 253-59; Stephanos, *Ἐπιγραφαί*, 22-24, no. 5; *IG XII 5*, 663.

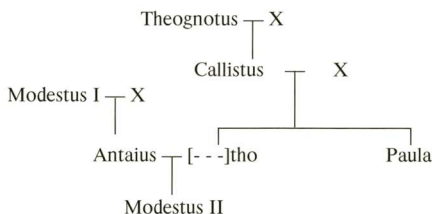
Syros, found in a small house at the place named Katailymata, then transported to

the gymnasium and later to the Archaeological Museum of Syros, where it is still to be found. Fragment of a stele of white marble. The text inscribed on the stele is a report of public banquets offered by the *stephanephoros* and eponymous archon Antaius, son of Modestus, and the *archeine* [- -]tho, daughter of Callistus and grand-daughter of Theognotus, to the members of the *gerousia* τῆ τετραδί (for the meaning of the word see SYR 15) and on the occasion of the birthday of the Emperor Commodus on two successive days. On the first day he offered a dinner to the members of the *gerousia* distributing to each of them σφυρίδος δηνάρια πέντε, while he offered wine to all free women and young girls and also distributed to them eight and four *assaria* respectively. On the second day he organised a dinner for the members of the *gerousia* and some more individuals of his choice and gave one dinar to each of them (ἐκάστῳ διανομῆς ἀνά δην]άριον ἕν); further he gave to all citizens, to free children and to those who πα[ρ]οικο[ῦσαι] (i.e. sojourn) wine and also distributed one dinar to each citizen, eight *assaria* to each free child, while the foreign residents from Cyclades (ἐκάλεσεν δὲ κ)αὶ τοὺς παρεπιδημοῦντας [ἐκ τῶν Κυκλ.]άδων νήσων) received the same offerings as the citizens:

Ἄγαθῆ [Τύχη]. Ἰ Ὑπὲρ τῆς τοῦ κυ[ρί]ου ἡμῶν αὐ[το]κράτορος Καίσαρος Μ. Αἰθελίου | [Κ]ομμόδου Ἀντωνίνου Σεβ. [Εὐσε]ῖ[β]οῦς τύχης καὶ νίκης ἱερῶς τε [συν]ιλίτου καὶ δήμου Ῥωμαίων [καὶ δῆ]μου Συρίων Ἀνταίου Μοδέστου [στε]φανηφόρος ἐπώνυμος ἄρχων [ἐκαλ]λήθησεν Ἐστία Πρωτανεία καὶ τοῖς ἄλλοις θεοῖς πᾶσι, καὶ παρέσχεν τῇ μὲν [συν]όδῳ (?) τῆς γερουσίας τῆ τετραδί τὰ ἐξ ἔ[θους] | [αὐτ]οῖς πάντα, τῇ δὲ γενεσίῳ ἡμέρ[α] τοῦ | [κυ]ρίου αὐτοκράτορος παρέσχεν τοῖς [μὲν] | [γε]ρουσιασταῖς δειπνον καὶ ἔδωκεν [ἐ]κάστῳ σφυρίδος δηνάρια πέντε, ἔλευθέρ[οι]ς δὲ γυναῖξιν πάσαις καὶ θηλείαις | [παισίν] οἶνον· καὶ ἔδωκεν ταῖς μὲν γυναιξὶ διανομῆς ἀνά ἀσάρια ὀκτώ, | [ταῖς δὲ] παισὶν ἀνά ἀσάρια τέσσαρα τῆ | ²⁰ [δὲ] ἕξῃς ἡμέρα παρέσχεν τοῖς μὲν [γε]ρουσιασταῖς καὶ ἄλλοις οἷς ἐβουλήθη | [δειπνο]ν καὶ ἔδωκεν ἐκάστῳ διανομῆς | [ἀνά δην]άριον ἕν· τοῖς [δὲ] λοιποῖς πολεῖ[ται]ς καὶ πα[ισίν] ἔλευθέρ[οι]ς καὶ πα[ρ]οικο[ῦσαι] ²⁵ [παρέσχεν] οἶνον καὶ ἔδωκεν διανομῆς | [τοῖς μὲν] πολεῖταις ἀνά δηνάριον ἕν, [ἔλευθέρ]οις δὲ παισὶν ἀνά ἀσάρια ὀκτώ· [ἐκά]λεσεν δὲ κ)αὶ τοὺς παρεπιδημοῦντας [ἐκ] | [τῶν Κυκλ.]άδων νήσων, οἷς τὰ αὐτὰ παρ[έ]σχεν ἅ | καὶ τοῖς πολεῖταις, [σὺν] ἀρχείνῃ | . . .]θοῖ Καλλίστου τοῦ Θεογνώ[του]. | [Ἐπι] τούτων ἦν ὑγεία εὐκαρπία | εὐετηρία.

Remarks: Generally on the δημοθονία of Syros see p. 37-39 of the Introduction. Modestus (I), father of the *stephanephoros* Antaius, was probably the grandfather of Modestus (II), son of Antaius, attested as

stephanephoros and eponymous archon a few years later (SYR 31). For a *stemma* of the family see Stephanos, *Ἐπιγραφαί*, 30. As Stephanos suggests and Nigdelis, 286 accepts, the *archeine* [- -]tho, daughter of Callistus and granddaughter of Theognotus (l. 31), is to be regarded as Antaius's wife and Modestus's (SYR 31) mother (see *stemma*). It seems further that [- -]tho was a sister of Paula, daughter of Callistus (SYR 33), who is also attested as *archeine*.



31. ΜΟ[ΔΕ]ΣΤΟΣ (II) ΑΝΤΑΙΟΥ

Στε[φανη]φόρος ἐπών[υμος] ἄρχων

A.D. 193-211

Stephanos, *Ἐπιγραφαί*, 24-25, no. 6; *IG XII 5*, 664.

Plate 29.

Syros, found in 1869 in the sea at the port of Hermoupolis and transported to the Archaeological Museum of Syros, where it is still to be found. Stele of white marble, the bottom of which is missing. A pediment which contains a relief olive or laurel wreath is engraved on the upper part of the stele. The pediment is framed at the left and right by relief branches of ivy. The inscribed text is a fragmentary report of a public banquet offered by the *stephanephoros* and eponymous archon Modestus τῆ[ι] μὲν τετράδι (for the meaning of the word see remarks of SYR 15) to the *gerousia*, which received all the accustomed offerings (πάντα τ[ὰ] ἕξ ἔθους), and again for the celebration of the new year and probably on the day after ([τῆ] δὲ ἕξῆς ἡμέρᾳ). His offerings in the second banquet are not known with certainty because of the fragmentary condition of the stone. In any case it seems that he offered a dinner to the *gerousia* giving to each member σφυρίδος [- -]; further he gave wine and a *dianome* of eight *assaria* to free women and young girls. The rest cannot be completed with certainty:

Ἄγαθῆ Τύχη. | [᾿Υ]πὲρ τ[ῆ]ς τοῦ κυρίο[υ] ἡμῶν Αὐτοκράτορος Καίσαρος Λ. Σεπτίμιου Σεου[ή]ρου | Περίνακος Σεβ. τύχης καὶ νίκης ἱε[ρᾶς] Ἰ [τε] συγλ[ή]του καὶ δήμου Ῥωμαίων κ[α]ἰ [δῆ]μου Συρίων Μό[δε]στος Ἄνταιου στε[φανη]φόρος ἐπών[υμος] ἄρχων ἐκαλλέησεν | [δι᾿] ὄλου τοῦ ἔτους Ἑστία Πρωτανεία καὶ τοῖ[ς] | [ἄ]λλοις θεοῖς, καὶ παρέσχεν τῆ[ι] μὲν τετράδι ἰ¹⁰ [τῆ]ι γερούσια πάντα τ[ὰ] ἐξ ἔθους, τῷ δὲ νέω | [ἔ]τει τοῖς μὲν τὴν γερούσιαν νέμουσιν δεῖ[πν]|[νον, κα]ἰ ἔδωκεν ἐκάστῳ αὐτῶν σφυρίδος | γυναιξίν δὲ ἔλευθέρως καὶ παι[σι] θηλείας πα[ρ]έσχεν οἶνον καὶ ἔδω¹⁵[κεν ἐκάστη διανομῆ]ς ἀνά ἄσάρια ὀκτ[ώ], | [τῆ] δὲ ἐξῆς ἡμέραι παρέσχ[εν] τοῖ[ς] μὲν | [γε]ρουσιασταῖς καὶ ἄλλοις οἷς ἐβουλήθη | [δείπνον - - -].

Remarks: Modestus (II), son of Antaius, seems to be the grandson of Modestus (I) (SYR 30). The Emperor Septimius Severus is mentioned here with his full name, Imp. Caesar L. Septimius Severus Pertinax Augustus, and the inscription is therefore to be dated generally to his age. Generally on the δημοθoinία (public banquets) of Syros see p. 37-39 of the Introduction. For the phrase τοῖς τὴν γερούσιαν νέμουσιν see remarks of SYR 15.

32. ΟΚΤ[Α]Υ[ΙΑ ?] ΤΥΧΗ

Imperial period

Stephanos, *Ἐπιγραφαί*, 78 and 79, no. 29; *IG XII 5*, 712, no. 29 (A); N. Sandberg, *ΕΥΠΑΟΙΑ. Études épigraphiques* (Göteborg 1954) 34, no. 34.

Syros, inscribed on the rocks in the region of Grammata:

Εὐπλοια Ἰ Ὀκτ[α]υ[ια ?] Τύχει.

33. ΠΑΥΛΑ ΚΑΛΛΙΣΤΟΥ

Archeine

Second half of 2nd c. A.D., on the basis of the letter forms.

Stephanos, *Ἐπιγραφαί*, 56-57, no. 22; *IG XII 5*, 692; *IG XII Suppl.* 692; M.-Th. Couilloud, "Reliefs funéraires des Cyclades de l'époque hellénistique à l'époque impériale", *BCH* 98, 1974, 429, no. 22, fig. 26; A. Mercky, *Römische Grabreliefs und Sarkophage auf den Kykladen* (Frankfurt am Main 1995) 188-89, no. 68, fig. 38, 1.

Plate 30a.

Syros, found near the region Katalymata and later built into a private house in

Ano Syros; now in the Archaeological Museum of Syros (Stephanos, 57 reports that the stele was removed and sold to a man from Europe, Εὐρωπαίω). Couilloud, *loc. cit.*, stresses that the stone is kept in the Archaeological Museum of Syros; this was verified by our personal inspection). Marble grave stele with a pediment which bears a rosette in the centre. The relief field of the stele is covered by a seated woman in the typus of Tyche of Antiochia; a small female figure in profile on her left, a servant or a child, holds a casket and looks at the seated figure. The inscription informs that it is the grave stele of the *archeine* Paula, daughter of Callistus:

Παῦλα Καλλίστου θυγάτηρ ἰαρχεῖνη χαῖρε.

Remarks: The word θυγάτηρ does not appear in *IG XII 5, 692*. Stephanos, *Ἐπιγραφαί*, 37 identifies Paula as a sister of - - -tho, daughter of Callistus, also encountered as *archeine* (see *stemma*, SYR 30). This suggestion is also accepted by Couilloud, *loc. cit.*

34. ΠΑΥΛΕΙΝΑ

1st/2nd c. A.D., on the basis of the letter forms (2nd/3rd c. A.D.: Peek).

Stephanos, *Ἐπιγραφαί*, 52-54, no. 18; *IG XII 5, 678*; Peek, *Vers-Inschriften*, 2030, Plate 26b.

Syros, now in the Archaeological Museum of Syros. Plaque broken on the left and right, decorated with a cymatium on the upper edge and bearing two funerary epigrams (*IG XII 5, 677* and *678*). The fragmentary epigram inscribed on the right part of the plaque concerns a woman who bears the name Ἀμπέλιον (l. 14). The names encountered in the nominative case in ll. 15 and 16, Μουσαῖος φιλόπατρι[ς] and αἰνοπαθῆς Παυλεῖνα, are apparently the deceased's relatives, who attended to the erection of the funerary monument. For more details and for the text see SYR 20.

Remarks: Part of this text, namely the first three lines, is reproduced on a tablet of white marble beneath a relief of a two-handled vase. As E. Mantzoulinou-Richards, "From Syros (III): Forged Kabeirian ex-votos", *ZPE* 101, 1994, 136-38, esp. 137 no. 2 (*SEG* 44, 1994, 698) demonstrated, this inscription is forged. The forger apparently copied it, indeed, from the printed text of *IG XII 5, 678*, as he also reproduces the epigraphic symbols, e.g. the brackets.

35. Π[Α]ΥΛ[Ο]Σ

Imperial period

Stephanos, *Ἐπιγραφαί*, 80, no. 34; *IG XII 5*, 712, no. 34 (A').

Syros, inscribed on the rocks in the region of Grammata:

Εὐχ[αρισ]τοῦμεν θεῶ | [Α]σκληπιῶ | Π[α]ῦλ[ο]ς. Κ[.]·]λιαντ[ο]ς. | Ἡρακλει-
δης. Νείκων.

Remarks: Stephanos reads l. 3 as Παῦλ[ο]ς κ[αί] Αἰαντ[ί]ς.

36. M. PERPERN[A - - - (?)]

Imperial period

Stephanos, *Ἐπιγραφαί*, 82, no. 45; *IG XII 5*, 712, no. 45 (Δ').

Syros, inscribed on the rocks in the region of Grammata.

Stephanos publishes this part of the inscription as *i]mperper..ell*, *IG* restores it as *[I]mper[ator]* but the facsimile on p. 198 has MPERIERN.ELL.

Remarks: Despite the hardly legible text the name could be restored as M. Perperna, which occurs several times in the East, cf. the bilingual funerary inscription *ILGR*, no. 89 (see also *Roman Peloponnese I*, ARG 203: M. Περπέρνας Ὕμνος/M. Perperna Hymnus) and a proxeny decree from Cierium in Thessaly, *IG IX 2*, 258 (l. 7: ...Μαῦροι Λευκίου Περπέννα Ρουμαῖοι...). For Perperna, a name of Etruscan origin, see Schulze, 88; Solin and Salomies², 141.

37. PHI[L]EROS

Imperial period

Stephanos, *Ἐπιγραφαί*, 74, no. 4; *IG XII 5*, 712, no. 4 (Γ'); M. Šašel-Kos, "Latin inscriptions from Achaia and the Cyclades", *Arheološki Vestnik* 28, 1977, 204; *ILGR*, no. 33, 2.

Syros, inscribed on the rocks in the region of Grammata.

38. ΠΩΛΛΑ

2nd c. A.D., on the basis of the letter forms.

Stephanos, *Ἐπιγραφαί*, 58-59, no. 27; *IG XII 5*, 691; M.-Th. Couilloud, "Reliefs funéraires des Cyclades de l'époque hellénistique à l'époque impériale", *BCH* 98, 1974, 458 no. 58, fig. 56; A. Mercky, *Römische Grabreliefs und Sarkophage*

auf den Kykladen (Frankfurt am Main 1995) 188, no. 67, fig. 37, 2.
Plate 30b.

Syros, in a private garden in Hermoupolis, now in the Archaeological Museum of the island; according to Stephanos, *Ἐπιγραφαί*, 59 it was found in the region Katailymata. White marble grave stele of rectangular shape bearing a relief framed by two Ionic columns. The relief depicts a man wearing a *chlamys* and holding two spears with his right hand; at his left there is a small male figure with long hair down to his shoulders, apparently a servant, holding in his right hand an object, a small bucket according to Couilloud or a diptych according to Mercky, and in his left hand a ring, from which hang a bowl and a strigil. The funerary inscription informs that this is the grave stele of Neicorates, son of Philargyrus and Polla:

Νεικοζράτη, Φιλαργύρου[υ] | καὶ Πόλλης νιέ, χρηστὲ | χαῖρε.

Remarks: Part of this text has been forged on a marble tablet, which is now in the Archaeological Museum of Syros: Χαῖρε | (vase) | Νεικοζράτη | Φιλαρ(γ)ύρου, as E. Mantzoulinou-Richards, "From Syros (III): Forged Kabeirian ex-votos", *ZPE* 101, 1994, 136-38, esp. 137 no. 3 (*SEG* 44, 1994, 698) showed.

On the basis of a prosopographical study it is clear that Polla and Philargyrus may also be the parents of the *stephanephoros* L. Milonius Scymnus (*SYR* 29). For a *stemma* of the family see Stephanos, *Ἐπιγραφαί*, 30.

39. ΠΩΛΛΑ ΣΚΥΜ[ΝΟΥ]

Archeine

A.D. 138-161

Stephanos, *Ἐπιγραφαί*, 17-18, no. 1; *IG* XII 5, 659.

Plate 31.

The stone has been transported from Syros to Athens and at the time of L. Ross it was reported to be in a private house near Adrianou street in Athens; now in the Epigraphic Museum in Athens. Marble stele broken at the bottom; at the top there is an engraved pediment which contains an olive wreath; there is a rosette in the olive wreath and two further rosettes at the top edge of the stele, above the pediment. The fragmentary text inscribed on the stele is one of the reports of a public banquet common in Syros. The banquet is offered by the *stephanephoros archon eponymous* Aristagoras, son of Aristagoras, and the *archeine* Polla, daughter of Scymnus, to the population of the island on two days: on the first day

they offered three dinars and wine to each member of the *gerousia* and eight *assaria* and wine to each woman and child; on the second day they offered seven dinars to each *stephanephoros* –apparently the previous ones– and one dinar to each citizen and wine to the free population and the rest of the inhabitants:

Ἄγαθῆ Τύχη. Ἰ Ὑπὲρ τῆς τοῦ Αὐτοκράτορος Καίσαρος Ἰ Τι. Αἰλίου Ἀδριανοῦ Ἀντωνείνου Ἰ Σεβαστοῦ Εὐσεβοῦς ὑγείας καὶ [αἰ]βωνίου διαμονῆς ὄλου τοῦ οἴκου αὐ[τοῦ] Ἰ καὶ δήμου Ῥωμαίων καὶ ἱερ[ᾶ]ς συνκλήτου Ἰ καὶ τοῦ Συρίου δήμου Ἀρισταγόρας Ἀρισταγόρου ὁ στεφανηφόρος ἄρχων ἐπόνημος σὺν Ἰ <σὺν> ἀρχεῖν Πώλλη Σκύμνου - -]¹⁰νη ἐκ[αλ]λιέθησεν Ἐστία Πρου[τανεῖ]α κ[αἰ] Ἰ τοῖς [ἄλλοι]ς [θ]εοῖς πᾶσι καὶ πάσαις, καὶ Ἰ τῇ μὲν πρώτη ἡμέρᾳ τοῖς τὴν [γ]ε[ρο]υσίαν μετέχουσιν ἀν[δρά]σιν ἀνά Ἰ δηνάρια τρι[α] κ[αἰ] οἶνον [παρέσ]χεν¹⁵ ταῖς δὲ γυ[να]μ[ν]αῖς καὶ τ[οῖς] τέκνοις (?) Ἰ ἀνά ἑσάβρια ὀκτώ κ[αἰ] οἶνον, [τῇ δὲ δευτέ]ρᾳ ἡμέρᾳ τοῖς στεφανηφόροις [ἀνά δηνάρια ἐπ]ὶ τὰ καὶ τοῖς πολέταις π[ᾶ]σι ἀνά δηνάρια ἑν, καὶ τοῖς [ἐ]λευθ[έ]ροις παισὶν καὶ²⁰ [τοῖς] κατοικοῦσιν καὶ οἶνον [παρέσ]χεν. Ἰ [Ἐπὶ τούτων] ἦν ὑγεία.

Remarks: Polla is perhaps a daughter of L. Milonius Scymnus (SYR 29). She could also have been the wife of the archon Arostagoras named in the same text but it cannot be regarded as certain, since no relationship is expressly mentioned. For a *stemma* of the family see Stephanos, *Ἐπιγραφαί*, 30.

40. [ΠΩ]ΛΛΙΩΝ

1st c. A.D.; see remarks of SYR 2.

IG XII 5, 143, l. 3 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Father of Πωλ[λί]ων [Πω]λλίωνος (?), SYR 41.

41. ΠΩΛ[ΛΙ]ΩΝ [ΠΩ]ΛΛΙΩΝΟΣ (?)

1st c. A.D.; see remarks of SYR 2.

IG XII 5, 143, l. 3 and *add.* p. 309; cf. Nigdelis, 286 and n. 388.

Paros, known to Hiller from a copy, which he acquired from O. Rubensohn, who had received it from the notary Saris in 1899. The inscription contains a catalogue of names, the nature of which cannot be more precisely defined. In the *add.* to *IG* XII 5, 143 Hiller stresses the elements common to the inscription and the Syrian onomasticon. On this basis Nigdelis, 286 and n. 388 convincingly attributes the text to Syros and not to Paros. More on this inscription see SYR 2.

Remarks: For the name Pol(l)io see Solin and Salomies², 380; for both Greek renderings of the name, Πολλίων and Πωλλίων, see Pape – Benseler, 1221 and 1294.

42. L(UCIUS) P(OSTUMIUS) CLADUS / ΔΕΥΚΙΟΣ ΠΟΣΤΟΥΜΙΟΣ ΚΛΑΔΟΣ

1st c. B.C./1st c. A.D.

Stephanos, *Ἐπιγραφαί*, 62 n. 41; *IG XII 5*, 701; *CIL III 1*, 486 (attributed to Rhenea); III 2, p. 984, *add.* 486 (seen by R. Schoell on Aegina but attributed to the Cyclades); III 1 Suppl. 7243 (attributed to Rhenea).

The origin of the inscription is disputed, as is shown by the note devoted by *IG* to the relevant comments of various scholars. Some of them attribute it to Syros and some to Rhenea. Furthermore, there are other scholars who report that the stone was transported to Aegina, while Stephanos mentions that the stone was in the Theseion. Stephanos's note is rejected by Hiller, but he agrees with Stephanos that there is a strong possibility that the inscription was found on Syros. In any case the stone has not been relocated. Stele of white marble bearing a relief representing a man and a child; a bilingual inscription mentions the name of the deceased man:

L. P. Cladi | Δεύκιε Ποστούμιε | Κλάδε χαίρε.

Remarks: For the gentilicium Postumius see Solin and Salomies², 143. The unusual abbreviation P. is perhaps to be explained by the possibility that the lapicide was a Greek unaccustomed to the rules of the Roman onomastic formula. The Greek cognomen of the individual, Κλάδος, is encountered in several places, as *LGPN, passim* shows.

The individual is regarded by Hatzfeld, *Trafiquants*, 89 as a member of the Italian community of the island. This is plausible, since a bilingual inscription in a Greek-speaking social context is otherwise not easily to be explained. For bilingual inscriptions see MEL 34.

43. Π[PE]JIM[A K]AP[E]IΩΝΟΣ (?)

Archeine

End of the 2nd c. A.D. (Nigdelis)

Stephanos, *Ἐπιγραφαί*, 25-26, no. 7; *IG XII 5*, 665.

Syros, found in a small house of the region Katailymata and later transported to the Archaeological Museum of Syros, where it is still to be found. Stele of white marble, the upper part of which, and of the inscribed text, is missing. The

inscription concerns a public banquet, which was offered by the husband of Prima, whose name is not preserved but who was undoubtedly a *stephanephoros eponymous archon*, as all the prominent citizens, who offered public banquets on Syros. From the first preserved line of the inscription it emerges that one of the banquets offered by this individual was organised to celebrate the new year and lasted for two days. The banquet was offered to the members of the *gerousia* ([τοῖς τὴν γερούσιαν νέμουσιν]), each of whom received σφυρίδος δηνάρια ἕξ; he gave further wine to free women and young girls as well as to female slaves and distributed eight *assaria* to each free female participant and four to each slave. On the second day he organised a dinner for the members of the *gerousia* and some individuals of his own choice and distributed one dinar to each of them, while he offered wine to all citizens and the free population and distributed one dinar to each citizen and eight *assaria* to the rest of the people. He also invited the resident foreigners from the Cyclades, who received the same offerings as the citizens. Prima, the *stephanephoros*'s wife was an *archeine*:

----- | τῷ δὲ νέφ̄ ἔτει παρέσχεν τοῖς τὴν
 γερούσιαν νέμουσιν δείπνον καὶ ἔδωκεν ἑκάστω | αὐτῶν σφυρίδος δηνά-
 ρια ἕξ, [γυ]ναιξίν δὲ [ἐ]λευθέραις καὶ θηλείαις παισίν καὶ θεραπαινίσιν [ἄς
 ἑκά]λ[εσε]ν παρέσχεν οἶνον καὶ ἔδωκεν | δια[νομη]ς ταῖς μὲν ἐλευθέραις καὶ
 θεραπαινίσιν | ἀν[ά] ἀσ[σ]άρια ὀκτώ, ταῖς δὲ παισίν [ἀ]νά ἀσ[σ]άρια | τέσσα-
 ρα· τῇ δὲ ἕξῃς ἡμέρᾳ παρέσχεν [τοῖς] ¹¹⁰ μὲν γερουσιασταῖς καὶ ἄλλοις οἷς
 ἡβουλή[θη] δείπνον καὶ ἔδωκεν ἑκάστω [δ]ιανομη[ῆς] | δ[η]ν[ά]ρι[ον] ἕν, τοῖς
 δὲ λοιποῖς πολίταις καὶ [ἐ]λευθέροις πᾶσιν παρέσχεν οἶνον καὶ ἔδωκεν
 διανομη[ῆς] τοῖς μὲν πολεῖταις ἀνά δη¹⁵νάριον ἕν, τοῖς δὲ ἄλλοις ἀνά ἀσ[σ]άρια
 ὀ[κ]τώ· εἰσοκάλ[εσε]ν δὲ καὶ τοὺς παρεπιδη[μοῦ]ν[τας] ἐκ τῶν Κυκλάδων
 νήσων, | [οἷς] παρέσχεν τὰ αὐτὰ ὅσα καὶ τοῖς | [πο]λεῖταις προγγραπτα,
 σὺν ἀφ²⁰[χεῖνη] Π[ρε]μί[α] Κ[αρ]εῖωνος, γυναικὶ | [ιδί]α. Ἐπὶ τούτων ἦν ὑγεία |
 [εὐ]καρπία εὐετηρία.

Remarks: The patronymic of Prima cannot be read with certainty. Stephanos, *op. cit.*, restores it as [ᾠ]ρείωνος. In the majuscule copy in *IG* it appears as IAPCIΩNOC. P. Roesch, *Études Béotiennes* (Paris 1982) 109 suggests that the name is to be read either as [Κ]αρ[ε]ίωνος (= Καρίωνος) or [Κ]αρ[α]ίωνος. H. Pleket, *SEG* 32, 1982, 831 states that [Κ]αρ[α]ίωνος is not to be recommended.

Generally on the δημοθινία (public banquets) of Syros see p. 36-39 of the Introduction. For the phrase τοῖς τὴν γερούσιαν νέμουσιν see SYR 15. For the office of *archeine* see above p. 37-39.

44. ΠΟ[ΠΑΙΟΣ] or ΠΟ[ΠΑΙΔΙΟΣ] ΑΒΑΣΚΑΝΤΟΣ

Imperial period

Stephanos, *Ἐπιγραφαί*, 62, n. 41; *IG XII 5*, 696.

Syros, found by Kokkonis who sent a copy to L. Ross, not relocated. Funerary inscription for Publius or Publilius Abascantus erected by Flavius Eu[- -] (*SYR 12*):

Θεοῖς καταχθονίοις Πο[πλίου or -πλιλίου] Ἰ' Ἀβασκάντου Φλάβιος Εὐ[- -].

Remarks: The name of the individual is restored in *IG* as Πο[πλίου] Ἀβασκάντου, it consists namely of a praenomen and a cognomen. Although the omission of the gentilicium is also otherwise attested, it remains a deviation from the correct Roman onomastic formula. However, an alternative would be the restoration of Πο[- -] as a gentilicium, such as Publilius, Publicius or even Publius, which is encountered also as a gentilicium, see Solin and Salomies², 160.

