

ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΚΑΙ ΡΩΜΑΪΚΗΣ ΑΡΧΑΙΟΤΗΤΟΣ
ΕΘΝΙΚΟΝ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ

RESEARCH CENTRE FOR GREEK AND ROMAN ANTIQUITY
NATIONAL HELLENIC RESEARCH FOUNDATION

ΜΕΛΕΤΗΜΑΤΑ

8

ARGYRO B. TATAKI

ANCIENT BEROEA PROSOPOGRAPHY AND SOCIETY

ATHENS 1988

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

L. Gounaropoulou, M.B. Hatzopoulos, *Les Milliaires de la Voie Egnatienne entre Heraclée des Lyncestes et Thessalonique* (MEΛETHMATA 1; Athens 1985)

Y.E. Meimaris, *Sacred Names, Saints, Martyrs and Church Officials in the Greek Inscriptions and Papyri Pertaining to the Christian Church of Palestine* (MEΛETHMATA 2; Athens 1986)

M.B. Hatzopoulos, L.D. Loukopoulou, *Two studies in Ancient Macedonian Topography* (MEΛETHMATA 3; Athens 1987)

M.B. Hatzopoulos, *Une donation du roi Lysimaque* (MEΛETHMATA 5; Athens 1988)

M.B. Hatzopoulos, *Actes de vente de la Chalcidique centrale* (MEΛETHMATA 6; Athens 1988)

Forthcoming:

M.B. Sakellariou, *The Polis-State* (MEΛETHMATA 4)

M.B. Hatzopoulos, L.D. Loukopoulou, *Moryllos, cité de la Crestonie* (MEΛETHMATA 7)

ISBN 960 – 7094 – 01 – 8

© Κέντρον Ἑλληνικῆς καὶ Ρωμαϊκῆς Ἀρχαιότητος
τοῦ Ἑθνικοῦ Ἰδρύματος Ἑρευνῶν
Β. Κωνσταντίνου 48, 116 35 Ἀθήνα, τηλ. 7210351

Ἐξώφυλλο καὶ καλλιτεχνικὴ ἐπιμέλεια
Ραχήλ Μισδραχῆ-Καπόν

Μετάφραση
David Hardy

Στοιχειοθεσία
Φ. Παναγόπουλος & Σία Ο.Ε.

ARGYRO B. TATAKI

ANCIENT BEROEA
PROSOPOGRAPHY AND SOCIETY

ΚΕΝΤΡΟΝ ΕΛΛΗΝΙΚΗΣ ΚΑΙ ΡΩΜΑΪΚΗΣ ΑΡΧΑΙΟΤΗΤΟΣ
ΕΘΝΙΚΟΝ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ

RESEARCH CENTRE FOR GREEK AND ROMAN ANTIQUITY
NATIONAL HELLENIC RESEARCH FOUNDATION

ΜΕΛΕΤΗΜΑΤΑ

8

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

ARGYRO B. TATAKI

ANCIENT BEROEA
PROSOPOGRAPHY AND SOCIETY

ATHENS 1988

Basileios N. Tataakis (1896-1986)
in memoriam

CONTENTS

Preface	11-13
Abbreviations	15-16
Bibliography	17-35
List of plates	36
List of tables	37
Map	49

INTRODUCTION

Definition of aims	39-41
Beroea and its territory	41-45
The sources of the Prosopography	46-75
The inscriptions of Beroea	46-48
Inscriptions from the territory of Beroea	48-52
The publication of the inscriptions from Beroea	52-61
The dating of the inscriptions of Beroea	61-66
Beroeans in inscriptions discovered outside Beroea	67-73
Literary references to Beroeans and individuals who visited Beroea	74-75
The method of the Prosopography	75-78

PART ONE

PROSOPOGRAPHY OF BEROEA	81-306
-------------------------	--------

PART TWO

CHAPTER I. THE NAMES OF BEROEA	309-405
Introduction	309-31
Categories of names	332-35
Names of the 4th century B.C.	336-39
Names of the 3rd century B.C.	339-50
Names of the 2nd century B.C.	350-59
Names of the Hellenistic period	359-63
Names of the 1st century B.C.	363-71
Names of the 1st-3rd centuries A.D.	371-405
Local names. Older and newer Greek names	371-89
Roman names	389-400
Other categories of names from the 1st-3rd centuries A.D.	400-405
<i>Supernomina</i>	405

CHAPTER II. THE SOCIETY OF BEROEA	407-513
Introduction	407-11
The frequency of the names	411-19
The society of Beroea at the time of the Macedonian monarchy	419-35
The society of Beroea after the Roman conquest	435-37
The society of Beroea from 167 B.C. to the end of the 1st century A.D.	437-56
The society of Beroea in the 2nd and 3rd centuries A.D.	456-96
The evidence of the funerary monuments	497-513
Addenda	514-16
Corrigenda	516
Indexes	517-72
1. Index of names in Greek and Latin	517
2. Index of geographical terms in Greek and Latin	530
3. Select index of Greek words	532
4. Index of PB persons discussed in Introduction and Part II	537
5. General index	548
Plates	575-84

PREFACE

There is very little to be added by way of preface to this work. I would like first of all to express the hope that my long involvement with the people who lived in or visited ancient Beroea will be of use not only to those interested in the study of this city, but also to the students of ancient Macedonia in general.

A few words of clarification are necessary. This study attempts to approach the subject on three levels, each aspiring to a different degree of completeness in terms of documentation. The purpose of the first level (which also forms the basis for the approach to the other two) is the compilation of the Prosopography, and here I have tried to make an exhaustive collection of the relevant *testimonia*; as far as the published material is concerned, I believe this aim to have been accomplished. During the examination of the personal names the objective was to compose not a lexicon of names but a text that would be readable, even with some difficulty. At this second level, the documentation of the distribution and frequency of the names attested within the borders of ancient Macedonia aspires to be exhaustive, except for the very common names, which are discussed in a general way; in tracing occurrences outside Macedonia of names that occur in Beroea, particular emphasis was placed on very, or relatively rare names, and no attempt was made to achieve an exhaustive documentation. At the third level, the examination of the society of Beroea, I did not consider it necessary to document fully the entire spectrum of matters to which reference was inevitably made; the bibliography of even a single one of the issues requiring discussion, such as the question of slavery, is inexhaustible, and any attempt to present it systematically clearly lies outside the scope of the present work.

I have had the singular good fortune to be a participant since 1980 in the Macedonia Programme of the Research Centre for Greek and Roman Antiquity (K.E.R.A.) at the National Hellenic Research Foundation. I owe this opportunity to the Director of the Centre,

Professor M.B. Sakellariou, who entrusted to me the task of preparing the *Prosopography of Ancient Macedonia*; my study of Beroea forms part of this broader work, and owes much to his direction and continuous encouragement, for which I thank him.

I would also like to express my thanks to the head of the Macedonia Programme, Dr. M. B. Hatzopoulos, for giving me access to his unpublished writings, on which I was able to base some crucial points of my study, and for his assistance and moral support at every stage of my work.

Of the colleagues at the K.E.R.A. who assisted me, I would like to make special mention of Dr. Louisa Loukopoulou, who was always ready to discuss a range of problems with me; and Dr. A. Ritzakis, who placed an unpublished article at my disposal.

For permission to use unpublished epigraphic material, I would like to thank Professor Ph. Petsas, and the Ephor of Antiquities Dr. I. Touratsoglou; both of these also made unpublished works of theirs available to me, significantly accelerating the pace of my own studies.

Thanks are due also to Professor J. Pouilloux for the invitation that enabled me to work in 1983 in the hospitable environment of the *Institut F. Courby*, in Lyons.

A first version of this study was submitted in 1986 to the Philosophical School of the University of Thessaloniki, for the degree of Ph. D. With respect to this I wish to thank Professor D. Pandermalis, who willingly undertook to supervise this phase of my work, and with whom I had the opportunity to discuss the main points on many occasions. I would also like to extend my thanks to Professor D. Lypourlis, for his help and advice, and to Drs E. Voutiras and G. Souris, for the attention which they paid to some points of this work.

Last, in chronological terms, but of great importance, was the help given me by Mr. P.M. Fraser, whom I wish to thank for his generosity with his knowledge and his time in reading and improving parts of this work; my visit to Oxford coincided with the appearance of the *Lexicon of Greek Personal Names I* (Oxford 1987) by P.M. Fraser - Elaine Matthews, which I believe will revolutionize the study of personal names. Since part of the present work was already in press, it was too late for the degree to which I have benefited from studying the *Lexicon* to be completely apparent.

There are naturally others who should be mentioned here; people

who have assisted me at various stages of my life and helped me to discover the importance of setting targets. First and foremost amongst them is my father, to whose memory I dedicate this study; words could only impoverish even further this tribute, which is already slight in comparison with what he did for me.

Finally, I believe that everyone who has lived for a long time with somebody else's manuscript will understand how great a debt of gratitude I owe to my husband, Dimitris N. Kouroupis, who succeeded—almost always—in keeping me in touch with contemporary reality, without making it pedestrian.

ABBREVIATIONS

The abbreviations used in the *American Journal of Archaeology*, *L'année philologique* and in the *Oxford Classical Dictionary*² (1970) for periodicals, *corpora* and other works have been adopted here; they are not therefore included in the following list. Frequently cited books and monographs are also abbreviated: see pp. 17-35.

Actes esclavage 1971 = *Actes du colloque 1971 sur l'esclavage* ('Annales littéraires de l'Université de Besançon' 140; Paris 1972).

Actes esclavage 1972 = *Actes du colloque 1972 sur l'esclavage* ('Annales littéraires de l'Université de Besançon' 163; Paris 1974).

Actes esclavage 1975 = *Actes du colloque sur l'esclavage*, Nieborow 1975 (Warsaw 1979).

Actes du VIIe Congr. Epigr. = *Actes du VIIe congrès international d'épigraphie grecque et latine*, Constanza 1977 (Bucharest 1979).

Acts of the 8th Epigr. Congr. = *Πρακτικά τοῦ Η' Διεθνoῦς Συνεδρίου 'Ελληνικῆς καὶ Λατινικῆς 'Επιγραφικῆς*, Athens 1982 I (Athens 1984).

ANRW = *Aufstieg und Niedergang der römischen Welt. II Principat*, eds Hildegard Temporini, W. Haase (Berlin-New York 1974-).

Bull. Inst. Russe à Constantinople = *Izvestija Russkago Archeologičeskago Instituta v Konstantinopole* (1896-1912).

EPhSPA = 'Επιστημονικὴ 'Επετηρὶς τῆς Φιλοσοφικῆς Σχολῆς τοῦ Πανεπιστημίου 'Αθηνῶν.

EPhSPTTh = 'Επιστημονικὴ 'Επετηρὶς τῆς Φιλοσοφικῆς Σχολῆς τοῦ 'Αριστοτελείου Πανεπιστημίου Θεσσαλονίκης.

Essays Laourdas (1975) = *Essays in Memory of Basil Laourdas* (Thessalonike 1975).

Geras Keramopoulou (1953) = *Γέρας 'Αντωνίου Κεραμοπούλλου* (Athens 1953).

Hodegos = 'Εθνικὸς 'Οδηγὸς τῆς Μεγάλης 'Ελλάδος (eds G.I. Philaretos - D.P. Vassileiadis).

IGBR = *Inscriptiones Graecae in Bulgaria repertae* I-IV. Ed. G. Mihailov, Academia litterarum Bulgarica (Sofia 1958-70).

IK = *Inscripfen griechischer Städte Kleinasien*, Komm. für d.

Archäolog. Erforschung Kleinasien bei d. Österreich. Akad. d. Wiss.; Inst. für Altertumskunde d. Univ. Köln (Bonn 1972–).

I. von Priene = F. Hiller v. Gaertringen, *Die Inschriften von Priene* (Berlin 1906).

Ist Kavala Symposium (1980) = *Ἡ Καβάλα καὶ ἡ περιοχή της*. Α' Τοπικὸ Συμπόσιο, Kavala 1977 (Thessalonike 1980).

Kernos (1972) = *Κέρνος: Τιμητική προσφορά στὸν καθηγητὴ Γεώργιο Μπακαλάκη* (Thessalonike 1972).

LGPN I = P.M. Fraser, Elaine Matthews (eds), *A Lexicon of Greek Personal Names I* (Oxford 1987).

Macedonia (1983) = M.B. Sakellariou (ed.), *Macedonia; 4000 Years of Greek History and Civilization* (Athens 1983).

Mélanges Daux (1974) = *Mélanges helléniques offerts à Georges Daux* (Paris 1974).

MB = Archaeological Museum of Beroea.

OMS = L. Robert, *Opera Minora Selecta I–IV* (Paris 1969–74).

L'onomastique latine (1977) = *L'onomastique latine*, 'Colloques internationaux du Centre National de la Recherche Scientifique' 564, Paris 1975 (Paris 1977).

PB = Prosopography of Beroea.

Prosphora Kyriakides (1953) = *Προσφορά εἰς Στίλπωνα Π. Κυριακίδη*, *Hellenika, Suppl.* 4 (Thessalonike 1953).

Pros. Ptol. = W. Peremans, E. van't Dack *et al.*, (eds), *Prosopographia Ptolemaica*, I–IX, 'Studia Hellenistica' 6, 8, 11–13, 17, 20–21 (Louvain 1950–81).

Studies Buckler (1939) = *Anatolian Studies Presented to W.H. Buckler* (Manchester 1939).

Studies Edson (1981) = *Ancient Macedonian Studies in Honor of Charles F. Edson* (Thessalonike 1981).

Studies Rand (1938) = *Classical and Medieval Studies in Honor of E.K. Rand* (New York 1938).

Studies Robinson (1953) = *Studies Presented to D.M. Robinson I–II* (Saint Louis 1953).

Thessalonike (1982) = *Ἡ Θεσσαλονίκη μεταξύ Ἀνατολῆς καὶ Δύσεως*, Πρακτικὰ Συμποσίου Τεσσαρακονταετηρίδος τῆς Ἑταιρείας Μακεδονικῶν Σπουδῶν, Thessalonike 1980. (Thessalonike 1982).

Zbornik = *Zbornik Filozofskoj Fakulteta* (Receuil de travaux de la Faculté de Philosophie, Belgrade).

BIBLIOGRAPHY

With the exception of literary sources and *corpora* all works referred to more than twice are included in this bibliography.

- Adam-Veleni, Polyxeni, "Ἰππεῖς σὲ ἀνάγλυφους βωμοὺς ἀπὸ τὴν Βέροια", *Makedonika* 23 (1983) 172-90.
- Aichinger, Anna, 'Die Reichsbeamten der römischen Macedonia der Prinzipatsepoche', *A Ves* 30 (1979) 603-91.
- Alexandrescu-Vianu, Maria, 'Stèles funéraires de la Macédoine romaine', *Dacia* 19 (1975) 183-200.
- Andreiomenou, Angeliki, 'Τρία ὑπόγεια ταφικὰ οἰκοδομήματα ἐν τῇ Δυτικῇ Μακεδονίᾳ', *Ancient Macedonia* I (Thessalonike 1970) 228-38.
- Andronikos, M., 'Ἀρχαῖαι Ἐπιγραφαὶ Βεροίας' (Thessalonike 1950) = Andronikos, *Epigraphai*.
- "Ἑλληνιστικὸς τάφος Βεροίας", *ArchEph* 1955, 22-50.
- 'Portrait de l'ère républicaine au Musée de Thessalonique', *MonPiot* 51 (1960) 37-52.
- 'Vergina: the Royal Graves in the Great Tumulus', *AAA* 10 (1977) 40-72.
- *Vergina; the Royal Tombs and the Ancient City* (Athens 1984).
- Arvanitopoulos, A.S., *Θεσσαλικά Μνημεῖα* (Athens 1909) = Arvanitopoulos, *Mnemeia*.
- Avezou, Ch., Picard, Ch., 'Inscriptions de Macédoine et de Thrace', *BCH* 37 (1913) 84-154 and 445-46.
- Babakos A., *Πράξεις κοινῆς διαθέσεως καὶ ἄλλα συγγενῆ φαινόμενα κατὰ τὸ δίκαιον τῆς ἀρχαίας Θεσσαλίας* (Athens 1961).
- *Actes d'aliénation en commun et autres phénomènes apparentés d'après le droit de la Thessalie antique* (Thessaloniki 1966) = Babacos, *Actes*.
- Baege, W., *De Macedonum Sacris* (Halle 1913) = Baege.
- Bakalakis, G., 'Θρακικὰ χαράγματα ἐκ τοῦ παρὰ τὴν Ἀμφίπολιν φράγματος τοῦ Στρυμόνος', *Thrakika* 13 (1940) 5-32.

- ‘Ἐπιτύμβιοι βωμοὶ ἀπὸ τὴν Θράκη’, *Deltion* 18 (1963) I 161-65.
- ‘The Classical Bridge at Amphipolis’, *AJA* 74 (1970) 289-91.
- ‘Vorlage und Interpretation von römischen Kunstdenkmälern in Thessaloniki’, *AA* 88 (1973) 671-84.
- Baslez, Marie-Françoise, *L'étranger dans la Grèce antique* (Paris 1984) = Baslez, *L'étranger*.
- Bechtel, F., *Die einstämmigen männlichen Personennamen des Griechischen, die aus Spitznamen hervorgegangen sind*. Abhandl. der Götting. Gesellsch. der Wiss., Phil-hist. Klass.; Neue Folge II.5 (Berlin 1898) = Bechtel, *Spitznamen*.
- *Die attischen Frauennamen nach ihrem Systeme dargestellt* (Göttingen 1902) = Bechtel, *Frauennamen*.
- *Die historischen Personennamen des Griechischen bis zur Kaiserzeit* (Halle 1917) = Bechtel, *Personennamen*.
- Berger, A., *Encyclopedic Dictionary of Roman Law* ('Transactions of the American Philosophical Society' 43.2; Philadelphia 1953, repr. 1980) = Berger, *Dictionary*.
- Berve, H., *Das Alexanderreich auf prosopographischer Grundlage II: Prosopographie* (Munich 1926) = Berve, *Prosopographie*.
- Bosworth, A., *A Historical Commentary on Arrian's History of Alexander I* (Oxford 1980) = Bosworth, *Commentary*.
- Bradford, A.S., *A Prosopography of Lacedaemonians from the Death of Alexander the Great, 323 B.C., to the Sack of Sparta by Alaric, A.D. 396* ('Vestigia' 27; Munich 1977) = Bradford, *Prosopography*.
- Bradford Welles, C., 'Romanization of the Greek East', *BAmSocP* 2 (1965) 42-46.
- Briant, P., *Antigone le Borgne* (Paris 1973) = Briant, *Antigone*.
- Brunt, P.A., *Italian Manpower 225 B.C. - A.D. 14* (Oxford 1971) = Brunt, *Manpower*.
- 'The Romanization of the Local Ruling Classes in the Roman Empire'. *Assimilation et résistance à la culture gréco-romaine dans le monde ancien*. Travaux du VIe congrès international d'études classiques, Madrid 1974 (ed. D.M. Pippidi, Paris 1976).
- Cabanes, P., 'Les inscriptions du théâtre de Bouthrôtos', *Actes du colloque 1972 sur l'esclavage* ('Annales littéraires de l'Université de Besançon' 163; Paris 1974).
- Calderini, A., *La manomissione et la condizione dei liberti in Grecia*² ('Studia Historica' 21; Rome 1965) = Calderini, *Manomissione*.

- Cameron, A., 'Θρεπτός and Related Terms in the Inscriptions of Asia Minor', *Anatolian Studies Presented to W.H.Buckler* (Manchester 1939) 27-62.
- Castrén, P., *Ordo populusque Pompeianus; Polity and Society in Roman Pompeii* (Rome 1975) = Castrén, *Ordo*.
- Chantraine, P., Review of I. Russu, 'Macedonica', (*EphDac* 8 (1938) 105-232), *REG* 54 (1941) 284-85.
- 'La langue des Macédoniens et leur onomastique', *BSL* 61 (1966) 157-66.
- Charneux, P., 'Liste argienne de théarodoques', *BCH* 90 (1966) 156-239.
- Chionides, G. Ch., 'Ιστορία τῆς Βεροίας I (Beroea 1960) = Chionides I. Christophilopoulos, A.P., *Δίκαιον καὶ Ἱστορία* (Athens 1973).
- Cormack, J.M.R., 'Unpublished Inscriptions from Beroea', *BSA* 39 (1938-39) 94-98.
- 'Royal Letters in Beroea', *BSA* 40 (1939-40) 14-16.
- 'Inscriptions from Beroea', *BSA* 41 (1940-45) 105-114.
- 'The Nerva Inscription in Beroea', *JRS* 30 (1940) 50-52.
- 'A Letter of Hadrian in Beroea', *JRS* 30 (1940) 148-52.
- 'Dedications to Zeus Hypsistos in Beroea', *JRS* 31 (1941) 19-23.
- 'Epitaph of a Legionary of the *Legio XVI Flavia Firma* from Macedonia', *JRS* 31 (1941) 24-25.
- 'High Priests and Macedoniarchs from Beroea', *JRS* 33 (1943) 39-44.
- 'L. Calpurnius Piso', *AJA* 48 (1944) 76-77.
- 'Inscriptions from Beroea', *Hesperia* 13 (1944) 23-29.
- 'Inscriptions from Macedonian Edessa and Pella', *Studies Presented to D.M. Robinson* II (Saint Louis 1953) 374-81.
- 'Inscriptions from Macedonia', *BSA* 58 (1963) 20-29.
- 'Progress report on the Greek Inscriptions of the *Trite Meris* for *IG X*', *Ancient Macedonia* I (Thessalonike 1970) 193-202.
- 'Inscriptions from Pieria', *Klio* 52 (1970) 49-66.
- 'Inscriptions from Pella, Edessa and Beroea', *ArchP* 22 (1973) 203-216.
- 'The Gymnasiarchal Law of Beroea', *Ancient Macedonia* II (Thessalonike 1977) 139-49.
- 'Zeus Hypsistos at Pydna', *Mélanges helléniques offerts à G. Daux* (Paris 1974) 51-55.
- '*IG X* (Macedonia): The Greek Inscriptions of Pieria', *Essays in*

- Memory of Basil Laourdas* (Thessalonike 1975) 103-114.
- Cousin ry, M.E.M., *Voyage dans la Mac doine* (Paris 1831).
- Davies, J.K., *Athenian Propertied Families 600-300 B.C.* (Oxford 1971)
= Davies, *Families*.
- Daux, G., 'Listes delphiques de th arodoques', *REG* 62 (1949) 1-30.
- 'Note sur la liste delphique des th arodoques', *BCH* 89 (1965) 658-64.
- 'IG X 2,1: Epilegomena', *BCH* 98 (1974) 526-52.
- 'Notes de lecture', *BCH* 99 (1975) 162-69; 100 (1976) 212-25.
- 'Population et onomastique d'Asie Mineure en Mac doine', *Pulpudeva* 2 (1978) 89-93.
- 'L'onomastique romaine d'expression greque', *L'onomastique latine* ('Colloques internationaux du CNRS' 564; Paris 1977) 405-417.
- 'La formule onomastique dans le domaine grec sous l'empire romain', *AJP* 100 (1979) 13-30.
- 'La grande liste delphique des th arodoques', *AJP* 101 (1980) 318-23.
- 'Trois remarques de chronologie delphique', *BCH* 104 (1980) 120-123.
- Debord, P., 'L'esclavage sacr :  tat de la question', *Actes du colloque 1971 sur l'esclavage* ('Annales litt raires Universit  de Besan on' 140; Paris 1972) 135-50.
- Delacoulonche, A., 'M moire sur le berceau de la puissance mac donienne', *Archives des missions scientifiques et litt raires* 8 (1859) 67-288 = Delacoulonche.
- Desdevises-du-Dezert, Th., *G ographie ancienne de la Mac doine* (Paris 1863).
- Detschew, D., *Die thrakischen Sprachreste*² (Wien 1976) = Detschew, *Sprachreste*.
- Demitsas, M.G., 'Αρχαία Γ ωγραφ  της Μακεδον ας II (Athens 1871) = Demitsas, *Geographia*.
- 'Η Μακεδον   ν λ θοις φθεγγο  νοις κα  μνημ ιοις σωζο  νοις (Athens 1896); Repr. title: *Sylloge Inscriptionum Graecarum et Latinarum Macedoniae* (Chicago 1980) = Demitsas.
- Drougou, Stella, Touratsoglou, I., 'Ελληνιστικο  λαξευτο  τ φοι Βερρο ας (Athens 1980) = Drougou-Touratsoglou.
- Dunant, Chr., Pouilloux, J., *Recherches sur l'histoire et les cultes de Thasos II* (' tudes Thasiennes' V; Paris 1958) = Dunant-Pouilloux.

L'abbé Duchesne, Bayet, M., *Mémoire sur une mission au Mont Athos* (Paris 1876).

Edson, Ch.F., 'The Antigonids, Heracles and Beroea', *HSCP* 45 (1934) 213-46.

— 'Perseus and Demetrius', *HSCP* 46 (1935) 191-202.

— 'Cults of Thessalonica', *HThR* 41 (1948) 153-204.

— 'The Greek Inscriptions of Macedonia', *Actes du IIe congrès international d'épigraphie grecque et latine*, Paris 1952 (Paris 1953) 38-44.

— 'Strepsa' (Thucydides 1.61.4), *CP* 50 (1955) 169-90.

— 'IG X 2, 1: Prolegomena', *BCH* 98 (1974) 521-26.

— 'Double Communities in Roman Macedonia', *Essays in Memory of Basil Laourdas* (Thessalonike 1975) 97-102.

Errington, R.M., 'An Inscription from Beroea and the Alleged Co-rule of Demetrius II', *Ancient Macedonia II* (Thessalonike 1977) 115-22.

Fabre, G., *Libertus: Recherches sur les rapports patron-affranchi à la fin de la république romaine* (Rome 1981) = Fabre, *Libertus*.

Feissel, D., *Recueil des inscriptions chrétiennes de Macédoine du IIe siècle*, *BCH Suppl.* VIII (1983) = Feissel, *Recueil*.

Ferguson, W.D., *The Legal Terms Common to the Macedonian Inscriptions and the New Testament* (Chicago 1913) = Ferguson, *Terms*.

Foraboschi, D., *Onomasticon Alterum Papyrologicum: Supplemento al Namenbuch di F. Preisigke* (Milano 1967) = Foraboschi, *Onomasticon*.

Forbes, C.A., *Néoi: a Contribution to the Study of Greek Associations* (Middletown, Conn. 1933) (= Forbes, *Néoi*).

— 'Expanded Uses of the Greek Gymnasium', *CP* 40 (1945) 32-42.

Fraser, P.M., 'An Inscription from Cos', *BSAA* 40 (1953) 35-62.

— *Samothrace II 1; The Inscriptions on Stone* (New York 1960) = Fraser, *Samothrace*.

Fraser, P.M., Mathews, Elaine (eds), *A Lexicon of Greek Personal Names I* (Oxford 1987).

†Gagé, J., 'Alexandre le Grand en Macédoine dans la 1ère moitié du IIIe siècle ap. J.C.', *Historia* 24 (1975) 1-16.

Garlan, Y., 'Le travail libre en Grèce ancienne', in P. Garnsey (ed.) *Non-slave Labour* (Cambridge 1980) 6-22.

— Les esclaves en Grèce ancienne (Paris 1982) = Garlan, *Esclaves*.

- Gordon, Mary L., 'The Nationality of Slaves under the Early Roman Empire', *JRS* 14 (1924) 93-111.
- Gossel, B., *Makedonische Kammegräber* (Berlin 1980).
- Gounaropoulou, Loucretia, Hatzopoulos M., *Les milliaires de la voie Egnatienne entre Héraclée des Lyncestes et Thessalonique* ('Meletemata' 1; Athens 1985) = Gounaropoulou-Hatzopoulos.
- Gude, Mabel, *A History of Olynthus with a Prosopographia and Testimonia* (Baltimore 1933) = Gude, *Olynthus*.
- Habicht, Chr., 'Beiträge zur Prosopographie der altgriechischen Welt', *Chiron* 2 (1972) 103-134.
- Review of *IG X 2, 1*, *Gnomon* 46 (1974) 484-92.
- Hammond, N.G.L., *A History of Macedonia I* (Oxford 1972) = Hammond, *Macedonia*.
- 'The Battle of Pydna', *JHS* 104 (1984) 31-47.
- Hammond N.G.L., Griffith, G.T., *A History of Macedonia II* (Oxford 1979).
- Harris, W.V., 'Towards a Study of the Roman Slave Trade', *MAAR* 36 (1980) 117-40.
- Hatzfeld, J., 'Inscriptions de Thessalie et de Macédoine', *BCH* 35 (1911) 231-40.
- 'Les Italiens résidant à Délos mentionnés dans les inscriptions de l'île', *BCH* 36 (1912) 5-218.
- *Les trafiquants italiens dans l'Orient hellénique* (Paris 1919) = Hatzfeld, *Traffiquants*.
- Hatzopoulos, M.B., 'A century and a Lustrum of Macedonian Studies', *AncW* 4 (1981) 91-108.
- 'Les politarques de Philippopolis', *Dritter internationaler thrakologischer Kongress*, Vienna 1980, II (Sofia 1984) 137-49.
- *Strepsa: a Reconsideration or New Evidence on the Road System of Lower Macedonia* in M.B. Hatzopoulos, L.D. Loukopoulou, *Two studies in Ancient Macedonian Topography* ('Meletemata' 3; Athens 1987) = Hatzopoulos, *Strepsa*.
- Helly, B., *Gonnoi II* (Amsterdam 1973) = Helly, *Gonnoi*.
- Heubeck, A., 'Κοίρανος, Κόππαρος und verwandtes', *WürzbJbAltWiss* 4 (1978) 91-98.
- Heuzey, L., Daumet, H., *Mission archéologique de Macédoine* (Paris 1876) = Heuzey-Daumet.
- Hoffmann, O., *Die Makedonen ihre Sprache und ihr Volkstum*

- (Göttingen 1906, repr. Hildesheim, New York 1974) = Hoffmann, *Makedonen*.
- ‘Ἀλέξανδρος’, *Glotta* 28 (1940) 21-77.
- Holleaux, M., *Etudes d'épigraphie et d'histoire grecques* II (Paris 1938); III (Paris 1942) = Holleaux, *Etudes*.
- James, E.O., *The Cult of the Mother Goddess* (London 1959) = James, *Mother Goddess*.
- Jones, A.H.M., *The Greek City from Alexander to Justinian* (Oxford 1940, repr. 1971) = Jones, *City*.
- Josifovska, Borka, ‘Inscriptions grecques avec la signature de l'artiste “Ἀδύμος Εὐάνδρου” (in Serbian with a summary in French), *ZAnt* 8 (1958) 295-300.
- Kaibel, G., *Epigrammata Graeca* (Berlin 1878, repr. 1965) = Kaibel.
- Kajanto, I., *Onomastic Studies in the Early Christian Inscriptions of Rome and Carthage* (*Acta Instituti Romani Finlandiae* II.1; Helsinki 1963 = Kajanto, *Studies*.
- *A Study of the Greek Epitaphs of Rome* (*Acta Instituti Romani Finlandiae* II.3; Helsinki 1963) = Kajanto, *Epitaphs*.
- *The Latin Cognomina* (*Societas Scientiarum Fennica* 36. 2; Helsinki 1965) = Kajanto, *Cognomina*.
- *Supernomina; a Study in Latin Epigraphy* (*Societas Scientiarum Fennica* 40.1; Helsinki 1966 = Kajanto, *Supernomina*.
- ‘On the First Appearance of Women's Cognomina’, *Akten des VI. internationalen Kongresses für griechische und lateinische Epigraphik*, Munich 1972 (*Vestigia* 17; Munich 1973) 402-404.
- ‘On the Peculiarities of Woman's Nomenclature’, *L'onomastique latine* (*Colloques internationaux du CNRS* 564; Paris 1977) 147-58.
- ‘The Emergence of the Late Single Name System’, *L'onomastique latine* (*Colloques internationaux du CNRS* 564; Paris 1977) 419-28.
- Kalléris, J.N., *Les Anciens Macédoniens: étude linguistique et historique* I—II (Athènes 1954, 1976) = Kalléris, *Macédoniens*.
- Kallipolitis, B., ‘Buste d'Olganos, héros éponyme d'un fleuve macédonien’, *MonPiot* 46 (1952) 86-91.
- ‘Epigramme inédite en mémoire d'une musicienne de Beroea’, *Studies Presented to D.M. Robinson* II (Saint Louis 1953) 371-73.
- Kallipolitis, V.G., ‘Στήλη μετ' ἀναγραφῆς δωρεᾶς καὶ καταλόγου ἐφήβων ἐκ Βεροίας’, *Geras Antoniou Keramopoullou* (Athens 1953) 303-309.

- Kallipolitis, V., Lazaridis, D., *Ἀρχαῖαι ἐπιγραφαὶ Θεσσαλονίκης* (Thessalonike 1946) = Kallipolitis-Lazaridis, *Epigraphai*.
- Kanatsoulis, D.K., 'Τό κοινὸν τῶν Μακεδόνων καὶ τὰ συνέδρια τῶν μερίδων', *Προσφορὰ εἰς Στίλπωνα Π. Κυριακίδην*, *Hellenika Suppl.* 4 (Thessalonike 1953) 294-304.
- 'Τὸ κοινὸν τῶν Μακεδόνων', *Makedonika* (1953-55) 27-102.
- *Μακεδονικὰ Μελετήματα* (Thessalonike 1955) = Kanatsoulis, *Meletemata*.
- *Μακεδονικὴ Προσωπογραφία (ἀπὸ τοῦ 148 π.Χ. μέχρι τῶν χρόνων τοῦ Μ. Κωνσταντίνου)*, *Hellenika Suppl.* 8 (Thessalonike 1955) = Kanatsoulis, *MP*.
- 'Περὶ τῶν πολιταρχῶν τῶν μακεδονικῶν πόλεων', *EPhSPTTh* 7 (1957) 157-79.
- 'Ἡ μακεδονικὴ πόλις ἀπὸ τῆς ἐμφανίσεώς της μέχρι τῶν χρόνων τοῦ Μεγάλου Κωνσταντίνου', *Makedonika* 4 (1955-60) 232-314; 5 (1961-63) 15-101.
- *Ἡ ἀρχαία Λητή* (Thessalonike 1961) = Kanatsoulis, *Lete*.
- *Μακεδονικὴ Προσωπογραφία. Συμπλήρωμα* (Thessalonike 1967) = Kanatsoulis, *MP Suppl.*
- 'Οἱ μακεδονίαρχοι τοῦ Κοινοῦ τῶν Μακεδόνων καὶ ἡ κοινωνικὴ θέσις αὐτῶν εἰς τὰς μακεδονικὰς πόλεις', *Makedonika* 13 (1973) 1-37.
- 'Ἀπὸ τὴν ἰδιωτικὴν ζωὴν ἀνθρώπων τοῦ λαοῦ εἰς τὴν ἀρχαίαν Μακεδονίαν', *Makedonika* 14 (1974) 175-81.
- Kaphtantzis, G.V., *Ἱστορία τῆς πόλεως Σερρῶν καὶ τῆς περιφερείας της I* (Athens 1967) = Kaphtantzis.
- Karamanoli-Siganidou, Maria, 'Ὠνὴ ἐκ Τορώνης', *Deltion* 21 (1966) I 151-57.
- Kirchner, I., *Prosopographia Attica I-II* (Berlin 1901-1903) = Kirchner, *PA*.
- Klaffenbach, G., Review of L. Robert, *Les gladiateurs dans l'Orient grec* (Paris 1940), *Gnomon* 21 (1949) 318-28.
- Kotzias, N., 'Ἀνασκαφαὶ Βεροίας καὶ τὰ ἐξ αὐτῶν εὐρήματα', *ArchEph* 1953/54 III 167-75.
- Koumanoudis, S.N., *Θηβαϊκὴ Προσωπογραφία* (Athens 1979).
- Krahe, H., *Lexikon altillyrischer Personennamen* (Heidelberg 1929) = Krahe, *Personennamen*.
- Kreissig, H., 'Research on Slavery in the Orient during the Hellenistic

- Period', *Actes du colloque sur l'esclavage*, Nieborow 1975 (Warsaw 1979) 65-69.
- Lagoyanni, Maria, P., *Πορτραῖτα σὲ ταφικὰ μνημεῖα τῆς Μακεδονίας κατὰ τὴν περίοδο τῆς Ρωμαιοκρατίας* (Ph.D. Diss., Univ. of Thessalonike 1983) = Lagoyanni, *Portraits*.
- Lambertz, M., 'Die griechischen Sklavennamen', Jahres-Bericht über das K.K.Staatsgymnasium im VIII Bezirke Wiens LVII (1906/1907) and LVIII (1907/1908) (Vienna 1907/1908) = Lambertz, *Sklavennamen*.
- Lambrechts, P., Noyen, P., 'Recherches sur le culte d'Atargatis dans le monde grec', *NouvClio* 6 (1954, Mélanges R. Goossens) 258-77.
- Larsen, J.A.O., 'Roman Greece' in T.Frank (ed.) *An Economic Survey of Ancient Rome* IV (Baltimore 1938) 228-498. = Larsen, Roman Greece.
- *Representative Government in Greek and Roman History* (Berkeley 1955) = Larsen, *Representative Government*.
- Lattimore, R., *Themes in Greek and Latin Epitaphs* (Urbana, Ill. 1942) = Lattimore, *Themes*.
- Launey, M., *Recherches sur les armées hellénistiques* (Paris 1949) = Launey, *Armées*.
- Lazaridis, D.I., 'Ἐπιγραφή ἐξ Ἀμφιπόλεως', *Geras Antoniou Keramopoulou* (Athens 1953) 159-69.
- 'Trois nouveaux contrats de vente à Amphipolis', *BCH* 85 (1961) 426-34.
- Leake, W.M., *Travels in Northern Greece* I, III (London 1835, repr. Amsterdam 1967) = Leake, *Travels*.
- Le Bas, Ph., Waddington, W.H., *Voyage archéologique en Grèce* II (Paris 1847) = Le Bas-Waddington.
- Leumann, M., 'Deminutiva auf -όλλιον und Personennamen mit Kennvokal u im Griechischen', *Glotta* 32 (1953) 21-25.
- Locker, E., 'Die Bildung der griechischen Kurz- und Kosenamen', *Glotta* 22 (1934) 46-100.
- Loriot, X., 'Les consuls ordinaires de l'année 240 de notre ère', *ZPE* 12 (1973) 235-58.
- MacMullen, R., 'Woman in Public in the Roman Empire', *Historia* 29 (1980) 208-218.
- Makaronas, Ch., 'Ἐκ τῆς Ἑλμείας καὶ τῆς Ἑορδαίας', *ArchEph* 1936, Appendix 3-14.