The phrase Θεοῖς καταχθονίοις is the Greek version of the Latin *Dis manibus*.

45. RUSTICUS

Imperial period

Stephanos, *Ἐπιγραφαί*, 74, no. 9; *IG XII 5*, 712, no. 9 (A'); *ILGR*, no. 33, 3.

Syros, inscribed on the rocks in the region of Grammata.

46. [- ?-] SABINUS / [-?- ΣΑ]ΒΕΙΝΟΣ

1st c. B.C./1st c. A.D. (?)

Stephanos, *Ἐπιγραφαί*, 61-62, no. 34; *IG XII 5*, 700; M. Šašel-Kos, "Latin inscriptions from Achaia and the Cyclades", *Arheološki Vestnik* 28, 1977, 204; *ILGR*, no. 36.

Syros, found in the region Σκληπί near the church of Agios Georgios, not relocated. Fragmentary bilingual funerary inscription preserved on a fragment of marble. The deceased is a certain Sabinus, whose gentilicium, if he had one, is missing in both, Greek and Latin, texts. The name of the individual who attended to the erection of the grave monument is not preserved either:

[- - -] Sabino [- - -] Ἰ [- - -] faciend]um cu[ravit - - -] Ἰ [- - -] Σα]βείνω [- - -] Ἰ [- -
ἔπε]μελήθη [- - -].

Remarks: The inscription is so fragmentary that it is not known whether Sabinus was a *nomen simplicium* or part of the full Roman onomastic formula. Stephanos, *Ἐπιγραφαί*, 61-62 suggests that Sabinus was hospitalized in a sanctuary of Asclepius and died there. That there may have been a sanctuary of Asclepius in this location emerges, according to Stephanos, from the modern toponym Σκληπί and from the fact that the site lies on a hill near the sea, which seems to be in accordance with the words of Plu., *Moralia* 286 D (*Quaestiones romanae* 94): καὶ γὰρ Ἕλληνες ἐν τόποις καὶ καθαροῖς καὶ ὑψηλοῖς ἐπεικῶς ἰδρυμένα Ἀσκληπίεια ἔχουσι. Stephanos, *op. cit.*, 62, n. 41 further states that there are several graves there and that there are several marbles built into the church of Agios Georgios.

47. ΣΕΡΓΙΟΣ

Optio of the governor of Bithynia; see remarks.

Christian era, before A.D. 680.

Stephanos, *Ἐπιγραφαί*, 87, no. 96; *IG XII 5*, 712, no. 96 (B'); Kiourtzian, 193-95, no. 131, pl. XLII.

Plate 32b.

Syros, inscribed on the rocks in the region of Grammata:

[K]ε. σῶσον πλῆον Σεργίου ὀπτήονος | τοῦ ἄρχοντος Βε[ι]θυγίας μετὰ | τῶν
πλεόντων ἐν αὐτῷ. ἀμίν. | κ(αι) Γουγορίου πιστικουῦ.

Remarks: The text of the inscription follows the publication by Kiourtzian. For *optio* see Kiourtzian, 193-94 with previous bibliography. This functionary was charged with various duties. As a military official he was charged with distributing salaries to the soldiers. He could be a magistrate under the jurisdiction of the *magister militum* and the control of the governor of the province from the beginning of the 4th c. up to the 7th c., when the duties of this magistrate passed to the control of the *logothetes ton stratiotikon*.

The province of Bithynia disappears after the creation of the *themes* in the 7th c. A.D. and was included in the *theme* of Opsikion, which is attested already in A.D. 680. According to Kiourtzian, 194 the phrase ὀπτήονος τοῦ ἄρχοντος Βε[ι]θυγίας (*optio* of the governor of Bithynia), and not καὶ ἄρχοντος (*optio* and governor of Bithynia), as it is read in *IG*, implies that Sergius was subordinated to the archon

(*praeses*) of Bithynia (Kiourtzian: «...optio du gouverneur de Bithynie...»). This indicates a date before A.D. 680 for the text.

The last word of the inscription is read in *IG* as (ὕ)πλατιζοῦ. For the word πλατιζός preferred by Kiourtzian, which is to be understood as a captain to whom a ship was entrusted, see his remarks (p. 195 with bibliography).

48. [ΣΕΡΟ]ΥΕΙΑΙΑ ΕΛΠΙΣ

Archeine

2nd c. A.D. (?)

IG XII 5, 668; H.W. Pleket, Epigraphica. Texts on the social history of the Greek world, vol. II (Leiden 1969) 36-37, no. 23.

Village of Buyukdere near Constantinopolis, «a. 1829 in vicum Bujukdere prope Constantinopolim in domum oratoris a Russorum imperatore missi translata...Ectypum a. 1886 m. Nov. instituto archaeologico Germanico, quod Athenis est, donavit vir clarissimus de Regel...In muro instituti Russici vidit etiam A. Pridik...». The text was checked on the squeeze in the archive of «Inscriptiones Graecae» in Berlin. That the stele, as it is called in l. 3 (see text below), originated from Syros is attested by the references in ll. 7-8 and 15. The text contains three units, each one naming the *archontes* and *archeinai* who apparently entered office successively. The first two units also refer to public banquets organised by them, while the third one contains only the names of the archon C. Servilius Anteros (SYR 50) and of the *archeine* Servilia Elpis:

I Ἀρχεῖνη | Φανίς Ἀριστοτέλους ἡ καὶ | Ἀθηναῖς τὴν στήλην ἐκ τῶν | ἰδίων ἀνέστησεν· Ἦ αὐθαίρετος ἄρχων τὴν στεφανηφόρον ἀρχὴν ἐδημοθόνησεν ἐλευθέρους τοῦ[ς] ἐν Σύρῳ πάντας καὶ πάσας καὶ τὰ τοῦτων τέκνα καὶ τοὺς ἐπιδη¹⁰μήσαντας ἐλευθέρους πάντας.

II Ἄρχων Μηνογένης Μηνογένης, | ἀρχεῖνη Φανίς Ἀριστοτέλους ἡ καὶ Ἀθηναῖς, | αὐθαίρετος ἀρχων τὴν στεφανηφόρον ἀρχὴν ἐδημοθόνησεν ἐλευ¹⁵θέρους τοὺς ἐν Σύρῳ [π]άντας καὶ | πάσας καὶ τὰ τοῦτων τέκνα καὶ τοῦ[ς] | ἐπιδημήσαντας ἐλευθέρους πάντ|

III τας. vac. Ἄρχων Γ. [Σ]ε[ρ]ουεῖλιος Ἀντέρω[ς], ἀρχ[ε]ιν[η] Σερο[υ]ειλία Ἐλπίς. Ἦ²⁰ [Ἐπὶ τοῦτων] ἦν ὑγεία.

Remarks: For the gentile name Servilius see Solin and Salomies², 169. Generally on the δημοθoinia (public banquets) of Syros see p. 37-39 of the Introduction.

49. ΣΕΡΒΕΙΑΙΑ ΤΥΧΗ

Liberta of Servilius Trophimus

1st/beginning of the 2nd c. A.D.

Stephanos, *Ἐπιγραφαί*, 58, no. 26; *IG XII 5*, 698; M.-Th. Couilloud, “Reliefs funéraires des Cyclades de l’époque hellénistique à l’époque impériale”, *BCH* 98, 1974, 444, no. 38, fig. 41; A. Mercky, *Römische Grabreliefs und Sarkophage auf den Kykladen* (Frankfurt am Main 1995) 191-92, no. 73, fig. 39, 2.

Plate 32a.

Syros, found in the region Katailymata, subsequently built into the Church of Christ in Ano Syros and later transported to the Archaeological Museum of the island, where it is still to be found. Grave stele bearing cymatia at the top and bottom and a relief depicting the statue of a man standing on a base and wearing a *tunica* and a *toga*. The inscription informs us that the grave monument was erected by Servilia Tyche for her patron Servilius Trophimus according to his orders:

Σερβείλια Τύχη Σερβελίω Τροφίμω | χρῆστῳ πάτρωνι καθὼς | διετάξατο.

50. Γ. [Σ]Ε[Ρ]ΟΥΕΙΑΙΟΣ ΑΝΤΕΡ[ΩΣ]

Archon

2nd c. A.D. (?)

IG XII 5, 668; H.W. Pleket, *Epigraphica. Texts on the social history of the Greek world*, vol. II (Leiden 1969) 36-37, no. 23 (*SEG* 25, 1971, 963).

Village of Buyukdere near Constantinopolis. That the stele, as it is called in l. 3 of the inscription, originated from Syros is attested by the references in ll. 7-8 and 15. The text contains three units, each one naming the *archontes* and *archeinai* who apparently entered office successively. The third unit contains only the names of the archon C. Servilius Anteros and of the *archeine* Servilia Elpis (SYR 48). For more details on the inscription and for the text see SYR 48.

51. ΣΕΡΒΕΙΑΙΟΣ ΤΡΩΦΙΜΟΣ (sic)

1st/beginning of the 2nd c. A.D.

Stephanos, *Ἐπιγραφαί*, 56, no. 26; *IG XII 5*, 698; M.-Th. Couilloud, “Reliefs funéraires des Cyclades de l’époque hellénistique à l’époque impériale”, *BCH* 98, 1974, 444, no. 38, fig. 41; A. Mercky, *Römische Grabreliefs und Sarkophage auf den Kykladen* (Frankfurt am Main 1995) 191-92, no. 73, fig. 39, 2.

Plate 32a.

Syros, found in the region Katailmata, subsequently built into the Church of Christ in Ano Syros and later transported to the Archaeological Museum of the island, where it is still to be found. Grave stele bearing cymatia at the top and bottom and a relief depicting the statue of a man standing on a base and wearing a *tunica* and a *toga*. The inscription informs us that the grave monument was erected by Servilia Tyche (SYR 49) for her patron Servilius Trophimus. For the text see SYR 49.

52. ΟΥΛΠΙΟΣ Μ[- -]

Imperial period

Stephanos, *Ἐπιγραφαί*, 62, n. 41; *IG XII 5*, 697.

Syros, built above the entrance of the basement of a private house. Stephanos mentions that the stone was already lost when he searched for it; not relocated. Fragmentary inscription from the funerary monument erected for Iulia Memmia (SYR 14), probably by her husband, Ulpus M- - -. For the text see SYR 14.

Remarks: The text is so fragmentarily preserved, that it cannot be fully understood. Moreover, the fact that the stone has not been relocated, prevents us from verifying the readings or making new suggestions. The letter M after the gentilicium Ulpus may belong to a cognomen or to a second gentilicium, perhaps Memmius, since this gentilicium is also borne by the deceased Iulia Memmia. The letters ΚΙΠΛΙΚ in l. 2 are not to be recognised with certainty as a part of the name.

The relationship of Alexander, σ]ρ[α[τιώ]τ[η]ς [ἔκ] τῶν τοῦ προαιτω-
ρίου τ[ο]ῦ ἀνθυπάτου (ll. 6-8), with the deceased and her husband is unknown. He was apparently a soldier of the governor's guard, since *praetorium* meant the residence of the governor as well as his personal guard, see F. Lammert, *RE XXII 2* (1954) 2536, s.v. *praetorium*.

53. L. VETTIUS MELLA (?)

Imperial period

Stephanos, *Ἐπιγραφαί*, 74, no. 3; *IG XII 5*, 712, no. 3 (Γ'); *ILGR*, no. 33, 1.

Syros, inscribed on the rocks in the region of Grammata.

Remarks: Stephanos restored the name as [He]lvetius Mella. Hatzfeld, *Trafiquants*, 88-89 includes the individual among the members of the

Italian community of Syros. However, it is difficult to accept that L. Vettius Mella and the other seamen who inscribed their names on the rocks of Grammata, were settled on the island; they were probably merely passers-by, cf. also Nigdelis, 273 n. 336.

For the gentilicium Vettius see Solin and Salomies², 206. For the cognomen Mela cf. F. Münzer, *RE* XV 1 (1931) 383, s.v. *Mela*; the most famous bearer of the name was the geographer Pomponius Mela (F. Gisinger, *RE* XXI 2 [1952] 2360-2411, s.v. *Pomponius Mela* [104]). Μέλας is encountered as a Greek proper name, cf. for example *LGPNI*, II, III A, III B, IV, s.v. Μέλας (H. Philipp, *RE* XV 1 [1931] 556, s.v. *Mella*) was the name of a river in Gallia Gisalpina. The nature and poor quality of the inscriptions of Grammata do not permit any certainty about the correct reading of the name.

54. [- -]ΜΑΝΟΣ

Unpublished

Syros, Agios Georgios, Catholic diocese of Ano Syros. Splinter of a marble plaque bearing a fragment of a badly damaged inscription; [- -]manus is the father of the *stephanephoros* P. (?) Cornelius [- -] (SYR 9). The fragmentary name is to be restored rather as a Latin name, such as Romanus, Germanus etc. –see Solin and Salomies², 464– than as a Greek one, since no name ending in - μανος is to be found in the reverse indices of the collections of Greek names.

55. [..]ΠΙΕΙ[Α] ΕΥΠΟΡΙΑ

Archeine

Under Antoninus Pius

IG XII Suppl. 238.

Plate 33.

Syros, now in the Epigraphic Museum in Athens. Stele of white marble bearing a pediment decorated with a flower, above which there are reliefs of an olive wreath containing a rose and an amphora beside the wreath. The inscription relates to the *demothoinia* organised by the *authairetos archon stephanephoros* Attalus, son of Attalus, and his wife [..]πια Euporia, who held the office of *archeine*:

Ἄγαθῆ τύχη. | Ὑπέρο τῆς τοῦ αυτοκράτορος Καίσαρος Ἰουλίου
Ἀδριανου Ἀντωνίνου Σεβαστοῦ | Ἡ[Ε]ὐ[σ]ει[β]οῦς ὑγείας καὶ αἰωνίου[υ]

δια]μονῆς ὄλου τοῦ οἴκου αὐτοῦ καὶ | δῆμ[ου] Ῥωμαίων καὶ ἱερῶς
 συ[νκλή]του καὶ τοῦ Συρίων δῆμου | Ἄτταλος Ἄττάλου αὐθαίρετος
 στε]¹⁰φανηφόρος σὺν ἀ[ρχεῖν] . .]πει[α] Εὐπορία γυναῖκα ἰδία κ[αλλι]λέρησεν
 καὶ ἐδημοθόνησεν καὶ ἔ][δωκεν] πᾶσι τοῖς κατοικοῦσιν [τὴν] | νῆσ[σον κ]αὶ
 τοῖς ἐπιδημήσασιν ἐκ τῶν | ¹⁵[Κυκλάδων] ἐλευθέρους [- - -].

Remarks: The gentilicium of the woman could be restored as Oppia (Solin and Salomies², 132), Appia (*ib.*, 16, 19); for further possibilities of the restoration of a gentilicium ending in -pius see *ib.*, 449.

For αὐθαίρετος στεφανηφόρος see SYR 29; for *archeine* see p. 37 and n. 58 of the Introduction; for νῆσος see SYR 29. Generally on the δημοθονία (public banquets) of Syros see also p. 37-39 of the Introduction.

56. [- - -]ΤΙΑΝ[ΟΣ (?)]

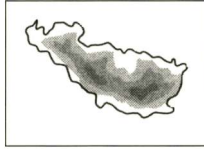
Imperial period

Stephanos, *Ἐπιγραφαί*, 78, no. 27; *IG XII 5*, 712, no. 27 (A'); *IG XII Suppl.* 712 c. *add.* 27; N. Sandberg, *EYΠΛΟΙΑ. Études épigraphiques* (Göteborg 1954) 33-34, no. 32.

Syros, inscribed on the rocks in the region of Grammata:

Εὐπλοια | [- - -]τιαν[ῶ] (?)

Remarks: *IG XII Suppl.* 712 c. *add.* 27: «*Fortasse Τιαν[ῶ]*», with bibliography. Τιαν[ῶ] appears also in the study of Stephanos, *loc. cit.*, while L. Robert, *Études anatoliennes* (Amsterdam 1970) 273 suggests, with some reservation because of the fragmentary condition of the text, that the individual recorded in this inscription may originate from Tiejon. It is equally possible, however, that it is the suffix of a Roman cognomen, such as Tatianus.



TENOS

1. [- - - ΑΦ]ΡΑΝΙΟΣ (?)

Imperial period

H. Demoulin, "Fouilles et inscriptions de Ténos", *MB* 8, 1904, 74, no. 3; P.

Graindor, "Les fouilles de Ténos", *MB* 11, 1907, 42, *ad* no. 56; *IG XII* 5, 984.

Plate 34a.

Tenos, found in the sanctuary of Poseidon and Amphitrite; now in the Archaeological Museum of the island. Marble plaque broken on all sides:

[- - - Ἄφ]ράνιος (?)

2. [- - -]ΙΟΣ ΑΦΡΑΝΙ[ΟΣ]

P. Graindor, "Les fouilles de Ténos", *MB* 11, 1907, 42, no. 56; *IG XII* 5, 983.

Plate 34b.

Tenos, found built into a church in Tenos town; not relocated. Fragment of white marble with a list of names (?):

[- - -]ιος Ἀφράνι[ος - - -] | [- - -]α Ἀγαθ[ο]υ [- - -].

Remarks: The gentilicium Ἀφράνιος is not attested on other Cycladic islands. Of the Aegean islands, it is known only from an inscription of Kos dating from the 1st c. AD., see M. Segre, *Inscrizioni di Cos* (Roma 1993) ED 126.7. For the name see Solin and Salomies², 8.

3. [- - - ΛΕΥ]ΚΙΟΣ (?) ΑΪΔΙΟΣ

Imperial period (?) (Graindor: «inscription gravée sur la tranche, lettres à apices très prononcées»).

P. Graindor, "Fouilles et recherches de Ténos", *MB* 14, 1910, 29-30, no. 6; *IG* XII Suppl., 324.

Tenos, the stone probably comes from the site of the sanctuary of Poseidon and Amphitrite; not relocated. The lower part of a statue base of grey marble bearing a fragmentary honorific inscription:

[Ἡ βουλὴ καὶ ὁ] δῆ[μος -ca.16- Λευ]κίου Ἀΐδιου εἰς τὸν δῆ[μ]ον εὐεργεσίας.

Remarks: The reading and restoration of the inscription are by Graindor. The *apparatus criticus* of the entry in *IG* notes: «v. 2 *lectio dubia et restitutio improbabilis*». For the *nomen gentis* see Solin and Salomies², 10. The presence of the name on an island on the periphery, like Tenos, casts further doubt on the correctness of the reading.

4. [AN]ΤΩΝΕΙΝΟΣ

3rd c. A.D.

N. Kontoleon, "'Επιγραφαὶ ἐκ Τήνου", in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum.

Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(ll. 9-10) Ἄρχων ἐπώνυμος Αὐτ(ήλιος) Ἀριστόλοχος Β' [- - - Ἀν]τωνεῖνου.
For the complete text, see TEN 10.

Remarks: Probably Antoninus was an ancestor of the eponymous archon Aurelius Aristolochus (TEN 16); not his father, because it is clear from the text that his father also is called Aristolochus. Not can it have been another person completely unconnected with the archon Aurelius Aristolochus. It is clear from the inscription that there was only one eponymous archon. This is known from all the inscriptions of Tenos.

5. ΛΕΥΚΙΟΣ (ΑΥΦΙΔΙΟΣ)

Roman banker

First half of the 1st c. B.C.; see remarks on TEN 6.

IG XII 5, 860; IG XII 5 Suppl. (Donati, 54, no. 74; R. Bogaert, *Banques et banquiers dans les cités grecques* [Leyde 1968] 195-96; *id.*, “Remarques sur deux inscriptions grecques concernant le credit public”, *ZPE* 33, 1979, 128-30 [*SEG* 29, 1979, 757]; L. Migeotte, *L'emprunt public dans les cités grecques. Recueil des documents et analyse critique* [Québec-Paris 1984] 221-28, no. 64); *Ténos II*, 133, 136-38, 141 and n. 7, 173, 248.

Plates 35, 36a .

Tenos, according to Hiller, the inscription was found in 1795 in the ruins of Tenos town, and now it is kept in the Fitzwilliam Museum, Cambridge. Stele of white marble. It is inscribed with an honorific decree for the Roman banker, Lucius Aufidius Bassus (TEN 6), the son of the banker Lucius Aufidius, for waving the interest on loans owed by the people of Tenos:

(Il. 1-17) [Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, πρῶτάνειον γνώμη· ἔπει [Λεύ]κιος Αὐφίδιος Λευκίου υἱὸς Βάσσοσ διὰ παντὸς εὐνοῦσ ὄ[ν] διατελεῖ καὶ κατὰ κοινὸν τῇ πόλῃ καὶ καθ' ἴδιαν ἑκάστῳ τῶ[ν] πολιτῶν, πατροπαράδοτον παρειληφὼς τὴν πρὸς τὸν δήμῳ[ν]⁹ ἡμῶν εὐνοίαν, καὶ πολλὰς καὶ μεγάλας τῇ πόλει παρεσχῆται¹ χρείας, μεγαλοπρεπῶς τε καὶ φιλαγάθῳσ πολλῶν χρημάτων ἄφεισιν πεποιήται· ὃ τε πατήρ αὐτοῦ, καθ' ὃν καιρὸν ἐπιγενόμενος ὁ κοινὸς πόλεμος καὶ συνεχεῖσ πειρατῶν ἐπίπλοι τὴν νῆσον οὐχ ὡς ἔτυχεν συνηνάγκασαν ὑπὸ τῶν δανείων ἐπιβαρηθῆ¹⁰ναι, μόνος καὶ πρῶτος τῶν συνηλ(λ)αχότων, πρὸ πλείονος ἠγησάμενος τὴν τῆσ πόλεωσ σωτηρίαν ἢ τὸ περι τὸν ἴδιον βίον¹ λυσιτελέσ, χρημάτων πλῆθος, ὅσον προηρούμεθα, προθυμότητα ἔδωκεν ἔξ ἐτοίμου, τόκων πολὺν κουφοτέρων παρὰ τοὺσ [ὑ]πάρχοντασ τότε, τούτων τε συνπεριφορὰν ἐποιήσατο πάν¹⁵τα τὸν τῆσ ζωῆσ χρόνον, διετέλει τε λέγειν καὶ πράττειν¹ διὰ παντὸς τὰ βέλτιστα καὶ συμφέροντα τῇ πόλει...

For the complete text see TEN 6.

Remarks: The banker Lucius Aufidius Bassus (TEN 6), the son of the banker Lucius Aufidius, is honoured for the particular goodwill he has shown towards the city of the Tenians in connection with the repayment of money that the Tenians had originally borrowed from his father and later from Bassus himself. Lucius the father had reached a particularly onerous agreement on the loans καθ' ὃν καιρὸν ἐπιγενόμενος ὁ κοινὸς πόλεμος καὶ συνεχεῖσ πειρατῶν ἐπίπλοι τὴν νῆσον (Il. 7-8). After the death of his father, Lucius Aufidius Bassus consolidated all the money owed to his father and himself into a single loan, at the same time waving the interest, to assist the Tenians.

The banker Lucius Aufidius is attested in two votive inscriptions from Delos, dating from the late 2nd or early 1st c. B.C. (*ID* 1728 and 1729). The former, which was dedicated to Apollo by Lucius Aufidius, the banker's freedman, mentions Λεύκι[ον] Αὐφίδιον| Λευκί[ο] υἱὸν Ῥωμαίων| τραπεζ[ιτε]ύσαντα ἐν Δήλῳ (ll. 1-3). In the latter inscription, dedicated to the twin gods of Delos and their mother, Leto, mention is made of [Λεύκι]ον [Αὐ]φίδιον| [Ἀθηναίων κ]αὶ Ῥωμαίων καὶ τῶν ἄλλων| [ξένων οἱ] ἔμποροι καὶ ναύκληροι καὶ οἱ ἐργαζόμενοι τῇ τραπεζ[ῆ] ἀ[νέθηκ]αν (ll. 1-4). It is evident that Lucius Aufidius, son of Lucius, had settled on Delos, where he was active (G. Fougères, "Fouilles de Délos, avril-août 1886. Dédicaces grecques et latines", *BCH* 11, 1887, 267, no. 28; P. Roussel – J. Hatzfeld, "Fouilles de Délos exécutées aux frais de M. Le Duc de Loubat, inscriptions [1905-1908], II", *BCH* 34, 1910, 416, no. 75; Hatzfeld, "Les Italiens", 19, no. 4; Hatzfeld, *Trafiquants*, 84), as, too, was his relative (probably brother) Gaius Aufidius (Ö. Wikander, "Senators and Equites. 1. The case of the Aufidii", *ORom* 15, 1985, 157, no. 6). On the basis of the aorist participle τραπεζ[ιτε]ύσαντα in the inscription *ID* 1728, the view has been advanced that the banker Lucius Aufidius from Delos moved to Tenos, probably after the devastation of the former island (Bogaert, *op. cit.*, 195-96; Migeotte, *op. cit.*, 224-25; M.J. Payne, *APETAS ENEKEN: Honors to Romans and Italians in Greece from 260 to 27 B.C.* [Michigan State University 1984] 235-36 and 277-78). According to this view, he died on Tenos probably in the early decades of the 1st c. B.C. Some reservation is expressed by Étienne, *Ténos* II, 141, who suggests that Lucius Aufidius had probably already died when his freedman dedicated the statue to Apollo of Delos (*ID* 1728), which accounts for the role of the aorist participle τραπεζ[ιτε]ύσαντα in the inscription. If this is the case, Lucius Aufidius will have been active before the Mithridatic War, at the end of the 2nd c. B.C. Given the evidence available, the question remains an open one.

L. Aufidius Bassus M. [f?] Maior (*IG* III 181d = *CIL* III, 7279; cf. *PIR*² A 1381 and Wikander, *op. cit.*, no. 32) is considered by Hatzfeld, *Trafiquants*, 42 to be the father of Lucius Aufidius and grandfather of Lucius Aufidius Bassus of the Tenian inscription. In this case, the cognomen is attested for the grandfather and grandson, but not the son. For more details about the family of Aufidii, see remarks on TEN 6.

6. [ΛΕΥ]ΚΙΟΣ ΑΥΦΙΔΙΟΣ ΛΕΥΚΙΟΥ ΒΑΣΣΟΣ

Roman banker

First half of the 1st c. B.C.; see remarks.

IG XII 5, 860; IG XII 5 Suppl. (Donati, 54, no. 74; R. Bogaert, *Banques et banquiers dans les cités grecques* [Leyde 1968] 195-96; *id.*, “Remarques sur deux inscriptions grecques concernant le credit public”, *ZPE* 33, 1979, 128-30 [*SEG* 29, 1979, 757]; L. Migeotte, *L'emprunt public dans les cités grecques. Recueil des documents et analyse critique* [Québec-Paris 1984] 221-28, no. 64); *Ténos II*, 133, 136-38, 141 and n. 7.

Plates 35, 36a.