- 'Χρονικά Ἀρχαιολογικά', *Makedonika* 1 (1940) 463-89.
- 'Χρονικά Ἀρχαιολογικά', *Makedonika* 2 (1941-52) 592-645.
- Makaronas, Ch., Miller, Stella, G., 'The tomb of Lyson and Kallikles', *Archaeology* 27 (1974) 248-59.
- Marek, Ch., *Die Proxenie* (Frankfurt 1984) = Marek, *Proxenie*.
- Marshall, A.J., 'Roman Women and the Provinces', *AncSoc* 6 (1975) 109-127.
- Mason, H.J., *Greek Terms for Roman Institutions: a Lexicon and Analysis* ('American Studies in Papyrology' 13; Toronto 1974) = Mason, *Terms*.
- Masson, O., 'Remarques sur les anthroponymes mycéniens et leurs correspondants au premier millénaire', *SMEA* 2 (1967) 27-40.
- 'Conférences', *AEHE* IVe sect. 1967/68, 175-78.
- 'Macédonien ancien et Macédonien moderne', *Die Sprache* 14 (1968) 164-65.
- 'Le noms des esclaves dans la Grèce antique', *Actes du colloque 1971 sur l'esclavage* ('Annales littéraires de l'Université de Besançon' 140; Paris 1972) 9-23.
- 'Deux noms doriens chez Callimaque, Ἀρίμματος, Ἐχέμματος et quelques noms en -μματος', *RevPhil* 50 (1976) 24-31.
- 'Quelques noms de femmes en Macédoine', *ZPE* 55 (1984) 133-36.
- 'Pape-Benseleriana IX - Madame Artemis', *ZPE* 66 (1986) 126-30.
- Meloni, P., *Perseo e la fine della monarchia Macedone* ('Annali delle Facoltà di Lettere e Filosofia e di Magistero' XX; Cagliari 1953) = Meloni, *Perseo*.
- Mendel, G., *Catalogue des sculptures grecques, romaines et byzantines. Musées Impériaux Othomans* III (Paris 1914).
- Mihăescu, H., *La langue latine dans le sud-est de l'Europe* (Paris 1978) = Mihăescu, *Langue*.
- Mihailov, G., 'Rapports onomastiques entre les régions de l'est des Balkans et l'Asie Mineure', *Actes du 1er congrès international des études balkaniques et sud-est européennes* VI (Sofia 1968) 549-55.
- Review of *IG X 2, 1: CP 70* (1975) 47-56.
- 'Les noms Thraces dans les inscriptions des pays Thraces', *L'onomastique latine* ('Colloques internationaux du CNRS' 564; Paris 1975 (Paris 1977) 341-52.
- 'Inscriptions de la Thrace égéenne', *Philologia* (Sofia) 6 (1980) 3-19.
- 'Aspects de l'onomastique dans les inscriptions anciennes de Thessa-

- Ionique', *Ἡ Θεσσαλονίκη μεταξὺ Ἀνατολῆς καὶ Δύσεως*. Πρακτικά Συμποσίου 40ετηρίδος τῆς Ἑταιρείας Μακεδονικῶν Σπουδῶν, Thessalonike 1980 (Thessalonike 1982) 69-84.
- Miller, Stella, G., *Hellenistic Macedonian Architecture, its Style and Painted Ornamentation* (Univ. Microfilms, Ann Arbor Mich. 1972).
- Moretti, L., *Iscrizioni agonistiche greche* ('Studi pubblicati dall'Istituto Italia per la storia antica' 12; Roma 1953) = Moretti, *IAG*.
- 'Sulla lege gimnasiarchica di Berea', *RivFC* 110 (1982) 45-63.
- Nock, A.D., *Conversion* (Oxford 1933).
- Oikonomos, G.P., *Ἐπιγραφαὶ τῆς Μακεδονίας* (Athens 1915) = Oikonomos, *Epigraphai*.
- Oliver, J.H. 'Hadrian and Beroea', *Hesperia* 10 (1941) 369-70.
- 'The Dedication to Claudius at Beroea', *ZPE* 30 (1978) 150.
- 'Roman Senators from Greece and Macedonia', *Tituli* 5 (1982) 583-602.
- Olshausen, E., *Prosopographie der hellenistischen Königsgesandten. I: Von Triparadeisos bis Pydna* ('Studia Hellenistica' 19; Louvain 1974) = Olshausen, *Prosopographie*.
- Orlandos, A.K., 'Βεροίας ἐπιγραφαὶ ἀνέκδοτοι', *Deltion* 2 (1916) 144-63.
- Osborne, M.J., *Naturalization in Athens I-III* (Brussels 1981-83) = Osborne, *Naturalization*.
- Pantermalis, D., 'Macedonia under the Romans. Monuments and Art in the Roman Period', in M.B. Sakellariou (ed.), *Macedonia; 4000 Years of Greek History and Civilization* (Athens 1983) 208-221, 541-42.
- 'Zum römischen Porträt im kaiserzeitlichen Makedonien', *Klio* 65 (1983) 161-67.
- Pantos, P.A., 'Ἐννοδία ὁσία, θεσσαλικὴ θεὰ στὴν Βέροια', *Archaio-gnosia* 2 (1981) 96-106.
- Parageorgiou, P., 'Κυρίας θεᾶς Μᾶς ἀνικήτου, ἐπηκόου ναὸς ἐν Ἐδέσσει τῇ Μακεδονικῇ (Βοδενοῖς) καὶ 14 ἐπιγράμματα', *Athena* 12 (1900) 65-88.
- 'Τῶν Λαϊνῶν ἐν τῇ Μακεδονίᾳ ἐπιγραφὴ ἀνέκδοτος', *Athena* 18 (1906) 35-38.
- 'Ἐπιγραφὴ Δερριόπου ἐν Μακεδονίᾳ', *Athena* 20 (1908) 1-14.
- Papakonstantinou-Diamantourou, Despoina, *Πέλλα* I (Athens 1971) = Papakonstantinou, *Pella*.

Papastavru, J., *Amphipolis. Geschichte und Prosopographie*, *Klio Beiheft* 37 (1936) = *Papastavru, Amphipolis*.

Papazoglou, Fanoula, 'Une nouvelle inscription de Čepigovo', *ZAnt* 3 (1953) 215-21 (in Serbian with a summary in French).

— 'Notes sur la formule onomastique dans la Macédoine romaine: à propos de la "Prosopographie Macédonienne" de D. Kanatsoulis', *ZAnt* 5 (1955) 350-72 (in Serbian with a summary in French).

— 'Sur l'emploi des deux ères dans les inscriptions grecques de Macédoine', *Zbornik Filozofskoj Fakulteta* (= *Zbornik*) 315-28 (in Serbian with a summary in French).

— *Les cités macédoniennes à l'époque romaine* (in Serbian with a summary in French, Skopje 1957) = Papazoglou, *Cités*.

— *Héraclée I* (Bitola 1961) = Papazoglou, *Héraclée*.

— 'Notes d'épigraphie et de topographie macédoniennes', *BCH* 87 (1963) 517-26.

— 'Nouveau fragment d'acte de la chancellerie macédonienne', *Klio* 52 (1970) 305-315.

— 'Inscriptions de Pélagonie', *BCH* 98 (1974) 271-97.

— 'Sur quelques noms "thraces" en Illyrie', *GodBalkIsp* 12 (1974) 59-72.

— 'Stèles anthropomorphes et amorphes de Pélagonie', *ZAnt* (1977) 135-50.

— 'Sur la structure ethnique de l'ancienne Macédoine', *Balkanica* 8 (1977) 65-82 (in Serbian with a summary in French).

— 'Quelques aspects de l'histoire de la province de Macédoine', *ANRW* II 7.1 302-369.

— 'Structures ethniques et sociales dans les régions centrales des Balkans à la lumière des études onomastiques'. *Actes VIIe Congrès international d'épigraphie grecques et latine, Constanza 1977* (Bucharest 1979) 153-69.

— 'Deorum nomina hominibus imposita', *Zbornik Filozofskoj Fakulteta* (= *Zbornik*) 14 (1979) 7-16.

— 'Affranchissement par consécration et hiérodulie', *ZAnt* (1981) 171-79.

— 'Notes épigraphiques de Macédoine', *ZAnt* 32 (1982) 39-52.

— 'Macedonia under the Romans', in M.B. Sakellariou (ed.), *Macedonia; 4000 Years of Greek History and Civilization* (Athens 1983) 192-207, 538-41.

Pape, W., Benseler, G., *Wörterbuch, der griechischen Eigennamen*³

- (Brunswick 1911) = Pape - Benseler.
- Pappadakis, N.G., 'Ἐκ τῆς Ἀνω Μακεδονίας', *Athena* 25 (1913) 430-62.
- 'Εἰς τὸ δόγμα [Λ]απιναίων τῆς Ὀρεστίδος', *Athena* 25 (1913) 462-77.
- Paraskevaïdis, M., 'Archaeological Research in Greek Macedonia and Thrace 1912-1962', *BSt* 3 (1962) 443-58.
- Peek, W., *Griechische Vers-Inschriften* (Berlin 1955) = Peek, *GVI*.
- Pélékidis, Chr., *Histoire des l'éphébie attique des origines à 31 avant Jésus Christ* (Paris 1962).
- Pelekidis, S., 'Ἀπὸ τὴν πολιτεία καὶ τὴν κοινωνία τῆς ἀρχαίας Θεσσαλονίκης', *EEPhSPTh* Suppl. of v. II (Thessalonike 1934) = Pelekidis, *Politeia*.
- Petersen, W., 'The Greek Masculines in Circumflexed -ᾱς,' *CP* 32 (1937) 121-30.
- Petsas, Ph., 'Ἄρτεμις Ἀγροτέρα Γαζωρεῖτις καὶ Βλουρεῖτις', *BCH* 81 (1957) 387-90.
- 'Ὦναι ἐκ τῆς Ἡμαθίας', *ArchEph* 1961, 1-57.
- 'A Few Examples of Epigraphy from Pella', *BSt* 4 (1963) 155-70.
- 'Ὁ τάφος τῶν Λευκαδίων (Athens 1966) = Petsas, *Leukadia*.
- s.v. Veria, *EAA* 7 (1966) 1135-36.
- 'Ἀνασκαφαὶ Ναούσης', *Praktika* 1966, 30-38.
- 'Χρονικὰ ἀρχαιολογικά', *Makedonika* 7 (1966-67) 277-368.
- 'Χρονικὰ ἀρχαιολογικά', *Makedonika* 9 (1969) 101-216.
- 'Σκαφικὲς ἔρευνες στὴν Μακεδονία', *Praktika* 1976 I, 111-14.
- 'Χρονικὰ ἀρχαιολογικά 1968-70', *Makedonika* 15 (1975) 171-355.
- s.v. Beroia, *PECS* (1976) 150-151.
- 'Πολυσήμεντες ἀπελευθερωτικὲς ἐπιγραφές', *Makedonikon Heme-
rologion* 1977, 133-40.
- 'Unpublished Manumission Inscriptions from Macedonia', *Actes du
VIIe congrès international d'épigraphie grecque et latine*, Constanza
1977 (Bucarest 1979) 438.
- 'Τὸ σύνορο Μακεδονίας-Θράκης καὶ τὸ νόημά του', *Ἡ Καβάλα
καὶ ἡ περιοχή της*. Α' Τοπικὸ Συμπόσιο, Kavala 1977 (Thessalonike
1980) 159-67.
- 'Μήτηρ Θεῶν Αὐτόχθων. Unpublished Manumission Inscriptions
from Macedonia', *Ancient Macedonia* III (Thessalonike 1983) 229-
46.

- 'Οἱ χρονολογημένες ἐπιγραφές ἀπὸ τὸ ἱερὸ τῆς Μητρὸς Θεῶν Αὐτόχθονος στὴν Λευκόπετρα', *Πρακτικὰ τοῦ Ἡ' Διεθνοῦς Συνεδρίου 'Ελληνικῆς καὶ Λατινικῆς 'Επιγραφικῆς*, Athens 1982 I (Athens 1984) 281-307 (= Ph. Petsas, *Acts of the 8th Epigr. Congr.*).
- Plassart, A., 'Liste delphique des théorodques', *BCH* 45 (1921) 1-85
- 'Inscriptions de Piérie, d'Emathie et de Bottiée', *BCH* 47 (1923) 163-89.
- Pope, Helen, *Foreigners in Attic Inscriptions. A Prosopography Arranged under Ethnics in Alphabetical Order* (Philadelphia 1947, repr. Chicago 1976).
- Preisigke, F., *Namenbuch* (Amsterdam 1967) = Preisigke, *Namenbuch*.
- Price, S.R.F., *Rituals and Power; the Roman Imperial Cult in Asia Minor* (Cambridge 1984) = Price, *Rituals*.
- Proeva, Nade, 'La déesse cappadocienne Mâ et son culte en Macédoine d'après une plaque en bronze de Pretor, au Musée de Resen', *ZAnt* 33 (1983) 165-83.
- Promponas, I.K., 'Ἡ συγγένεια μακεδονικῆς καὶ μυκηναϊκῆς διαλέκτου καὶ ἡ πρωτοελληνικὴ καταγωγή τῶν Μακεδόνων' (Athens 1973).
- Reilly, Linda C., *Slaves in Ancient Greece* (Chicago 1978) = Reilly, *Slaves*.
- Rizakis, A., 'Ἡ κοινότητα τῶν συμπραγματευομένων Ρωμαίων τῆς Θεσσαλονίκης καὶ ἡ ρωμαϊκὴ οἰκονομικὴ διείσδυση στὴν Μακεδονία', *Ancient Macedonia IV* (Thessalonike 1986) 511-24.
- Rizakis, A., Touratsoglou, I., 'Ἐπιγραφές Ἀνω Μακεδονίας' (Athens 1985).
- Robert, L., *Collection Froehner I: Inscriptions grecques* (Paris 1936) = Robert, *Froehner*.
- *Etudes épigraphiques et philologiques* (Paris 1938) = Robert, *Etudes*.
- 'Inscriptions de Beroia', *RevPhil* 13 (1939) 128-32 = *OMS* II 1281-85.
- 'Actes d'affranchissement en Macédoine', *Hellenica* I (1940) 70-77.
- *Les gladiateurs dans l'Orient grec* (Paris 1940) = Robert, *Gladiateurs*.
- 'Sur quelques ethniques', *Hellenica* 2 (1946) 65-93.
- 'Villes de Carie et d'Ionie dans la liste des théorodques de Delphes', *BCH* 70 (1946) 506-523 = *OMS* I 327-44.
- 'Un juriste romain dans une inscription de Beroia', *Hellenica* 5 (1948) 29-34.

- 'Les inscriptions grecques de Bulgarie', *RevPhil* 33 (1959) 165-236.
- *Villes d'Asie Mineure. Etudes de géographie ancienne*² (Paris 1962) = Robert, *Villes*.
- 'Εὐλαιοι: Ἱστορία καὶ ἀνθρωπωνυμία', *EPhSPA* 13 (1962-63) 519-29 = *OMS* II 977-87.
- Review of P.M. Fraser, *Samothrace II 1: the Inscriptions on Stone: Gnomon* 35 (1963) 52-79.
- *Noms indigènes dans l'Asie Mineure gréco-romaine* (Paris 1963) = Robert, *Noms*.
- 'Index commenté des noms de personnes', in N. Firatli, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) 131-89.
- 'Pierres errantes, muséographie et onomastique', *Berytus* 16 (1966) 5-39.
- *Etudes anatoliennes: Recherches sur les inscriptions grecques de l'Asie Mineure* (Amsterdam 1970) = Robert, *EtAnatoliennes*.
- 'Les inscriptions de Thessalonique', *RevPhil* 48 (1974) 180-246.
- 'Epigraphie et antiquités grecques', *ACF* 1974/75, 533-47.
- Robinson, D.M., 'New Inscriptions from Olynthus and Environs', *TAPA* 62 (1931) 40-56.
- 'Inscriptions from Olynthus, 1934', *TAPA* 65 (1934) 103-137.
- 'Inscriptions from Macedonia, 1938', *TAPA* 69 (1938) 43-76.
- 'A Magical Text from Beroea in Macedonia', *Classical and Mediaeval Studies in Honor of E.K. Rand* (New York 1938).
- Roesch, P., *Etudes béotiennes* (Paris 1982).
- 'Un décret inédit de la ligue thébaine', *REG* 97 (1984) 45-60.
- Rhomiopoulou, Katerina, 'New inscriptions in the Archaeological Museum, Thessaloniki', *Ancient Macedonian Studies in Honor of Charles F. Edson* (Thessalonike 1981).
- Rhomiopoulou, Aik., Touratsoglou, I., 'Ἐκ τῆς ἀρχαίας Βεροίας', *Makedonika* 14 (1974) 163-74.
- Rostovtzeff, M., 'Inscriptions from Macedonia' (in Russian), *Izvestija Russkago Archeologičeskago Instituta v Konstantinopole* (= *Bull. Inst. Russe à Constantinople*) 4 (1899) 166-88.
- *The Social and Economic History of the Roman Empire*² I-II (revised by P.M. Fraser, Oxford 1957) = Rostovtzeff, *Roman Empire*².
- Roussel, P., 'Les κυνηγοί à l'époque hellénistique et romaine', *REG* 43 (1930) 361-71.

- Rüsch, A., 'Das Kaiserzeitliche Porträt in Makedonien', *Jdl* 84 (1969) 59-196.
- Russu, I., 'Macedonica. Osservazioni sulla lingua e l'etnografia degli antichi Macedoni', *EphDac* 8 (1938) 105-232.
- Saatsoglou-Paliadeli, Chryssoula, 'Τὰ ἐπιτάφια μνημεῖα ἀπὸ τὴν Μεγάλῃ Τοῦμπα τῆς Βεργίνας', *EEPhStTh* Suppl. no.50 (Thessalonike 1984) = Saatsoglou, *Mnemeia*.
- Sakellariou, M.B., 'Ancient Macedonia, the Early Years: the Inhabitants', in M.B. Sakellariou (ed.), *Macedonia; 4000 Years of Greek History and Civilization* (Athens 1983) 44-63, 533-35.
- Salač, A., 'Inscriptions du Pangée, de la region Drama-Cavalla et de Philippos', *BCH* 47 (1923) 49-96.
- Samuel, A.E., 'The Role of Paramone Clauses in Ancient Documents', *JJurPap* 15 (1965) 221-311.
- Sarikakis, Th. Chr., 'Ἡ ἐν Μακεδονίᾳ δράσις τοῦ Πείσωνος', *Platon* 18 (1966) 317-36.
- 'Προσωπογραφία τῆς Ἀκτίας Νικοπόλεως', *ArchEph* 1970, 66-85.
- *Ρωμαῖοι ἄρχοντες τῆς ἐπαρχίας Μακεδονίας* I-II (Thessalonike 1971, 1977) = Sarikakis, *Archontes*.
- 'Des soldates Macédoniens dans l'armée romaine', *Ancient Macedonia* (Thessalonike 1977) 431-64.
- Šašel Kos, Marietta, *Inscriptiones Latinae in Graecia repertae, addita-menta ad CIL III* ('Epigrafia e Antichità', studi a cura dell'Istituto di storia antica dell'Università di Bologna 5; Faenza 1979) = Šašel Kos.
- Schuler, C., 'The Macedonian Politarchs', *CP* 55 (1960) 90-100.
- Schulze, W., *Zur Geschichte lateinischer Eigennamen* (Berlin 1933) = Schultze, *Eigennamen*.
- Sherwin-White, A.N., *The Roman Citizenship*² (Oxford 1973) = Sherwin-White, *Roman Citizenship*.
- Sismanidis, K.L., 'Τιμητικό ψήφισμα ἀπὸ τὸ Καλαμωτὸ Λαγκαδᾶ', *ArchEph* 1983, 75-84.
- Sitting, E., *De Graecorum nominibus theophoris* (Halle 1912, repr. under the title: *Ancient Greek Theophoric Proper-Names*, Chicago 1981) = Sitting.
- Sokolovski, F., 'The Real Meaning of Sacral Manumission', *HThR* 47 (1954) 173-81.