Tenos, according to Hiller, the inscription was found in 1795 in the ruins of Tenos town. It is now kept in the Fitzwilliam Museum, Cambridge. Stele of white marble inscribed with an honorific decree for the Roman banker, Lucius Aufidius Bassus, the son of the banker Lucius Aufidius (TEN 5), for waving the interest on loans owed by the people of Tenos. A fragment of an identical copy, in which ll. 36-57 of the present inscription are preserved, is kept in Tenos Archaeological Museum and has been published by R. Étienne, “Ténos et L. Aufidius Bassus (*IG XII 5, 860*)”, *ZPE* 36, 1979, 147-49 (*SEG* 29, 1979, 756). Regarding the provenance of the two stones Étienne, 147-48, notes «Il nous permet cependant de nous interroger sur l'endroit où étaient érigées les deux stèles. Pour l'une, celle de Cambridge, nous possédons une indication : elle fut trouvée dans la ville actuelle, c'est -à- dire au port de Ténos. Elle devait avoir été dressée sur l'agora ou près d'un monument public. L'autre fragment devrait donc provenir du sanctuaire de Poseidon et d'Amphitrite où se trouvaient les décrets importants de la cité»:

[Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, πρυτάνεων γνώμη· ἐπεὶ [Λεύ]κιος Αὐφίδιος Λευκίου υἱὸς Βάσσος διὰ παντὸς εὐνοῦς ὤ[ν] διατελεῖ καὶ κατὰ κοινὸν τῇ πόλει καὶ καθ' ἰδίαν ἐκάστῳ τῶ[ν] πολιτῶν, πατροπαράδοτον παρειληφώς τὴν πρὸς τὸν δήμῳ[ν]^β ἡμῶν εὐνοίαν, καὶ πολλὰς καὶ μεγάλας τῇ πόλει παρέσχεται χρείας, μεγαλοπρεπῶς τε καὶ φιλαγάθως πολλῶν χρημάτων ἄφειλον πεποιήται· ὃ τε πατὴρ αὐτοῦ, καθ' ὃν καιρὸν ἐπιγενόμενος δι' κοινὸς πόλεμος καὶ συνεχεῖς πειρατῶν ἐπίπλοι τὴν νῆσον οὐχ ὡς ἔτυχεν συνηγάγκασαν ὑπὸ τῶν δανείων ἐπιβαρηθῆ¹⁰ναι, μόνος καὶ πρῶτος τῶν συνηλ(λ)αχότων, πρὸ πλείονος ἠρησιάμενος τὴν τῆς πόλεως σωτηρίαν ἢ τὸ περὶ τὸν ἴδιον βίον ἰλυσσιτελές, χρημάτων πλῆθος, ὅσον προηροῦμεθα, προθυμώτατα ἔδωκεν ἕξ ἑτοίμου, τόκων πολὺ κουφοτέρων παρὰ τοὺς [ὑ]πάρχοντας τότε, τούτων τε συνεπιφορὰν ἐποιήσατο πάνι¹⁵τα τὸν τῆς ζωῆς χρόνον, διετελεῖ τε λέγων καὶ πρᾶττων¹ διὰ παντὸς τὰ βέλτιστα καὶ συμφέροντα τῇ πόλει· ἐφ' οἷς ὁ δήμος

ἡμῶν ἔργῳ λαβῶν πείραν τῶν ὑπ' αὐτοῦ γενομένων εὐε[ρ]γισιῶν, παραχρημα τὰς καθηκούσας ἐψηφίσαστο τιμὰς αὐτ[ῶ]- διαδεξάμενος τ' αὐτὸς ἐπιγωνίσαστο τῇ πρὸς τὴν πόλιν εὐνοίᾳ τε καὶ δύο μὲν συγγραφὰς καταλειμμένας ὑπὸ τοῦ πατ[ῆ]ρος αὐτῶ κατὰ τῆς πόλεως ἔκτων τόκων, τὴν μὲν μίαν δραχμῶν ἄπτικῶν μυριάων χιλίων, τὴν δ' ἑτέραν ἄπτικῶν μυριάων ἑνακισχιλίων πεντακοσίων, ἐλοιπογράφησεν χωρὶς ἀργυρίου κομιδῆς παρακληθεὶς ὑπὸ τοῦ δήμου· τοῖς δὲ ἄλλοις δανείοις ἄνωθεν²⁵ ὑπὸ τῶν συγγραφῶν δραχμιαίων τόκων ἐξ εὐθυτοκίας ἴλκυσεν [ἐ]ἰτῶν καὶ πλειόνων· καὶ συγγραῖσας πλῆθος χρημάτων ἱκανώτ[ε]ρον, πάλιν αὐτὸν ἐν τῇ πρὸς τὸν δῆμον ὑπερέβη· εὐεργεσία· τοὶ γὰρ συνταχθέν ἐκ τῆς ἐπιεικεστάτης ψήφου κεφάλαιον εἰς ἄλλον πενταετη συνεργάσαστο χρόνον τόκων τετροβόλου· δι³⁰ελθόντος δὲ καὶ τούτου καὶ πλειόνων ἄλλων ἐτῶν ἐπιγε[νο]μένων, καὶ μὴ δυναθέντων ἡμῶν διὰ τὰς ὑφ' ἑτέρων γει[ο]μένας ἐπιβαρῆσεις ἀποδοῦναι τὰ ὀφειλόμενα αὐτῶ, καὶ [διὰ] ταῦτα συναθροισθέντων διαφόρων πλειόνων καὶ τῆς πόλ[ε]ως ἐν τοῖς ἐσχάτοις ὑπαρχούσης κινδύνους, πάλιν ἐν τοῖς [πα]³⁵ροῦσι καιροῖς ἠγησάμενος εὐσεβὲς καὶ μεγαλοπρεπὲς ὑπ[άρ]χειν ἑαυτῶ τὴν προσήκουσαν τῆς πατρίδος ἡμῶν ποιήσασ[θα]ι φροντίδα, ἀρχαίας νήσου καὶ ἱερᾶς ὑπαρχούσης, εἶναι θ' ἑαυτ[ῶ] πλούτου παντὸς κρείττονα πόλεως σωτηρίαν καὶ τὴν π[αρ]ὰ πᾶσιν ἀγαθὴν εὐφημίαν, πολλὰ πάλιν χρῆματ' ἐπέδω[κε τῶ]⁴⁰ δῆμῳ οὐ μόνον ἀπὸ τῶν ὀφειλομένων αὐτῶ μεγάλ[α ἀφ]ελώνι κεφάλαια, ἀλλὰ καὶ χρόνον εἰς τὴν ἀπόδοσιν ὧν ἐπέισθη δούς ἑνδεκαετη, καὶ τούτον ἄτοκον, χάριν τοῦ κατὰ τὸ δυνατόν, ὅσον ἐπ' αὐτῶ, τὴν νῆσον καὶ πάντας ἡμᾶς ἐν αὐτῇ συντηρηθῆναι, γενόμενος τῶν μεγίστων ἡμε[ν]⁴⁵ παραίτιος ἀγαθῶν ἐπιδημίας τε ἡμῶν ἐν τῇ πόλει πλείονα χρόνον σῶφρονα καὶ σεμνὴν καὶ πᾶσιν προσηνῆ τὴν ἀναστροφὴν ποιεῖται, ἐφ' οἷς οὐχ ἦττον ὁ δῆμος ἡμῶν αὐτῶν καὶ διὰ ταῦτα θαυμάζει τε καὶ τιμᾷ, καὶ ἐλι[κρινῶ]ς [γ]νησι[ῶ]ν ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαριστ[ε]ῖ· ἐν τε ⁵⁰ τοῖς ἄλλοις πᾶσιν ὡ[ς] δικαίαν καὶ εὐσεβῆ γνώμην ἔχον καὶ ἀ[ρ]μοζούση παρηγορία χρώμενος εἰς ἐπίστασιν καθέστακεν [ὄ]σον ἐπ' αὐτῶ τοὺς ἐπιβαρῶντας, καὶ τοῖς ἀδίκως κινδυν[εύου]σι δικαίαν παρέχεται βοήθειαν, [π]άν[τ]ως τε ἐν παντὶ καιρ[ῶ]ι πρόθυμον αὐτὸν ἐπιδίδωσιν ἐπι τὰ τῆς πόλεως πράγματα· ὅ⁵⁵πως οὖν καὶ ὁ δῆμος ἡ[μῶν] φαίνεται τὰς ἐπιβαλλούσας τοῖς εὐεργέταις ἀποδιδούς χάρι(ι)τας, πε[ρ]ὶ δὲ τούτων, ἀ]γαθὴ τύχη δεδόχθαι τῇ βουλῇ καὶ τῶ δήμῳ, ἐ[παινε]σαι - -]

Remarks: The text of the inscription follows the publication by Migeotte. «*Litteratura et orthographia primi a. Chr. n. saeculi*», (IG). E. Maroti, “Ο Κοινὸς Πόλεμος”, *Klio* 40, 1962, 124-27 dates the decree to the time of Pompey’s campaign against the pirates in 66 B.C., on the basis of ll. 7-8, and the reference to ἐπιγενόμενος ὁ κοινὸς πόλεμος,

which he compares with the phrase *commune omnium gentium bellum*, used by Cicero (*Manil.* XV. 44) to describe Pompey's war (cf. *SEG* 25, 1971, 965). This view is rejected by Migeotte, *op. cit.*, 64, who dates the inscription between the First Mithridatic War and Pompey's campaign (88-67 B.C.), adding: «Entre ces prêts et le décret voté en l'honneur de son fils, il s'est écoulé, on le verra, un grand nombre d'années, qu'il est impossible d'évaluer, même grossièrement. Notre document doit donc dater, au plus tard, du milieu du siècle environ». Migeotte's date is followed by Nigdelis, 161-62. M.J. Payne, *ΑΡΕΤΑΣ ΕΝΕΚΕΝ: Honors to Romans and Italians in Greece from 260 to 27 B.C.* (Michigan State University 1984) 277-78, places the inscription between 70 and 60 B.C. Ph. de Souza, *Piracy in the Greco-Roman world* (Cambridge 1999) 163-64 is of the view that the decree relates to the period of the First Mithridatic War. Étienne, *Ténos* II, 138 and 142 accepts the view of Migeotte and considers that the events mentioned in the inscription should probably be dated to the third pirate war, about the middle of the 1st c. B.C.

Both the stele and the copy of the decree published by Étienne, are broken at precisely the point where the beginning of the list of honours awarded by the Tenians to Lucius Aufidius Bassus began; therefore these honours are not clear. Payne, *op. cit.*, 278, supposes that «they may have been proxeny status, title of Benefactor and other honors attendant with proxeny – possibly even a statue».

The banker Lucius Aufidius Bassus, the son of the banker Lucius Aufidius (TEN 5), is honoured for the particular goodwill he has shown towards the city of the Tenians in connection with the repayment of money that the Tenians had originally borrowed from his father and later from Bassus himself. Lucius the father had reached an agreement on the loans that was particularly onerous, καθ' ὃν καιρὸν ἐπιγενόμενος ὁ κοινὸς πόλεμος καὶ συνεχεῖς πειρατῶν ἐπίπλοι τὴν νῆσον (ll. 7-8). After the death of his father, Lucius Aufidius Bassus consolidated all the money owed to his father and himself into a single loan, at the same time waiving the interest, to assist the Tenians. In any case, the economy of the city continued to be in a parlous condition as a result of fresh economic burdens, probably resulting from the Roman civil wars. The weakness of the Tenians διὰ τὰς ὑφ' ἑτέρων γειν[ο]μένας ἐπιβαρῆσεις ἀποδοῦναι τὰ ὀφειλόμενα αὐτῷ (ll. 31-32), and a change in the relevant legislation obliged the

honorand to offer further facilities, such as agreeing to three postponements of the payment of the debt, amounting to sixteen years, and a drastic reduction in the interest due. Cl. Nicolet's comment «en Orient même, les *negotiatores* romains crédateurs des cités sont obligés, moitié par évergétisme, de rabattre leurs prétentions» (*L'ordre équestre à l'époque républicaine* [312-43 av. J.-C.], [Paris 1974] 283), is also applicable to Lucius Aufidius Bassus. In any case, despite the honours awarded by the Tenians, Lucius Aufidius Bassus appears to have been much greedier than Marcus Cloatius, son of Nemerius, and his brother Nemerius, who were honoured by the city of Gytheion for similar benefactions in 72 B.C. (*IG V 1*, 1146 and *add.* p. 306 [Migeotte, *op. cit.*, 90-96, no. 24]; cf. also, L. Fezzi, "Osservazioni sul decreto di Gytheion in onore dei Cloazii (*IG V, 1*, n. 1146)", *ASNP* n.s. 3, 1998, 327-38 [*SEG* 50, 2000, 386], and *Roman Peloponnese II*, LAC 331-332).

Lucius Aufidius Bassus belongs to the well-known family of the Aufidii, some members of which occupied high offices in the West, while others were active from the 2nd c. B.C. onwards, mainly as *negotiatores* in the eastern Mediterranean and especially in the province of Asia, to which the Cyclades belonged at this period. For the professional activity of the Aufidii in the eastern Mediterranean during the final decades of the Roman Republic and the early decades of the Imperial period, see N. Mathieu, *Histoire d'un nom. Les Aufidii dans la vie politique, économique et sociale du monde romain* (Rennes 1999) 77-86. The Aufidii are known to have been settled on Delos by at least the fourth quarter of the 2nd c. B.C. (Hatzfeld, *Trafiquants*, 84-85; Hatzfeld, "Les Italiens", 20-21; O. Larsen, "Roman Greece", in: T. Frank [ed.], *An economic survey of ancient Rome*, IV [Baltimore 1938] 360, 372-74; A.J.N. Wilson, *Emigration from Italy in the Republican age of Rome* [New York 1966] 119-20 and 169-70; M.-Th. Couilloud, *Les monuments funéraires de Rhénée*, EAD XXX [Paris 1974] 130-31, no. 187, 170, no. 334, 218 and 489), and Decimus Aufidius, son of Spurius is included in a list of epebes from Naxos (*IG XII 5*, 39.15; Hatzfeld, *Trafiquants*, 86).

For the father of Lucius Aufidius Bassus, the Roman banker Lucius Aufidius, see TEN 5. L. Aufidius Bassus M. [?] Maior (*IG III* 181d = *CIL III*, 7279; cf. *PIR*² A 1381 and Ö. Wikander, "Senators and Equites. 1. The case of the Aufidii", *ORom* 15, 1985, 158, no. 32) is considered by Hatzfeld, *Trafiquants*, 42 to be the father of Lucius

Aufidius (TEN 5) and grandfather of Lucius Aufidius Bassus of the Tenian inscription. In this case, the cognomen is attested for the grandfather and grandson, but not the son. This circumstance obliged Wikander, *op. cit.*, no. 24 to comment: «The fact that L. Aufidius L. f. is not called Bassus may indicate that his son L. Aufidius Bassus L. f. was the first to use the cognomen. If that is the case, the early date of Hatzfeld for the Athenian Bassus cannot, of course, be sustained».

7. ΑΥ[ΑΟΣ]

About the middle of the 1st c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 880.I.1; P. Graindor, “*Melanges d’archéologie et d’épigraphie*”, *MB* 12, 1908, 10.

Plate 36b.

Tenos, fragment of an inscribed column with a list of magistrates. Found on Tenos, from where according to *IG* «*per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum. For the text see TEN 43.

Remarks: He is the father of *agoranomos* Publius Lutatius (TEN 43).

8. ΑΥΛΟΣ

1st-2nd c. A.D., on the basis of the letter forms (see also, Nigdelis, 195; *Ténos* II 161: «*d’époque impériale*»).

IG XII 5, 904 (*Ténos* II, 145.2).

Plate 37a.

Tenos, the precise provenance of the stone is unknown. It was originally kept in the library of the Foundation of the Panagia Evangelistria, and is now in Tenos Archaeological Museum. Inscribed plaque of white marble broken on all sides. For the text see TEN 50.

Remarks: Aulus is the father of the archon [- Π]οπλείλιος (TEN 50).

9. ΑΥΡ(ΗΑΙΑ) ΠΡΙΣΚΙΛΛΑ Η ΘΥΓΑΤΗΡ Τ[- -]

Archis

3rd c. A.D.

N. Kontoleon, “*Ἐπιγραφαὶ ἐκ Τήνου*”, in: *Geras A. Keramopoulou* (Athens

1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(l. 8) [Ἄρ]χίς Αὐρ(ηλία) Πρίσκιλλα ἡ θυγάτηρ Τ[- - -].

For the complete text of the inscription see TEN 10.

Remarks: The individual held the office of *archis* in the year when the eponymous archon and *stephanephoros* was Aurelius O- - - (TEN 18). For the office of *archis* see TEN 61 and p. 37 of the Introduction.

10. A[ΥΡ(ΗΛΙΟΣ) - - -]

Carrier of incense-burner in religious rituals.

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria, ὁμοῦ μετ’ ἄλλων ἀρχιτεκτονικῶν καὶ γλυπτῶν τεμαχίων, ἀποτελοῦντων τὰ τελευταία ὀλίγα λείψανα ἀρχαίου σημαντικοῦ οἰκοδομήματος τῆς πόλεως τῆς Τήνου κειμένων εἰς τὴν περιοχὴν ταύτην (along with fragments of architectural members and sculptures, that are the last few remains of an important ancient building in this area of Tenos town). It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

[- - - Οὗτοι ἦρξαν τὸ θυσμικόν] ἔτος [- - - . Τὸ ἰθυματήριον] ἔφερον Αὐρ(ηλιος) - - -]. Ἰ Ἐπί τούτων ἦν ὑγεία, εἰρήνη, ὁμόνοια, εὐετηρία. Ἰ Τὰ ἱερὰ ἐπεσκόπει Αὐρ(ηλιος) [- - -]⁵ Ἀρτεμιδώρου. [Στε]φανηφόρος ἐπάνυμος Αὐρ. Ο[- - -]. Ἰ [Ἄρ]χίς Αὐρ(ηλία) Πρίσκιλλα ἡ θυγάτηρ Τ[- - -]. Ἰ Ἄρχων ἐπάνυμος Αὐρ(ηλιος) Ἀριστόλοχος Β’ [- - - Ἀν]τιωνεῖου. Τὸ θυματήριον ἔφερον Αὐρ(ηλιος) Ἀγ[- - -] Αὐρ(ηλιος) Αἰσχίνης Τροφίμου. Τὰ ἱερὰ ἐπεσκόπει - - -]¹⁰

του. Ἐπὶ τούτων ἦν ὑγία, εἰρήνη, ὁμόνεια, εὐ[ετηρία. Οὗτοι] ἤρξαν τὸ
 θυσιακὸν ἔτος.

Remarks: The individual was one of the two people who carried the incense burner (ἔφερον τὸ θυματήριον) in τὸ θυσιακὸν ἔτος. The expression θυσιακὸν ἔτος is attested only in inscriptions of Tenos dating later than the 1st/2nd c. A.D. (*IG XII 5*, 141 [for the text see *TEN 12*] and 904). It is not known precisely what the θυσιακὸν ἔτος was. It was probably an important festival that recurred at a fixed interval, possibly every two years, as Kontoleon, 240, notes. P. Graindor, “Les fouilles de Ténos”, *MB 11*, 1907, 33 associated the θυσιακὸν ἔτος with the festivals in honour of Dionysos, whose cult attracted increased interest in the Imperial period (*TEN 21*), and the sacrifice of the ἑκατοντέριφον (*TEN 61*).

The use of the θυματήριον (incense-burner) in various rituals is not particularly well known (cf. A. Hug, *RE VI A 1* [1968] 706-708, s.v. *thymiatērion*). It is not clear what the precise duties of the carrier of the incense-burner were in the case of Tenos. Two inscriptions from the Asclepieion at Epidauros, dating from the 2nd and 2nd - 3rd c. A.D., state that the duties connected with the incense-burner were assigned to children: παιδάριον δὲ ἠγεῖσθαι θυματήριον ἔχον ἀτιμίξον καὶ τὸν ἱερέα λέγειν... (*IG IV 2.1*, 126), and [ὁ παῖς προσ]φέρει θυματήριον κ[αὶ λ]ιβανωτόν, ὁ δὲ ἱερεὺς ἐπιθυμαῖ... (*SEG 22*, 1967, 282). The phrase ὁ τάδε ἐπὶ θυματέρου occurs frequently in the lists of *kouretai* of Ephesos (cf. L. Robert, “Sur une liste de courètes à Éphèse”, *AE 1967*, 129-36; D. Knibbe, *Der Staatsmarkt. Die Inschriften des Prytaneions*, *Forschungen in Ephesos IX/1/1* [Wien1981] B 44).

11. ΑΥΡ(ΗΛΙΟΣ) [- - -] ΑΡΤΕΜΙΑΩΡΟΥ

Hieroskopos or seer (ἐπισκοπεύων τὰ ἱερά) during religious rituals.

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG 14*, 1957, 555; *Ténos II*, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see *TEN 10*. It is now kept in the Tenos Archaeological Museum.

Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(ll. 5-6) Τὰ ἱερ]ᾶ ἐπεσκόπει Αὐρ(ήλιος) [- - -]ῆ⁵ Ἀρτεμιδώρου.

For the complete text see TEN 10.

Remarks: Kontoleon, 225-27 conjectures that the institution of the ἐπισκοπεύων replaced the institutions of the *theopropos* or seer, which are attested in corresponding records of magistrates of the Hellenistic period. Étienne, *Ténos* II, 163, takes the view that he replaced the seer. The office of *hieroskopos* may be cited as a parallel for the ἐπισκοπεύων of Tenos (cf. L. Robert, “Sur une liste de courètes à Éphèse”, *AE* 1967, 129-36; D. Knibbe, *Der Staatsmarkt. Die Inschriften von Prytaneions*, Ephesos IX/ 1/1 [Wien 1981] B 44).

This specific individual may possibly be identified with the *theopropos* Aurelius Trophimus, son of Artemidorus (TEN 22).

12. Α[ΥΡ(ΗΛΙΟΣ) [- ca. 7 -]Σ ΛΟΥΚΙΟΥ ΤΟΥ Γ'

Eponymous archon

3rd c. A. D., after A.D. 212

IG XII 5, 141; *IG* XII Suppl., p. 106; (*Ténos* II, 162-164 no. 6 [= 19] [*SEG* 40, 1990, 693]).

Plate 37b.

Paros, according to the editor of *IG*, the stone was found in the church of the Agioi Anargyroi at Klimata, on a plot of agricultural land owned by the church of the Ekatonapyliani. It was taken from there to the Museum at Paroikia. Plaque of white marble, broken on all sides except the top. It contains records of magistrates of Tenos. The inscription was attributed to Tenos by Hiller in his edition of the *IG* XII Supplement. This attribution has been almost universally accepted (cf. L. Robert, “Sur une liste de courètes à Éphèse”, *AE* 1967, 132; Nigdelis, 191-92; *Ténos* II, 162-164, where the inscription has been republished). It seems not to be accepted by Kontoleon, 232 and n. 6:

[*Ἀρχων] ἐπόνυμος Α[ὐρ(ήλιος) [-ca.7-]ς Λουκίου τοῦ γ', φυλῆς Ἐλε[ιθυσᾶδος, ἀρχι]ς Δημητρία ἢ καὶ Μ (?) ΝΑ [-5-]αου τοῦ θεοπρόπου· τὸ [θιματήριον ἔφερον Ἀντίφιλος β' καὶ Ἀγαθεῖνος Νικάνδρου· [τὰ ἱερ]ᾶ ἐπ[εσκόπει - ca. 5-1 οὐτο]ι ἦρξαν τὸ θυσιακὸν ἔτος· ἐπὶ τούτων ἦν ὑγεία, εἰρήνη· [ἔξετέλεισε] δὲ π[άντα] ἐκτενῶς τὰ περὶ τὴν θρησκείαν τῆς θεοῦ ἐκ τοῦ [ἰδίου βίου ?] . . . κ]αὶ ἔξιων ἐκ τοῦ πρυτανείου ἔδωκε νομῆς δ[ῶρα] πᾶσι[- ca. 9-10-1

τοῖς] βουλευταῖς δὲ καὶ πατροβούλοις ἀνά (δηνάρια) η´, πᾶσιν δὲ π[ο]λίταις
[ἀνά] (δηνάρια) β´.ι [᾽Αρχων] ἐπώνυμος ὁ καὶ θεοπρόπος Αὐρ(ἡλιος) Δημο[. .
.].¹⁰ ᾽Αρχων ἐπώνυμος Αὐρ(ἡλιος) Ζώσιμος ...].

Remarks: The text of the inscription follows the publication by Étienne. The individual is eponymous archon of the city of Tenos and member of the tribe of Ἐλε[ιθναῖς]. The reference to the tribe was one of the basic criteria in attributing the inscription to Tenos, since tribes are also attested in other inscriptions from the island (e.g. *IG XII* 864 and 865). This stands in contrast with the epigraphic evidence for Paros, where tribes are nowhere mentioned.

According to the text of the inscription, this particular archon carried out his duties to the goddess flawlessly and indeed contributed his own finances, ἐκ τοῦ [ιδίου βίου ?]. And when he left office, ἐξιώων ἐκ τοῦ πρυτανείου (for the meaning of this phrase, cf. Robert, *op. cit.*, 132), he offered gifts and distributed money to the goddess mentioned in the *patrobouloi* and all the citizens. The goddess mentioned in the inscription is probably none other than Hestia Prytaneia, as may be deduced from similar inscriptions from Syros (*IG XII* 5, 659-60, 662-64 and 667). For the discussion of this cf. *Ténos* II, 163-64. For the cult of Hestia in the *prytaneion* see R. Merkelbach, «Der Kult der Hestia im Prytaneion der griechischen städte», *ZPE* 37, 1980, 77-92. The distribution of sums of money in keeping with the social class of the recipients by magistrates at the end of their term of office is also attested in other inscriptions of Tenos (cf. *IG XII* 5, 951 and 954; TEN 21), and other cities (cf. L. Robert, *La Carie. Histoire et géographie historique avec le recueil des inscriptions antiques. II: Le plateau de Tabai et ses environs* [Paris 1954] 323).

The *patrobouloi* of Tenos are mentioned for the first time in this inscription. The institution is known in various cities in the eastern part of the empire, particularly in Asia Minor, and also in the West where it is attested as *praetextatus*. They were the under-age sons of *bouleutai*, who, though not having the right to vote, participated in the work of the boule and had similar obligations and rights as their fathers, whose place they would take when they attained maturity. For the institution of the *patrobouloi*, cf. Robert, *op. cit.*, 129-36; Nigdelis, 191-93 and *Ténos* II, 164, with earlier bibliography. For the cities of Asia Minor in particular, see Dmitriev, 169-70.

13. ΑΥΡ(ΗΛΙΟΣ) ΑΙΣΧΙΝΗΣ ΤΡΟΦΙΜΟΥ

Carrier of the incense-burner at religious rituals.

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(ll. 10-11) Τὸ θυμιατήριον ἔφερον Αὐρ(ἡλιος) Ἄν[- -] Αὐρ(ἡλιος) Αἰσχίνης Τροφίμου

For the complete text see TEN 10.

Remarks: One of two people who carried the incense-burner when Aurelius Aristolochus B' was the eponymous archon (TEN 16). For the incense-burner and the person who carried it, see TEN 10. Aurelius Aeschines, son of Trophimus, probably belonged to the same family as the *theopropos* Aurelius Trophimus, son of Artemidorus (TEN 22).

14. ΑΥΡ(ΗΛΙΟΣ) ΑΝ[- -]

Carrier of incense-burner in religious rituals.

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph [*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 (= 22)].

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of at least three magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(ll. 10-11) Τὸ θυμιατήριον ἔφερον Αὐρ(ἡλιος) Ἄν[- -] Αὐρ(ἡλιος) Αἰσχίνης Τροφίμου

For the complete text of the inscription see TEN 10.

Remarks: One of two people who carried the incense-burner when Aurelius Aristolochus B' was the eponymous archon (TEN 16). For the incense-burner and the person who carried it, see TEN 10.

15. ΑΥΡ(ΗΛΙΟΣ) ΑΠΟ[Λ]ΛΟΔΩΡΟΣ ΤΡΟΦΙΜΟ[Υ]

Stephanephoros

3rd c. A.D., after A.D. 212

P. Graindor, "Inscription de Ténos", *RBPh* 5.1, 1926, 519-23 with photograph (*Ténos* II, 164-165). Cf. *Bull'Épigri* 1955, p. 181.

Plate 38a.

Tenos, according to the publisher of the inscription, the stone was found at Pachy Akrotirio. According to the Inventory of the Museum, the stone was found among rubble during repair works on a private house in Megalocharis Street in the Tenos town. Now in the Archaeological Museum of the island. Plaque of white marble broken at the bottom. It records the names of magistrates of the island:

Ἄρχων Αὐρ(ήλιος) Ἀπο[λ]λλόδορος Τροφίμο[υ] ἄρχις Φλ(αβία) Χρήστη
Καλλισταγόρου θυγάτηρ, ἡ γυνὴ τοῦ στεφανηφόρου. Τὸ θυματήριον ἔφε-
ρον Αὐρ(ήλιος) Ὀνήσιμος Δ' [καί] Αὐρ(ήλιος) Πωλλεῖνος υἱός[τ]οῦ στεφα-
νηφόρου ?-].

Remarks: The underlined letters in the text were read by the first editors. Aurelius Apollodorus, son of Trophimus, held the office of *stephanephoros*. The title of *stephanephoros* is mentioned in four other inscriptions of Tenos (*IG* XII 5, 943, 947, 951 and Kontoleon, 229), dating from after the end of the 1st c. A.D. On Tenos, as on other islands, the eponymous archon and *stephanephoros* were the same individual (Kontoleon, 237-39 and Nigdelis, 278 and n. 354). For the *stephanephoros* as eponymous archon in Asia Minor see Dmitriev, 158-59, 256-57; generally on eponymous officials see Fr. Quaß, *Die Honoratiorenschicht in den Städten des griechischen Ostens* (Stuttgart 1993) 291 ff. For the iteration of *stephanephoria* and other offices as well as for the accumulation of several offices see Dmitriev, 223-28. Aurelius Apollodorus probably belonged to the same family as Aurelius Trophimus (TEN 22) and Aurelius Aeschines, son of Trophimus (TEN 13).

16. ΑΥΡ(ΗΑΙΟΣ) ΑΡΙΣΤΟΛΟΧΟΣ Β' [- - - ΑΝ]ΤΩΝΕΙΝΟΥ

Eponymous archon

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(ll. 9-10) Ἄρχων ἐπώνυμος Αὐρ(ἡλῖος) Ἀριστόλοχος Β' [- - - Ἄν]τωνεῖνου.

For the complete text of the inscription see TEN 10.

Remarks: For the abbreviation of the homonym, see R. Koerner, *Die Abkürzung der Homonymität in griechischen Inschriften* (Berlin 1961) 9. Generally on eponymous officials see Fr. Quaß, *Die Honoratiorenschicht in den Städten des griechischen Ostens* (Stuttgart 1993) 291 ff.

17. ΑΥΡ(ΗΑΙΟΣ) ΔΗΜΟ[...]

Eponymous archon and *theopropos*

3rd c. A. D., after A.D. 212

IG XII 5, 141; *IG* XII Suppl., p. 106; (*Ténos* II, 162-164 no. 6 [= 19] [*SEG* 40, 1990, 693]).

Plate 37b.

Paros, according to the editor of *IG*, the stone was found in the church of the Agioi Anargyroi at Klimata, on a plot of agricultural land owned by the church of the Ekatontapyliani. It was taken from there to the Museum at Paroikia. Plaque of white marble, broken on all sides except the top. It contains records of magistrates of Tenos. The inscription was attributed to Tenos by Hiller in his edition of the *IG* XII Supplement. This attribution has been almost universally accepted (cf. L. Robert, “Sur une liste de courètes à Éphèse”, *AE* 1967, 132; Nigdelis, 191-92; *Ténos* II, 162-64, where the inscription has been republished). It seems not to be accepted by Kontoleon 1953, 232 and n. 6:

(ll. 10) [Ἄρχων] ἐπώνυμος ὁ καὶ θεοπρόπος Αὐρ(ἡλῖος) Δημο[. . .].

For the complete text of the inscription see TEN 12.

Remarks: According to the text Αὐθῆλιος Δημο[. . .] is said to have held the offices of eponymous archon and *theopropos* simultaneously. For the office of *theopropos* see TEN 22. The simultaneous holding of two offices, or the repeated holding of the same office by a single individual, as in the case of Aurelius Satyrus (TEN 21), is an indication of the lack of candidates for offices in the Imperial period, and therefore of well-to-do citizens who could afford the expense demanded by office. For the principle of *accumulatio*, see Dmitriev, 223-28 and cf. TEN 15.

18. ΑΥΡ(ΗΑΙΟΣ) Φ[- - -]

Stephanephoros and eponymous archon

3rd c. A.D.

N. Kontoleon, “Ἐπιγραφαὶ ἐκ Τήνου”, in: *Geras A. Keramopoulou* (Athens 1953) 228-29 and 239-41, no. 3 with photograph (*SEG* 14, 1957, 555; *Ténos* II, 166, no. 8 [= 22]).

Plate 34c.

Tenos, according to Kontoleon, the stone was found in November 1951 during digging work for the new avenue in front of the church of the Evangelistria. For more details, see TEN 10. It is now kept in the Tenos Archaeological Museum. Plaque of white marble, chipped on all sides except the bottom, recording the names of magistrates of Tenos (ll. 1-6, 7-8, 9-13):

(l. 7) [Στε]φανηφόρος ἐπώνυμος Αὐρ. Φ[- - -].

For the complete text of the inscription see TEN 10.

Remarks: The individual held the office of *stephanephoros* and eponymous archon. On Tenos, as on other islands, the eponymous archon and *stephanephoros* were the same individual (Kontoleon, 237-39 and Nigdelis, 278 and n. 354). In the case of Tenos, in particular, the title of *stephanephoros* is found in four inscriptions from the island in addition to this one (*IG* XII 5, 943, 947, 951 and P. Graindor, “Inscription de Ténos”, *RBPh* 5.1, 1926, 519-23), dating from after the end of the 1st c. A.D. For the *stephanephoros* as eponymous archon and for the iteration and accumulation of *stephanephoros* and other offices see TEN 15.

19. ΑΥΡ(ΗΑΙΟΣ) ΟΝΗΣΙΜΟΣ Δ´

Carrier of incense-burner in religious rituals.

3rd c. A.D., after A.D. 212

P. Graindor, "Inscription de Ténos", *RBPh* 5.1, 1926, 519-23 with photograph (*Ténos* II, 164-65). Cf. *BullÉpigra* 1955, p. 181.

Plate 38a.

Tenos, according to the publisher of the inscription, the stone was found at Pachy Akrotirio. According to the Inventory of the Museum, the stone was found among rubble during repair works on a private house in Megalocharis Street in the Tenos town. Now in the Archaeological Museum of the island. Plaque of white marble broken at the bottom. It records the names of magistrates of the island:

(ll. 6-8) Τὸ θυματήριον ἔφερον Αὐρ(ήλιος) Ὀνήσιμος Δ´ | [καὶ] Αὐρ(ήλιος) Πωλλεῖνος [- -].

For the complete text of the inscription see TEN 15.

Remarks: One of two people who carried the incense-burner at the festival of the θυσμικὸν ἔτος. For the θυματήριον (incense-burner) and the person who carried it, see TEN 10. For the θυσμικὸν ἔτος see TEN 10. Graindor suggests that Aurelius Onesimus should probably be identified with Onesimus, son of Phileinus, who, together with his brother Phileinus, son of Phileinus carried the incense-burner when the eponymous archon was Gemellus, son of Neicias (TEN 34). J. and L. Robert, *BullÉpigra* 1955, 181, suggest the reading Δ´ (= four times) for the letter following the name of Aurelius Onesimus. Cf. also, *Ténos* II, 165.

20. ΑΥΡ(ΗΑΙΟΣ) ΠΩΛΛΕΙΝΟΣ ΥΙΟΣ - - -]

Carrier the incense-burner during religious rituals

3rd c. A.D., after A.D. 212

P. Graindor, "Inscription de Ténos", *RBPh* 5.1, 1926, 519-23 with photograph (*Ténos* II, 164-65). Cf. *BullÉpigra* 1955, p. 181.

Plate 38a.

Tenos, according to the publisher of the inscription, the stone was found at Pachy Akrotirio. According to the Inventory of the Museum, the stone was found among rubble during repair works on a private house in Megalocharis Street in the Tenos town. Now in the Archaeological Museum of the island. Plaque of white marble broken at the bottom. It records the names of magistrates of the island:

(ll. 6-8) Τὸ θυματήριον ἔφερον Αὐρ(ήλιος) Ὀνήσιμος Δ' [καί] Αὐρ(ήλιος) Πωλλεῖνος υἱὸς[?] τοῦ στεφανηφόρου ?-].

For the complete text of the inscription see TEN 15.

Remarks: Graindor suggests the restoration υἱὸς τοῦ στεφανηφόρου - -] which is probable, then not certain. If it is accepted, this is further evidence that at this particular period all the offices of the city were concentrated in the hands of the members of a few well-to-do families. These members might hold several offices simultaneously. See for example TEN 17 and 21, MEL 1.

For the θυματήριον and the person who carried it, see TEN 10. For the θυσιακὸν ἔτος see also TEN 10.

21. ΑΥΡΗΛΙΟΣ ΣΑΤΥΡΟΣ ΘΕΟΦΙΛΟΥ

Twice *stephanephoros*

After A.D. 212

Georgantopoulos, 44-45; *IG XII 5, 951 (Ténos II, 165-166, no. 9 [= 22])*.

Plate 39.

Tenos, found in the town in the basement to the left of those entering the church of the Evangelistria (Georgantopoulos), from where it was removed in 1996, according to the Inventory of the Museum. Now in Tenos Archaeological Museum. Marble base of statue decorated with a cymatium. On the top are two oval cuttings in which the feet of the statue were set. On the front is preserved an honorific inscription:

Ἡ βουλή καὶ ὁ δῆμος! Αὐρ(ήλιον) Σάτυρον Θεοφίλου τὸν φιλόπατριν καὶ δις στεφανηφόρον, ἄρξαντα πᾶσαν⁵ ἀρχὴν φιλοτειμῶς, καθὼς[?] καὶ ἐπὶ τῆ τοῦ πρώτου ἀνδριάντος ἀναστάσει δηλοῦται, ἔτι μὴν ἐπιμελησάμενον τῶν τοῦ Διονύσου οἰ¹⁰κων καὶ ἀναθέντα χρήματα τ[οῖς] δρῶσιν, εἰμίμησεν καὶ δευτέρω ἀνδριάντι, δόντα καὶ πάλιν πᾶσιν τοῖς κατοικοῦσιν διανομήν, καὶ ἔλεον θέντα, ὥστε μαρ¹⁵τυροῦμενον ἐπὶ τοῖς καλλίστοις καὶ εὐνούστατον περὶ τὴν πατρίδα ὑπάρχοντα ἀναγορεῦσαι ἀεὶ ἐν ταῖς ἐπικρανεστάταις τῶν θεῶν ἡ²⁰μέρας.

Remarks: The boule and demos of the Tenians honour Aurelius Satyrus, son of Theophilus, since, during his second term of office as *stephanephoros*, he not only attended to a number of buildings in the precinct of Dionysos, but also made money available for the festivals in honour

of the god, ἐπιμελησάμενον τῶν τοῦ Διονύσου οἴκων καὶ ἀναθέντα χορήματα τ[οῖς] δρωσίν. The cult of Dionysos on Tenos was flourishing at this period, since the sanctuary of Poseidon and Amphitrite on the coast at Kionia had lost the glory of former periods, as, indeed, had the entire coastal zone and the harbour (cf. *Ténos* II, 166). Dionysos is depicted on the coins issued by Tenos at this period (cf. *Ténos* II, 251 and K. Liampi, “Οἱ νομισματικές εκδόσεις των Κυκλάδων και η κυκλοφορία τους”, in: L.G. Mendoni – N. Margaritis [eds], *Κυκλάδες. Ιστορία του Τοπίου και Τοπικές Ιστορίες* [Athens 1998] 268), while the sacrifice of the ἑκατοντέριφον (see TEN 61) and also the θυσιακὸν ἔτος (see TEN 10) appear to have been associated with the same god (cf. P. Graindor, “Les fouilles de Ténos”, *MB* 11, 1907, 33, and *id.*, “Inscription de Ténos”, *RPh* 5.1, 1926, 520-22; M.-Th. Le Dinahet, “Cultes étrangers et cultes locaux dans les Cyclades à l’époque impériale”, in: G. Labarre – M. Drew-Bear [eds], *Les cultes locaux dans les mondes grec et romain. Actes du colloque de Lyon 7-8 Juin 2001* [Paris 2004] 135). For the cult of Dionysos in the Cyclades see P. Brun, *Les archipels égéens dans l’antiquité grecque (Ve-IIe siècles av. notre ère)* (Paris 1996) 80.

On the occasion of the erection of this second statue by the city, Ἀθήλιος Σάτυρος did what he had done in the case of the erection of the first; he distributed money to the inhabitants of the city and at the same time made available the funds required for oil for the functioning of the gymnasium, the *palaestra*, and the baths. The honorand is described as φιλόπατρις καὶ δις στεφανηφόρος. The word φιλόπατρις is also attested in other inscriptions from the island (cf. *IG* XII 5, 933.3 and 952.6; cf. *Ténos* II, 166). More examples of the application of the principle of *accumulatio* on Tenos in the 2nd and 3rd c. A.D. are known (cf. *IG* XII 5, 937.7-8 and 141. 9; Nigdelis, 189). The distribution of money to the people by Tenian magistrates after they had completed their term as eponymous archons is also attested (cf. *IG* XII 5, 141. 6-8 and 954).

Moreover, the custom of distributing money πᾶσιν τοῖς κατοικοῦσιν διανομήν, according to the text of the inscription, on the occasion of the erection of a statue, and also the provision of oil for various functions of the city, were widespread practices in Greek cities (cf. L. Robert, *Hellenica* VI [1948] 129; *id.*, *BullÉpigra* 1944, 162; 1968, 278 and 444).

22. ΑΥΡΗΑΙΟΣ ΤΡΟΦΙΜΟΣ ΑΡΤΕΜΙΔΩΡΟΥ*Theopropos*

After A.D. 212

IG XII 5, 968; P. Graindor, "Fouilles et recherches de Ténos", *MB* 14, 1910, 30, no. 9. Cf. *Ténos II*, 163 and 166, no. 10.

Plate 38b.

Tenos, according to the publishers of the inscription, the stone was found in the area around a private house near the church of Agios Georgios in Tenos town; not relocated. Base (?) of grey marble, broken at the bottom bearing an honorific inscription.

Ἡ βουλὴ καὶ ὁ δῆμος ὁ Τηνίωνι Αὐρ(ήλιον) Τρόφιμον Ἀρτεμιδώρου τὸν ἄξιολογιώτατον θεοπρόπον ἄρε[τ]ῆς [ένεκα] καὶ - - .

Remarks: The honorand Aurelius Trophimus, son of Artemidorus, held the office of *theopropos*, which is attested in two more inscriptions of Tenos in the Imperial period, *IG XII 5, 141.2* and *893.6*, and is already known from the Hellenistic period (Kontoleon, 225-27). In all three cases, the office is simply mentioned. It is therefore hazardous to assign to it any content beyond that of general religious duties. According to Graindor the *theopropos* of Tenos corresponds with the *prophetai* of Rhodes. Kontoleon, 232-34 was sceptical about this suggestion (cf. L. Ziehen, *RE V1* [1934] 2223-24, s.v. *Theopropos*), and preferred the theory that he was an envoy to an oracle. Nigdelis, 173, n. 67, leaves the matter open in view of the lack of evidence.

23. ΑΥΡ(ΗΑΙΟΣ) ΖΩΣΙΜ[ΟΣ ...]

Eponymous archon

3rd c. A. D., after A.D. 212

IG XII 5, 141; *IG XII, Suppl.*, p. 106; (*Ténos II*, 162-64 no. 6 [= 19] [*SEG* 40, 1990, 693]).

Plate 37b.

Paros, according to the editor of *IG*, the stone was found in the church of the Agioi Anargyroi at Klimata, on a plot of agricultural land owned by the church of the Ekatontapyliani. It was taken from there to the Museum at Paroikia. Plaque of white marble, broken on all sides except the top. It contains records of magistrates of Tenos. The inscription was attributed to Tenos by Hiller in his edition of the *IG Supplement*. This attribution has been almost universally

accepted (cf. L. Robert, "Sur une liste de courètes à Éphèse", *AE* 1967, 132; Nigdelis, 191-92; *Ténos* II, 162-64, where the inscription has been republished). It seems not to be accepted by Kontoleon, 232 and n. 6:

(l. 11) Ἄρχων ἐπώνυμος Αὐρ(ήλιος) Ζώσμι[ος ...].
For the complete text see TEN 12.

24. ΓΑΪΟΣ

2nd c. A.D.

M. Latichev, "Inscriptions de Ténos", *BCH* 7, 1883, 251, no. 3 (Georgantopoulos, *Τηνιακά*, 44 and 50; *IG* XII 5, 998. Cf. H. Demoulin, "Fouilles et inscriptions de Ténos", *MB* 8, 1904, 98, no. 44.

Plate 40a.

Tenos, stone found to the west of the present capital of the island near the Venetian capital, the Xoburgo. On the eastern slope of the Xoburgo, on a marble well mouth (Georgantopoulos); not relocated. The honorific inscription is carved on two fragments of a large marble base, probably of a statue, that belong together and have been reassembled. For the text of the inscription see TEN 62.

Remarks: Caius is the father of Decimus (TEN 28), who was honoured by the boule and demos of the Tenians.

* 25. ΚΟΪΝΤΟΣ ΚΟΪΝΤΟΥ ΚΑΛΠΟΡΝΙΟΣ

Praefectus classis (ἔπαρχος), *proxenos* and citizen of the city of the Tenians. ca. 100 (?) or first half of the 1st c. B.C.; see remarks.

H. Demoulin, "Fouilles et inscriptions de Ténos", *MB* 8, 1904, 83-85, no. 9 (*IG* XII 5, 841; Donati, 54, no. 73).

Plate 40b.

Tenos, found in the sanctuary of Poseidon and Amphitrite at Kionia, now in the Archaeological Museum of the island. Stele of black marble decorated with a cymatium at the top, bearing an honorific decree for the Roman magistrate Quintus Calpurnius, son of Quintus. The people and the boule of the city of Tenos honoured Quintus Calpurnius, son of Quintus and his descendants as προξένους καὶ εὐεργέτας τῆς πόλεως and awarded them πολιτείαν καὶ γῆς καὶ οἰκί[α]ς ἔγκτησιν:

[Ἔδ]οξεν τεῖ βουλῇ καὶ τῷ δήμῳ πρυτάνεων γνώμη· ἐπειδὴ Κόιντος Κοῖντου [Κ]αλπόρνιος ὁ ἔπαρχος εὖνους καὶ φίλ[λο]ς ὑπάρχων τοῦ δήμου

παραγέγονε[ν]⁵ [πρὸς ἡμᾶς καὶ τὰς παρεπιδημίας ποιεῖ|τα] καλῶς καὶ εὐτάκτως, ἀγαθεῖ τύχῃ, δεδόχθαι τεῖ βουλῇ καὶ τῷ δήμῳ |Ἔ]παινεῖσαι Κόιντον Κοῖντου Καλπόρνι|ον καὶ στεφανῶσαι αὐτὸν θαλλοῦ¹⁰ στεφάνῳ τῷ ἱερῷ τοῦ Ποσειδῶνος καὶ τῆς Ἀμφιτρίτης, ἀρετῆς ἔνεκεν καὶ εὐσεβείας τῆς περὶ τὸ ἱερὸν καὶ εὐνοίας τῆς εἰς τὴν πόλιν, καὶ ἀναγορεῦσαι αὐτῷ τὸν στέφανον τὸν ἄρχοντα τὴν στεί¹⁵φανηφόρον ἀρχὴν ἔν τε τῷ ἱερῷ τοῦ Ποσειδῶνος καὶ τῆς Ἀμφιτρίτης, ὅταν τὴν| θυσίαν καὶ τὴν πανήγυριν συντελεῖ ἢ πόλις, καὶ ἔν τῷ θεάτρῳ Ποσιδεῖων καὶ Διο|νυσίων τῷ ἀγῶνι τῶν τραγῳδῶν εἶναι δεῖ²⁰ Κόιντον καὶ τοὺς ἐκτόνους αὐτοῦ προξένους καὶ εὐεργέτας τῆς πόλεως, δεδόσθαι |δ]ὲ αὐτοῖς καὶ πολιτείαν, καὶ γῆς καὶ οἰκί|[α]ς ἔγκτησιν, προσγραμμένοις πρὸς| [φ]υλὴν καὶ φρατρίαν ἢν βούλω- νται, καὶ²⁵ [πρ]οεδρίαν ἔν τοῖς ἀγῶσιν οἷς ἢ πόλις συν|τελεῖ, καὶ πρόσδοον πρὸς τὴν βουλὴν καὶ| [τὸν] δήμον, ἔάν του δέωνται, πρώτοις| [μετ]ὰ τὰ ἱερά· ἀναγράψαι δὲ καὶ τὸ ψήφισμα| [τόδ]ε εἰς στήλην λιθίνην καὶ στήσαι [εἰς]³⁰ [τὸ ἱ]ερὸν τοῦ Ποσειδῶνος καὶ τῆς Ἀμφιτρίτης].

Remarks: The commentary on the edition of the inscription in *IG* states that Hirschfeld considered that the title of ἑπαρχος used of Quintus Calpurnius in the inscription is that of the prefect of the fleet (*praefectus classis*). G. Tibiletti, “Governatori romani in città provinciali”, *RIL* 86, 1953, 76, takes the view that it was the title of the governor of the city of the Tenians or the island. This view is rejected by J. and L. Robert, *BullÉpigra* 1954, 202, on the basis of the text of the inscription itself, which states: παραγέγονε[ν] [πρὸς ἡμᾶς καὶ τὰς παρεπιδημίας ποιεῖ|τα] καλῶς καὶ εὐτάκτως (ll. 4-6). It is clear that Quintus Calpurnius did not reside on the island for a longer or shorter period, as would have been required by the office of the governor of the island, but visited it on frequent occasions. For this same view, see Broughton, I, 577, and also Nigdelis, 160, and *Ténos II*, 257-58, no. 9. For the title of ἑπαρχος, see H.J. Masson, *Greek terms for Roman institutions. A lexicon and analysis* (Toronto 1974) 45 and 138-40. See also, Cl. Nicolet, *L'ordre équestre à l'époque républicaine (312-43 av. J.-C.)*, (Paris 1974) 434-39. Cf. also, M. Zyromski, *Praefectus Classis. The commanders of the Roman Imperial Navy during the Principate*, *Naukowe Instytutu Nauk Politycznych I, Dziennikarstwa Uniwersytetu im. Adama Mickiewicza* (Wydawn 2001) particularly for the later periods.

According to the inscription, Quintus Calpurnius is honoured by the Tenians with *proxenia*, with στέφανον θαλλοῦ (a crown of olive leaves), and citizenship, as well as a series of other privileges that

attend this. Quintus Calpurnius's activity and presence on Tenos were probably associated with the Roman measures against the pirates of Cilicia, and in particular with the campaign by the orator Marcus Antonius (102-100 B.C.), cf. Ph. de Souza, *Piracy in the Greco-Roman world* (Cambridge 1999) 106, with full bibliography. Étienne, *Ténos* II, 141, correctly notes that the constant pirate threat, which was a daily feature of the life of the Cycladic islanders during these years, accounts for the frequent presence of the ἑπαρχος on Tenos, and therefore for the awarding to him of *proxenia* and citizenship by the Tenians.

Probably, Quintus, the father of ἑπαρχος Quintus Calpurnius, could be identified with Quintus Calpurnius, consul in 135, who was also connected with Greek affairs. See, Magie, *RRAM* I, 541 and F. Münzer, *RE Suppl.* 3 (1918) 229, s.v. *Calpurnius* [17a].

26. ΛΟΥΚΙΣ ΚΑΣΙΟ[Σ] ΛΟΝΓΙΝΟΣ

Soldier with the Syrian fleet

2nd c. A.D.; see remarks.

IG XII 5, 988.

Tenos, funerary inscription from the town; «*in Teno in logothetae horto*», *IG*. Not relocated:

Λοῦκις Κάσιο[ς] Λονγίνο[ς] στρατιώτης| στόλου Συριακιοῦ.

Remarks: Étienne, *Ténos* II, 167, n. 51, dates the inscription to the 2nd c. A.D. (omega cursif). The ending –ις (Λοῦκις for Λούκιος), argues in favour of a date after the late 2nd or early 3rd c. A.D., see I. Kajanto, *Onomastic studies in the early Christian inscriptions of Rome and Cartage*, *Acta Instituti Romani Finlandiae* II.1 (Helsinki 1963) 34 ff.; *id.*, *A study of the Greek epitaphs of Rome*, *Acta Instituti Romani Finlandiae* II.3 (Helsinki 1963) 41-42; D.J. Georgakas, “On the nominal endings –is, -in, in later Greek”, *CPh* 43, 1948, 243-60.

The deceased, Λοῦκις Κάσιο[ς] Λονγίνο[ς], was a soldier with the Syrian fleet. C.G. Starr, *Roman Imperial Navy* (Ithaca-New York 1941) 115, refers to sailors of the Syrian fleet who are attested epigraphically in Aegean harbours. In addition to the inscription from Tenos, a similar funerary inscription is preserved from Piraeus (*IG* II 2, 8358a) and a votive inscription from Teos (D.F. McCabe, *Inscriptions of Teos* [Princeton 1984-1985] 67, no. 243). On the basis

of this inscription, Starr, *op. cit.*, asserts that Tenos came under the jurisdiction of the Syrian fleet. In contrast, D. Kienast, *Untersuchungen zu den Kriegsflotten der römischen Kaiserzeit* (Bonn 1966) 95-96 notes that Λοῦκις Κάσιος[ς] Λονγῖνος died while his ship was sailing to Athens, which is why he was buried in the harbour of Tenos. H. Konen, "Migration und Mobilität unter den Angehörigen der Alexandrinischen und Syrischen Flotte", *Laverna* 14, 2003, 18-47 (*SEG* 53, 2003, 2149), discusses *inter alia* three funerary inscriptions, the one from Peraeus (*IG* II 2, 8358a), the Tenian one and the *I.Ephesos* 2274 from Ephesos, and concludes that the *classis Syriaca* was deployed in the Aegean. Especially for the Tenian inscription, on p. 44, Konen notes: «Auf halbem Wege zwischen Athen und Ephesos, in Tenos, findet sich ein weiterer Grabstein, diesmal dem στρατιώτης στόλου Συριακοῦ Lukios Kasios Longinos, gewidmet. Auch dieses Zeugnis wird, wie der komplett ausgeschriebene römische Name nahelegt, eher in das 2. Jahrhundert n. Chr. als später einzuordnen sein». On the basis of the absence of any reference to his ethnikon, Nigdelis, 195-96 advances the view that the dead man may have been a Tenian.

27. ΔΕΚΜΟΣ

About the middle of the 1st. c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 880.I.1.

Plate 36b.

Tenos, fragment of an inscribed column. According to the *IG*: «*Teno per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum. List of magistrates. For the text of the inscription see TEN 56.

Remarks: Decimus is the father of the *agoranomos* Decimus Rubius (TEN 56)

28. ΔΕ[Κ]ΜΟΣ ΓΑΪΟΥ ΥΙΟΣ

2nd c. A.D.

M. Latichev, "Inscriptions de Ténos", *BCH* 7, 1883, 251, no. 3 (Georgantopoulos, *Τηνιακά*, 44 and 50); *IG* XII 5, 998. Cf. H. Demoulin, "Fouilles et inscriptions de Ténos", *MB* 8, 1904, 98, no. 44.

Plate 40a.

Tenos, stone found to the west of the present capital of the island near the Venetian capital, the Xoburgo. On the eastern slope of the Xoburgo, on a marble well mouth (Georgantopoulos). Not relocated. The honorific inscription is carved on two fragments of a large marble base, probably of a statue, that belong together and have been reassembled:

(Il. 1-3) Δέ[κ]μον Γαίου υἱὸν τετ[ε]ιμημένον ὑπὸ τε τῆς βουλῆς καὶ τοῦ δήμου
πά[σ]τας ταῖς ἐκ τῶν νόμωνι τιμ[ι]αῖς

For the complete text of the inscription see TEN 62.