- Solin, H., *Die griechischen Personennamen in Rom. Ein Namenbuch I-III* (Berlin-New York 1982) = Solin, *Personennamen*.
- Ste Croix, G.E.M., *The Class Struggle in the Ancient Greek World* (London 1981) = Ste Croix, *Class Struggle*.
- Struck, A., 'Inschriften aus Makedonien', *AM* 27 (1902) 305-320.
- Sundwall, J., *Nachträge zur Prosopographia Attica* (Helsinki 1910, repr. under the title: *Supplement to J. Kirchner's Prosopographia Attica*, Chicago 1981) = Sundwall, *PA Nachträge*.
- Tačeva-Hitova, Margarita, 'Dem Hypistos geweihte Denkmäler in den Balkanländern', *BSt* 19 (1978) 59-75.
- 'Population et onomastique d'Asie Mineure en Mésie inférieure', *Pulpudeva* 2 (1978) 81-88.
- Tarn, W.W., *Antigonos Gonatas* (Oxford 1913, repr. 1969) = Tarn, *Antigonos*.
- Tataki, Argyro, 'Ἀπὸ τὴν προσωπογραφία τῆς ἀρχαίας Μακεδονίας: Παρατηρήσεις στὰ ρωμαϊκοῦ τύπου ὀνόματα τοῦ IG X 2, 1', *Ancient Macedonia IV* (Thessalonike 1986) 581-94.
- Taubenschlag, R., *The Law of Greco-Roman Egypt in the Light of the Papyri* (New York 1944) = Taubenschlag, *Law*.
- Thomasson, Bengt E., *Laterculi Praesidum I* (Gothenburg 1984) = Thomasson, *Laterculi*.
- Thompson, Alexandra-Anne, *Studies in Greek Personal Names down to about 400 B.C.* (Ph.D. Diss. Cambridge University).
- Tod, M.N., 'The Macedonian Era', *BSA* 23 (1918/19) 206-217; 24 (1919/20, 1920/21) 54-67.
- 'Laudatory Epithets in Greek Epitaphs', *BSA* 46 (1951) 182-90.
- 'The Macedonian Era Reconsidered', *Studies presented to D.M. Robinson II* (Saint Louis 1953) 382-97.
- Touratsoglou, I., 'Μιλίάρια τοῦ Μουσείου Βεροίας', *Makedonika* 9 (1969) 317-22.
- 'Δύο νέαι ἐπιγραφικαὶ μαρτυρίαι περὶ τοῦ κοινοῦ τῶν Μακεδόνων κατὰ τὸν τρίτον μεταχριστιανικὸν αἰῶνα', *Ancient Macedonia I* (Thessalonike 1970) 280-90.
- 'Προσθῆκαι καὶ διορθώσεις εἰς ἐκδεδομένας ἐπιγραφὰς ἐκ Βεροίας', *AAA* 4 (1971) 207-210.
- 'Νέος κατάλογος ἐφήβων ἐκ Βεροίας', *Deltion* 26 (1971) I 128-32.
- 'Προσθῆκαι καὶ διορθώσεις εἰς ἐκδεδομένας ἐπιγραφὰς ἐκ Βεροίας', *Makedonika* 12 (1972) 66-70.

- 'Πατερῖνος Ἀντιγόνου, ἥρως. Ὑστεροελληνιστικὴ στήλη ἀπὸ τὴν Βέροια', *Κέρνος: Τιμητικὴ προσφορά στὸν καθηγητὴ Γεώργιο Μπακαλάκη* (Thessalonike 1972) 153-59.
- 'Ἀπὸ τὴν πολιτεία καὶ τὴν κοινωνία τῆς ἀρχαίας Βεροίας: Ἐπιγραφικὲς σημειώσεις', *Ancient Macedonia II* (Thessalonike 1977) 481-93.
- Touratsoglou, J., 'Anthroponymie thrace en Macédoine occidentale', *Pulpudeva* 2 (1978) 128-46.
- 'Progress Report on a Corpus Imaginum Inscriptionum Graecarum Madeconiae, CIIGM', *Actes du VIIIe congrés international d'épigraphie grecque et latine*, Constanza 1977 (Bucharest 1979) 479-81.
- 'Inscriptions funéraires inédites au Musée de Veroia', *Terra Antiqua Balcanica II (Studia in honorem Chr. M. Danov)* (1985) 418-26.
- Van Berg, P.L., *Corpus Cultus Deae Syriae (CCDS). Etude critique des sources mythographiques grecques et latines I, 2* (Leiden 1972).
- Vidman, L., *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) = Vidman, *SIRIS*.
- Vokotopoulou, Ioulia, P., 'Ἡ ἐπιγραφή τῶν Καλινδοίων', *Ancient Macedonia IV* (Thessalonike 1986) 87-114.
- Vučković-Todorović, D., 'Styberra', *ArchJug* 4 (1963) 59-101 (in Russian).
- Vulić, N., 'Ancient Monuments of our Country' (in Serbian), *Spomenik* 71 (1931); 75 (1933); 77 (1934); 98 (1941-48).
- *Archaeologische Karte von Jugoslawien. Blatt Prilep-Bitolj* (Belgrade 1937) = Vulić, *Karte Pr. Bit.*
- Walbank, F.W., *Philip V of Macedon* (Cambridge 1940) = Walbank, *Philip V*.
- *A Historical Commentary on Polybius I-III* (Oxford 1970-1979) = Walbank, *Commentary*.
- Walter, O., 'Archäologische Funde', *AA* 57 (1942) 172-87.
- Westermann, W.L., 'The Paramone as General Service Contract', *JJurPap* 2 (1948/49) 9-50.
- *The Slave Systems of Greek and Roman Antiquity*. ('Memoirs of the American Philosophical Society' 40; Philadelphia 1955) = Westermann, *Slave Systems*.
- Wilson, A.J.N., *Emigration from Italy in the Republican Age of Rome* (New York 1966) = Wilson, *Emigration*.

Wiseman, J., *Stobi. A Guide to the Excavations* (Belgrade 1973).

— 'Gods, War and Plague in the Time of the Antonines', *Stobi* I (Belgrade 1973) 143-83.

— 'A Distinguished Macedonian Family of the Roman Imperial Period', *AJA* 88 (1984) 567-82.

Woodward, A.M., 'Inscriptions from Beroea in Macedonia', *BSA* 18 (1911/12) 134-65.

— 'Inscriptions from Thessaly and Macedonia', *JHS* 33 (1913) 337-46.

Wrede, H., '*Consecratio in formam Deorum*' (Mainz 1981) = Wrede, *Consecratio*.

Wuthnow, H., *Die semitischen Menschnennamen in griechischen Inschriften und Papyri des vorderen Orients* ('Studien zur Epigraphik und Papyruskunde' 1.4; Leipzig 1930) = Wuthnow, *Menschnennamen*.

Zgusta, L., *Kleinasiatische Personennamen* ('Monogr. Orient'. 19; Prague 1964) = Zgusta, *Personennamen*.

LIST OF PLATES

- I. Funerary relief stele, 3rd cent. B.C., PB no. 26: Ἀδέα
Κασσάνδρου (MB 160).
- II. Funerary relief stele, 1st cent. B.C., PB no. 788: [Λ]ανείκα
[Ν]ικάνωρος (MB 121).
- III. Funerary relief stele, 1st cent. B.C., PB no. 771: Κρατεύας
Νικάδου (MB 116).
- IV. Funerary altar with an epigram, 2nd cent. A.D., PB no. 1036:
Παρθενόπη (MB 92).
- V. Funerary relief stele, 2nd cent. A.D., PB no. 1195: Σπέ(δ)ιος
Σάτυρος, Νεικοπολείτης (MB 138).
- VI. Funerary altar for a gladiator, 2nd cent. A.D., PB no. 505:
Ζμάραγδος (N. wall of Beroea).
- VII. Funerary relief stele, 3rd cent. A.D., PB no. 375: Δημητρία
(MB 226).
- VIII. Funerary relief stele, 3rd cent. A.D., PB no. 711a: Κλαύδιος
Ἀπολλώνιος (MB 565).
- IX. Funerary stele, 3rd cent. A.D., PB no. 1048: Πειέρεις
(MB 215).
- X. Funerary altar for a freedman, 2nd cent. A.D., PB no. 1120b:
Ποπλίκιος Ἑρμείας (MB 70).

LIST OF TABLES

Table I cols 1-13: The names of Beroea. Occurrence and frequency by century. Type of name and frequency	312-31
Table II, 1: Names of the 4th century B.C.	336
Table II, 2: Names of the 3rd century B.C.	341
Table II, 3: Names of the 2nd century B.C.	351
Table II, 4: Names of the Hellenistic period	360
Table II, 5: Names of the 1st century B.C.	364
Table II, 6: Names of 1st-3rd centuries A.D. excluding Roman names	372-78
Table II, 7: Roman names appearing as <i>cognomina</i> or single names	389-90
Table III: <i>Nomina</i> epigraphically attested in Beroea	391-94
Table IV: <i>Supernomina</i>	405
Table V: The frequent names of Beroea	408
Table VI: Names of slaves from Beroea and its <i>chora</i> for the years 113-314 A.D.	494-95

INTRODUCTION

Definition of aims

The main objective of this study was to compile a complete prosopography of a Macedonian city, which would serve as the basis for an investigation of its population and society. The object of the enterprise was accordingly selected from amongst those of the major cities of ancient Macedonia for which there is a large body of epigraphic evidence - the basis for the collection of evidence relating to the lives and careers of their inhabitants. In this way, observations and conclusions arising from the study of one major city may be regarded as more indicative of the entire population of ancient Macedonia.

Beroea was selected as the result of a detailed investigation of the epigraphic material of Macedonia, which I carried out as a participant in the Macedonia Programme of the Centre for Greek and Roman Antiquity.¹ It also seemed that a prosopography based mainly on this material would have the additional advantage of forming a useful aid to scholars interested in ancient Macedonia, since it would fill, at least in bibliographical terms, part of the gap resulting from the lack of a *corpus* of inscriptions for this part of Macedonia.²

A significant number of persons is attested in inscriptions that originally came from, or are still to be found outside Beroea, in villages of the modern prefecture of Emathia. In order to decide which of them

1. This study was carried out at the same time as my participation in the compilation of the Archive of Macedonian inscriptions. Other contributors to this Archive are Drs Louisa Loucopoulou, Despoina Papakonstantinou-Diämantourou, M.B. Hatzopoulos and A. Rizakis, Miss Anna Panagiotou and Mr. G. Păpastamopoulos, members of the Research Centre for Greek and Roman Antiquity of the National Hellenic Research Foundation, Dr. I. Touratsoglou, Ephor of Antiquities and Dr. Loucretia Gounaropoulou, *Epimeletria* of Antiquities.

2. Preparation of the *corpus* of inscriptions of the Third Macedonian *Meris* has recently been undertaken by M.B. Hatzopoulos and L. Gounaropoulou as a joint project of the National Hellenic Research Foundation and the Ministry of Culture.

should be included in the prosopography, the geographical limits of the territory of Beroea had to be defined. This problem was directly connected with the question of the chronological limits to be covered by the study, since the geographical boundaries of the territory of Beroea underwent a number of changes throughout its history, which will be discussed at the relevant point below.

The chronological limits of the study were dictated mainly by historical considerations, which suggested that an investigation of the society must inevitably cover primarily the evidence from the period when the city formed part of a sovereign state - that is, before its evolution was affected by factors related to its subjection to the Romans. Although the larger part of the epigraphic material from Beroea dates from after the Roman conquest, as indeed does that from the majority of the Macedonian cities,³ there is a sizeable body of inscriptions from the Hellenistic period. The total number of *testimonia* of this type from this period is greater from Beroea than for the other major cities of Macedonia, such as Thessalonike,⁴ and permits conclusions to be drawn about the society of the period; its presentation as a separate entity therefore covers the aims of the present study. A large proportion of these inscriptions are still unpublished, however, and could not be included; I therefore considered it necessary to extend the limits of the study to the end of antiquity, in the belief that a grasp of the entire body of material would, amongst other things, make it possible to arrive at a better evaluation of phenomena observed in the earlier evidence.

An attempt was made to include in the prosopography the Beroeans who are attested in inscriptions found outside Beroea, and also those who are attested in the literary sources as having taken part in events of historical importance.

The importance of the onomasticon of a place for research into its population and history is greater in the case of those areas on the periphery of Hellenism. Observations based on the onomasticon of Macedonia have frequently been used to support prefabricated

3. Exceptions are the cities that fell into obscurity during the Roman period, such as Vergina and Pella; see *infra* pp. 43-44.

4. As can be seen from *IG* X 2,1; cf. also *infra* p. 414 n. 17.

conclusions.⁵ The study of the onomasticon of a large Macedonian city affords an opportunity to review the question, exploiting to the full the advantages offered by the completeness of the collection. This completeness makes it possible to evaluate data based on the frequency and distribution of particular names and categories of names. The basis on which the personal names were divided into categories was their observed occurrence in other parts of the Greek world, and also in areas where it is known that Macedonians had settled, taken together with the generally accepted views of the experts on many of them. My observation of the distribution of the names, which suggests certain conclusions concerning the group as a whole, and also makes it possible to establish the particular character of the onomasticon of Beroea, was based on my work on the compilation of the Prosopography of Ancient Macedonia.⁶ By examining the names by century, it is possible to note the time at which new categories emerge, which is of importance in interpreting their appearance.

The evaluation of the data deriving from the Prosopography of Beroea and from an examination of the names by category –that is, the associating of names with persons– led to a new investigation of personal names, in an attempt to establish their social significance. The basic questions addressed in the final chapter, in which the conclusions of the study are set out, are the establishment of social categories, the detection of social realignments, and the observation of the effects of the presence of the Romans in Beroea.

BEROEIA AND ITS TERRITORY

The limits of the territory of an ancient city have to be defined as a prerequisite for the compilation of a *corpus* of inscriptions, and therefore for a study that is based on epigraphic evidence. The question of the limits of the territory of a city may be approached by noting the changes in its extent at successive periods of time. These periods of time

5. See the discussion of this subject by Kalléris, *Macédoniens* I 40-44; cf. *infra* p. 333 n. 17.

6. A report on this study, which is my main area of research in the Research Centre for Greek and Roman Antiquity was presented in Sept. 1983; see A. Tataki, *Ancient Macedonia* IV (1986) 581-94.

reflect the historical circumstances determining the fortunes of the broader surrounding area, in this case Macedonia. In order to define the territory of Beroea, it is necessary to establish the neighbouring cities with whose territories that of Beroea was contiguous, and then investigate the changes in the extent of these regions throughout the history of each city.⁷ The first scholar to discuss the territory of ancient Beroea was A. Delacoulonche,⁸ who defined its eastern limit, while reference was also made to it by Th. Desdevises-du-Dezert.⁹ In the period that has elapsed between their time and the present day, however, our knowledge of this region in the central Macedonian plain has greatly increased, thanks to excavations and chance discoveries, and also to the studies of Ch. Edson,¹⁰ F. Papazoglou¹¹ and N.G.L. Hammond,¹² each of whom, from their own particular perspective, has shed light on the geographical history of the region. The results emerging from their work, combined with the epigraphical material from Leukopetra recently presented by Ph. Petsas,¹³ leads to certain conclusions concerning the boundaries of the territory of Beroea and her neighbours. A recent contribution to this subject was made by the study of M. Hatzopoulos on the road system of the central Macedonian plain.¹⁴

Geophysical factors are, of course, of paramount importance in determining the direction in which the territory of a city extends, just as they are in dictating the original choice of a suitable site for a settlement. The site of Beroea in the eastern foothills of Mount

7. This section is based on the studies by M.B. Hatzopoulos, *Strepsa: a Reconsideration or New Evidence on the Road System of Lower Macedonia and Macedonian Institutions under the Kings: a Historical and Epigraphic Study*, which the author kindly placed at my disposal before their publication. The first has recently been published in the series *Meletemata* 3 (Athens 1987).

8. Delacoulonche 115.

9. Th. Desdevises-du-Dezert, *Géographie ancienne de la Macédoine* (Paris 1863) 329-30.

10. Ch. Edson, *CP* 50 (1955) 176-77, 180.

11. Papazoglou, *Cités* 109-125.

12. Hammond, *Macedonia* 142-175.

13. See primarily Ph. Petsas, *Ancient Macedonia* III (1983) 229-46; *id.*, *Acts of the 8th Epigr. Congr.* 281-307.

14. Hatzopoulos, *Strepsa* 23-53.

Vermion,¹⁵ on a plateau overlooking the plain, was decisive for the direction in which its territory would expand. The imposing range of Mt. Vermion forms a natural barrier¹⁶ to the west (it is now the border between the prefectures of Emathia and Kozani). The other natural boundary is the River Haliakmon to the south, very close to the city, but this was not an obstacle to expansion on the opposite bank, should the appropriate political conditions arise.

The Haliakmon formed the border of Beroea in the direction of the “unknown city”,¹⁷ part of which L. Heuzey began to excavate at Palatitsa. One hundred years later, M. Andronikos excavated the royal tombs here,¹⁸ shortly after N.G.L. Hammond had identified the site of ancient Aegeae with Vergina-Palatitsa.¹⁹ The identification of Aegeae with Edessa had already been rejected by T.L.F. Tafel, on the basis of references to the two cities in Plutarch’s lives of Pyrrhos and Demetrios.²⁰ The theory that the two cities were to be identified was also rejected by F. Papazoglou, who at the same time expressed doubt as to whether Aegeae remained independent in the Roman period.²¹ The occurrence of the name of this city in an inscription from Leukopetra²² does not necessarily constitute proof that it retained its autonomy; according to M. Hatzopoulos, Aegeae became a *kome* of Beroea.²³

The nearest city to the north of Beroea was Mieza, from which it was not separated by any significant natural barrier. The exact site of the city has not yet been located with any certainty. Ph. Petsas places it

15. Strab. 7 fr. 25, 26; cf. Ph. Petsas, s.v. Veria, *EAA* 7 (1966) 1135-36.

16. Hdt. 8.138; cf. Leake, *Travels* I 305.

17. Heuzey-Daumet 175-76.

18. M. Andronikos, *AAA* 10 (1977) 40-72; *id.*, *Vergina; the Royal Tombs and the Ancient City* (Athens 1984).

19. Hammond, *Macedonia* 156-58.

20. T.L.F. Tafel, *De via militari Romanorum Egnatia* (Tübingen 1842); cf. Plut., *Demetr.* 43 and *Pyrrh.* 26.6.

21. Papazoglou, *Cités* 111.

22. Ph. Petsas, *Ancient Macedonia* III (1983) 238; *id.*, *Acts of the 8th Epigr. Congr.* 305-306.

23. Hatzopoulos, *Strepsa* 40-41 n. 62; see also M.B. Hatzopoulos, ‘The Oleveni Inscription and the Dates of Philip II’s Reign’ in *Philip II, Alexander the Great and the Macedonian Heritage* (Eds W.L. Adams, E.N. Borza; Washington 1982) 41 n. 91.

in the area to the east of modern Naousa, and connects it with the Macedonian tombs near Leukadia,²⁴ thus moving it slightly further north than its earlier location near modern Stenemachos.²⁵ The existence of an important city so close to Beroea restricted the northwards expansion of its territory, which would have extended in this direction as far as the modern boundary between the counties of Emathia and Naousa. These borders continued in force as long as Mieza retained its autonomy. The first scholar to suggest that it did not remain independent in the Roman period was F. Papazoglou.²⁶ The phrase ἐν Μιεζίοις τόποις in an inscription from the 3rd century A.D.²⁷ has been taken as evidence that the city lost its autonomy during the Roman period and was incorporated, along with its territory, in that of Beroea.²⁸ After the eclipse of Mieza, Beroea's northern border must have been with the territory of Skydra, which did retain its independence during the Roman period.²⁹

To the north-east of Beroea lay Pella, the largest city in Macedonia at the height of its prosperity.³⁰ Study of the milestones found in the area reveals that the River Loudias formed the natural border between the two cities, at least during the Roman period.³¹

It is certainly no coincidence that Beroea alone has retained its ancient name to the present day, while the cities on which it bordered have lost their name at some point in their history. Cities that are continuously inhabited rarely lose their original name entirely, whereas those that enter into decline and are absorbed³² by a neighbouring city which has either gradually or suddenly become a powerful force, and those that are violently destroyed, frequently lose their ancient name.