Remarks: Decimus, son of Caius, was honoured by the boule and demos of the Tenians, presumably for some significant action, as emerges from the text of the inscription on the statue base.

29. Ε[Γ]ΝΑΤΙΑ

Imperial period (*LGPN* I, s.v. Γλύκων, no. 13).

IG XII 5, 993.

Tenos, funerary inscription from the town; not relocated:

Ἐ[γ]νατία ΠΕΙΕΝ- τῶ ἑαυτῆς ἀ[ν]δ[ρ]ι Γλύκω[ν]ι. Χ[ρ]ηστ[ῆ] χαῖρε.

30. ΦΑΥΣΤΟΣ

Imperial period

IG XII 5, 994.

Tenos, funerary inscription of unknown provenance; not relocated:

Φαῦστος καὶ Ἰ Πρῶμα Φιλουμένης ἐποίησαν ἑαυτοῖς καὶ τοῖς ἰ τέκνοις αὐτῶν.

Remarks: Faustus was the husband of Prima (TEN 49) with whom he attended to the construction of the family tomb. For the name see Solin and Salomies², 330.

31. ΦΛ(ΑΒΙΑ) ΧΡΗΣΤΗ ΚΑΛΛΙΣΤΑΓΟΡΟΥ ΘΥΓΑΤΗΡ

Archis

3rd c. A.D., after A.D. 212

P. Graindor, "Inscription de Ténos", *RBP* 5.1, 1926, 519-23 with photograph (*Ténos* II, 164-165). Cf. *BullÉpigr* 1955, p. 181.

Plate 38a.

Tenos, according to the publisher of the inscription, the stone was found at Pachy Akrotirio. According to the Inventory of the Museum, the stone was found among rubble during repair works on a private house in Megalocharis Street in the Tenos town. Now in the Archaeological Museum of the island. Plaque of white marble broken at the bottom. It records the names of magistrates of the island:

(Il. 1-5) Ἐρχων Ἀὐρ(ἡλίου) Ἀπο[λ]λόδορος Τροφίμο[υ]·| ἀρχίς Φλ(αβία)
Χρήστη Καλλισταγόρου θυγάτ[ηρ], ἡ γυνὴ τοῦ στεφανηφόρου
For the complete text of the inscription see TEN 15.

Remarks: The underlined letters in the text were read by the first editors. Φλ(αβία) Χρήστη, daughter of Callistagoras and wife of the *stephanephoros* Aurelius Apollodorus, son of Trophimus (TEN 15), held the office of *archis* (for this office, see TEN 61). The name of the *gens* of the Flavii is preserved on Tenos in two other cases, in addition to the present inscription (TEN 32 and 33).

32. ΦΛΑΒΙΟΣ ΖΩΪΛΟΥ(?)

Member of a religious association

Imperial period, on the basis of the letter forms.

IG XII 5, 912 (L. Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* [Berlin 1969] 94, no. 154; Bricault, *RICIS*, vol. 1, 348-49, no. 202/0604; E. Samama, *Les médecins dans le monde grec. Sources épigraphiques sur la naissance d'un corps médical* [Genève 2003] 288-89, no. 167). Cf. L. Vidman, *Isis und Sarapis bei den Griechen und Römern* (Berlin 1970) 79-80.

Plate 41a-b.

Tenos, according to Hiller, the stone was found on the island by Ross in 1835. Ross brought it to Athens, and it is now in the National Archaeological Museum. The inscription is carved on a headless herm of white marble. Since a relief lions' pelt is preserved on the stele, the missing head will have depicted Hercules. On the basis of the style of the relief the herm is dated to before the 1st c. A.D. On the basis of the letter forms the inscription is dated much later, to Imperial period:

Ἐργαθὴ Τύχη. Ἐπὶ ναύαρχου Ἀπολλωνίδου τοῦ ἀγγέλου Πρωτίωνος καὶ
γραμματέως Δάμωνος, | ἱεροῦ Πυθίωνος, | ἱατροῦ Ἰέρακος, | φίλων Μόσχου
ν(εωτέρου) | Ταύρου, | Νεικίτου Περιγένους, Τρύφωνος Νεικίτου, Φλαβίου
Ζωΐλου, | συμβίωσις φιλία.

Remarks: The text of the inscription follows the publication by Vidman. The

way in which the inscription has been cut, makes it hard to divide the words and determine the form of the names. It remains unclear whether the name is Flavius (as seems most probable) or perhaps Flavius Zoilus or Flavius, son of Zoilus (as the editors contend). Nor is it entirely excluded that the name Flavius should be linked to one of the other names mentioned in the inscription.

The individual was a member of a religious association devoted to the worship of Isis (cf. F. Poland, *RE* IV A 1 [1931] 1080, s.v. Συμβίωσις; Nigdelis, 194). For the office of ναύαρχος in the cult of Isis, see L. Vidman, “Nauarchos im Isiskult”, *Lišty Filologicke* 89, 1966, 270-77; *id.*, *Isis und Sarapis bei den Griechen und Römern* (Berlin 1970) 79; F. Dunand, *Le culte d’Isis dans le bassin oriental de la Méditerranée III. Le culte d’Isis en Asie Mineure. Clergé et rituel des sanctuaires Isiaques*, (Leiden 1973) 223-38. For the cult of Isis in the Cyclades see Dunant, *op. cit.*, II. *Le culte d’Isis en Crète*, 115 ff. Especially for Tenos, Dunand, *op. cit.*, II, 212, notes: «On ne peut affirmer en toute certitude que le *Navigium Isidis* était célébré à Ténos à l’époque impériale, mais c’est du moins une présomption; il ne serait d’ailleurs pas étonnant de retrouver un exemplaire de cette fête en milieu insulaire».

33. ΤΙΤΟΣ ΦΛΑΥΙΟΣ ΕΥΕΛΠΙΣΤΟΣ

Imperial period (*LGPN* I, s.v. Εὐέλπιστος).

Georgantopoulos, *Τηνιακά*, 44; *IG* XII 5, 999. Cf. Nigdelis, 194.

From the town (?) of Tenos; not relocated. Stele (?) bearing a funerary inscription:

Μνήμη[ς χάριν].| Τύτω Φλαυῖω Εὐελπίστῳ| κατεσχεύασεν ἡ γυνὴ | αὐτοῦ.

34. ΓΕΜΕΛΛΟΣ ΝΕΙΚΙΟΥ

Eponymous archon

About the end of the 1st or the beginning of the 2nd c. A.D. (*IG*: «*litteris satis bene incisus primi vel alterius p. Chr. n. saeculi*»).

IG XII 5, 903 (*Ténos* II, 162, no. 2).

Plate 42a.

Tenos, in 1809, Kyriakos Melirrytos of Thessaloniki saw the stone built on a marble wall and copied it (*apud* Georgantopoulos, *Τηνιακά*, 41-42, n. 52). Georgantopoulos, *op. cit.* saw the inscription some decades later built into the

facade of a private house in the town of Tenos. According to Hiller, the stone was found built into a private house on the street leading from the town to Xoburgo. Not relocated. The inscription is carved on a statue base of white marble:

Γ[Α]ρχων ἐπώνυμος Γέμελλος Νεικίου. Γ[Α]ρχίς Δημητρία Βαθύλλου. Τὸ
 θυματήριον ἐφερον Ὀνήσιμος καὶ Φιλείνος οἱ Φιλείνου. Οὗτοι ἤρξαν τὸ
 θυσιακὸν ἔτος.

Remarks: On Tenos, as on other Cycladic islands, the eponymous archon was the *stephanephoros* and was charged with religious duties, see Kontoleon, 237-38. This view is also adopted by Nigdelis, 278 and n. 354. For *stephanephoroi* as eponymous archons in the cities of Asia Minor, see Dmitriev, 158-59, 256-57. The name Gemellus is attested both as a gentilicium, and as a cognomen, see Solin and Salomies², 87 and 338. For the θυσιακὸν ἔτος, see TEN 10.

***35. C. IULIUS NASO/ ΓΑΪΟΣ ΙΟΥΛΙΟΣ ΝΑΣΩΝ**

Praef(ectus) tesserar(iarum) in Asia nav(ium)/ Ὁ ἐπὶ τῶν τεσσαραζίων ἐν Ἀσίᾳ πλοίων.

22/21 or 21/20 B.C.

O. Hirschfeld, "Bilingue Inschrift aus Tenos", *JÖAI* 5, 1902, 149-51 (*IG* XII 5, 941; *ILGR*, no. 27; M. Šašel-Kos, "Latin inscriptions from Achaia and the Cyclades", *Arheološki Vestnik* 28, 1977, 204).

Plate 42b.

Tenos, the stone was found on the coast road to the east of the town (Hirschfeld); now in the Archaeological Museum of the island. Stele of white marble, towards the top of which the inscription is carved in Latin and Greek:

C. Iulius Naso praef(ectus) tesserar(iarum) in Asia nav(ium). Γάιος Ἰούλιος Νάσων ὁ ἐπὶ τῶν τεσσαραζίων ἐν Ἀσίᾳ πλοίων.

Remarks: According to the text of the inscription, Γάιος Ἰούλιος Νάσων was *praef(ectus) tesserar(iarum) in Asia nav(ium)*, ὁ ἐπὶ τῶν τεσσαραζίων ἐν Ἀσίᾳ πλοίων in charge of the four fleets in Asia. This office is not attested by any other source. Moreover, Γάιος Ἰούλιος Νάσων (*PIR*² I 437) himself is known only from this inscription of Tenos. The title *praef(ectus) tesserar(iarum) in Asia nav(ium)* was probably that of the leader of the fleet of dispatch boats that carried

state correspondence, cf. G. Reinecke, *RE XVI 2* (1935) 1526-27, s.v. *Nachrichtenwesen*.

According to L. Casson, *Ships and seamanship in the ancient world* (Princeton 1971) 135, n. 131: «since the tessarius was the officer in the Roman army who passed along the watchword, a ship so called would seem to be a dispatch boat». Cf. also, C.G. Starr, *Roman Imperial navy* (Ithaca-New York 1941) 200. The nature of the inscription has been the subject of debate. H. Demoulin, “Fouilles et inscriptions de Ténos”, *MB* 8, 1904, 98, no. 45, regards it as a funerary inscription, since it was found close to tombs. Hirschfeld, *op. cit.*, holds that it is a votive inscription that accompanied some dedication by C. Iulius Naso in the sanctuary of Poseidon and Amphitrite. This view is properly supported by Étienne, *Ténos II*, 262. Hirschfeld also dates the inscription to the time of Augustus, more specifically to the period when the emperor sojourned on Samos, about 20 B.C. (see also, TEN *52). Šašel-Kos, in *ILGR*, places it about the middle of the 1st c. A.D. on the basis of the letter forms. Étienne, *Ténos II*, 262, no. 33, and Casson, *op. cit.* agree with the earlier dating and the association of the presence of C. Iulius Naso on Tenos with Augustus’s voyage to and stay in the East. For bilingual votive texts see remarks TEN 60.

36. [ΙΟΥΝ]ΙΑ ΤΟΠΚΟΥΑΤΑ

Roman, sister of C. Iunius Silanus.

1st c. B.C., probably before 22/21 B.C., the year that her brother Γάιος Ἰουίνιος Σιλανός (TEN *37 and CY *2) was exiled.

H. Demoulin, “Fouilles de Ténos”, *BCH* 26, 1902, 418; *IG XII 5*, 920; *Ténos II*, 156.

Tenos, according to the first two publishers of the inscription, the stone was found on a privately owned plot of agricultural land; not relocated. Marble plaque inscribed with an honorific decree, from the sanctuary of Amphitrite and Poseidon:

ἽΟ δῆμος ἰ [Ἰουν]ίαν Τορκουᾶταν [τὴν σ]τρατηγ[οῦ] ἰ[Γαῖου Ἰουνίου Σιλανοῦ ἀδελφὴν - -].

Remarks: The Tenians honour Ἰουνίαν Τορκουᾶταν, *PIR*² I 866, *prisca sanctimoniae virginem* (Tac., *Ann.* III. 69, 23), sister of the proconsul of Asia Caius Iunius Silanus (TEN *37 and CY *2). The reason why

Ἴουνία Τορκουᾶτα is honoured by the city of the Tenians is unknown. Perhaps the text implies a relationship between the Tenians and C. Iunius Silanus. There is probably some connection between the honours awarded to Τορκουᾶταν and the efforts made by the Tenians in the same period to maintain the *asylia* of the sanctuary of Poseidon and Amphitrite, which Rome disputed, as in the case of other Greek cities (Tac., *Ann.* III. 60-65, for Tenos, see III. 63; see also p. 28-29 of the Introduction). For the *asylia* of the sanctuary of Amphitrite and Poseidon in previous periods cf. *Ténos* II, 93-97.

***37. [ΓΑΪΟΣ ΙΟΥΝΙΟΣ ΣΙΛΑΝΟΣ]**

Consul ordinarius, flamen martialis, proconsul of the province of Asia; in the Tenian inscription named [σ]τρᾶτηγ[ός].

1st c. B.C., probably before 22/21 B.C., the year that Γάιος Ἴουνίος Σιλανός was exiled (see CY *2).

H. Demoulin, "Fouilles de Ténos", *BCH* 26, 1902, 418; *IG XII* 5, 920; *Ténos* II, 156.

Tenos, according to the first two publishers of the inscription, the stone was found on a privately owned plot of agricultural land; not relocated. Marble plaque inscribed with an honorific decree, from the sanctuary of Amphitrite and Poseidon. For the text of the inscription see TEN 36.

Remarks: C. Iunius Silanus was a *consul ordinarius* together with P. Cornelius Dolabella in A.D. 10, succeeded L. Cornelius Lentulus as *flamen Martialis*; proconsul of the province of Asia, A.D. 20-21. For C. Iunius Silanus, E. Hohl, *RE X* 1 (1918) 1087-88, s.v. *Iunius (Silanus)* [159]; *PIR*² I 825; U. Vogel-Weidemann, *Die Statthalter von Africa und Asia in den Jahren 14-68 n. Chr.* (Bonn 1982) 230-36; Thomasson, 210, no. 28. He was sent into exile in A.D. 22, having been accused of corruption and immorality, that he insulted the divinity of Augustus, and that he committed high treason by disputing the rule of the emperor Tiberius.

Tacitus gives all the details of C. Iunius Silanus' trial: «*C. Silanus pro consule Asiae repetundarum a sociis postulatum Mamercus Scaurus e consularibus, Iunius Otho praetor, Brutteditus Niger aedilis simul corripunt obiistantque violatum Augusti numen, spretam Tiberii maiestatem...*» (Tac., *Ann.* III. 66). «... *Ille (L. Piso) multum de clementia principis praefactus aqua atque igni Silano interdicendum*

censuit ipsumque in insulam Gyarum relegandum. Eadem ceteri, nisi quod Cn. Lentulus separanda Silani materna bona, quippe Atia parente geniti, reddendaque filio dixit, adnuente Tiberio (Tac., *Ann.* III. 68). «...*Atque ille (Tiberius) prudens moderandi, si propria ira non impelleretur, addidit insulam Gyarum immitem et sine cultu hominum esse: darent Iunia familiae et viro quondam ordinis eiusdem ut Cythnum potius concederet. Id sororem quoque Silani Torquatam, priscae sanctimoniae virginem expetere. In hanc sententiam facta dicessio* (Tac., *Ann.* III. 69). For this subject, see D.A.C. Schotter, “The trial of C. Iunius Silanus”, *CPh* 67, 1972, 126-31.

The fragmentary nature of the inscription does not permit a full understanding of the text. Because of the situation of the stone it is not impossible a word such as ἀνθυπάτου to be restored between the word [σ]τ[ρ]ατηγ[οῦ] and the name of C. Iunius Silanus; see for examples H.J. Mason, *Greek terms for Roman institutions. A lexicon and analysis* (Toronto 1974) 160-61.

C. Iunius Silanus’s sister, Ἰουνία Τορζουᾶτα, is honoured by the demos of the Tenians (TEN 36).

38. ΛΕΥΚΙΟΣ

Imperial period

H. Demoulin, “Fouilles et inscriptions de Ténos”, *MB* 8, 1904, 92, no. 22 (*IG* XII 5, 966).

Plate 43a.

Tenos, graffito on an Ionic base of the attic type from the sanctuary of Poseidon and Amphitrite; now in the Archaeological Museum of the island:

Ἄνθροσίου Λευκίου Θ

39. ΛΕΥΚΙΟΣ

About the middle of the 1st c. B.C. (*IG*: «*litterae primi fere a. Chr. n. saeculi esse videntur*»).

H. Demoulin, “Liste inédite de magistrats de Ténos”, *MB* 7, 1903, 37-40; *IG* XII 5, 885, 28-29.

Plate 43b.

Tenos, according to the publishers, the stone was found in the village of Tripotamos, from where it was taken to a private house in Tenos town in 1900.

Now in the Archaeological Museum of the island. Stele of black marble broken at the bottom inscribed with a list of names of Tenians magistrates. For the text of the inscription see TEN 59.

Remarks: Lucius is the father of the *strategos* Lucius Rustius (TEN 59).

40. ΛΟΥΚΙΟΣ

2nd c. A.D., on the basis of the letter forms.

P. Graindor, "Kykladika II. Ténos", *MB* 25, 1921, 69-70, no. 1; *IG XII Suppl.*, 324. Plate 43c.

Tenos, the stone was part of the door jamb of the house of Ioannis Kretikos in the neighbourhood of Agios Nikolaos in Tenos town (Graindor). In later decades found in an other private house in the town; now in the Archaeological Museum of the island. Plaque of white marble bearing a funerary epigram, with the left side missing:

[- ∞, η]ν ἄλοχον θέτο Λούκιος! [ἐ]νθάδε κείται [- ∞ -] θυγάτηρ, ἀρετῇ προύχουσα! γυ[ν]αικῶν.

41. ΛΟΥΚΙΟΣ Γ΄

3rd c. A. D., after A.D. 212

IG XII 5, 141; *IG XII Suppl.*, p. 106; (*Ténos* II, 162-164 no. 6 [= 19] [*SEG* 40, 1990, 693]).

Plate 37b.

Paros, according to the editor of *IG*, the stone was found in the church of the Agioi Anargyroi at Klimata. It was taken from there to the Museum at Paroikia. Plaque of white marble, broken on all sides except the top. It contains records of magistrates of Tenos. The inscription was attributed to Tenos by Hiller in his edition of the *IG* Supplement. This attribution has been almost universally accepted. For more details on this subject, see TEN 12:

(I.1) [Ἄρχων] ἐπώνυμος Α[ἰ]ὸρ(ήλιος) -ca. 7-]ς Λουκίου τοῦ γ΄, φυλῆς Ἐλε[ι]-
θιαῖδος]

For the complete text of the inscription see TEN 12.

Remarks: Father of the eponymous archon Α[ἰ]ὸρ(ήλιος) -ca 7-]ς (TEN 12). For the abbreviation Γ΄ see TEN 16 and 42.

42. ΛΟΥΚΙΟΣ

3rd c. A. D., after A.D. 212

IG XII 5, 141; *IG XII Suppl.*, p. 106 (*Ténos II*, 162-64 no. 6 [= 19] [*SEG 40*, 1990, 693]).

Plate 37b.

Paros, according to the editor of *IG*, the stone was found in the church of the Agioi Anargyroi at Klimata. It was taken from there to the Museum at Paroikia. Plaque of white marble, broken on all sides except the top. It contains records of magistrates of Tenos. The inscription was attributed to Tenos by Hiller in his edition of the *IG Supplement*. This attribution has been almost universally accepted. For more details on this subject see TEN 12:

(l.1) [Ἰ]Ἀρχων ἐπώνυμος Α[ὐ]ρ(ήλιος) -ca. 7-]ς Λουκίου τοῦ γ', φυλῆς Ἐλε[ι]-
θυσῆδος]

For the complete text of the inscription see TEN 12.

Remarks: Lucius was the father of Lucius, father of eponymous archon Α[ὐ]ρ(ήλιος) -ca. 7-]ς. According to the text of inscription even the great-grandfather of the archon would be another Lucius.

43. [Π]ΟΠΛΙΟΣ ΛΥΤΑ[ΤΙ]ΟΣ ΑΥ[ΛΟΥ] Υ[ΠΙ]ΟΣ

Agoranomos

About the middle of the 1st c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 880.I.1; P. Graindor, “Melanges d’archéologie et d’épigraphie”, *MB 12*, 1908, 10.

Plate 36b.

Tenos, fragment of an inscribed column with a list of magistrates. According to *IG*: «*per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum:

(l.1) [Π]όπλιος Λυτά[τ]ιος Αὔ[λου] υ[π]ίος

Remarks: Publius Lutatius, son of Aulus, is listed among the *agoranomoi*. He is a member of the community of Italian *negotiatores* on Tenos (Hatzfeld, *Trafiquants*, 85 and 395), probably held the office of *agoranomos*, along with Decimus Rubius, son of Decimus (TEN 56), see *Ténos II*, 145. The restoration of the present inscription is based on *IG XII 5*, 880 II and 882. There is no information for the office of

agoranomos on Tenos. Presumably here, too, he will have had similar duties and competencies to those of the corresponding office in other Greek cities (Nigdelis, 184).

The gentilicium *Lutatius* is attested in the East, Solin and *Salomies*², 108. In the Cyclades, a *Lutatius* is mentioned in an inscription of Delos (*ID* 1439) dating from about the middle of the 2nd c. B.C. Two persons bearing the gentilicium of the *Lutatii* are attested in Chalkis in Euboia, not far from Tenos (*IG* XII 9, 916.13 and 916.41) and date from the second half of the 1st c. B.C. The restoration [Λυ]τά[τιος], suggested by Hatzfeld, *Trafiquants*, 395, in line 38 of the *IG* XII 9, 916 from Chalkis, is thought to be incorrect.

44. ΜΑΡΚΟΣ

About the middle of the 1st c. B.C.

IG XII 5, 886, 55. Cf. Hatzfeld, *Trafiquants*, 85; Nigdelis, 184; *Ténos* II, 146.

Tenos, according to Hiller, it was found in the courtyard of the church of the Panagia Evangelistria in the town; not relocated. Fragment of a marble plaque with a list of names of magistrates. For the text of the inscription see TEN 53.

Remarks: Marcus is the father of the *praktor* Quintus (TEN 54).

45. [Μ]ΑΡΚΟΣ

About the middle of the 1st. c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 881.II, 26.

Plate 46a.

Tenos, fragment of an inscribed column. According to *IG*: «*Teno per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum. List of magistrates. For the text of the inscription see TEN 51.

Remarks: Marcus is the father of the *agoranomos* Marcus Poplilius (TEN 51).

46. ΓΑΪΟΣ ΠΑΝΑΥΣΙΝΟΣ ΓΝΑΙΟΥ ΥΙΟΣ ΡΩΜΑΙΟΣ

Proxenos of the city of the Tenians

Late 2nd/early 1st c. BC; about 100 and before 88 B.C.; see also remarks on TEN 59.

P. Graindor, "Les fouilles de Ténos", *MB* 10, 1906, 339-44; *IG XII 5*, 917 (A. Degrassi, *Inscriptiones latinae liberae rei publicae* (Firenze 1972) 403; Donati, 54, no. 75; *ILGR*, 25, no. 26. F. Queyrel, "Les sculptures", in: *Ténos I*, 316-17; Th. Maurojannis, "L' Achilleion nel santuario di Poseidon e Anfitrite a Tenos. Un capitolo di storia della gens Giulio-Claudia in Oriente", *Ostraka* 3, 1994, 322-23. Plate 44, 45a.

Tenos, two bases of statue groups of Victories, Erotes and Anterotes, were found on the site of the sanctuary of Amphitrite and Poseidon, one at the north-west and the other at the south-west corner of the monumental altar which is dated to the end of the 2nd c. B.C. The altar was decorated with relief *bucrania*, rosettes and garlands. At the front of the altar were cited the statue groups of Victories, Erotes and Anterotes. Both statue groups bases have now been replaced in their original position. Both bases made of bluish marble and preserved in good condition. They bear identical votive inscriptions, one (the earlier) in Greek and the other written in both Greek and Latin (see also TEN 60). On both bases, lines 2-6 are apparently carved over a previous inscription that was erased:

Γάιος Πανδυσίνος Γναίου υἱός Ῥωμαῖος πρόξενος τὰς Νίκας καὶ τοὺς Ἐρω-
τασι καὶ Ἀντέρωτας Ποσειδῶνι καὶ Ἀμφιτρίτῃ χαριστήριον. Ἀγασίας Μηνο-
φίλου Ἐφέσιος ἔποιει.

Remarks: According to the text of the inscription, the Roman Γάιος Πανδυσίνος, son of Cnaeus, had already been awarded *proxenia* by the city of the Tenians. He himself dedicated the groups of Victories, Erotes and Anterotes, by the Ephesian sculptor Agasias son of Menophilus, in the sanctuary of Amphitrite and Poseidon.

Agasias, an artist popular with the *negotiatores* on Delos, made various statues for Roman and Italian settlers on the island (cf. *ID* 1725 and 1849). For Agasias, see Ch. Picard, "Le sculpteur Agasias d'Ephèse à Délos", *BCH* 24, 1910, 538-48; J. Marcadé, *Recueil des signatures des sculpteurs grecs II* (Paris 1957) no. 9 (*SEG* 18, 1962, 331); *id.*, *Au musée de Délos : étude de la sculpture hellénistique en ronde bosse découverte dans l'île* (Paris 1969) 371-73; F. Queyrel, "Appendice 2. Agasias d'Ephèse", in the article by J. Marcadé – F. Queyrel, "Le Gaulois blessé de Délos reconsidéré", *Monuments et Mémoires de la Fondation Eugène Piot* 82, 2003, 91-97 (*SEG* 53, 2003, 812).

It is not clear whether Caius Pandusinus was a permanent settler on the island of Tenos. What is thought certain is that he belonged to a well-

known family of *negotiatores*, cf. Hatzfeld, *Trafiquants*, 27-28, 37 and 399; C. Nicolet, *L'ordre équestre à l'époque républicaine (312-43 av. J.C.)*, (Paris 1974) I, 348; *Ténos I*, 121-125 and 197; Nigdelis, 162 and 184; *Ténos II*, 173; Chr. Müller, "Les Italiens en Béotie du IIe siècle av. J.-C. au Ier siècle ap. J.-C.", in: Chr. Müller – Cl. Hasenohr (eds), *Les Italiens dans le monde Grec. IIe siècle av. J.-C. - Ier siècle ap. J.-C. Circulation, activités, intégration*, BCH Suppl. 41 (Paris 2002) 91-92. According to M.J. Payne, *APETAΣ ENEKEN: Honors to Romans and Italians in Greece from 260 to 27 B.C.* (Michigan State University 1984) 237, «Pandusinus is the only known Roman proxenos of a Greek state whose status is identified by a dedication which a Roman has made». The *proxenos* of the Tenians is probably the grandson of Γναῖος Πανδοσίνοϛ, known from a *senatus consultum* of 170 B.C. from Boeotian Thisbe, who, like the entire family, was involved in trading olive oil and cereals (*IG VII*, 2225, ll. 54-55; *Syll.*³ 646, ll. 54-55 and n. 26; R. Sherck, *Roman documents from the Greek East: Senatus consulta and epistulae to the age of Augustus* [Baltimore 1969] 26-31, no. 2).

The gentilicium Pandusinus/ Pandosinos/ Pantusinus is very rare, see Solin and Salomies², 137. As Müller, *op. cit.*, 91 and n. 12, notes: «ce nom dissimule un gentilice ou l'ethnique de Pandosia dans le Bruttium». In addition to the two individuals mentioned, another member of the family – Πλωτῖα Πανδυσῖνα Γναῖου θυγάτηρ Ῥωμαία– is known from a funerary inscription of Delos dating from the second half of the 1st c. B.C. (M.-Th. Couilloud, *Les monuments funéraires de Rhénée*, EAD XXX [Paris 1974] 213-14, no. 484). Πλωτῖα Πανδυσῖνα, daughter of Cnaeus could be the sister of the *proxenos* of the Tenians Γαῖου Πανδυσῖνου, son of Cnaeus.