24. Petsas, *Leukadia* 5-14.

25. Delacoulonche 104-105.

26. Papazoglou, *Cités* 119-20.

27. Ph. Petsas, *Ancient Macedonia* III (1983) 238; *id.*, *Acts of the 8th Epigr. Congr.* 304.

28. Hatzopoulos, *Strepsa* 33 n. 26.

29. Hatzopoulos, *Strepsa* 33 n. 27. On Skydra see Ph. Petsas, *ArchEph* 1961, 44-45 and Papazoglou, *Cités* 119.

30. For the geography of the region see Papakonstantinou, *Pella* 10-17; cf. Papazoglou, *Cités* 112-15.

31. Hatzopoulos, *Strepsa* 33-35.

32. Cf. Papazoglou, *Cités* 357 (conclusions in the French summary).

The fact that Beroea came in the Roman period to occupy the leading position amongst the urban centres in the area of Macedonia to the west of the River Axios, corresponding with the Third and Fourth *Merides* of the Roman administrative system, was neither fortuitous nor sudden. The earliest historical reference to Beroea is in Thucydides (1. 61.4);³³ the city seems to have started to acquire importance at the time of the first Antigonids,³⁴ and it is no coincidence that the most important named Macedonians from the time of Perseus were from Beroea.³⁵ During the Roman period it developed into the second most important city in Macedonia, after Thessalonike; this is clearly demonstrated by the number of inscriptions found in the city itself and in its territory, in the villages of the modern prefecture of Emathia,³⁶ which are presumably the sites of ancient settlements. The only ancient author to mention one of these settlements was Lucian,³⁷ who refers to a *kome* in the territory of Beroea, without giving its name. We shall probably never know the ancient names of the villages of Emathia, despite the prospects of an increase in our knowledge of the region held out by the inscriptions from Leukopetra. The preservation in these of hitherto unknown place names in the territory of Beroea, occasionally with the addition of the ethnic name, such as ἐν Βαιρηνικίῳ χωρίῳ, Βεροιαῖος οἰκῶν ἐν Αὐράντῳ χωρίῳ, Βεροιαία οἰκοῦσα ἐν Κυνέοις,³⁸ opens up a new field of research into the history of the region in the Roman period. The existence of Leukopetra gives added significance to the territory of Beroea to the south. This area, or at least that part of it that lay on the left bank of the Haliakmon, probably already belonged to the city in the Classical period, since its expansion on this side was determined solely by geophysical factors.

33. On this disputed passage of Thucydides see Ch. Edson, *CP* 50 (1955) 169-70. On the prehistoric past of the region see Hammond, *Macedonia* 300-311.

34. Ch. Edson, *HSCP* 45 (1934) 233-35.

35. *Ibid*; cf. also *infra* pp. 71 and 422-24.

36. See *infra* pp. 46-52.

37. Lucian, *Asin.* 38; B.E. Perry does not dispute the attribution of this work to Lucian (*The Ancient Romances* [Berkeley 1967] 213 ff, with bibliography).

38. Ph. Petsas, *Ancient Macedonia* III (1983) 238-39; *id.*, *Acts of the 8th Epigr. Congr.* 303-306.

THE SOURCES OF THE PROSOPOGRAPHY

The inscriptions of Beroea

The Prosopography is based mainly on epigraphic material, and the number of surviving inscriptions is large enough to warrant their being dealt with here before the literary evidence. Although inscriptions from Beroea feature in many of the entries in the Macedonian Prosopography of D. Kanatsoulis,³⁹ a significant proportion of them has not been included, either because they fall outside the chronological *termini* of that work, or because they were discovered after its appearance.

The precise nature of a group of inscriptions is determined by many factors, amongst them chance, which dictates to some extent what is preserved and what is discovered. Research has to be based not on what one imagines ought to have existed, nor on what one expects to find by analogy with the inscriptions found in neighbouring or comparable cities, but on a group of inscriptions of various categories, discovered up to a specified point in time. In the case of the inscriptions from Beroea and its territory, the ratio between the various categories of surviving inscriptions is clearly different from that between the different categories of inscription preserved from Thessalonike, for example, or from other Macedonian cities from which a smaller number of inscriptions have survived. There are a large number of manumission inscriptions from Beroea, for example, while not a single example from this category has survived from Thessalonike and its territory, from which approximately twice as many inscriptions have been preserved; this feature can hardly be regarded as fortuitous. Similarly, the ratio between the inscriptions that shed light on the life of the city at different periods of its history also reflects the different circumstances and may give rise to various interpretations, although one is aware that it might be changed, at least in part, by some chance discovery.⁴⁰

At the 1st International Symposium on Ancient Macedonia, held in

39. Kanatsoulis, *MP*; this work, which appeared in 1955, together with the Supplement of 1967 (= Kanatsoulis, *MP Suppl*) offers the fullest bibliography of Macedonian inscriptions to date.

40. In general, this study includes discoveries made before 1978 and material presented in the *Deltion* up to volume 32 (1977) [1984]; see also Addenda.

Thessalonike in 1968, J.M.R. Cormack, reporting on the progress of the publication of the Greek inscriptions from Macedonia (*IG X*), presented a picture of the Greek inscriptions of Beroea and Edessa - that is, of the most significant part, in terms of the volume of epigraphic material, of the Third *Meris*, of which he had undertaken to publish the inscriptions.⁴¹ Of the total of 300 inscriptions from Beroea, «about two dozen» were from the Hellenistic period at that date, «including royal letters, a manumission, the gymnasium law, and some fine funerary monuments». There were also «some 50 honorary inscriptions... a few decrees and imperial rescripts, several manumissions, a dozen or so votive inscriptions... and ten ephebic lists». He went on to refer to roughly 150 funerary inscriptions, and estimated that there were about 12 verse epitaphs and 6 funerary inscriptions for gladiators.⁴² About nine years later, Ph. Petsas,⁴³ referring to these figures, declared that the number of inscriptions had already increased, and the ratio between the various categories had also changed significantly, particularly after the find at Leukopetra.

The picture to be derived from Cormack's brief report is far removed from the present situation, as a result of the huge number of inscriptions that have been brought to the Museum of Beroea in the intervening period. At the same time, the number of published inscriptions, calculated by Cormack to be about 230,⁴⁴ has also increased significantly. Cormack's figures certainly include inscriptions from the territory of Beroea, as is clear from the fact that he dealt with inscriptions from the surrounding villages, though he did not express any opinion as to the boundaries of this territory. Today, the number of inscriptions from the city alone is in excess of 470, the number published being as high as 350. The total number of inscriptions from the *chora* of Beroea, as defined in the previous section, but not including Leukopetra, is over 60, of which 45 are published. There are over 100 inscriptions from Leukopetra, according to a recent communication by Ph. Petsas⁴⁵ who has published, or presented approximately half of them. The number of inscriptions from Beroea

41. J.M.R. Cormack, *Ancient Macedonia I* (1970) 193-94.

42. J.M.R. Cormack, *Ancient Macedonia I* (1970) 194.

43. Ph. Petsas, *Ancient Macedonia III* (1983) 230-31.

44. *Op. cit.* (*supra* n. 41) 194.

45. Ph. Petsas, *Ancient Macedonia III* (1983) 233.

and its territory has thus more than doubled in the period that has elapsed since Cormack was preparing his communication, and is now considerably greater than 600. The number of published inscriptions shows a similar increase. Nothing will be said here of the division of these numbers by category.⁴⁶ We may simply note that the manumission inscriptions constitute approximately 1/6 of the total, making this particular group unique, at least in Macedonia. Latin and bilingual inscriptions⁴⁷ form a very small proportion of the total - smaller in relative terms than the already small proportion of Latin inscriptions for other large Macedonian cities, like Thessalonike.⁴⁸

Inscriptions from the territory of Beroea⁴⁹ (map 1)

Within the bounds of the region defined above, the epigraphic material so far discovered reveals evidence of life at only two settlements during the Hellenistic period, both of them in the area to the north of Beroea. These are the villages of Trilophos (Nea Kouklена-Diavornitsa)⁵⁰ and Nea Nikomedeia (Braniates).⁵¹

Inscriptions from the period after the Roman conquest have been found at a large number of settlements in the present prefecture of Emathia, close to the city, within the bounds of the region that belonged to Beroea in the Classical and Hellenistic periods, and also

46. Moreover, in the chapter on society the evidence from inscriptions is presented essentially by category of inscription. On the classification of the funerary monuments by type, see *infra* pp. 499-501.

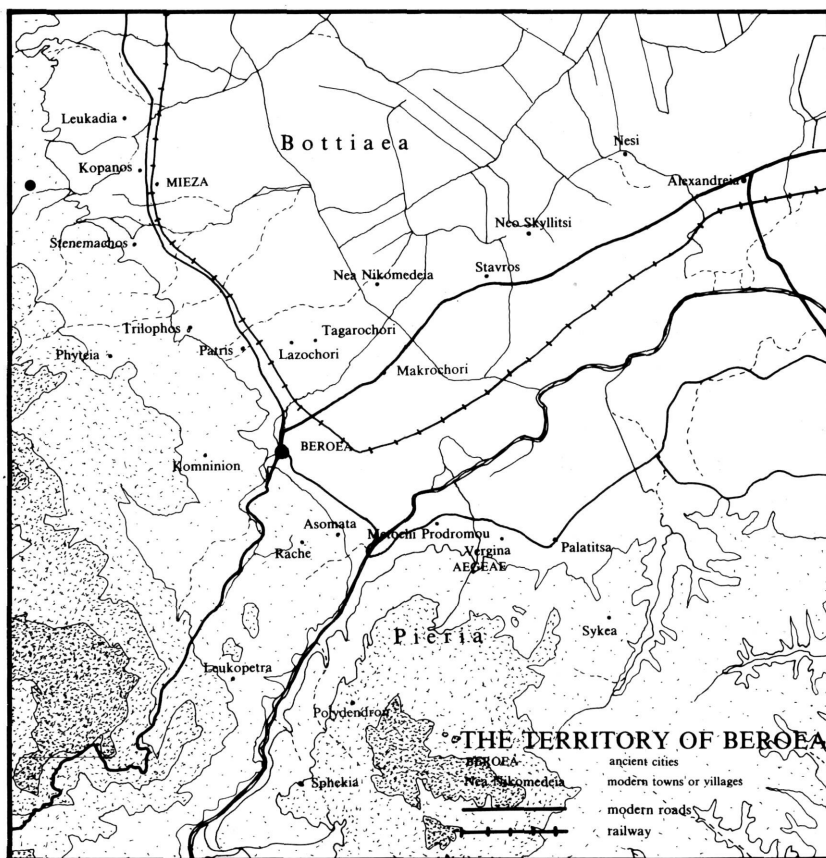
47. Mainly milestones, some of which are still unpublished; see Hatzopoulos, *Strepsa* 28-31. For bilingual inscriptions see PB (= Prosopography of Beroea) nos 77, 1164. For Latin funerary monuments, see PB nos 594, 651, 968, 1133, and *infra* p. 509 n. 460. Finally, for the most extensive Latin text discovered in Beroea, see N. Kotzias, *ArchEph* 1953/54 III 171-75 no. 5, fig. 9 = Šašel Kos no. 196; cf. Mihăescu, *Langue* 84 n. 2.

48. *IG X* 2,1 *29, *39, *40, *41, 74, *112, 147, 268, 328, 331, 339, 358, 378, 385, 386 bis, 554, 600, 631, 659, 661, 668, 671, 688, 690, *701, *716, *717, *718, *740, *910, *927, 932, 943, 1012, 1018. Bilingual inscriptions: *IG X* 2,1 *21, 380, 666, *723, 878; cf. L. Robert, *RevPhil* 48 (1974) 182, and also Mihăescu, *Langue* 84 n. 6.

49. In the following notes, in those cases where the inscription is included in the Prosopography of Beroea, the number of the relevant entry (= PB no.) is given, where the complete bibliography is to be found, as in note 47 above; reference is made to unpublished material mainly when it is included in the Prosopography.

50. PB no. 162.

51. PB no. 164.



within the wider radius covered by the city's territory after the decline of the neighbouring cities.

In the «extensive archaeological area»⁵² to the north of Beroea, inscriptions dating from after the Roman conquest have been discovered at the following villages: Patris (Tourkochori),⁵³ Lazochori,⁵⁴ Makrochori (Mikrogouzi),⁵⁵ Tagarochori (Teramonion)⁵⁶ and Nea Nikomedeia (Braniates).⁵⁷

To the north-west of Beroea, inscriptions from this same period have been found at the village of Phyteia (Tsornovon),⁵⁸ and, in the same direction, at a greater distance from Beroea, at the following villages in the modern county of Naousa: Stenemachos (Choropani),⁵⁹ Kopanos (Ano Kopanos)⁶⁰ and Leukadia (Golesiani).⁶¹

To the north-east of Beroea, inscriptions are known from the villages of Stavros,⁶² Neo Skyllitsi,⁶³ Nesi⁶⁴ and Alexandreia (Gidas).⁶⁵

52. According to the description by Ph. Petsas; see Petsas, *Leukadia* 12.

53. a) PB no. 581; b) possibly also the inscription Demitsas no. 91 = Delacoulonche no. 85a.

54. a) PB no. 423; b) milestone MB 478: Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 388 and Hatzopoulos, *Strepsa* 30 no. 6.

55. PB no. 1049.

56. Funerary stele of a gladiator: M. Karamanoli-Siganidou, *Deltion* 33 (1978) *Chronika* 268, pl. 128d; not included in this Prosopography since it was published in 1985, cf. *supra* n. 40 and Addendum, PB no. 763a.

57. a) PB no. 594; b) PB no. 729a; c) PB no. 1120b.

58. a) PB no. 107; b) PB no. 501.

59. a) PB no. 481; b) PB no. 524; c) the unpublished funerary monuments MB 211 and 249.

60. a) PB no. 741; b) the bust of Olganos: Ch. Makaronas, *Makedonika* 2 (1941-52) 633; V. Kallipolitis, *MonPiot* 46 (1952) 85-91; cf. *BullEpigr* 1949, 90.

61. a) PB no. 146; b) PB no. 171; c) PB no. 717; d) PB no. 999; e) PB no. 1096; f) Ph. Petsas, *Praktika* 1966, 35 no. 25 = *SEG* 24 (1969) 525; g) Ph. Petsas, *Praktika* 1966, 34 no. 16 = *SEG* 24 (1969) 527.

62. a) PB no. 300; b) milestone: I. Touratsoglou, *Makedonika* 9 (1969) 318-19 no. 2 = Šašel Kos no. 241; cf. *BullEpigr* 1970, 355 and Hatzopoulos, *Strepsa* 30 no. 5 with pl. IV.

63. PB no. 1243.

64. PB no. 847; b) milestone: Ph. Petsas, *Deltion* 22 (1967) *Chronika* 413 = Hatzopoulos, *Strepsa* 30 no. 7; c) Fragment of a slab: A. Andreiomenou, *Deltion* 21 (1966) *Chronika* 355.

65. Unpublished milestone: Ph. Petsas, *Deltion* 19 (1964) *Chronika* 359; cf. Hatzopoulos, *Strepsa* 31 no. 10.

To the south-west of Beroea, inscriptions from the same period have been found at the villages of Asomata (community of Hagia Varvara),⁶⁶ Metochi Prodromou (the Monastery of Prodromos in the community of Vergina),⁶⁷ Vergina (Barbes-Koutles),⁶⁸ Palatitsa⁶⁹ and Sykea (community of Palatitsa).⁷⁰ In this group, which includes ancient Aegeae, the name of one other ancient settlement has been preserved; the manumission inscriptions found near Metochi Prodromou, all of them incised on a large altar, preserve the name of the ancient settlement ἐν Βλαγάνοις, which occurs twice in the published section of the inscription.⁷¹

To the south of Beroea, inscriptions have been found at the villages of Rache (Rachova),⁷² Leukopetra (Isvoros),⁷³ Polydendron (Kokkova)⁷⁴ and Sphekia (Vossova).⁷⁵

Finally, to the west of Beroea, inscriptions have been found at the village of Komninion (Koumanitsion, of the community of Tripotamos).⁷⁶

Leukopetra occupies a special position in this list of names of settlements that have contributed material to the collection of inscriptions from Beroea. Apart from the inscriptions from this site, which form a group unique in Macedonia in terms of its volume, the majority of the inscriptions from the territory of Beroea are found on

66. a) PB no. 77; b) PB no. 91; c) unpublished funerary stele MB 194.

67. a) PB no. 102; b) PB no. 696; c) PB no. 1336.

68. a) PB no. 372; b) PB no. 1357; c) PB no. 1392.

69. Unpublished sarcophagus MB 405: A. Andreiomenou, *AAA* 1 (1968) 246 and Ph. Petsas, *Makedonika* 15 (1975) 275.

70. Funerary stele, unpublished, see Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 388.

71. Ph. Petsas, *Ancient Macedonia* III (1983) 239 n. 21; *id.*, *Makedonikon Hemerologion* 1977, 136-37.

72. a) PB no. 1050; b) PB no. 1368.

73. For the bibliography on Leukopetra see mainly Ph. Petsas, *Ancient Macedonia* III (1983) 229-46; also see *SEG* 24 (1969) 498; 25 (1971) 708; 26 (1976-77) 729; 27 (1977) 290-295; 28 (1978) 545.

74. PB no. 282.

75. a) PB no. 108; b) PB no. 486.

76. a) PB no. 61; b) PB no. 509.

funerary monuments dating from the period after the Roman conquest.⁷⁷

The publication of the inscriptions from Beroea.

Knowledge of antiquity was neither the only qualification nor the sole motive of the travellers and early geographers who began to visit Macedonia at the beginning of the 19th century.⁷⁸ Since they used the ancient texts as their guide,⁷⁹ however, the attention of these first visitors was naturally focussed on the most frequently attested sites.