For bilingual inscriptions in general and their social significance, see J.N. Adams – M. Janse – S. Swain (eds), *Bilingualism in ancient society: Language contact and written text* (Oxford 2002) with earlier bibliography.

47. ΠΑΠΙΟΣ

Imperial period (*LGPNI*, s.v. Ἴ�πολλώνιος, no. 500).

H. Demoulin, "Fouilles et inscriptions de Ténos", *MB* 8, 1904, 98, no. 43; *IG XII* 5, 985.

Stone built into the enclosure wall of a private house in Tenos; not relocated:

Ἀπολλώνιος Β΄ τοῦ Παπίου[υ].

Remarks: For the name Pap(ρ)ius see Solin and Salomies², 137\.

48. ΠΡΕΙΜΑ

3rd - 4th c. A.D.; see remarks.

P. Graindor, "Les fouilles de Ténos", *MB* 11, 1907, 41, no. 54 (*IG XII 5*, 974).

Plate 45b.

Tenos, stone found in the courtyard of the church of the Panagia Evangelistria in the town; now in the Archaeological Museum of Tenos. Marble stele adorned with a pediment and akroteria and bearing a funerary inscription. The pediment is decorated with a rosette inscribed in a circle, so that it resembles a trefoil:

Πρεῖμα Ῥωμαίνῳ τῷ ἀδελφῷ στήλῃνι ἀνέθηκα.

Remarks: In both publications of the inscription by Graindor and in *IG* the name is given as Ἥγεμα, which is attested only once in this Tenian inscription (*LGN*, s.v. Ἥγεμα). After inspection of the stone, the reading Πρεῖμα may be regarded as certain. In describing the stele, Graindor states that the μ of the inscription resembles a cursive μ, while the ω takes the form of an almost complete circle with the ends turning inwards. On the basis of the form of the letters, the inscription should be dated to the 3rd - 4th c. A.D. It is dated with some reserve to the 3rd c. A.D. by *LGN I*, s.v. Ἥγεμα.

49. ΠΡΙΜΑ ΦΙΛΟΥΜΕΝΗΣ

Imperial period

IG XII 5, 994.

Tenos, funerary inscription of unknown provenance; not relocated. For the text of the inscription see TEN 30.

Remarks: Πριμα Φιλουμένης together with her husband Faustus (TEN 30), attended to the construction of the family tomb. The social status of Prima is not clear. P.M. Fraser and E. Matthews in *LGN I*, s.v. Πριμα, no. 6 and s.v. Φιλουμένη, no. 16, consider Φιλουμένη and Πριμα to have been mother and daughter. It is not impossible, however, that Πριμα was a slave and Φιλουμένη her mistress. Both names of the couple, Πριμα and Φαῦστος, could be used for slaves.

For the use of Primus as a gentilicium and also as a cognomen, see Solin and Salomies², 149 and 384. See also Salomies, *Vornamen*, 360: «Individual cognomina, die Geburtsordnung eines Kindes festhalten sollen, besonders Maximus, Primus und Secundus, waren ja in der Kaiserzeit sehr beliebt».

50. [- - Π]ΟΠΛΕΙΛΙΟΣ ΑΥΛΟΥ Ο ΚΑΙ [- - -]

Archon

1st - 2nd c. A.D., on the basis of the letter forms (see also Nigdelis, 195; *Ténos* II 161: «d'époque impériale»).

IG XII 5, 904 (*Ténos* II, 145.2).

Plate 37a.

Tenos, the precise provenance of the stone is unknown. It was originally kept in the library of the Foundation of the Panagia Evangelistria, and is now in Archaeological Museum of the island. Inscribed plaque of white marble broken on all sides:

[Ἄρχων τὸ δεῦτερον τῶν θυσμικῶν - - - ?] [- - - Π]οπλείλιος Αὔλου ὁ καὶ [- - -].

Remarks: [- - - Πο]υπλείλιος *ad IG*. On the stone an omicron (ο) before the pi (π) is attested. [- - - Π]οπλείλιος Αὔλου probably held the office of eponymous archon and *stephanephoros* of the city of Tenos. For the view that the eponymous archon was also *stephanephoros*, see TEN 15. [- - - Π]οπλείλιος Αὔλου is a member of the same family as the later *agoranomos* Μάρκος Ποπλίλιος (TEN 51).

For the variant spellings of the gentilicium Publilius see Schulze, 456, n. 2. For the θυσμικὸν ἔτος, see TEN 10.

51. ΜΑΡΚΟΣ ΠΟΠΑΙΛΙΟΣ [Μ]ΑΡΚΟΥ [ΥΙΟΣ]

Agoranomos

About the middle of the 1st c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 881.II, 26.

Plate 46a.

Tenos, fragment of an inscribed column with a list of magistrates. According to *IG*: «*Teno per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum:

Ἄγορανόμου· Μᾶρκος Ποπλίλιος [Μ]άρκου [υἱός].

Remarks: A member of the community of *negotiatores* of Tenos (Hatzfeld, *Trafiqants*, 85-86 and 400), he held the office of *agoranomos* (*Ténos* II, 145). There is no specific information for the office of *agoranomos* on Tenos. Presumably here, too, he will have had similar duties and competencies to those of the corresponding office in other Greek cities, see Nigdelis, 184. Μᾶρκος Ποπλίλιος is a member of the same family as the archon [- - Π]οπλείλιος Αὔλου (TEN 50). The Poplilii of Tenos probably moved to this island, along with other families of *negotiatores* after the devastation of Delos, where they had lived since the 2nd c. B.C. (Hatzfeld, *Trafiqants*, 70).

The gentilicium Poplilii is fairly rare in Greece, see Solin and Salomies², 147 and *Nomenclator*, 235.

*52. ΠΟΠΑΙΟΣ ΚΟΪΝΚΤΙΛΙΟΣ ΟΥΑΡΟΣ

Quaestor Augusti

22/21 or 21/20 B.C.

F. Hiller von Gaertringen, "P. Quinctilius Varus auf Tenos", *JÖAI* 4, 1901, 166-68; *IG* XII 5, 940 (*OGIS* 463; *ILS* 88.12; V. Ehrenberg – A.H.M. Jones, *Documents illustrating the reigns of Augustus and Tiberius* [Oxford 1979] no. 203; C. Eilers, *Roman patrons of Greek cities* [Oxford 2002] 220, C 58).

Plate 46b-c.

Tenos, found in the region of Xoburgo; «*Inerat muro fontis medio aevo facto, sub radicibus meridionalibus montis eius, in quo Venetorum castellum Ἐξώμουργο fuit*», *IG*. Marble base decorated with cymatia and bearing an honorific inscription. Now kept in the Tenos Archaeological Museum:

Ὁ δήμος| Πόπλιον Κοῖνκτίλιον| Οὐᾶρον τὸν ταμίαν τοῦ| Αὐτοκράτορος| Καίσαρος| [Θεοῦ Σεβα]στοῦ τὸν π[άτ]ρωνα καὶ εὐεργέτην|.

Remarks: In l. 2: Πόπ[λ]ιον *ad IG*; ll. 5-6: π[άτ]ρωνα *ad IG*. The demos of the Tenians honours Publius Quinctilius Varus as π[άτ]ρωνα καὶ εὐεργέτην of their city. The honorand, a friend and relative by marriage of Augustus, was the emperor's *quaestor* and a member of his retinue when Augustus travelled in the East in the years 22-19 B.C.

The presence of Πόπλιος Κοῖνκτίλιος Οὐᾶρος on Tenos was probably connected with a visit by the Roman fleet to the island's harbour, during the voyage to the East (G.N. Bowersock, "Augustus

on Aegina”, *CQ* N.S. 14, 1964, 120-21; *id.*, *Augustus and the Greek world* [Oxford 1965] 22-23; *Ténos* II, 149 and 263, no. 32; R. Syme, *Augustan aristocracy* [Oxford 1986] 313). For Publius Quinctilius Varus, see *PIR*² Q 30; W. John, *RE* XXIV 1 (1963) 908-9, s.v. *Quinctilius* [20]. For the family of P. Quinctilius Varus, see W. John, “Zu den Familienverhältnissen des P. Quinctilius Varus”, *Hermes* 86, 1958, 251-55 (*SEG* 19, 1963, 564), and U. Weidemann, “Die Inschriften aus Kyme”, *AA* 1965, 450-58. Cf. also, M. Cebeillac, *Quaestores principis et candidati aux Ier et 2e siècles de l’Empire* (Milan 1972) 14-15, no. III, and J. Nicols, “Patrons of Greek cities in early Principate”, *ZPE* 80, 1990, 81-100.

***53. ΛΕΥΚΙΟΣ ΚΟΪΝ[ΤΙ]Ο[Σ] ΛΕΥΚΙΟΥ ΥΙΟΣ ΡΟΥΦΟΣ**

Proconsul of the province of Asia

About 100 B.C.; see remarks (*Ténos* II, 256-257).

P. Graindor, “Les fouilles de Ténos”, *MB* 10, 1906, 344-45; *IG* XII 5, 924.

Plate 47.

Tenos, found in the sanctuary of Poseidon and Amphitrite, behind the *exedra* of Nasion, where it still is. Votive inscription carved on a bluish marble base for an equestrian statue dedicated to Poseidon and Amphitrite. The inscription was carved over an earlier inscription that was erased. Traces of letters can be made out at the end of lines 6 and 8, and after the end of the second, later text, three more lines can be detected that attest to the fact that the earlier text was also a votive inscription:

Ὁ δῆ[μος] Λεύκιον Κοῖν[τι]ο[ν] Λε[υ]κίου υἱὸν Ῥούφρον ἀνθύπατον τὸν ἑαυτοῦ⁵ σοτήρα καὶ εὐεργέτην ἀρετῆς ἔνεκεν καὶ καλοκαγαθίας Πολσειδῶν καὶ Ἀμφιτρίτη.

Remarks: The demos of the Tenians dedicates an equestrian statue of Λεύκιος Κοῖν[τι]ος Ῥούφος in the sanctuary of Poseidon and Amphitrite. The proconsul is described as σοτήρ καὶ εὐεργέτης of the people, and he is honoured, ἀρετῆς ἔνεκεν καὶ καλοκαγαθίας.

The present inscription is so far the only surviving evidence for this particular individual. The text of the inscription does not make clear the province of which Λεύκιος Κοῖν[τι]ο[ς] Ῥούφος was proconsul, nor the precise period of his office (Nigdelis, 162-63).

Graindor dates the inscription to the middle of the 1st c. B.C., based

mainly on the erasure of the earlier inscription, which he dates to the time of the Mithridatic War, and the similar inscription for Publius Serveilus Isauricus (TEN 60). T.R. Broughton does not include him in his work on magistrates of the Roman Republic. R. Syme, "Missing senatus", *Historia* 4, 1955, 67-68, is of the view that Λεύκιος Κοῖν[τι]ο[ς] Ῥοῦφος was proconsul of Macedonia.

This view is followed by Th. Sarikakis, *Ῥωμαῖοι ἄρχοντες τῆς ἐπαρχίας τῆς Μακεδονίας* (Thessalonike 1971) 196-97, F. Papazoglou, "Quelques aspects de l'histoire de la province de Macedoine", *ANRW* VII 1, 310 and M.J. Payne, *APETAS ENEKEN: Honors to Romans and Italians in Greece from 260 to 27 B.C.* (Michigan State University 1984) 274, who dates the inscription to 68-67 B.C. H. Grundel, *RE* XIV 1 (1963) 1102, s.v. *Quinctius* [52] and Magie, *RRAM* II, 1586 include Λεύκιος Κοῖν[τι]ο[ς] Ῥοῦφος amongst the proconsuls of Asia in the period of the Republic, while Donati, 28 makes him a proconsul in the period 68-67 B.C., without defining the province that he governed. Étienne, *Ténos* I, 196 accepts the view of *IG* that Λεύκιος Κοῖν[τι]ο[ς] Ῥοῦφος was proconsul of the province of Asia, and places his term of office before the First Mithridatic War, while in *Ténos* II, 140 and 256-57, no. 8 the matter is discussed at length and the conclusion is reached that Λεύκιος Κοῖν[τι]ο[ς] Ῥοῦφος can only have been proconsul of the province of Asia, and that his term of office should be dated to about 100 B.C.

54. ΚΟΪΝΤΟΣ ΜΑΡΚΟΥ

Praktor

About the middle of the 1st c. B.C.

IG XII 5, 886, 55. Cf. Hatzfeld, *Trafiquants*, 85; Nigdelis, 184; *Ténos* II, 146.

Tenos, according to Hiller, it was found in the courtyard of the church of the Panagia Evangelistria in the town; not relocated. Fragment of a marble plaque with a list of names of magistrates:

Κοῖντος Μάρκου.

Remarks: The individual is listed among the *praktors*. For the office of *praktor*, see H. Schaefer, *RE* XXII 2 (1954) 2538-48, s.v. *praktor*.

55. ΡΩΜΑΝΟΣ

3rd - 4th c. A.D.; see remarks TEN 48.

P. Graindor, "Les fouilles de Ténos", *MB* 11, 1907, 41, no. 54 (*IG* XII 5, 974). Plate 45b.

Tenos, stone found in the courtyard of the church of the Panagia Evangelistria in the town; now in the Archaeological Museum of the island. Marble stele adorned with a pediment and akroteria and bearing a funerary inscription. The pediment is decorated with a rosette inscribed in a circle, so that it resembles a trefoil. For the text of the inscription see TEN 48.

Remarks: Πρεΐμα (TEN 48), the sister of Romanus, attended to the construction of the tomb and dedicated the stele to his brother. The name corresponds with the cognomen *Romanus*, cf. Solin and Salomies², 392.

56. Δ[Ε]ΚΜΟΣ ΡΩΒΙΟΣ ΔΕΚΜΟΥ ΥΙΟΣ

Agoranomos

About the middle of the 1st. c. B.C. (*IG*: «*saeculo fere primo a. Chr. n. praescriptarum litteris apicatis*»).

IG XII 5, 880.I.1.

Plate 36b.

Tenos, fragment of an inscribed column. According to *IG* «*per Fauvelium Athenas inde Parisios cum Choiseulianis in Museum delata*». Now in the Louvre Museum. List of magistrates:

[- - - ἀγορανόμοι] Δ[έ]κμος Ρώβιος Δέκμου υἱός.

Remarks: The restoration of the present inscription is based on *IG* XII 5, 880 II and 882. There is no specific information for the office of *agoranomos* on Tenos. Presumably here, too, he will have had similar duties and competencies to those of the corresponding office in other Greek cities, see Nigdelis, 184.

Decimus Rubius, son of Decimus, was a member of the community of Italian *negotiatores* on Tenos (Hartzfeld, *Trafiquants*, 85 and 401). He probably held the office of *agoranomos* alongside Publius Lutatius, son of Aulus (TEN 43). Cf. Nigdelis, 184; *Ténos* II, 145.

«Ρώβιος *legi*; *idem nomen quod Rubbius sive Ruubius*», *IG*. The name Rubius is not known in any other area of the East (Hartzfeld, *Trafiquants*, 85; Nigdelis 184). For the name in the West, see Schulze, 424, Solin and Salomies², 157.

57. ΡΟΥΦΑ ΣΩΣΙΩΝΟΣ

Imperial period (*LGPN I*, s.v. Ἄμμιον).

Georgantopoulos, *Τηνιακά*, 43-44; *IG XII 5*, 997.

Tenos, incorporated in the front of the private church of Phokion Plytas, known as the Stavroudaki (Georgantopoulos); not relocated. Plaque with a funerary inscription:

Ἄμμιον Ἀντιόχου ζῶσα Ῥούφα Σωσίωνος τεθνώση τῇ ἑαυτῆς μητρὶ καὶ Ἰ
Ἀπολλωνίῳ Πλουτίωνος ζῶντι ἰ μνήμης χάριν. Χρηστὴ χαῖρε.

58. ΡΟΥΦΟΣ

Imperial period (*LGPN I*, s.v. Εἰδοθέα) (*IG*: «*Litterae mediocriter incisae serae aetatis*»).

IG XII 5, 981.

«*Tenos. Madone*» (*IG*). Funerary inscription:

Ῥούφου/ ΚΑΙΔΟ/ ΘΕΑΣ.

Remarks: καὶ Εἰδοθέας *ad IG*.

59. [Λ]ΕΥΚΙΟΣ ΡΟΥΣΤΙΟΣ ΛΕΥΚΙΟΥ

Strategos

About the middle of the 1st c. B.C. (*IG*: «*litterae primi fere a. Chr. n. saeculi esse videntur*»).

H. Demoulin, “Liste inédite de magistrats de Ténos”, *MB 7*, 1903, 37-40; *IG XII 5*, 885, 28-29.

Plate 43b.

Tenos, according to the publishers, the stone was found in the village of Tripotamos, from where it was taken to a private house in the town in 1900. Now in the Archaeological Museum of Tenos. Stele of black marble broken at the bottom inscribed with a list of names of magistrates:

[Λ]εύκιος Ῥούστιος Ἰ Λευκίου.

Remarks: The individual is listed among the *strategoí*. The gentilicium *Rustius* is very rare in cities of the East. During the period of the Republic it is known only from this inscription from Tenos (cf. Hatzfeld, *Trafiquants*, 85 and 401; Nigdelis, 184; *Ténos II*, 146). It is attested on one further occasion at Hierokaisareia in Lydia in the 1st c. A.D.

(SEG 35, 1985, 1155). For the West, Schulze, 222 and P. Castrén, *Ordo populisque Pompeianus. Polity and society in Roman Pompeii* (Roma 1975) 214. See also Solin and Salomies², 158.

***60. PUBLIUS SERVEILIUS P(UBLI) f(ilius) ISAURICUS / ΠΟΠΛΙΟΣ
ΣΕΡΟΥΙΛΙΟΣ ΠΟΠΛΙΟΥ ΥΙΟΣ ΙΣΑΥΡΙΚΟΣ**

Proconsul of the province of Asia

46-44 B.C.

P. Graindor, “Les fouilles de Ténos”, *MB* 10, 1906, 339-34; *IG* XII 5, 917 (A. Degrassi, *Inscriptiones latinae liberae rei publicae* (Firenze 1972) 403; Donati, 54, no. 75; *ILGR*, 25, no. 26; M. Šašel-Kos, “Latin inscriptions from Achaia and the Cyclades”, *Arheološki Vestnik* 28, 1977, 204); F. Queyrel, “Les sculptures”, in: *Ténos* I, 316-17 (Th. Maurojannis, “L’ Achilleion nel santuario di Poseidon e Anfitrite a Tenos. Un capitolo di storia della gens Giulio-Claudia in Oriente”, *Ostraka* 3, 1994, 322-23).

Plates 44, 45a.

Tenos, two bases of statue groups of Victories, Erotes and Anterotes, were found on the site of the sanctuary of Amphitrite and Poseidon, one at the north-west and the other at the south-west corner of the monumental altar which is dated to the end of the 2nd c. B.C. The altar was decorated with relief *bucrania*, rosettes and garlands. At the front of the altar were cited the statue groups of Victories, Erotes and Anterotes. Both statue groups bases have now been replaced in their original position. Both bases made of bluish marble and preserved in good condition. They bear identical votive inscriptions, one (the earlier) in Greek and the other written in both Greek and Latin (see also TEN 46). On both bases, lines 2-6 are apparently carved over a previous inscription that was erased:

P. Serveilius P. [f.] Isauricus pro cos. restituit. | Πόπλιος Σερουίλιος Ποπλίου υἱός Ἰσαυρικὸς ἀνθύπατος ἀποκατέστησεν.

Remarks: In 46-44 B.C., Publius Serveilius Isauricus held the office of proconsul of the province of Asia. In this capacity he attended to the repair ἐπισκεύασε/ἀποκατέστησε of the statue groups of Victories, Erotes and Anterotes dedicated in the sanctuary of Amphitrite and Poseidon by Γάιος Πανδυσίνος (TEN 46) about 100 B.C. The statue groups have been ruined by the mithridatic forces or by pirates (cf. Graindor, *op.cit.*; Nigdelis, 162).

Étienne, *Ténos* I, 197, has fairly recently assigned to the verb ἀποκατέστησεν/ *restituit* in the inscription the meaning of ‘recover’ rather than the more usual ‘repair’, citing the similar action of Verres on Delos (cf. Ph. de Souza, *Piracy in the Graeco-Roman world* [Cambridge 1999] 164). According to this interpretation, the proconsul Publius Servedius Isauricus ensured that the sculptures were returned to the sanctuary, from which they had been stolen by pirates.

For Publius Servedius Isauricus and his benefactions to various cities of the province of Asia, see Magie, *RRAM* II, 1270-71, n. 42, and Broughton II, 298. See also L. Robert, *Hellenica* VI (1948) 38-42; *id.*, “Inscriptions d’Aphrodisias”, *AC* 35, 1966, 401-32; F. Münzer, *RE* II A 2 (1923) 1798-1802, s.v. *Servilius* [27].

For bilingual votive texts see I. Touloumakos, “Ονόματα Ελλήνων και Ρωμαίων σε δίγλωσσες αναθηματικές επιγραφές”, in: *Roman Onomastics*, 43-54. For bilingual inscriptions and their social significance, see J.N. Adams – M. Janse – S. Swain (eds), *Bilingualism in ancient society: Language contact and written text* (Oxford 2002) with earlier bibliography.

61. ΟΥΛΠΙΑ ΔΗΜ[- -]

Archis

1st or 2nd c. A.D.

P. Graindor, “Les fouilles de Ténos”, *MB* 11, 1907, 32-33, no. 45 (*IG* XII 5, 908; *Ténos* II 162, no. 3).

Plate 48a.

Tenos, according to the first publisher of the inscription, the stone was found built into the enclosure wall of a private plot of agricultural land. Now in Tenos Archaeological Museum. Votive inscription carved on a statue base of white marble broken to the upper and the right part of it:

[Ἄρχων ἐπώνυμος - -]ος Σπένδογ[τος ἄρχις] Οὐλπία Δημ[- -]. Ἰ ἐπὶ τούτων [ἔθυσαν τὸ] ἑκατοντέρυφον.

Remarks: The office of *archis* is found on Tenos from about the beginning of the 2nd c. B.C. (cf. P. Graindor, “Liste d’archontes éponymes Ténienis”, *MB* 15, 1911, 258). In a number of cases, the *archis* is a relative of the archon (*SEG* 14, 1957, 553; *IG* XII 5, 902; P. Graindor, “Inscription

de Ténos”, *RPh* 5.1, 1926, 519-23; TEN 31), and it was her responsibility to offer assistance to the archon in carrying out his religious duties. The offices of ἀρχεῖνη on Syros (*IG* XII 5, 659), of ἀρχεῖτις on Thasos (*IG* XII 8, 526), and of ἀρχήσις at Sparta [*IG* V.1, 586-587; cf. *Roman Peloponnese* II, LAC 542(2) and 613] were similar; see p. 37 and n. 58 of the Introduction.

This specific imperial gentilicium, which is found twice on Tenos, is attested in the Cyclades on Thera [*IG* XII 3, 475, 865 (both for the same person) and 870], on Paros (*IG* XII 5, 304) and on Syros (SYR 52).

P. Graindor, “Les fouilles de Ténos”, *MB* 11, 1907, 33, compares the sacrifice of a hundred kids, the ἑκατοντέρυφον, with the sacrifice of a hundred oxen, the ἑκατόμβη. He also connects the ἑκατοντέρυφον with the θυσιακὸν ἔτος (see TEN 10) and the festivals held in honour of Dionysos (cf. *Ténos* II, 163; M.-Th. Le Dinahet, “Cultes étrangers et cultes locaux dans les Cyclades à l’époque impériale”, in: G. Labarre – M. Drew-Bear [eds], *Les cultes locaux dans les mondes grec et romain. Actes du colloque de Lyon 7-8 Juin 2001* [Paris 2004] 135). Sacrifices of goats in honour of Dionysos are attested on Kos and Rhodes (*Syll.*³ 616 and 623).

62. ΟΥΑΠΠΙΟΣ ἈΝΤΙΑΝΟΣ

2nd. c. A.D.

M. Latichev, “Inscriptions de Ténos”, *BCH* 7, 1883, 251, no. 3 (Georgantopoulos, *Τηνιακά*, 44 and 50; *IG* XII 5, 998. Cf. H. Demoulin, “Fouilles et inscriptions de Ténos”, *MB* 8, 1904, 98, no. 44.

Plate 40a.

Tenos, stone found to the west of the present capital of the island near the Venetian capital, the Xoburgo. On the eastern slope of the Xoburgo, on a marble well mouth (Georgantopoulos). Not relocated. The honorific inscription is carved on two fragments of a large marble base, probably of a statue, that belong together and have been reassembled:

Δέ[κ]μον Γαῖου υἱὸν τετ[ε]ιμημένον ὑπὸ τε τῆς βουλῆς καὶ τοῦ δήμου
πά[σ]ταις ταῖς ἐκ τῶν νόμων[ι] τι[μ]αῖς οἱ κληρονόμο[ι] Οὐλλπιος Ἀντιανὸς
Μνη...

Remarks: In the publication of *IG* II. 3-4: [τειμα]ῖς (vacat) [Κ]όλυ[τος] Οὐλλπιος Ἀντιανὸς μνή[μης] χάριν; Latichev, *op. cit.*, II. 3-4: [μεγί]σταις

τιμαῖς, Κ]όιν[τος] Οὔλιπος Ἐπειανὸς μνή[μης χάριν] (Georgantopoulos, *op. cit.*, 44); Georgantopoulos, *op. cit.*, 50, ll. 3-4: ἐκ τῶν νόμων ... Οὔλιπος Ἐπειανὸς MN....; Demoulin, *op. cit.*, ll. 3: [τ]ι[μ]αῖς οἱ κληρονόμοι. For the reading of Demoulin, Hiller notes in the *apparatus criticus* that «*quae mihi haud prorsus probavit*». The study of the squeeze of the inscription kept in the Archive of «*Inscriptiones Graecae*» shows clearly that ll. 3-4 should be read τι[μ]αῖς οἱ κληρονόμο[ι] Οὔλιπος Ἐπειανὸς Μνη].... In this case the letters MNH would be the first part of a proper name.

63. ΟΥΝΙΩΝ ΠΡΩΤΥΔΟΣ

3rd c. A.D.

Ténos II, 271-72 with pl. XVI, no. 6 (*SEG* 40, 1990, 705).

Plate 48b.

Tenos, stone of unknown provenance, now in the Archaeological Museum of the island. Bloc of marble inscribed with a funerary inscription:

Οὐνίων· τόδε σῆμα βλέπεις φιλιτάτου ἀνδρός, Ἰ Πρωτυδουῖ υἱός, πολλῶν ἀνθρώπων ἦθε(το)ς *vac.* πων.

Remarks: The name of the deceased, Οὐνίων, is the Greek version of the Latin Unio (cf. *BullÉpigra* 1976, 758). It is attested mainly in cities of Asia Minor, see Solin and Salomies², 415. For Greek names in -υς, such as Πρωτυς, see L. Robert, *Hellenica* XIII (1965) 297.

64. [- - -] ΑΠΟΛΛΩΝΙΟΥ ΡΩΜΑΙΟΣ

Roman, probably *proxenos* of the Tenians

Early 1st c. B.C.

P. Graindor, “Fouilles et recherches de Ténos”, *MB* 14, 1910, 41-43, no. 19; *IG* XII Suppl., 308.

Plate 48c.