Beroea was not at the forefront of the interest of the ancient authors,⁸⁰ and did not therefore attract particular attention in this first phase of exploration. It was visited by only three foreign travellers, two Frenchmen and an Englishman, all of them multi-faceted personalities, but very different from each other. F.C.H.L. Pouqueville, the French consul at the court of Ali Pasha, wrote an exhaustive account of his ten years of travels in Greece.⁸¹ He came to Beroea from Kozani, but does not seem to have been very interested in the city, or to have stayed long enough to acquire any archaeological information about it, even though he reveals a thorough knowledge of its past.⁸² The same is true

77. The study of all the funerary monuments of a region from the point of view of their text (where there is one) and form furnishes evidence by which to determine its cultural boundaries, which sometimes coincide with the administrative boundaries, that is the *chora* of a city; see Papazoglou, *Cités* 36; cf. the discussion on funerary monuments *infra* pp. 497-513.

78. The great interest evinced by the reading public in Europe in subjects associated with sites that played a leading role in ancient Greek history undoubtedly contributed to the publication of a good number of these ventures in a series of interesting and fascinating readings. The wide range of useful information contained in these would probably have been lost forever, had they confined themselves solely to writing only in the form of confidential reports.

79. The degree of familiarity with the texts played a certain role in motivating a visit, though this was often less than that played by difficulty of access to the site, due to road and weather conditions. As to the effectiveness of the visit, with regard to the recording of details of interest here, this was contingent on other more important factors such as a knowledge of modern Greek, length of visit and, of course, chance.

80. Cf. *infra* pp. 74-75.

81. F.C.H.L. Pouqueville, *Voyage dans la Grèce* I-V (Paris 1820-1821).

82. *Op. cit.* (*supra* n. 81) II, 430-31.

of the French consul in Thessalonike, M.E.M. Cousinéry, who came to Beroea from Thessalonike without having planned his visit, simply adapting his journey to suit the route of the caravan that he had to follow.⁸³ This may have been the reason why, although on his visits to the other ancient cities of Macedonia known to him he included descriptions of the ancient monuments and even copied inscriptions, he confined himself in the case of Beroea to a reference to the remains of the ancient wall and the medieval tower, and to the observation that the city had no monument in keeping with its ancient past.⁸⁴

The first man to see and copy inscriptions from Beroea was W.M. Leake, who travelled in «Northern Greece» from 1804-1810.⁸⁵ He came to Beroea, which he described as «one of the most agreeable towns in Rumili», from Naousa in December 1806 and stayed there for two days before continuing his journey in the direction of Kozani. He mentions the existence of the city wall, and of ancient architectural members in the Turkish cemetery, but notes that the remains of the ancient city were «very inconsiderable», and that he could find only three inscriptions.⁸⁶ He included a version of the text of these inscriptions with a number of comments in his chronicle of his travels, and attached careful copies of them in separate plates.⁸⁷ In his four-volume work, published much later, Leake included a total of 223 inscriptions. That Beroea was represented by only three inscriptions in a total of this size was perhaps not unreasonable, in view of the fact that his work *Travels in Northern Greece* covered journeys made by the author in the whole of present-day Greece north of the Isthmus of Corinth, and some in areas outside the modern Greek borders.

The additions made to the initially small number of inscriptions from Beroea will be presented in chronological order of publication. The first major increase in the epigraphic material known from Beroea was the result of the visit there of A. Delacoulonche in 1855. Delacoulonche's work was not confined to the collection of

83. M.E.M. Cousinéry, *Voyage dans la Macédoine* (Paris 1831) 58.

84. *Op. cit.* (*supra* n. 83) 69.

85. Leake, *Travels* I-IV.

86. Leake, *Travels* III 290-92, pls 29-30, nos 141-43.

87. A few years later these inscriptions found their way into the epigraphic collections: Le Bas-Waddington nos 1330, 1332, 1333 and *CIG* 1957 d, e, f.

inscriptions, but also included an extensive treatment of matters of historical geography⁸⁸ and the description and illustration of architectural members and sculptures.⁸⁹ In order to make his collection of inscriptions from Beroea, Delacoulonche visited «all the churches and all the mosques, and also the cemeteries (Turkish, Greek and Jewish) and finally a considerable number of private houses».⁹⁰ He also copied Byzantine inscriptions⁹¹ and collected material from the villages in the territory of Beroea.⁹² Delacoulonche failed to include one of the three inscriptions published by Leake, with whose work he seems not to have been acquainted.⁹³ The inscriptions, presented in the form of copies, also included the first two Latin inscriptions from Beroea.⁹⁴ Delacoulonche's work made an immediate impression; a few years after it appeared, Th. Desdevises-du-Dezert came to the conclusion that Beroea had been an important and prosperous city in the Early Roman Empire, basing his argument on the large number of inscriptions.⁹⁵ Funerary epigrams from Delacoulonche's «harvest» later formed part of G. Kaibel's collection,⁹⁶ while the Latin inscriptions were included in the *Corpus Inscriptionum Latinarum*.⁹⁷ L. Heuzey also paid a visit to Beroea,⁹⁸ in the company of Delacoulonche, who was his friend and colleague; he reports that the city was poor in monuments, but nonetheless helped to increase the number of inscriptions from its territory.⁹⁹ Soon after this, L. Duchesne and Ch. Bayet reported on inscriptions from the territory of Beroea.¹⁰⁰

The publication of the first collection of inscriptions from

88. Delacoulonche 115.

89. Delacoulonche 105-115.

90. Delacoulonche 246.

91. See Feissel, *Recueil* 10 and nos 63-66, 71, 73.

92. Delacoulonche nos 25, 95.

93. He did not include the inscription: Leake, *Travels* III no. 141; cf. *supra* n. 86.

94. Delacoulonche nos 38 and 80.

95. Desdevises-du-Dezert, *op. cit.* (*supra* n. 9) 329-30.

96. Kaibel nos 526, 527.

97. *CIL* III 596, 597.

98. Heuzey-Daumet 176.

99. Heuzey-Daumet 105, 107 nos 234, 236; these inscriptions were found in the *chora* of Beroea; cf. also *supra* n. 68 a, b.

100. Duchesne-Bayet 107-108 nos 149-51.

Macedonia by Margarites G. Demitsas, in 1896,¹⁰¹ was a landmark in the study of the history of Macedonia in general. Demitsas, himself a Macedonian, devoted the greater part of his writings to the study and promotion of his native province.¹⁰² He realized the great importance of the epigraphic material and took great pains to collect it from the various publications in which it had first appeared.¹⁰³ His collection of inscriptions and monuments of Macedonia was his greatest achievement, in terms of both volume and significance, and has yet to be superseded, at least as far as the inscriptions are concerned.¹⁰⁴

In the section of his treatise relating to Beroea, Demitsas drew mainly on Delacoulonche, both for the presentation of the epigraphic material collected by the latter, and for the description of the city and its monuments.¹⁰⁵ To the details given in Delacoulonche's inventory (copy and place where the inscription was found) Demitsas added a transcription of the text and a commentary.¹⁰⁶ Furthermore, he listed the funerary inscriptions, and also the Latin inscriptions, separately from all the rest.¹⁰⁷ He did not follow the order of Delacoulonche's inventory, but it is not easy to see what led him to make this change, since he does not appear to have visited Beroea.

Despite the pains taken by Demitsas to ensure that his work was complete, there were inevitably some omissions; in the case of Beroea, they were limited to a single inscription that had already been published by A.E. Kontoleon in a local newspaper.¹⁰⁸ A few years after the appearance of Demitsas' epigraphic work, Beroea was visited by a mission

101. M. Demitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις καὶ μνημείοις σωζομένοις* (Athens 1896). The importance of this work and the non-appearance of epigraphic *corpora* for Macedonia (with the exception of the one for Thessalonike) led to its reprinting 84 years later, under the title: *Sylloge Inscriptionum Graecarum et Latinarum Macedoniae* I-II (Chicago 1980). See the introduction by Al.N. Oiconomides, pp. IX-XVII, in this new presentation of the work.

102. See Ch. Poullos, 'Μαργαρίτης Γ. Δήμιτσας', *Makedonikon Hemerologion* 2 (1909) 301-305.

103. Demitsas pp. ι'-ια'.

104. See M.B. Hatzopoulos, *AncW* 4 (1981) 102-103.

105. Demitsas 59-63; cf. Delacoulonche 106-111.

106. Cf. e.g. Demitsas no. 39 and Delacoulonche no. 21.

107. See Demitsas 74 and 90.

108. A.E. Kontoleon, *Nea Smyrne*, September 9, 1889 (no. 3937); see also PB no. 270.

from the Russian Archaeological Institute at Constantinople, which resulted in the publication of nine inscriptions by the then young M. Rostovtzeff.¹⁰⁹ It was some time before his article became widely known, and most of these inscriptions were subsequently published as though for the first time.¹¹⁰

The next increase in the number of inscriptions known from Beroea was the contribution of A. Struck, better known as a geographer,¹¹¹ in an article on inscriptions from Mygdonia, Bottiaea and Paeonia.¹¹² J. Hatzfeld also included some inscriptions from Beroea in his publication of a group of inscriptions from Thessaly and Macedonia.¹¹³

The first article devoted exclusively to inscriptions from Beroea appeared in 1912. It was based on squeezes and copies made by A.J.B. Wace during his travels in Macedonia in 1911-12, and was signed by A.M. Woodward;¹¹⁴ it contained both new inscriptions and corrections to inscriptions already published.¹¹⁵ Inscriptions that had been taken at some time from Beroea to Thessalonike were published in an article by Ch. Avezou and Ch. Picard.¹¹⁶ The works of W. Baege¹¹⁷ and W.D. Ferguson¹¹⁸ represented a systematic treatment of the epigraphic material from Macedonia published up to 1913. Reports by M.N. Tod and P. Roussel of publications of inscriptions from Beroea began to appear in 1914 in the *Journal of Hellenic Studies* and the *Revue des études grecques* respectively.¹¹⁹

109. M. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 166-88.

110. See A. Plassart, *BCH* 47 (1923) 183 where the repetitions are briefly noted and, at the same time, references are given to the basic publications of inscriptions from Beroea after the publication of Demitsas' work. See also the bibliography by E. Ziebarth for the years 1894 - 1919, included in the recent reprint of Demitsas (*supra* n. 101) vol. II pp. V-VI.

111. A. Struck, *Makedonische Fahrten* II (Wien 1908) 26-44.

112. A. Struck, *AM* 27 (1902) 315-16 nos 29-37; see also Plassart, *op. cit.* (*supra* n. 110) on inscription no. 30 in Struck's article.

113. J. Hatzfeld, *BCH* 35 (1911) 237-39 nos 5-7.

114. A.M. Woodward, *BSA* 18 (1911-12) 133-64.

115. It also includes inscriptions which, unbeknown to him, had already been published; cf. A. Plassart, *BCH* 47 (1923) 183.

116. Ch. Avezou, Ch. Picard, *BCH* 37 (1913) 90-94.

117. W. Baege, *De Macedonum sacris* (Halle 1913) (= Baege).

118. W.D. Ferguson, *Legal Terms in Macedonian Inscriptions and the New Testament* (Chicago 1913) (= Ferguson, *Terms*).

119. M.N. Tod, *JHS* 34 (1914) 330; P. Roussel, *REG* 27 (1914) 454-55.

A.K. Orlandos found himself in Northern Greece as a result of the political and military events of his time and the extension of the Archaeological Service to the territories recently incorporated into the Greek state.¹²⁰ Orlandos spent five months in Beroea as a «reservist»,¹²¹ during which time he collected a large number of inscriptions from the city and its territory, some of them from the Byzantine period.¹²² Orlandos' article marked an innovation in the history of the publication of inscriptions from Beroea, in that it made use of photographs, which accompanied almost 1/3 of the inscriptions published.

The *Ethnikos Hodegos tes Megales Hellados* began to appear in fascicles in 1919, and included inscriptions from Beroea and its territory, some of which were republications based on the work of Demitsas, though a good number were being published for the first time.¹²³ This contribution to the increase in the number of inscriptions known from Beroea appeared without a signature and remained almost completely unknown to scholars, with the result that the majority of the inscriptions it contained were published again as though for the first time, while some of them are still known only from this publication.¹²⁴ The final addition to the body of inscriptions from Beroea that was related to the events of the wars of this period was an article by A. Plassart containing inscriptions from Pieria, Emathia and Bottiaea. This article also included comments on earlier publications, and noted repetitions in epigraphic publications that had appeared after the work of Demitsas.¹²⁵

There followed a hiatus in the publication of inscriptions from Beroea that lasted until the eve of the Second World War. After so many experienced eyes had inspected the city, it was only to be expected that all the inscriptions to be found in churches, houses and courtyards had been copied, or at least that not many of them had escaped attention. This is shown by the fact that a visit to the city by L.

120. See M. Paraskevaïdis, *BSt* 3 (1962) 443-44.

121. A.K. Orlandos, *Deltion* 2 (1916) 144.

122. A.K. Orlandos, *Deltion* 2 (1916) 161-63 nos 28-32; cf. Feissel, *Recueil* 10 n. 35.

123. E.g., the altar from Nea Nikomedeia, PB no. 729a.

124. An example of the first case is PB no. 1085; of the second, PB no. 1243.

125. A. Plassart, *BCH* 47 (1923) 183-85. For the inscription presented most often as being published for the first time see PB no. 88.

Robert yielded only a small number of new inscriptions.¹²⁶ The development of Beroea and the surrounding area by the opening of new roads, which began before the war, the intensive building activity in the city somewhat later, and the presence of the Archaeological Service that accompanied it were all factors contributing to the appearance of new epigraphic material, which will be briefly discussed here.

Ch. Edson had already worked on the inscriptions and history of Beroea when he visited the city in the company of J.M.R. Cormack in 1936.¹²⁷ The purpose of the visit was to collect material on the spot for the publication of the inscriptions from the whole of Macedonia as part of the series *Inscriptiones Graecae*. Edson had assumed responsibility for this work a few months earlier, but its vast scope, combined with the great difficulties that arose, such as the war, made it impossible to bring it to completion.¹²⁸ Some time later it was announced that Cormack had undertaken to publish a section of the work, of which the inscriptions of Beroea were to form part.¹²⁹ The fruits of this first contact with Beroea were presented by Cormack in a series of articles published between 1939 and 1944;¹³⁰ in these he not only published new inscriptions but also corrected inscriptions that had already been published.¹³¹ In one of them he presented a group of funerary monuments that had come to light during his visit to the city; their discovery, during the digging of trenches to plant trees, led to the locating of part of the ancient wall.¹³²

A few years later, the manumission inscriptions from Metochi Prodromou were discovered during the construction of a bridge for the

126. L. Robert, *RevPhil* 13 (1939) 128-32; see also Robert, *Gladiateurs* 81-84 nos 15-19.

127. See Ch. Edson, *HSCP* 45 (1934) 213-46.

128. Ch. Edson, *Actes du IIe congrès international d'épigraphie grecque et latine* (Paris 1953) 38, 41. Cf. A.I.N. Oikonomides' criticism in the Introduction to the reprint of Demitsas' *corpus*, *op. cit.* (*supra* n. 101) pp. XII-XIV.

129. See Edson, *op. cit.* (*supra* n. 128) 43 and G. Klaffenbach, *Klio* 49 (1967) 356.

130. J.M.R. Cormack, *BSA* 39 (1938/39) 94-98; 40 (1939/40) 14-16; 41 (1940 - 45) 105-114; *JRS* 30 (1940) 50-52 and 148-52; 31 (1941) 19-23 and 24-25; 33 (1943) 39-44; *AJA* 48 (1944) 76-77; *Hesperia* 13 (1944) 23-29.

131. J.M.R. Cormack, *BSA* 39 (1938/39) 98 no. 14; 40 (1939/40) 14-16; 41 (1940 - 45) 105-114 nos 1, 2, 26; *JRS* 30 (1940) 50-52 and 148-52.

132. J.M.R. Cormack, *Hesperia* 13 (1944) 23-44, figs 1, 2.

Beroea-Katerini road.¹³³ The circumstances under which were discovered some important inscriptions that came to light between 1939 and 1952 are described by Ch. Makaronas in the first two volumes of the periodical *Makedonika*; he also gave descriptions of a number of inscribed monuments and readings or summaries of their texts.¹³⁴ The first excavation at Beroea, conducted by N. Kotzias in 1940,¹³⁵ was reported in the *Chronika* of the same journal. Part of this excavation, a veritable treasury of inscriptions, was published by O. Walter during the war¹³⁶, on the basis of Kotzias' copies and photographs.¹³⁷

M. Andronikos published a group of inscriptions in 1950,¹³⁸ amongst which was the manumission act that has been discussed and republished more often than any other inscription from Beroea.¹³⁹ The inscription was standing upright, stuck in the ground, and had curiously passed unnoticed.¹⁴⁰

A number of contributions to the publication of inscriptions from Beroea were made by V. Kallipolitis in the '50s.¹⁴¹ The works of D. Kanatsoulis, which began to appear at this time, are of added interest in that they also include some unpublished epigraphic material.¹⁴² Some inscriptions were also reported in the *Chronique* of the *Bulletin de correspondance hellénique*, which in some cases are still known only from this source.¹⁴³ The *Chronika* in *Makedonika* were resumed in 1966

133. See Ch. Makaronas, *Makedonika* 1 (1940) 490.

134. Ch. Makaronas, *op. cit.* (*supra* n. 133) 481; *id.*, *Makedonika* 2 (1941 – 52) 633, and 629-30, for a summary of the gymnasiarchal law of Beroea.

135. See Ch. Makaronas, *Makedonika* 2 (1941 – 52) 626-27 and N. Kotzias, *ArchEph* 1953/54 III 167-75.

136. O. Walter, *AA* 55 (1940) 272-74, figs 77-81; *id.*, *AA* 57 (1942) 172-87, figs 40-50; a total of 30 inscribed monuments were presented, which were found in 1939 according to Walter, in 1940 according to Ch. Makaronas, *Makedonika* 2 (1941-52) 626.

137. See Ch. Makaronas, *Makedonika* 2 (1941-52) 627 n. 2.

138. Andronikos, *Epigraphai* 7-32, pls I-IV.

139. See PB no. 216 for the bibliography.

140. Andronikos, *Epigraphai* 8.

141. See V. Kallipolitis, *Studies Robinson* II (1953) 371-73, pl. 75; *id.*, *MonPiot* 46 (1952) 86-91, figs 1-4, pl. XII; *id.*, *Geras Keramopoulou* (1953) 303-309, pl. 19.

142. See primarily Kanatsoulis, *Meletemata* 20 nn. 3 and 6; also Kanatsoulis, *MP Suppl* nos 1652, 1669 (= PB nos 691, 812) *et al.*

143. See e.g. PB no. 364.

by Ph. Petsas, who undertook to cover the intervening period and also to present any new epigraphic material.¹⁴⁴

The construction of the Archaeological Museum¹⁴⁵ at the beginning of the '60s was of great importance for the fortunes of the epigraphic collection of Beroea. Inscribed monuments were gathered in and transported to the Museum, and the new epigraphic material was published by members of the Archaeological Service in *Archaeologikon Deltion*, when this journal began to reappear. The steady increase in epigraphic material from Beroea and its territory was due to the publications of Ph. Petsas,¹⁴⁶ M. Karamanoli-Siganidou,¹⁴⁷ A. Andreiomenou,¹⁴⁸ Aik. Rhomiopoulou¹⁴⁹ and I. Touratsoglou.¹⁵⁰

The period of major building activity made it necessary to conduct rescue excavations, though these only rarely brought inscriptions to light.¹⁵¹ The next landmark in the increase of the epigraphic material was the major find at Leukopetra, uncovered by chance in 1965 during the construction of the national road from Beroea to Kozani.¹⁵² The inscriptions of Leukopetra are gradually being published by Ph. Petsas in a series of publications.¹⁵³ During the course of the 1st International

144. Ph. Petsas, *Makedonika* 7 (1966/67) 277-79 and 319-22; 9 (1969) 122, 192, 197-200; 15 (1975) 268-73, 292-97.

145. See Ph. Petsas, *Makedonika* 7 (1966/67) 318 no. 160; G. Daux, *BCH* 92 (1968) 892; G. Klaffenbach, *Klio* 49 (1967) 356 and Ph. Petsas, *Ancient Macedonia* III (1983) 231.

146. Ph. Petsas, *Deltion* 20 (1965) *Chronika* 435; 21 (1966) *Chronika* 354; 22 (1967) *Chronika* 413.

147. M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 232-33.

148. A. Andreiomenou, *Deltion* 21 (1966) *Chronika* 355; 23 (1968) *Chronika* 346; 24 (1969) *Chronika* 327.

149. Aik. Rhomiopoulou, *Deltion* 25 (1970) *Chronika* 386, 388; 27 (1972) *Chronika* 513, 515; 28 (1973) *Chronika* 438-39.

150. I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325-26; 26 (1971) I 128-32, pls 28-29; 29 (1973/74) *Chronika* 718-19, 723-24; 30 (1975) *Chronika* 261; *AAA* 4 (1971) 207-210.

151. For inscriptions from rescue excavations see *Deltion* 18 (1963) *Chronika* 232; 20 (1965) *Chronika* 427, 429; 28 (1973) *Chronika* 438; 29 (1973/74) *Chronika* 721, 723 *et al.* The number of inscriptions collected is considerable; see e.g. *Deltion* 24 (1969) *Chronika* 325-26; 25 (1970) *Chronika* 386, 388; 27 (1972) *Chronika* 513, 515; 28 (1973) *Chronika* 439; 29 (1973/74) *Chronika* 718-19, 724 *et al.*

152. Ph. Petsas, *Ancient Macedonia* III (1983) 231.

153. See *supra* p. 51 n. 73.

Symposium on Ancient Macedonia in 1968, a communication by J.M.R. Cormack included the first estimate of the total number of inscriptions from Beroea, which was then in excess of 300.¹⁵⁴ At the 2nd Macedonian Symposium, Cormack also reported on the gymnasiarchal law, the existence of which had been known for many years.¹⁵⁵ Inscriptions from Beroea were presented at both these Symposia by I. Touratsoglou, whose publications included the presentation of new epigraphic material and corrections to inscriptions already known.¹⁵⁶ The significant change in the general picture of the inscriptions of Beroea produced by the find from Leukopetra was noted by Ph. Petsas during the 3rd Symposium on Ancient Macedonia.¹⁵⁷ Finally, the Christian inscriptions from Beroea (3rd-6th centuries) have recently been published by D. Feissel.¹⁵⁸

In this survey of epigraphic publications, less space has been given to the contributions appearing after the '20s than to earlier works, since additional bibliography, such as comments on matters of epigraphic, historical or other interest, and republications of inscriptions are given in the appropriate place in the Prosopography. I have confined myself here to a brief note indicating in chronological order the publications presenting epigraphic material from Beroea. For this reason, there is no discussion of the methodology of the publications, nor any evaluation of the quality of the individual contributions, which lies outside the scope of this study.

The dating of the inscriptions of Beroea

Even when the difficulties involved in gaining access to the material are obviated to some extent by the aid of an archive,¹⁵⁹ the lack of a

154. J.M.R. Cormack, *Ancient Macedonia I* (1970) 194.

155. J.M.R. Cormack, *Ancient Macedonia II* (1977) 139-43; cf. *supra* n. 134 and PB no. 633.

156. I. Touratsoglou, *Ancient Macedonia I* (1970) 280-90; *id.*, *Ancient Macedonia II* (1977) 481-93; *id.*, *AAA* 4 (1971) 207-210; *id.*, *Makedonika* 12 (1972) 66-70.

157. Ph. Petsas, *Ancient Macedonia III* (1983) 230-31.

158. Feissel, *Recueil* nos 56-75; only no. 58 (= PB no. 856) falls within the chronological limits of the present work.

159. In this particular case, the Archive of Macedonian Inscriptions, one of the projects of the Centre for Greek and Roman Antiquity; cf. *supra* n. 1.

corpus of inscriptions continues to create difficulties for historical research, since for almost every inscription that one would wish to include a series of decisions must have been taken, in order to reach a final view on the problems associated with it, rather like that which would have been given by the editor of a *corpus*. The most fundamental element in this view is the date of the inscription. In the case of a large proportion of the published inscriptions from Beroea, and from Macedonia in general, no date is given or, at best, they are described simply as being of the Roman or Hellenistic periods. The difficulty of arriving at a more accurate date arises from the lack of any comparable groups of inscriptions from which to argue.¹⁶⁰ This is partly true even after the appearance of the *corpus* of the inscriptions from Thessalonike, since that publication did not include photographs of all the inscriptions, an omission that has drawn frequent comment.¹⁶¹ Nonetheless, the dating of the inscriptions of Beroea was based on the dates assigned by Ch. Edson in this volume of the inscriptions of Thessalonike, together with comparisons with a number of representative inscriptions illustrated in it.¹⁶² In order to assign a date to the persons appearing in the Prosopography of Beroea, the entire body of epigraphic material had to be examined, and not merely that part which furnishes information directly relevant to the composition of the Prosopography. It is only by examining the material as a whole, which is in any event essential for the study of the society, that we are able to supply answers to the problems of dating the inscriptions. Moreover, any group of inscriptions exhibits an internal consistency, and has certain features that give it its own particular character. One of

160. See J. Touratsoglou, 'Progress report on a *Corpus Imaginum Inscriptionum Graecarum Macedoniae* (CIIGM)', *Actes du VIIe congrès international d'épigraphie grecque et latine* (Bucarest 1979) 479-81.

161. See e.g. G. Daux, *BCH* 98 (1974) 527-28 and L. Robert, *RevPhil* 48 (1974) 183-85. For additional photographs of inscriptions included in *IG X 2,1* see G. Daux, *BCH* 97 (1973) 585-99, figs 1-13; *id.*, *BCH* 98 (1974) 526-52, figs 1-18.

162. The *corpus* of inscriptions by A. Rizakis, I. Touratsoglou, *Ἐπιγραφές Ἀνω Μακεδονίας* (Athens 1985), is accompanied by full illustrations of all the inscriptions contained therein. Unfortunately the present study was not able to benefit fully from this work, since it had already been completed before it appeared (in 1986). However, my discussions with its authors in the Centre for Greek and Roman Antiquity undoubtedly contributed to the present work. Cf. Preface and *infra* n. 168.

the most important of these features is, of course, the evolution of the letter forms –though letter forms, as is well known, also change according to the quality and nature of the monument.

One of the great advantages enjoyed today by the editor of the *corpus* of inscriptions from Beroea, compared with one who undertook the task some 35 years ago, is undoubtedly the large number of dated inscriptions discovered since that time; the number of 30 dated inscriptions reported by Cormack has today been roughly quadrupled.¹⁶³ Using these inscriptions as a basis, it is possible to date a large proportion of the rest with a reasonable degree of certainty, by making comparisons that rely, initially, on the letter forms. The Prosopography itself helps to date another section of the epigraphic material, insofar as persons occurring in dated inscriptions are also mentioned in undated inscriptions.¹⁶⁴ The evolution of morphological features, and the emergence of new trends in the style of various types of monument can be illuminated by consideration of the dated inscribed monuments. In the case of funerary inscriptions, the form of the monument is often more important in determining the date than the form of the letters; the content of a funerary inscription is also an important indicator.¹⁶⁵

The letter forms in general exhibit great variety, particularly in the second and third centuries A.D.¹⁶⁶ These centuries, which yield the greatest number of inscriptions, also happen to produce the greatest number of dated inscriptions. The compilation of a *corpus* of dated inscriptions from Macedonia, announced by I. Touratsoglou,¹⁶⁷ will, upon completion, be a major contribution to the study of the inscriptions of Macedonia and also of neighbouring areas. By following the conception of this *corpus*, which consists of arranging photographs of dated inscriptions in chronological order, it has been possible to

163. J.M.R. Cormack also included the indirectly dated inscriptions; see *Ancient Macedonia I* (1970) 194; cf. Ph. Petsas, *Ancient Macedonia III* (1983) 234. For the *corpus* of the Third Meris cf. *supra* n. 2.

164. There are many examples of this; see e.g. PB nos 754, 868.

165. Cf. *infra* pp. 502, 510-13.

166. This is particularly noticeable in the honorific altars. The large number of inscriptions dated by Ch. Edson as 2nd or 3rd cent. A.D., is due to this phenomenon.

167. *Supra* n. 160

trace the evolution of the letter forms.¹⁶⁸ The method adopted in this *corpus*, which will cover inscriptions after 148 B.C.,¹⁶⁹ and is designed partly to shed light on the ambiguity of the unspecified date,¹⁷⁰ has been extended to cover the entire body of inscriptions with a date –including that is, those that are dated indirectly.

We must now consider the various systems used to date the inscriptions of Macedonia, citing specific examples from amongst the inscriptions of Beroea. One of the dating systems in use in the Hellenistic period, until the province was subjected to the Romans, was to indicate the regnal year of the current monarch. There are two examples of this system from Beroea: the letters of Demetrios II, dated to 249/8 B.C.,¹⁷¹ and an act of manumission from 235 B.C.¹⁷² These inscriptions reveal the variety that occurs both in the way in which the regnal year is calculated, and in the manner in which the date is recorded. The former is dated βασιλεύοντος Ἀντιγόνου ἔτους ς' καὶ λ' and the latter βασιλεύοντος Δημητρίου ἑβδόμου καὶ εἰκοστοῦ ἔτους, μηνὸς Περιτίου. In the calculation of the year in the second of these inscriptions, the years of his co-rule with his father Antigonos Gonatas are reckoned as part of the reign of Demetrios (239-229 B.C.), as M. Andronikos has already pointed out.¹⁷³ This example illustrates

168. This would have been impossible without the provision of photographs of all the relevant material by the Centre for Greek and Roman Antiquity. Similarly, access to I. Touratsoglou's tables of dated inscriptions, illustrating the evolution of letter forms, was of great assistance.

169. *Supra* n. 160. The most complete collection of dated Macedonian inscriptions from the Roman period can be found in the articles by M.N. Tod, *BSA* 23 (1918/19) 209-17; *BSA* 24 (1919/20, 1920/21) 54-67 and *Studies Robinson* II (1953) 282-97. Cf. *infra* n. 170.

170. For the most recent complete presentation of this subject, see F. Papazoglou, *BCH* 87 (1963) 517-26, especially pp. 519, 521, 524, 526. Cf. *supra* n. 169.

171. For the bibliography see PB no. 228.

172. For the bibliography see PB no. 216.

173. Andronikos, *Epigraphai* 18-21. A more recent interpretation of this date by R.M. Errington, *Ancient Macedonia* II (1977) 115-22, who dates the inscription to 280 B.C., that is 4 years after the death of Demetrios Poliorcetes, has not met with acceptance; see *BullEpigr* 1983, 254 and *SEG* 27 (1977) 260. Andronikos' dating, which has been acknowledged as felicitous by J. and L. Robert (*BullEpigr* 1951, 136), has not been disputed in any of the subsequent publications of the inscription. For the bibliography see PB no. 216.

the difficulties of interpretation involved even in directly dated inscriptions; later inscriptions, by contrast, though dated only indirectly, may contain some clear indication of the date, especially when they refer to emperors whose rule was of short duration, such as Titus (A.D. 79-81)¹⁷⁴ and Nerva (A.D. 96-98),¹⁷⁵ or to provincial governors such as L. Calpurnius Piso (A.D. 57-55), Lucius Baebius Honoratus (A.D. 79-74).¹⁷⁶

Direct dates with reference to an eponymous magistrate remain ambiguous, since no list of these magistrates has survived. The best example in this category is the stele with the gymnasiarchal law, which is dated ἐπὶ στρατηγοῦντος Ἰπποκράτου τοῦ Νικοκράτου.¹⁷⁷

Dates based on the calculation of the number of years from the foundation of the province of Macedonia in 148 B.C. constitute a form of unspecified dating usually referred to as dating by the provincial era.¹⁷⁸ In early inscriptions dated in this way, together with other criteria (letter forms, form of the monument, names, etc.) this dating is unambiguous, and the only example from Beroea with an early unspecified date, ἔτους η' καὶ ι' –that is, 127 B.C.– presents no problem.¹⁷⁹ The use of the provincial era is rare in Beroea.¹⁸⁰ It is interesting that it occurs in the two dated monuments in the group erected consequent upon a decision by the *synedroi*.¹⁸¹ The same dating method was employed in the third century, on a monument erected by Beroea in honour of Λουκία Αὐρηλιανή Ἀλεξάνδρα.¹⁸²

Dates based on the calculation of the number of years from the battle of Actium (2nd September, 31 B.C.) began to be used in the Augustan period,¹⁸³ but, as in the rest of Macedonia, this system did not entirely supersede the previous method, with which a number of

174. See PB no. 641.

175. See PB nos 626 and 1114b.

176. See PB nos 666 and 318.

177. See PB no. 633.

178. See F. Papazoglou, *ANRW* II 7.1 (1979) 307 n. 17 and 327 n. 112.

179. See PB no. 868a.

180. See PB no. 17 and *infra* nn. 181, 182.

181. See PB nos 631 and 1227.

182. See PB no. 270.

183. F. Papazoglou, *ANRW* II 7.1 (1979) 327.

generations had already become familiar, despite the fact that it was the official system. When the year is described as σεβαστόν, as is usual in Macedonia in general, the date indicated is completely unambiguous; this is true of the majority of the examples from Beroea and its territory. This method is used without any indication mainly at Leukopetra where, as Ph. Petsas has already noted, all the unspecified dates are by the Actian era.¹⁸⁴ The inscriptions from Leukopetra with an unspecified date include one from A.D. 314,¹⁸⁵ which is one of the latest dated inscriptions from Macedonia.

Alongside the two preceeding dating methods, use was increasingly made of dating by both the provincial and the Actian era, to give an unambiguous indication of the date; this became necessary after the introduction of the second system.¹⁸⁶

All the directly dated inscriptions from Beroea after the Roman conquest are in Greek, while a significant proportion of the indirectly dated inscriptions are Latin or bilingual milestones,¹⁸⁷ containing the names of emperors.

Amongst the inscriptions from Beroea dated by the systems that prevailed after the Roman conquest, tombstones occupy only a small place. The habit of putting a date on tombstones did not spread in Beroea to the extent that can be detected in other areas of Macedonia.¹⁸⁸ The dated tombstones, however, make an important contribution to the dating of the rest of the monuments in this category.¹⁸⁹

184. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 283. In Beroea it occurs on monuments of a private character such as the funerary altar PB no. 649. For the unspecified Actian era see F. Papazoglou, *Zbornik* 3 (1955) 15-26 and summary in French 27-28.

185. See PB no. 296.

186. A fuller treatment of this subject is outside the scope of this introduction; moreover, references to the type of date have been given in the Prosopography for all the dated inscriptions included. For the dated inscriptions of Leukopetra, see Ph. Petsas, *Acts of the 8th Epigr. Congr.* 282-84.

187. Cf. *supra* n. 47.

188. For the dated funerary monuments of Beroea, see PB nos 282, 649, 751, 786, 1353 and A.M. Woodward, *BSA* 18 (1911/12) 151 no. 11; in Thessalonike, on the basis of *IG X* 2,1 they amount to over 50.

189. Mainly in the case of relief monuments such as the funerary altar PB no. 649 which is the basis for the dating of other monuments of this category; cf. Lagoyanni, *Portraits* 66.

Beroeans in inscriptions discovered outside Beroea

Part of the epigraphic material, which, as we have already seen,¹⁹⁰ forms the most important source for the Prosopography of Beroea, consists of inscriptions found outside the boundaries of the city; these inscriptions contain the names of persons for whom Beroea is given as their place of origin. The fact that these people originated from Beroea is usually indicated by the use of the ethnic. The earliest attested individual of whom the ethnic Βεροιαῖος is used was *proxenos* and *euergetes* of the city of the Epidaurians and *thearodokos* of Apollo and Asklepios.¹⁹¹ This document from the first half of the 3rd century B.C. is indicative of the importance of this kind of evidence for the history of a city.¹⁹² *Testimonia* of this kind and the frequency with which they occur are evidence of primary importance in assessing the position of the city within the broader geo-political area to which it belongs (in this case, Macedonia) and its relations within the international world of the time.¹⁹³

The value of «prosopographie externe»¹⁹⁴ became apparent at an early point in research into Macedonian prosopography; Demitsas had already included in his *corpus* of Macedonian inscriptions a number found elsewhere containing ethnic names associated with cities in Macedonia.¹⁹⁵ More recently, Ch. Edson has followed the same principle and included in the *corpus* of inscriptions from Thessalonike the names of citizens of Thessalonike attested outside their native city.¹⁹⁶

190. *Supra* p. 46.

191. See PB no. 2.

192. See L. Robert, *Hellenica* 2 (1946) 65-67; *id.*, *RevPhil* 33 (1959) 180-81; cf. *BullEpigr* 1976, 566 p. 522. See also P. Roesch, *Etudes béotiennes* (Paris 1982) 441-42. For Beroea see Ch. Edson, *HSCP* 45 (1934) 233-35.

193. See *supra* n. 192 and mainly L. Robert, *RevPhil* 33 (1959) 180.

194. The term is used by L. Robert; see e.g. *BullEpigr* 1969, 20.

195. Mainly in funerary inscriptions from Attica, see e.g. Demitsas nos 151, 152.

196. *IG X 2*, 1 1021-1040; cf. also *infra* n. 198 for a criticism of the omissions in this collection. The inclusion of all relevant *testimonia* is the aspiration of all modern epigraphic *corpora*; for the excessive citation of relevant evidence see *BullEpigr* 1973, 375 p. 139.

Testimonia of this kind are not only of importance for the compilation of an exhaustive prosopography but, as L. Robert demonstrated, a propos of a Beroean,¹⁹⁷ are a fundamental element in determining the particular character of the onomasticon of a given region.

It need not, of course, be stressed that one of the basic aims of this work was to assemble all the *testimonia* relating to Beroeans. It is well known, however, that all such efforts founder on the difficulties created by the state of publication of the epigraphic material from Greece and the surrounding areas, only part of which is to be found in fully indexed collections. As a result, no attempt to assemble all the relevant evidence can guarantee that the collection is in fact exhaustive.¹⁹⁸ The number of *testimonia* relating to Macedonians for whom the ethnic name associated with their city is preserved is not large, however, and interest in the history of ancient Macedonia is steadily increasing; these two circumstances, taken together, have naturally given great impetus to the search for these *testimonia*; it is hard to believe that the publication of new evidence relating to a person with an ethnic name associated with a Macedonian city could have passed without comment.¹⁹⁹ A further reason facilitating the location of such *testimonia* is the interest that has been evinced in Macedonian names.²⁰⁰ A more decisive factor for the attention paid to an already published epigraphic document –and therefore for the likelihood of locating it– is the type of text preserved in it.²⁰¹ Lists of names incised at sanctuaries,

197. L. Robert, *EPhSpA* 13 (1962/63) 519-29 = *OMS* II 977-87 (= PB no. 715).

198. Cf. the criticism of the relevant omissions of *IG* X 2,1: Ch. Habicht, *Gnomon* 46 (1974) 491-92; J. Bingen, *AntCl* 42 (1973) 336; L. Robert, *RevPhil* 48 (1974) 187; G. Daux, *BCH* 98 (1974) 529 n. 49; *BullEpigr* 1976, 359. For omissions elsewhere cf. *BullEpigr* 1976, 575, p. 527.