Tenos, exact find spot whereabouts unknown; now in the Archaeological Museum of the island. Piece of grey marble broken on all sides bearing a fragmentary honorific decree:

[Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ἰ Πρωτυάνων] γνῶμη· [ἐπειδὴ Ἰ Ἀπολλωνίου Ῥωμαῖος ἀνήρ ἄγαθός ἐστιν καὶ εὖνο[υ]ς τῷ δήμῳ τῷ Τηνίῳνι καὶ διατελεῖ χρεῖας πα[ρ]εχόμενος καὶ κοινεῖ τεῖ πόλε[ι] καὶ ἰδίᾳ Τηνίων τοῖς

ἐντυγχανουσιν] αὐτῷ, ἐκτενῆ καὶ εὐχρηστον τοῖσι πολίταις ἐφ' ἴσης παρεχόμενος ἑαυτὸν καὶ πρόθυμον ἐπιδοῦς εἰς πάντα, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ· ἐπαινέσαι μὲν. Ἀπολλωνίου Ῥωμαίων - - -].

Remarks: The boule and demos of the Tenians honour [- - -] Ἀπολλωνίου Ῥωμαίων for the services offered by him to the city and its inhabitants. The nature of the services offered is not preserved. - - - Ἀπολλωνίου Ῥωμαῖος was probably honoured by a grant of *proxenia*, as Étienne, *Ténos* II, 173 suggests.

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INDICES

Names and terms are arranged in Latin alphabetical order.

I. General index of Roman personal names of the north-western Cyclades

Names are arranged by gentilicia and cognomina and –if necessary– by praenomen followed by numbers referring to the entries of the onomastic catalogues.

Ἀβάσκαντος	Πό[πλιος or -πλίλιος] Ἀβάσκαντος SYR 44
Αἴλιος	Αἴλιος Δημοσθένης AND 1; Ael(ius) Messius (or Messio) AND 2 Πό(πλιος) Αἴλιος Λειούλιος Φλαουιανός Μηνογένης MEL 1 [A]ἴλ(ιος) Φλαβί[α]νός SYR 1
Αἰσχίνης	Αἰσχ(ήλιος) Αἰσχίνης Τροφίμου TEN 13
Ἀφράνιος	[- - - Ἀφ]ράνιος (?) TEN 1; [- - -]ιος Ἀφράν[ι]ος [- -] TEN 2
Ἀἴδιος	[Λεύ]χιος Ἀἴδιος TEN 3
Ἀλέξανδρος	Τι(βέριος) Κλαύδιος [Ἀ]λέξαν[δ]ρος SYR
Ἀγ[- - -]	Αἰσχ(ήλιος) Ἀγ[- - -] TEN 14
Ἀντέριος	Γ(άιος) [Σ]ε[ρ]ουεῖλιος Ἀντέρ[ι]ος SYR 50
Ἄνθος	Γν(άιος) Κορνήλιος Ἄνθος AND 28
Ἀντιανός	Οὔλιος Ἀντιανός TEN 62
Ἀντίγονος	Τιβέρι[ι]ος Κλαύδιος Ἀντίγονος AND 23
Ἀντίπατρος	Αἴλιος Κλαύδιος Ἀντίπατρος AND 26
Ἀντισία	[Ἀν]τισία Τεμών or Τεμών[- - -] (?) [Τι]βε[ρ]ίου Ἀντισίου [Ἀπο]λλωνίου θυγάτηρ AND 3
Ἀντίστιος	[Τι]βε[ρ]ίος Ἀντίστιος [Ἀπ]ολλώνιος AND 4
Ἀντωνεῖνος	Ἀντωνεῖνος TEN 4
Ἀντώνιος	Μάρκος Ἀντώνιος Γλαῦκος MEL 2 Μ(άρκος) Κάτιος Ἀντώνιος Τροφίμος MY 1 Μάρ(κος) Ἀντώνιος Μάρ(κου) υἱός Κό[γ]ιν(ι)τος Κῆρος ὁ καὶ Σύριος SYR 2
Ἀπολλόδωρος	Αἰσχ(ήλιος) Ἀπο[λ]λόδορος Τροφίμο[υ] TEN 15
Ἀπολλώνιος	[Τι]βε[ρ]ίος Ἀντίστιος [Ἀπ]ολλώνιος AND 4
Ἀρχ[- - -]	Φλαβία or Φλαβία Ἀρχ[- - -] MEL 28

Ἄριστέας	[- -]ιος Ἄριστέας (?) MEL 50
Ἄριστόδαμος	Τίτος Φλάβιος Ἄριστόδαμος MEL 29
Ἄριστόλοχος	Ἀὐρ(ήλιος) Ἄριστόλοχος Β' [- - Ἀν]τωνεῖνος TEN 16
Ἀτιννία	[Ἀτιννία (?) Τιβε]ρίου Ἀτιννίου [Ἵν]ησίμου θηγάτ[ηρ] Γράττη AND 5
Ἀτίνιος	[Τιβέ]ριος Ἀτίνιος [Ἵν]ησίμος AND 6
Ἀττικός	Τι(βέριος) Κλ(αύδιος) Ἀττικός Ἡρωδιανός Τι(βέριου) Κλ(αυδίου) Ἀττικοῦ καὶ Βιβουλίαις Ἀλκίας υἱός p. 34, 44, CE 1
Ἀῦδιος	Ἀῦδιος AND 7
Ἀυφίδιος	Γναῖος Ἀυφίδιος Γναίου υἱός AND *8 Λεύκιος (Ἀυφίδιος) p. 36, 42, TEN 5; [Λεύ]ριος Ἀυφίδιος Λευκίου υἱός Βάσσοις p. 36, 42, TEN 6
Ἀῦλος	Ἀῦλος AND 9; Ἀῦλος AND 10; Ἀῦλος [- ?-] AND 11; Ἀῦλος [- ?-] AND 12; Ἀῦλος AND 13 Ἀῦλ[ος ?] MEL 3 Ἀῦλος TEN 7; Ἀῦλος TEN 8
Ἀυρηλία	Ἀυρηλία Εὐποσία MEL 4 Ἀυρ(ηλία) Πρίσκιλλα ἡ θηγάτη Τι[- - -] TEN 9
Aurelius/Ἀυρηλιος	Ἀυρ(ήλιος) Δο[- - -] AND 14; Aur(elius) Iulianus AND 15; [[Ἀυρ(ήλιος)] Μέτελ[λος] (?)]] see [[[- ca. 3-4] Μέτελ[λος] (?)]] AND *45; M. Aur(elius) Rufinus p. 28, AND 16; Μ(ἄρκιος) Ἀυρηλιος Σκύμνος Σκύμνου p. 35, AND 17 Μ(ἄρκιος) Ἀυρ(ήλιος) Κατίτων MEL 5; Ἀυρηλιος Ὅμηρος MEL 6 Ἀυρηλιος Φαυστεῖνος SI 1; Μάρ. Ἀυρ. Φιλοῖνο[ς] SI 2; Ἀυρηλιος Πύρ- ρος SI 3 Μ(ἄρκιος) Ἀυρ(ήλιος) Εἰννοῖκος Σ[- - -] SYR 3 Α[υρ(ήλιος) - - -] TEN 10; Ἀυρ(ήλιος) [- - -] Ἀρτεμιδώρου TEN 11; Α[υρ(ήλιος) ? - ca. 8-]ς Λουκίου τοῦ γ' TEN 12; Ἀυρ(ήλιος) Αἰσχίνης Τροφίμου TEN 13; Ἀυρ(ήλιος) Ἀγ[- - -] TEN 14; Ἀυρ(ήλιος) Ἀπο[λ]λόδοχος Τροφίμου TEN 15; Ἀυρ(ήλιος) Ἄριστόλοχος Β' [- - Ἀν]τωνεῖνος TEN 16; Ἀυρ(ήλιος) Δημο[. . .] TEN 17; Ἀυρ(ήλιος) Ο[- - -] TEN 18; Ἀυρ(ήλιος) Ὀνήσιμος Δ[- - -] TEN 19; Ἀυρ(ήλιος) Παλλεῖνος TEN 20; Ἀυρ(ήλιος) Σάτυρος Θεοφίλου TEN 21; Ἀυρ(ήλιος) Τροφίμος Ἀρτεμιδώρου TEN 22; Ἀυρ(ήλιος) Ζώσιμος ...] TEN 23
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Βαβύλιος	Μά[ρκ]ος Βαβύλιος Λευκίου Ῥωμαῖος p. 33, CY 1
Βάσσοις	Γάιος Ὀφέλλιος Βάσσοις MEL 42 Βάσσοις] SYR 4 [Λεύ]ριος Ἀυφίδιος Λευκίου υἱός Βάσσοις TEN 6
Βω[- - -]	Τιβέριος [- - -] υἱός, Βω[- - -] AND 50
Caelius	C. Caelius C. I. Eros p. 41, MEL 7
Γάιος	[[Γάιος]] AND 19 Γ[ά]ιος(?) - - -] SI 4 Γάιος TEN 24
Καλανδίων	Καλανδίων MEL 8

Καλόρνιος	Κόιντος Κοϊντου Καλόρνι[ο]ς p. 28, 42, TEN 25
Καπίτων	Μ(ἄρκος) Αὐ(ρήλιος) Καπίτων MEL 5
Καρχινίας	Καρχινίας ὁ καὶ Δοννᾶτος SYR 11
Cassius/Κάσιος	Cassius Severus p. 29, SE 1 Λοῦκιος Κάσιος[ε] Λονγίνος TEN 26
Κάτιος	Μ(ἄρκος) Κάτιος Ἐντώνιος Τρόφιμος MY 1
Χρήστη	Φλ(αβία) Χρήστη Καλλισταγόρου θυγάτηρ[η] TEN 31
Cladus/Κλάδος	Λ(ucius) Ρ(ostumius) Cladus / Λεύκιος Ποστούμιος Κλάδος SYR 42
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Κλαυδία	[Κ]λαυδία [Ἄ]ρτέμω[νος] AND 20; [Κλαυ(?)]δία Εὐτυχίς AND 21 Κλαυδία Μᾶ MEL 9
Κλαυδιανή	Κλαυδιανή MEL 10
Claudius/Κλαύδιος	Κλαύδιος [- - -]κος or [Τιβέριος] Κλαύδιος [- - -]κος AND 22; Τιβέρι[ο]ς Κλαύδιος Ἐντίγονος AND 23 Τι(βέριος) Κλ(αύδιος) Ἐπιτιμῶς Ἡρωδιανὸς Τι(βέριου) Κλ(αυδίου) Ἐπιτιμῶ καὶ Βιβουλλίας Ἄλκιος υἱὸς p. 34, 44, CE 1; Τιβ(έριος) Κλ(αύδιος) Ἡ[. . . .]γο[ς] p. 34, CE 2 Τι(βέριος) Κλα(ύδιος) Φροντωνιανὸς p. 31 and ns 37-38, MEL *11; Κλαύδιος Γαλλείνας MEL 12; Τι(βέριος) Κλα(ύδιος) Πολέας (Ῥούφου) ? MEL 13; Τι(βέριος) Κλα(ύδιος) (?) Στάσιμος Ῥούφου MEL 14 Τι(βέριος) Κλαύδιος [Ἀ]λέξανδ[ρο]ς SYR 5; Κλαύδιος Μαρ.υρος or Μαρ.υρος (?) SYR 6; Claudius Secundus p. 28, SYR 7
Κλωδία	[Κ]λωδία Αὐλου θυγάτηρ, γυνὴ δὲ Προυσίου τοῦ Αἰσχίν[ου] AND 24; [Κλω]δία Ξάνθη [θη]γάτηρ Κλωδί[ου] Φρόντωνος AND 25
Κλώδιος	Αὐλος Κλώδιος Ἐντίπατρος AND 26; Κλωδί[ο]ς Φρόντων AND 27 Κλώδιος Σεκοῦνδος MEL 15
Κοίλιος	[Κ]οίλιος (?) MEL 16
Κό[γ]ιν(ι)τος	Μᾶρκ(ος) Ἐντώνιος Μάρ(κου) υἱὸς Κό[γ]ιν(ι)τος Κῆφος ὁ καὶ Σύριος SYR 2
Κοσταντῆνος	Κοσταντῆνος SYR 8
Κορνηλία	Κορνηλία Ἐ[- - -]α MEL 17; Κορ(νηλία) Δομητία Λ(ουκίου) Κορ(νηλίου) Δομητιανὴ θυγάτηρ MEL 18; Κορ(νηλία) Δομητία MEL 19; Κορ(νηλία) Πρεῖσκα MEL 20
Κορνήλιος	Γναίος Κορνήλιος Ἐνθος AND 28 Γναῖος Κορνήλιος Δειδᾶς MEL 21; Λ(ουκίος) Κορ(νηλίου) Δομητιανὸς MEL 22; Κορ(νηλίου) Φρόντων MEL 23; Κορ(νηλίου) Λούκιος MEL 24; Λ(ουκίος) Κορ(νηλίου) Πρεῖσκος MEL 25; Γνα(τιος) Κορνήλιος Σεβήρος ὁ καὶ Δειδᾶς MEL 26; Γναῖος Κορνήλιος Θεόμνηστος MEL 27 Π(όπλιος) Κορνήλι[ο]ς [- - -]μανου SYR 9 Φλάβιος Δαμεινός (I) MEL 30; Τίτος Φλάβιος Δαμεινός (II) MEL 31
Δαμεινός	Φλάβιος Δαμεινός (I) MEL 30; Τίτος Φλάβιος Δαμεινός (II) MEL 31
Δεξ[- - -]	Δεξ[- - -] AND 29
Δέκιμος	Δ[έ]κιμος TEN 27; Δέ[κ]ιμος Γαῖου TEN 28
Δειδᾶς	Γναῖος Κορνήλιος Δειδᾶς MEL 21; Γνα(τιος) Κορνήλιος Σεβήρος ὁ καὶ Δειδᾶς MEL 26

Δημ[- - -] (?)	Οὐλίτια Δημ[- - -] TEN 61
Δημο[. . .]	Αὐρ(ἥλιος) Δημο[. . .] TEN 17
Δημοσθένης	Αἴλιος Δημοσθένης AND 1
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Δο[- - -]	Αὐρ(ἥλιος) Δο[- - -] AND 14
Δομτία	Κορ(νήλια) Δομτία Λ(ουκίου) Κορ(νήλιου) Δομτιανοῦ θυγάτηρ MEL 18; Κορ(νήλια) Δομτία MEL 19
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Δομέτιος	Δομέτιος SYR 10
Δοννάτος	Δοννάτος and Καφρινίας ὁ καὶ Δοννάτος SYR 11
Ἐ[- - -]α	Κορνηλία Ἐ[- - -]α MEL 17
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Εἰούνιος	see Ἰούνιος
Ἐλευθέριος	[Ἰ]ουνία Ἐλευθέριον AND 39
Ἐλευθερός	Με. (?) Ἐλευθερός (Ἐλευθέρου ?) SYR 26
Ἐλπῖς	[Σερ]υεῖλια Ἐλπῖς SYR 48
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Εὐ[- - -]	Φλάβιος Εὐ[- - -] SYR 12
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Εὐνοϊκός	Μ(ἄρκος) Αὐρ(ἥλιος) Εὐνοϊκός Σ[- - -] SYR 3
Εὐπορία	[. .]πει[α] Εὐπορία SYR 55
Εὐποσία	Αὐρηλία Εὐποσία MEL 4
Εὐτυχίς	[Κλαυ(?)]δία Εὐτυχίς AND 21
Φαυστεῖνος	Αὐρηλιος Φαυστεῖνος SI 1
Φαῦστος	Φαῦστος TEN 30
Φῆλιξ	Πόπλιος Φούλιος Φῆλιξ SYR 13
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Φλαβία	Φλαβία Παιδερωτί[ς] AND 33 Φλαβία or Φλαβία Ἄρχ[- - -] MEL 28 Φλ(αβία) Χρήστη Καλλισταγόρου θυγάτ[ηρ] TEN 31
Φλαβιανός	Πό(πλιος) Αἴλιος Λειοῦς Φλαουιανός Μηνογένης MEL 1 [Α]ἰλ(ιος) Φλαβι[α]νός SYR 1
Flavius/Φλάβιος	Fl(avius) Clarinus AND 34 Τίτος Φλάβιος Ἀριστόδαμος MEL 29; Φλάβιος Δαμεινός (I) MEL 30; Τίτος Φλάβιος Δαμεινός (II) MEL 31; Φλ(άβιος) Ἐπαφρόδιτος MEL 32 Φλάβιος Εὐ[- - -] SYR 12 Φλάβιος Ζωῖλου (?) TEN 32; Τίτος Φλαύιος Εὐέλπιστος TEN 33
Φρόντων	Κλώδι[ος] Φρόντων AND 27; [- - -] Φρόντων AND 35 Κορ(νήλιος) Φρόντων MEL 23

Φροντωνιανός	Τι(βέριος) Κλα(ύδιος) Φροντωνιανός p. 31 and ns 37-38, MEL *11
Φούλιος	Πόπλιος Φούλιος Φήλιξ SYR 13
Φόλβιος	Φόλβιο[ς] Τυρά[ννου] MEL 33
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Γάλλος	Πούπλιος Γλείτιος Γάλλος p. 29, 30, AND *37
Γέμελλος	Γέμελλος AND 36 Γέμελλος Νευζίου TEN 34
Γλαῦκος	Μάρκος Ἀντώνιος Γλαῦκος MEL 2
Γλείτιος	Πούπλιος Γλείτιος Γάλλος p. 29, 30, AND *37
Γράφας	Ἰουλιανός Γράφας Κιζά CE 3
Γράπτη	[Ἀτιννία (?) Τιβε]ρίου Ἀτιννίου [Ἵ]θησίμου θυγά[τη] Γράπτη AND 5
Ἡρωδιανός	Τι(βέριος) Κλ(αύδιος) Ἀττιζός Ἡρωδιανός Τι(βερίου) Κλ(αυδίου) Ἀττικοῦ καὶ Βιβουλλίας Ἀλκίας υἱός p. 34, 44, CE 1
Ἡ[. . . .]νο[ς]	Τιβ(έριος) Κλ(αύδιος) Ἡ[. . . .]νο[ς] p. 34, CE 2
Ἵμηρος	Αὔρηλιος Ὀμηρος MEL 6
Isauricus/Ἰσαυρικός	P. Serveilius P. [f.] Isauricus/ Πόπλιος Σερουίλιος Ποπλίου υἱός Ἰσαυρικός p. 28, TEN 60
Ἰσίδωρος	Μέμμιος Ῥοῦφος ὁ καὶ Ἰσίδωρος p. 35, AND 44
Ἰουλία	Ἰουλία Μεμίμια SYR 14
Ἰουλιάδης	Ἰουλιάδης AND 38 Ἰου[λι]άδης SYR 15
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Iulius/Ἰούλιος	Γάιος Ἰούλιος Γαῖου υἱός Καίσαρ CE *4 C. Iulius Naso/ Γάιος Ἰούλιος Νάσων p. 28, TEN *35 Γάιος Ἰούλιος Μνησιζλείδου υἱός Ἐπιάνναξ p. 23
Ἰουνία	[Ἰ]ουνία Ἐλευθέριον AND 39 Ἰουνία Μόσχι(ο)ν SYR (17) [Ἰουν]ία Τορχουῦτα p. 29, TEN 36
Iunius/Ἰούνιος/Εἰο(ύ)νιος	C. Iunius Silanus p. 29, CY *2 Μάρκος Εἰο(ύ)νιος (?) Φιλάργυρος SYR 18 [Γάιος Ἰούνιος Σιλανός] TEN *37
Ἰοῦστος	Ἰοῦ[στος] SYR 19
Λεύκιος	see Λούκιος
Λιζίνιος	Λεύκιος Λιζίνιος[ς] Λευζίου υἱός Λεύκο[λλος] AND *40
Λειούτιος	Πό(πλιος) Αἰῖλιος Λειούτιος Φλαουιανός Μηνονόγνης MEL 1
Λονγ(ε)ῖνος	Λογγ[εῖνος] SYR 20 Λοῦκις Κάσιο[ς] Λονγῖνος TEN 26
Λούκιος/Λεύκιος	Λεύκιος p. 33, CY 3 Κορ(νήλιος) Λούκιος MEL 24

	Λεύκιος TEN 38; Λεύκιος TEN 39; Λούκιος TEN 40; Λούκιος TEN 41; Λούκιος TEN 42
Λεύκολλος	Λεύκιος Λικίν[ιος] Λευκίου υιός Λεύκο[λλος] AND *40
Λυτάτιος	[Π]όπλιος Λυτά[τι]ος Αἰ[λ]ίου υ[ι]ός TEN 43
Μᾶ	Κλαυδία Μᾶ MEL 9
Μακ.υρος	Κλαύδιος Μακ.υρος (?) SYR 6
Μαγία/Μαγία	[Μαγία Λευκίου Μαγίου] *Ἐρωτος θυγάτηρ, Ποῦλ[χρα(?)] / [- - - L. Magii (?) Erotis f. Pulchra (?)] MEL 34
Μαγιός/Μάγιος	L. Magius Ero[s] Λε[ύ]κιος Μάγιος[ς] *Ἐ[ρω]ς MEL 35
Μάγνος	Γναῖος Πομπήιος Γναίου υιός Μάγνος CE *5
Μαρ[- - -]	Μαρ[- - -] AND 41
Μαρ.υρος	Κλαυδῖος Μαρ.υρος (?) SYR 6
Μάρκελλος	[.....]ος Μάρκελλος MEL 37
Μᾶρκος	Μᾶρκος[- - -] Ποπλίου υιός - - -] AND 42 Μάαρκος MEL 36 Μᾶρκος TEN 44; [Μ]ᾶρκος TEN 45
Marius/Μάριος	Μ(ᾶ)ρκος Μάριος Τρόφιμος MEL 38 Marius Severus p. 41, SYR 21
Μαρο/Μάρων	M. Varisidius Maro C(?) AND 53 Μάρων SYR 22
Μαυριανός	Μαυριανός SYR 23
Μαξιμίλλα	*Ἐγνατία Μαξιμίλλα p. 29, 30, 31, AND 32
Μάξιμος	Μ(ᾶ)ρκος Οὐλπίος Σιμη[ι]κός Μάξιμος MY 4 Μάξιμος Μετωνύμου SYR 25
Με- - -	Πο. Με[- - -] AND 43
Με.	Με. (?) *Ἐλευθέρος (*Ἐλευθέρου ?) SYR 26
Mella	L. Vettius Mella (?) SYR 53
Μέμιμος	Μέμιμος *Ροῦφος ὁ καὶ *Ἰσίδωρος p. 35, AND 44
Μηνογένης	Πό(π)λιος Αἴλιος Λειούσιος Φλαουιανός Μηνογένης MEL 1
Messio	Ael(ius) Messius (or Messio ?) AND 2
Messius	Ael(ius) Messius (or Messio ?) AND 2
Μέτελλος	[[[Αἰϋρ(ήλιος)] Μέτελ[λος] (?)]] or [[[- ca. 3-4-] Μέτελ[λος] (?)]] AND *45
Μιλίωνος	Λούκιος Μιλ[ι]ών(ι)ος Νεικοκράτης SYR 27; Λούκιος Μιλ[ι]ών(ι)ος *Ροῦφος SYR 28; Λ(ού)κιος Μιλών[ι]ος Σκύμνος SYR 29
Μόδεστος	Μόδεστος (I) SYR 30; Μό[δε]στος (II) *Ἀνταίου SYR 31
Μόσχι(ο)ν	*Ἰουνία Μόσχι(ο)ν SYR (17)
Musonius/Μουσώνιος	Musonius Rufus (Μουσώνιος *Ροῦφος) p. 29, 30, GY 1
M[- - -]	Οὐλπίος M[- - -] SYR 52
Naso/ Νάσιων	C. Iulius Naso/ Γάιος *Ἰούλιος Νάσιων p. 28, TEN *35
Νεικοκράτης	Λούκιος Μιλ[ι]ών(ι)ος Νεικοκράτης SYR 27
Νεμέριος	Νεμ[έ]ριος (?) MEL 39

Νευμήνιος	Νευμ[ή]νιος Λέοντος Ταραντίνος MEL 40
Νουσία	Νουσία Πρεΐσκα MEL 41
Ο[- - -]	Αὔρ(ήλιος) Ο[- - -] TEN 18
Ὄκταυία	Ὄκτ[α]υ(ία ?) Τύχη SYR 32
Ὀφέλλιος	Γάιος Ὀφέλλιος Βάσσος MEL 42
Ὀνήσιμος	[Τυβέ]ριος Ἄτινιος [Ὀν]ήσιμος AND 6 Αὔρ(ήλιος) Ὀνήσιμος Λ[- - -] TEN 19
Παιδερωτίς	Φλαβία Παιδερωτί[ς] AND 33
Πανδουῖνος	Γάιος Πανδουῖνος Γναίου υἱός Ῥωμαῖος p. 28, TEN 46
Παργάλης	Τι. Παργάλης MEL 48
Πάπιος	Πάπιος (?) AND 46 Πάπιος TEN 47
Παῦλα	Παῦλα Καλλίστου SYR 33
Παυλείνα	Παυλείνα SYR 34
Πωλλεῖνος	Αὔρ(ήλιος) Πωλλεῖνος TEN 20
Παῦλος	Παῦλ[ο]ς SYR 35
Perperna	M. Perperna[a - - - (?)] SYR 36
Φιλάργυρος	Μάρκος Εἰο(ύ)νιος (?) Φιλάργυρος SYR 18
Phileros	Phi[]eros SYR 37
Φιλοῖνος	Μάρκ. Αὔρ. Φιλοῖνο[ς] SI 2
Φιλωτέρα	Σκρειβωνία Φιλωτέρα MEL 46
Πλωτία	Πλωτία Μάρκου MEL 43
Πολέας	Τυ(βέριος) Κλ(αύδιος) Πολέας (Ῥούφου ?) MEL 13
Πώλλα	Πώλλα SYR 38; Πώλλα Σαύμ[νου] SYR 39
Πωλλίων	[Πω]λλίων SYR 40; Πωλ[λί]ον [Πω]λλίωνος (?) SYR 41
Pompeius/Πομπήιος	Γναῖος Πομπήιος Γναίου υἱός Μάγνος CE *5; Sextus Pompeius CE *6
Postumius/Ποστούμιος	L(ucius) P(ostumius) Cladus / Λευκίος Ποστούμιος Κλάδος SYR 42
Πρ(ε)ῖμα	Π[ρ]ε[ῖ]μα[K]αρ[ε]ίμωνος (?) SYR 43 Πρεῖμα TEN 48; Πρεῖμα Φιλουμένης TEN 49
Πρεΐσκα	Κορ(ηλία) Πρεΐσκα MEL 20; Νουσία Πρεΐσκα MEL 41
Πρίσαλλα	Αὔρ(ηλία) Πρίσαλλα ἡ θυγάτηρ Τ[- - -] TEN 9
Πρεῖσκος	Λ(ούκιος) Κορ(ηλίου) Πρεῖσκος MEL 25
Πύρρος	Αὔρηλιος Πύρρος SI 3
Πουπλ(ε)ῖλιος	Πό[π]λιος οτ -πλίμιος] Ἀβάσκαντος SYR 44 [- - Πο]υπλεῖλιος Αὔλου ὁ καὶ [- - -] TEN 50; Μάρκος Ποπλίμιος [Μ]άρκου [υἱός] TEN 51
Πόπλιος	Πόπλιος[ς] AND 47; Μάρκος[ς] - - -] Πόπλιος[ς] - - -]: see AND 47; Πόπλ[ι]ος AND 48; Πόπλ[ι]ος[ς] [- - -]ψ (?) AND 49 Πό[π]λιος οτ -πλίμιος] Ἀβάσκαντος SYR 44
Pulchra/Πούλ[χρα(?)]	[Μαγία Λευκίου Μαγίου] Ἐρωτος θυγάτηρ, Πούλ[χρα(?)] / [- - - L. Magii (?) Erotis f. Pulchra (?)] MEL 34

Κοῦνκτίλιος	Πόπ[λ]ιος Κοῦνκτίλιος Οὐάρος p. 29, TEN 52
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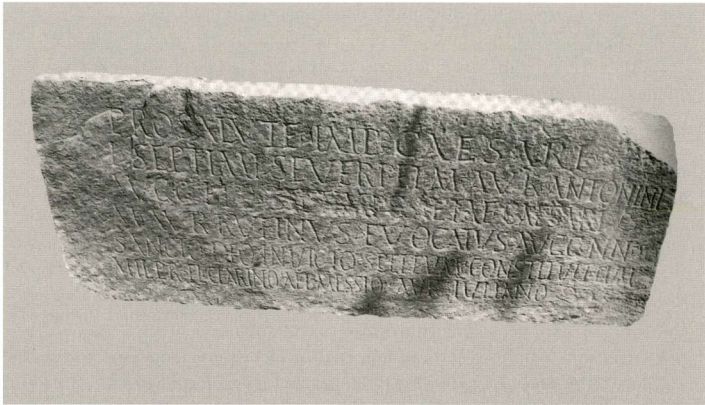
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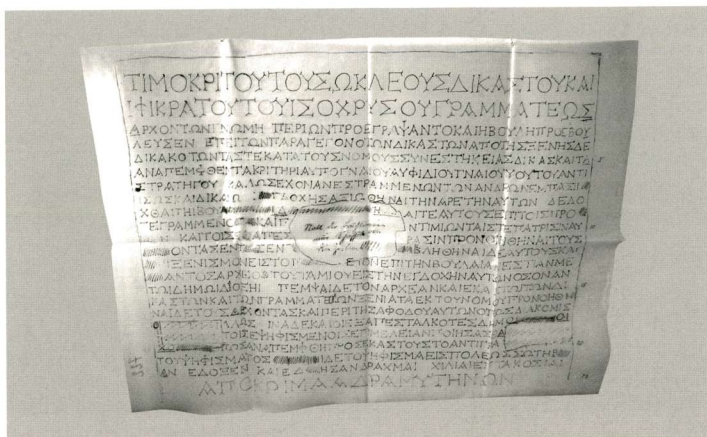
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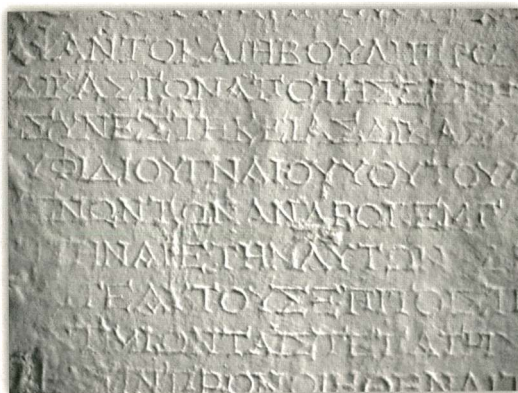
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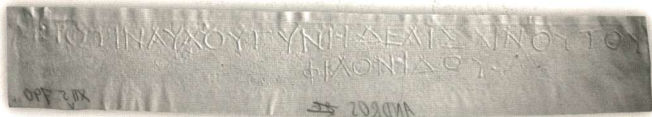
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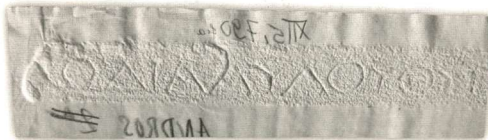
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a. Andros, grave stele (4th c. B.C.) bearing the *IG XII 5, 790* inscription (photo N. Petrochilos).



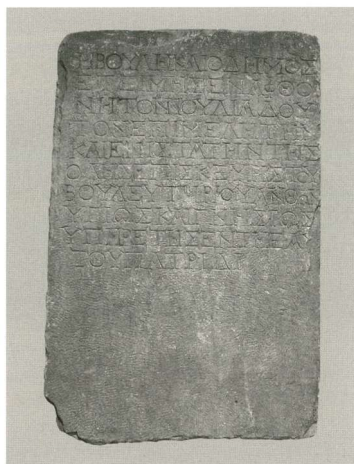
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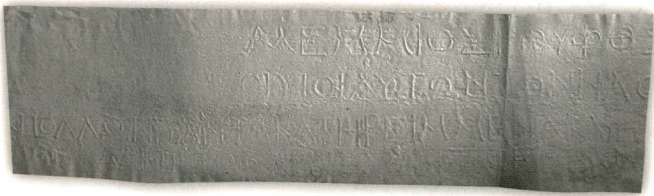
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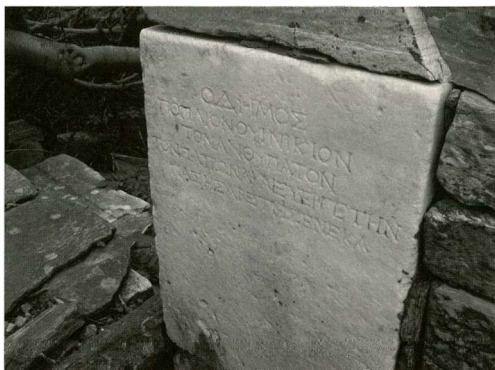
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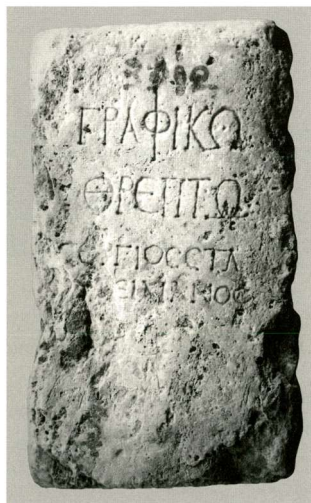
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a. – b. Andros, *IG XII 5*, 738 (squeezes – Archive "Inscriptiones Graecae").



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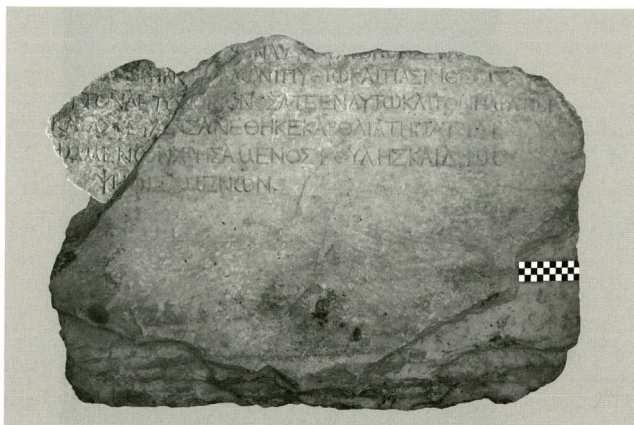
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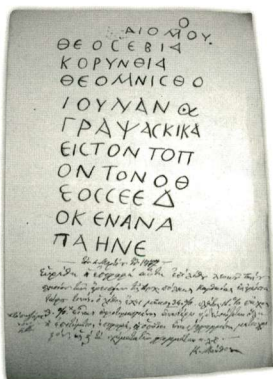
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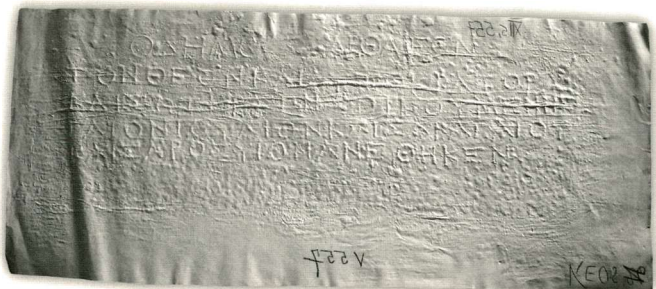
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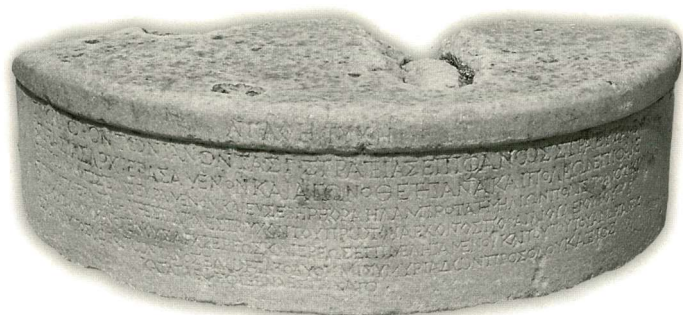
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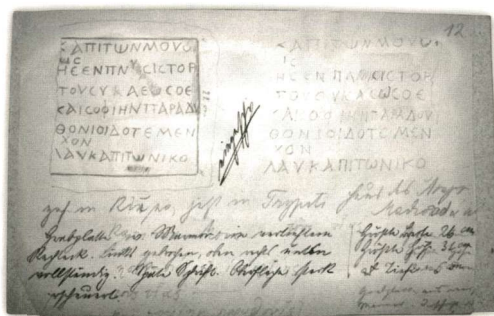
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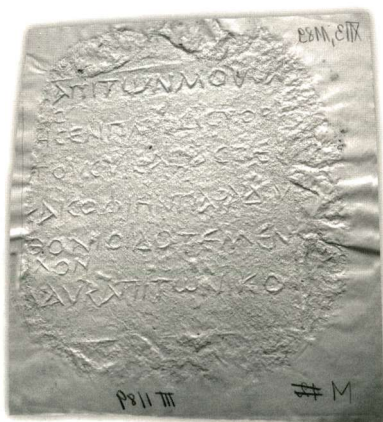
b. Ceos, *IG XII 5, 557* (squeeze – Archive "Inscriptiones Graecae").



a. – b. Melos, *IG XII 3, 1119*.



a. Melos, IG XII 3, 1189 (facsimile in Hiller's diary [1895] – Archive "Inscriptiones Graecae").



b. Melos, IG XII 3, 1189 (squeeze – Archive "Inscriptiones Graecae").



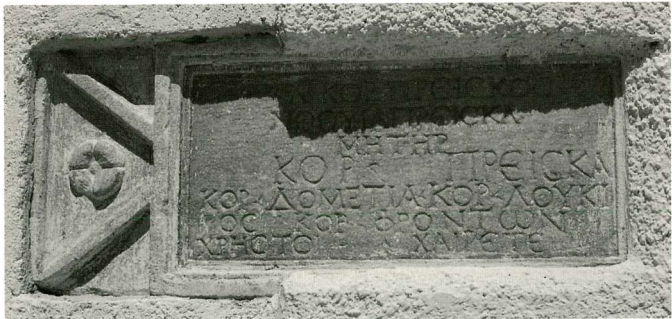
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b. Melos, *JG* XII 3, 1238.



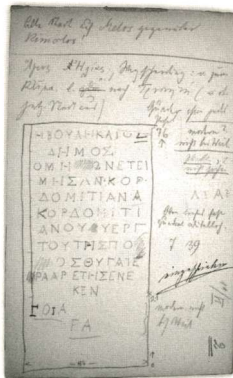
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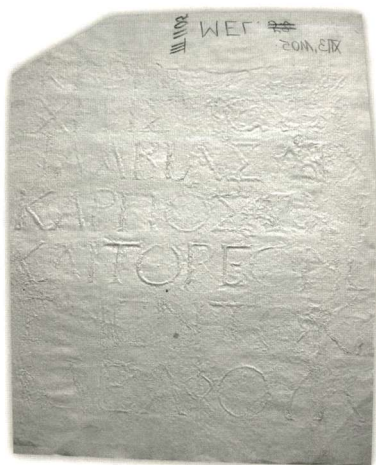
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b. Melos, IG XII 3, 1118 (facsimile in Hiller's diary [1895] – Archive "Inscriptiones Graecae").



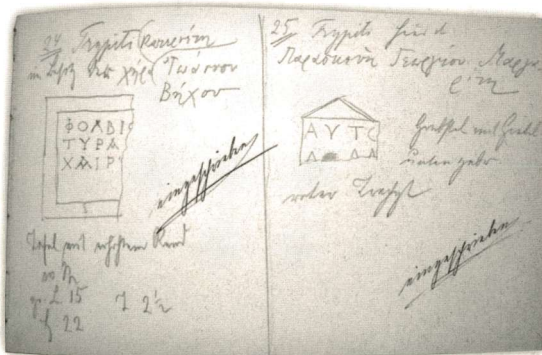
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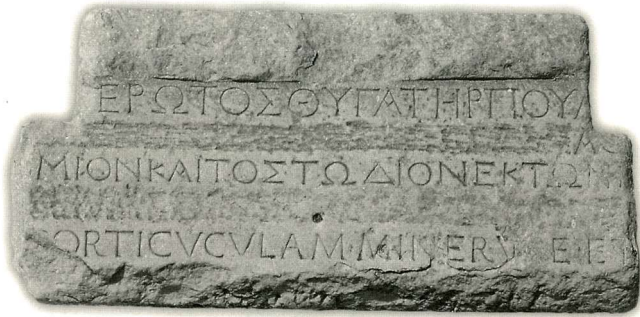
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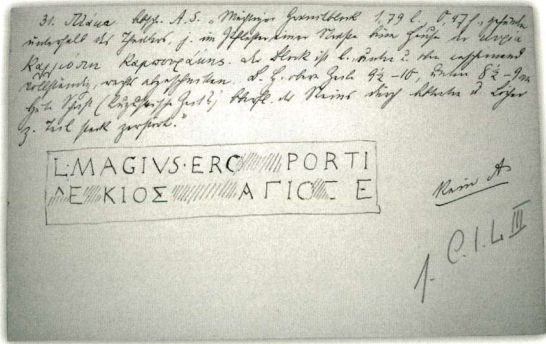
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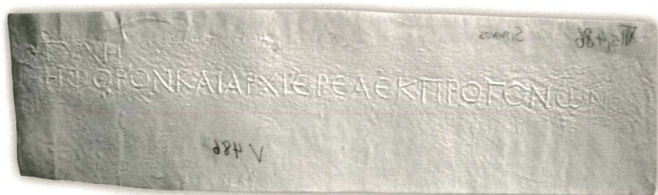
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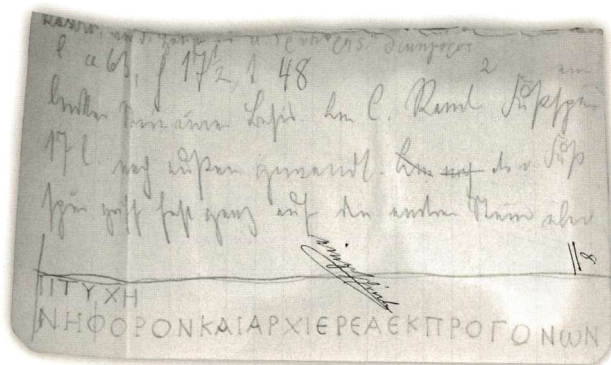
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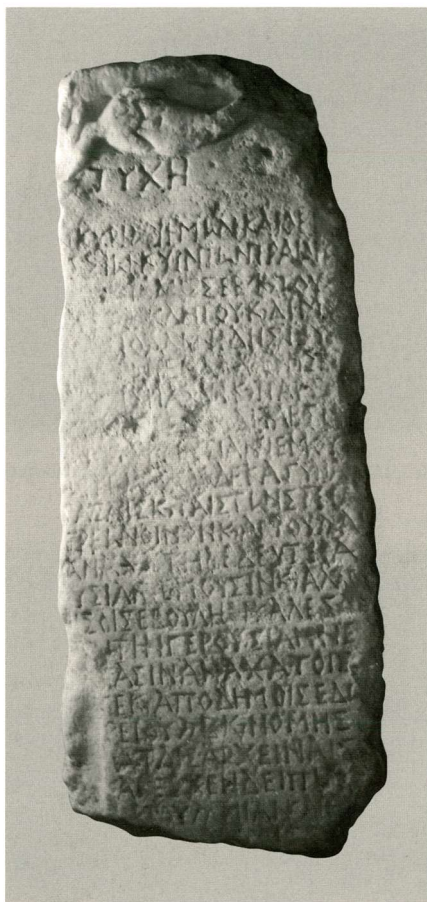
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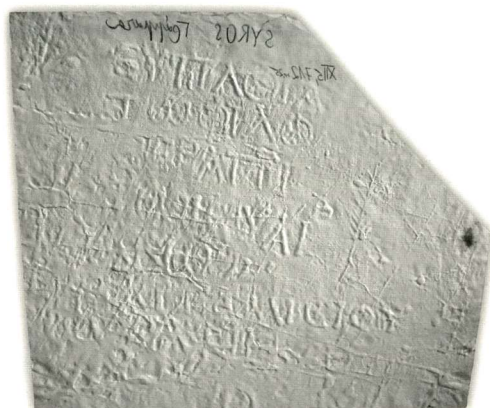
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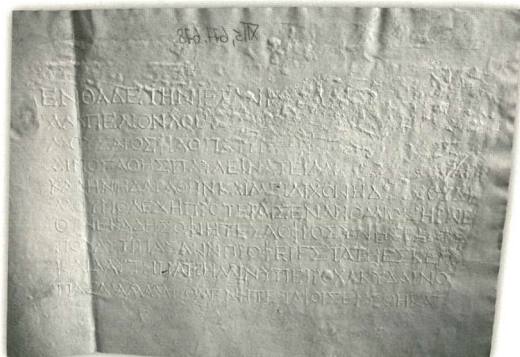
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a. Syros, *IG XII 5*, 712, no. 25 (squeeze – Archive "Inscriptiones Graecae").



b. Syros, *IG XII 5*, 678 (squeeze – Archive "Inscriptiones Graecae").



Syros, *IG* XII 5, 662.



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a. Syros, *IG XII 5*, 692.



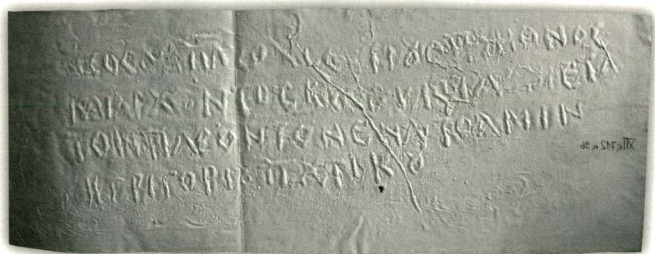
b. Syros, *IG XII 5*, 691.



Syros, *IG XII 5*, 659 (photo Epigraphic Museum in Athens).



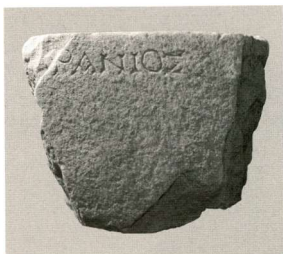
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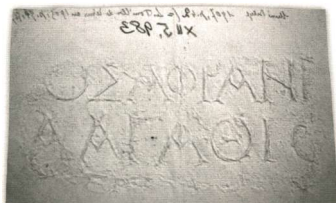
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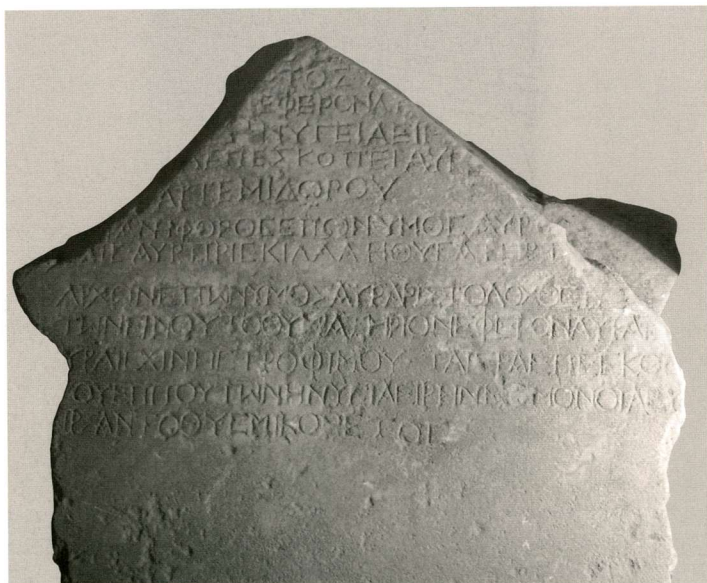
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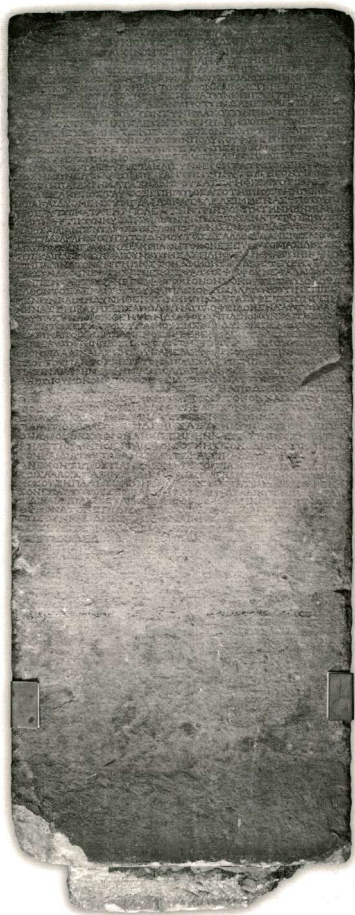
a. Tenos, *IG XII 5*, 984.



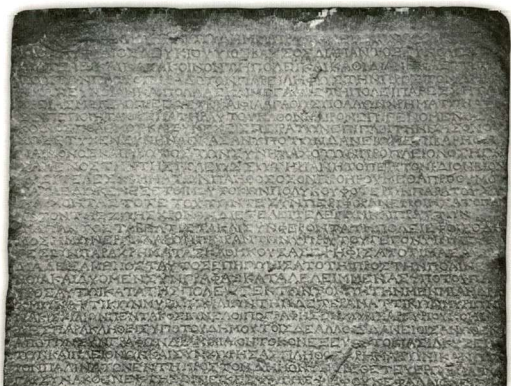
b. Tenos, *IG XII 5*, 983 (squeeze – Archive "Inscriptiones Graecae").



c. Tenos, *SEG 34*, 1957, 555.



Tenos, *IG* XII 5, 860 (photo Fitzwilliam Museum, Cambridge).



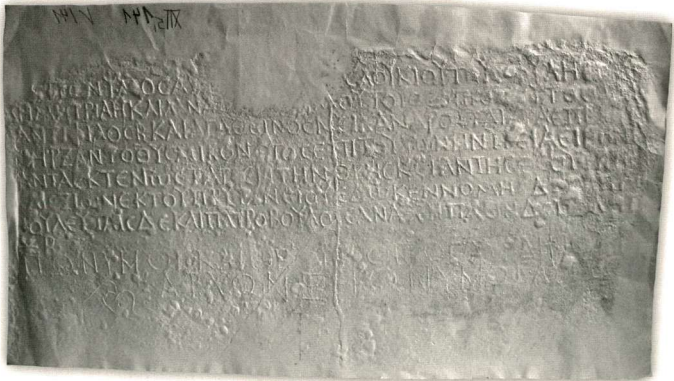
a. Tenos, *IG XII 5, 860* (detail - photo Fitzwilliam Museum, Cambridge).



b. Tenos, *IG XII 5, 880.I* (squeeze – Archive "Inscriptiones Graecae").



a. Tenos, *IG XII 5*, 904.



b. Tenos, *IG XII 5*, 141 (squeeze – Archive "Inscriptiones Graecae").



a. Tenos, P. Graindor, "Inscriptions de Tenos", *RBPh* 5.1, 1926, 519-23.



b. Tenos, *IG* XII 5, 968 (squeeze – Archive "Inscriptiones Graecae").



Tenos, *IG XII 5, 951*.



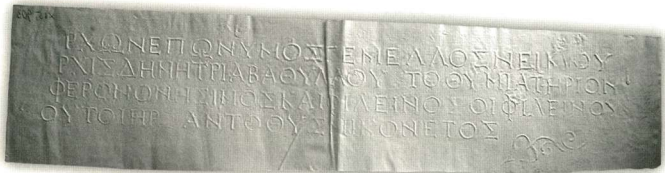
a. Tenos, *IG XII 5, 998* (squeeze – Archive "Inscriptiones Graecae").



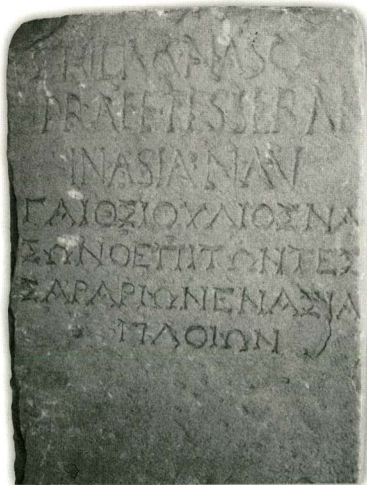
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a. – b. Tenos, *IG XII 5, 912* (photo National Archaeological Museum of Athens).



a. Tenos, *IG XII 5, 903* (squeeze – Archive "Inscriptiones Graecae").



b. Tenos, *IG XII 5, 941*.



a. Tenos, *IG XII* 5, 966.



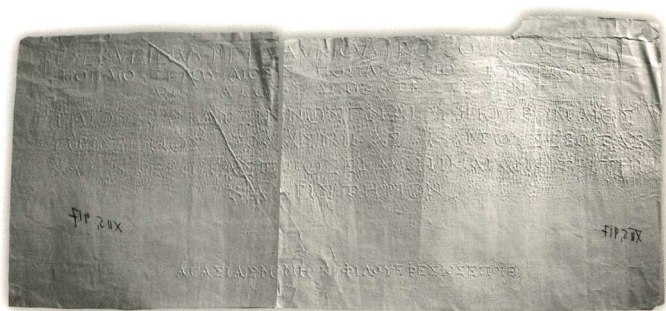
b. Tenos, *IG XII* 5, 885.



c. Tenos, *IG XII Suppl.* 324.



a - b. Tenos, *IG XII 5, 917*.



a. Tenos, *IG XII 5, 917* (squeeze – Archive "Inscriptiones Graecae").



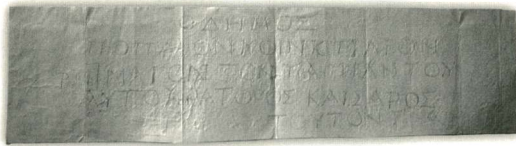
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a. Tenos, *IG XII 5*, 881.I (squeeze – Archive "Inscriptiones Graecae").



b. Tenos, *IG XII 5*, 940.



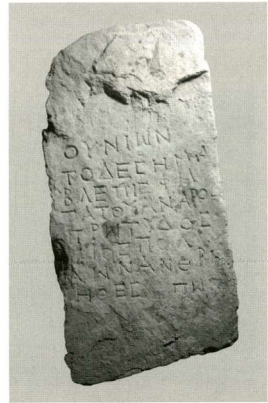
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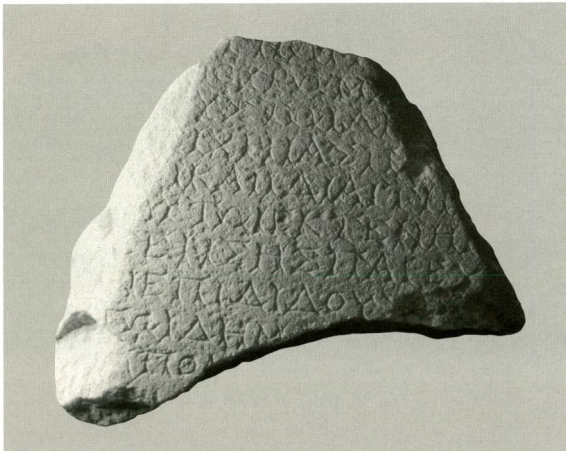
a. – b. Tenos, *IG XII 5*, 924.



a. Tenos, *IG XII 5*, 908.



b. Tenos, *SEG 40*, 1990, 705.



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