199. It would have certainly been commented upon in *BullEpigr*.

200. For example I. Russu included in his "Onomasticon" the two Beroeans known from funerary monuments discovered outside the *chora* of the city: *EphDac* 8 (1938) 169 no. 23, 171 no. 6, 183 (= PB nos 194, 374), despite the fact that he omitted other more important persons, such as one of the two *hieromnemes*, Σιμωνίδης Ἀπολλωνίδου (= PB no. 1182). See also *infra* p. 333 n. 17 for other omissions in the same work.

201. On the varying value of epigraphic *testimonia* see L. Robert, *Hellenica* 2 (1946) 66 and P. Roesch, *Etudes béotiennes* (Paris 1982) 442, 463; cf. *infra* n. 202.

most of them panhellenic sanctuaries, and the names of people who represented their city at the important urban centres of their times have naturally been discussed from many different points of view, and can therefore be approached from a variety of different directions.²⁰² Interest in slavery, moreover, has more recently resulted in a similar evaluation of the epigraphic documents relating to manumissions, so that people who did not hold any office, as in the cases previously mentioned, can be identified bibliographically before the relevant epigraphic collections are investigated.²⁰³

Testimonia relating to persons attested outside Beroea are of even greater importance for the Prosopography when the names of the people in question are rare, for in this case they may be identified more certainly with persons known from the literary sources or in inscriptions from the city itself. Apart from kings, provincial governors and so on, Ἀρπαλος Πολεμαίου and the father of Ἀλέξανδρος Μυλλ[έου] or Μυλλ[ένα] are the only examples so far known of persons attested in both the literary sources and inscriptions.²⁰⁴ The most certain identification of a person attested together with his ethnic in an inscription outside Beroea and also in an inscription from Beroea itself is that made by L. Robert in the case of Τι(βέριος) Κλαύδιος Εὐλαιο.²⁰⁵ Other identifications of this nature, and also attempts to establish family trees (matters that are dealt with elsewhere in this study) undoubtedly carry greater weight when they involve rare names like Πολεμαῖος, Ἀντάνωρ etc.²⁰⁶

The earliest inscription in the category under examination here is dated to the beginning of the 3rd century B.C.; it is a decree discovered on the Athenian Acropolis by which the Athenian *boule* honoured Ἀλέξανδρον Μυλλ[έου] or Μυλλ[ένα, Μακεδόνα] ἐγ Βεροίας.²⁰⁷ This

202. There is no need here to mention more general works in which there are extensive references to the relevant epigraphic evidence. In the basic article on Beroea by Ch. Edson, *HSCP* 45 (1934) 233-35, reference is made to two of the most important relevant inscriptions, the list of the *thearodokoi* and the *hieromnemes* of Perseus at Delphi.

203. See A.E. Samuel, *JJurPap* 15 (1965) 284-86.

204. See PB nos 230, 119, cf. PB nos 909, 910.

205. Cf. *supra* n. 197.

206. Cf. *infra* pp. 411-12 and PB nos 184, 1082.

207. PB no. 119.

constitutes the only example in which the place of origin is indicated for a Macedonian honoured at Athens, and is without doubt an indication of the importance of Beroea as early as the time of the first Antigonids.²⁰⁸ The father of Ἀλέξανδρος was probably Μυλλένας Ἀσάνδρου, one of the two Macedonians honoured in the 4th century by the *boule* and the *demos* of the Eretrians, each of them being made *proxenos* and *euergetes*, along with their descendants.²⁰⁹

The earliest person from Beroea attested with his ethnic is Α[.....] Ξεν[ο]φῶντος, *proxenos* of the Epidaurians and *thearodokos* of Apollo and Asklepios.²¹⁰

The inscription containing a list of the Delphic *thearodokoi* arranged geographically is of particular importance for the history of Northern Greece, especially Macedonia; this inscription, which consists of a large number of fragments, was first published in its complete form by A. Plassart,²¹¹ and has since attracted the attention of many scholars interested in ancient Macedonia.²¹² The three *thearodokoi* at Beroea were Ἀντάνωρ Νεοπολέμου and the two brothers Μένανδρος and Ἀπελλᾶς Φιλώτα²¹³ (brothers are frequently found elsewhere in the

208. For other Macedonians attested in Attic inscriptions see H. Pope, *Foreigners in Attic Inscriptions; a Prosopography arranged under Ethnics* (Philadelphia 1947, repr. Chicago 1976). Cf. *IG* II² 339 (= Πυρναῖος) for an early appearance of the ethnic. On the importance of Beroea for the Antigonids see Ch. Edson, *HSCP* 45 (1934) 213-46 and *infra* p. 420.

209. PB no. 910. On *proxenia* see recently Ch. Marek, *Die Proxenie* (Frankfurt 1984); see also B. Virgilio, *RivFC* 97 (1969) 494-501. On the hereditary title of *proxenos* cf. B. Laticheff, 'Inscriptions de Narthakion', *BCH* 6 (1982) 585-86.

210. PB no. 2. According to P. Charneaux, 'Liste argienne de théarodoques', *BCH* 90 (1966) 161 n. 2, it was mainly the representatives of small cities who undertook these two duties. In this article Charneaux undertakes a general examination of the question of *thearodokoi* on the basis of the entire relevant bibliography; for the meaning of the title see *ibid.*, 161 n. 6, for the different role of the *proxenos* *ibid.*, 162. The work of P. Boesch, *Θεωρός* (Berlin 1908) and mainly pp. 104-127 is still fundamental to this subject; *id.*, 'Zu einigen Theorodokeninschriften', *Hermes* 52 (1917) 136-45. Cf. Helly, *Gonnoi* II, 123 and *infra* n. 211.

211. A. Plassart, *BCH* 45 (1921) 1-85.

212. See e.g., Ch. Edson, *HSCP* 45 (1934) 232 n. 5; *id.*, *CP* 50 (1955) 173-78. See also Papazoglou, *Cités*, where there are lengthy references to this list.

213. PB nos 882, 210; they are not listed in I. Russu, 'Onomasticon Macedonicum', *EphDac* 8 (1938) 163-221, while other persons from the same list are included as e.g., Ἀδύμος, Σέλευκος Α. παῖος, *ibid.*, 165 (cf. *BullEpigr* 1950, 49).

same list)²¹⁴ A. Plassart's dating of the list to the first quarter of the 2nd century B.C. was disputed by G. Daux, who suggested a significantly higher date.²¹⁵ G. Daux's date, which I have followed in the relevant entries since it has not yet been refuted,²¹⁶ does not affect the classification and examination of the names that form a substantial part of this study.²¹⁷ Moreover, the assigning of the list to the 3rd century B.C. was also followed in the recent monograph by Ch. Marek.²¹⁸ The probable identification of Ἀντάνωρ and Ἀπελλᾶς, two of the *thearodokoi* at Beroea, with persons known from the literary sources to have been active at the time of Philip V and Perseus, might have been grounds enough to date the list,²¹⁹ had it not been for the existence of an earlier Ἀπελλῆς,²²⁰ from the close circle around Antigonos Doson, which detracted from the value of this identification as proof.

The next epigraphic document relating to distinguished citizens of Beroea also comes from Delphi, and concerns the two *hieromnemes* of Perseus, Ἀρπαλος Πολεμαίου and Σιμωνίδης Ἀπολλωνίδου.²²¹ This document, from 178 B.C., combined with literary evidence for other Beroeans in the close circle around Perseus, led Ch. Edson to the conclusion that all the important Macedonians from this period came from Beroea.²²²

Yet another piece of epigraphic evidence from Delphi has a less formal character, concerning as it does the manumission of a female

214. A. Plassart, *BCH* 45 (1921) 45.

215. A. Plassart, *op. cit.* (*supra* n. 214) 41; G. Daux, *REG* 62 (1949) 21-27; cf. *BullEpigr* 1950, 127. G. Daux, *BCH* 104 (1980) 121, however, points out that difficulties arise in dating on the basis of letter forms for stele III of this inscription, where the part of the list relevant to Macedonia is to be found. Daux has devoted a further two articles to this same list: *BCH* 89 (1965) 658-64 and *AJP* 101 (1980) 318-23; in the last one he announced a future new edition of this inscription, which was also announced by L. Robert, *BCH* 70 (1946) 508 = *OMS* I 329.

216. For J. and L. Robert's reservations see *BullEpigr* 1950, 127 p. 166.

217. Even if the inscription is dated to the first quarter of the 2nd cent. B.C., the names were given to these persons during the 3rd cent.

218. Marek, *Proxenie* 200 nn. 153-54, 202.

219. Cf. *infra* p. 422 and PB no. 184.

220. U. Wilcken, s.v. Apelles no. 6, *RE* I, 2 (1894) 2687-88.

221. See PB nos 230, 1182 and the discussion *infra* pp. 422-23.

222. Ch. Edson, *HSCP* 45 (1934) 235 n. 1-5.

slave by the Beroean Ἀσανδρος Μενάνδρου.²²³ This document, dating from the same year as the previous inscription (178/77 B.C.), is of particular interest because of the similarity of the terms of the enactment with those of the only manumission inscription from Macedonia so far known, which dates from Hellenistic times and was found at Beroea.²²⁴

Another citizen of Beroea, Λυσίμαχος Πτολεμαίου, is known from a manumission act of 10 B.C. found at Gonnoi in neighbouring Thessaly.²²⁵

Citizens of Beroea are named as μύσται εὐσεβεῖς in two inscriptions from the sanctuary at Samothrace, both of which are dated by the Macedonian (provincial) era. The first, from 37 B.C., contains the names of four persons from Beroea, the first of them being Περίτας Μενάνδρου;²²⁶ according to Robert's reading, they are preceded by a *Thessalonikeus* and eight *Amphipolitai*.²²⁷ The second inscription dates from A.D. 113 and refers to the visit to Samothrace of the Beroean Τι(βέριος) Κλαύδιος Εὐλαῖος²²⁸ already mentioned; he was accompanied by his wife, another man from Beroea and three of his slaves.

Particular importance attaches to a group of three epigraphic documents containing the names of two more Beroeans who were active outside the city: the sculptors Εὔανδρος Εὐάνδρου and Ἀδυμος Εὐάνδρου, who constitute a significant contribution to our knowledge of Macedonian sculptors in general.²²⁹

The group of Beroeans attested together with their ethnic names in inscriptions outside Beroea is completed by two funerary inscriptions; one is on a painted stele from Demetrias,²³⁰ and the second on a

223. PB no. 242.

224. See A.E. Samuel, *JJurPap* 15 (1965) 284-86 and PB no. 216.

225. PB no. 838.

226. PB no. 1051.

227. Robert, *Froehner* 52 lines 7-17 and *supra* n. 226.

228. See *supra* n. 197; see also Fraser, *Samothrace* II 1 47 and the review of this work by L. Robert, *Gnomon* 35 (1963) 70-77.

229. See M. Andronikos, *MonPiot* 51 (1960) 51-52 and I. Touratsoglou, *Kernos* (1972) 159 nn. 22, 23; cf. *supra* pp. 451-52.

230. See PB no. 194.

colonnette (*cippus*) dating from Roman times found in Athens.²³¹ In this latter document, of late date, the ethnic is in the form Βερεεύς, which is not otherwise known, and gives rise to some doubt as to the city from which it is derived.²³²

Testimonia relating to individuals who served in the Roman army, known chiefly from Latin inscriptions from Rome, in some cases give their city of origin. Beroea is mentioned in only a few of these, and usually involves some ambiguity, as can be seen from Th. Sarikakis' study of Macedonians in the Roman army, in which all the material is included.²³³ Doubts as to the origins of some of these individuals were already expressed by D. Kanatsoulis in his Macedonian Prosopography.²³⁴ The doubtful cases, in which the name of the city is given as Beroe,²³⁵ have not been included in the present Prosopography; similarly, instances in which the city is referred to as Berua have been excluded as even more doubtful, since Berua probably refers to an Italian city,²³⁶ as a result, only two of these *testimonia* have been included in this Prosopography.²³⁷

231. See PB no. 374.

232. There is the testimony of Steph. Byz. 164, 25: ἡ Βέροια... λέγεται καὶ Βερόη... καὶ τὸ ἔθνικόν Βεροεύς, but this ethnic is not attested elsewhere and it seems that Βερόη was the name of the Thracian town that was originally also called Βέροια; See E. Oberhummer, s. v. Beroia, no. 3, *RE* III (1897) 306-307 and Detschew, *Spachreste* 54 no. 2. Among the other cities with the same name, Beroea in Syria was important, see I. Benzinger, s.v. Beroia no. 5, *RE* III (1897) 307-308 and M. Streck, *RE Suppl.* I (1903) 248-49.

233. Th. Sarikakis, *Ancient Macedonia* II (1977) 431-64; of the total of 254 entries, 7 are related to Beroea; nos 24, 58, 236 are followed by a question mark; without question mark are nos 51, 132, 177, 240.

234. See Kanatsoulis, *MP* nos 146, 569, 1321 = Sarikakis, *op. cit.* (*supra* n. 233) nos 24, 132, 236 and Kanatsoulis, *MP Suppl* nos 1571, 1802 = Sarikakis nos 51, 240.

235. See *supra* n. 232. See also A. Dumont, Th. Homolle, *Mélanges d'archéologie et d'épigraphie* (Paris 1892) 480 f 3-5.

236. See Ch. Hülsen, s.v. Berua, *RE* III (1897) 318-19.

237. See PB nos 302, 1393 = Sarikakis, *op. cit.* (*supra* n. 233) nos 51, 240 = Kanatsoulis, *MP Suppl* nos 1571, 1802. Iulius Aufidius, PB no. 594 = Sarikakis, no. 132 = Kanatsoulis, *MP* no. 569, found in the *chora* of Beroea, does not belong to this category of *testimonia*.

Literary references to Beroeans and individuals who visited Beroea.

Few persons from Beroea are referred to in the literary sources along with their ethnic; there is only one addition to this group²³⁸ which was mentioned by Ch. Edson.²³⁹ Part of the Prosopography consists of individuals who are described as Beroeans with some certainty (and also those whose patronymic suggests that they were from Beroea); probable identifications with people from Beroea attested in inscriptions, and the relevant discussion is to be found in the chapter on the society of Beroea.²⁴⁰

The earliest Beroeans known from these sources are individuals who were close to Alexander the Great, and are attested in Arrian:²⁴¹ Κοίρανος and Μυλλέας Ζωΐλου.²⁴² A Myllinas, or Myllinus, mentioned by Curtius,²⁴³ probably also came from Beroea.²⁴⁴ He was contemporary with the Athenian Καλλιμέδων, who is said to have visited Beroea.²⁴⁵

The next certain evidence relates to persons from the period of Philip V and Perseus: Ἀδαῖος, Ἀλέξανδρος, Ἀρπαλος (Πολεμαίου), Βάλακρος Πανταύχου, Ἰππίας, Μίδων and Πάνταυχος Βαλάκρου.²⁴⁶ All of these, with the exception of Ἀλέξανδρος and Ἀρπαλος are referred to by Polybius.²⁴⁷ According to F.W. Walbank, one of Polybius' sources for the history of the latter years of Philip V and of Perseus were Macedonians exiled to Italy after the battle of Pydna; these included the πρῶτοι φίλοι of Perseus, Πάνταυχος Βαλάκρου and Ἰππίας.²⁴⁸ The individuals referred to above are also attested in Livy,²⁴⁹

238. See PB no. 320.

239. Ch. Edson, *HSCP* 45 (1934) 233-34 nn. 2-5; cf. *supra* p. 71.

240. *Infra* pp. 419-513.

241. Arr., *Anab.* 3.6.4 and Arr., *Ind.* 18.6.

242. PB nos 750, 909 = Berve, *Prosopographie* nos 441, 541.

243. Curt. 8.11.5.

244. PB no. 910 = Berve, *Prosopographie* no. 542.

245. [Aeschin.], *Epist.* 12.8. See PB no. 659.

246. See PB nos 20, 103, 230, 320, 632, 901, 1011.

247. Polyb. 27. 6, 27.8.1, 27.8.5-6, 27.8.11, 28.8.10, 29.3.1-4, 29.4.7, 29.15.2.

248. Walbank, *Commentary* I 34.

249. Livy 42.39.7, 42.51.4, 42.58.7, 42.59.7, 43.19.14, 43.20, 44.2.11, 44.4.1, 44.6.2, 44.7.8-9, 44.23.2-4, 44.27.8-12, 44.30.14, 44.32.10, 44.45.1-7.

one of whose main sources was Polybius.²⁵⁰ Livy also mentions Ἀλέξανδρος and Ἀρπαλος;²⁵¹ the latter, who is, as we have seen, the only one of this group so far certainly known from an epigraphic source, is also referred to by Diodorus²⁵² and Appian.²⁵³ Plutarch's Life of Aemilius Paulus mentions only one of the protagonists in the battle of Pydna, Μίδων.²⁵⁴

The next literary evidence relates to the visit to Beroea of the Apostle Paul, and is contained in the Acts of the Apostles.²⁵⁵ There are references in Paul's Epistles to individuals who followed Paul to Beroea, and from there on the rest of his journies, and also to the first bishop of Beroea;²⁵⁶ the last of the Beroeans to be referred to together with his ethnic, Σώπατρος Πύρρου, was one of Paul's disciples.²⁵⁷

THE METHOD OF THE PROSOPOGRAPHY

The arrangement of the entries in the Prosopography is by strict alphabetical order of the Greek alphabet; this was extended to names from Latin inscriptions.²⁵⁸ In the arrangement of individuals with the same name, those that are found together with the patronymic are entered first, in alphabetical order of patronymic, followed by names of individuals whose existence is inferred from patronymics. The patronymics of persons attested together with their ethnic name in inscriptions from Beroea are not included in the Prosopography.²⁵⁹ Names of Roman type are classified according to the *nomen*, and in alphabetical order of the *cognomen*. All *cognomina* are included in the main alphabetical list with cross references to the complete names in

250. A. Klotz, *Livius und seine Vorgänger* (Berlin 1940) 1-24, primarily 3-4.

251. Livy 40.24.7, 42.14.3.

252. Diod. 29. 34. 1.

253. App., *Mac.* 11.3.

254. Plut., *Aem.* 16.2 cited as Μίδων, see the discussion in PB no. 901.

255. *Acts* 15.22, 17. 10-15 and 20.4.

256. *Ep. Rom.* 17.21; *Ep. Col.* 4.9.

257. PB no. 1212. For the persons in this group see PB nos 975, 1047, 1179, 1234.

258. Cf. Kanatsoulis, *MP* p. 4 for the transliteration of Latin names into Greek.

259. E.g. the father of Γλαύκα Λουκίου, Ἑορδαία, PB no. 355 is not included. Naturally this does not apply for Beroeans who are attested with the ethnic of their city.

which they occur. Mistaken readings of names are also included in the main list with cross references to the corrected readings. An exception was made to the strictly alphabetical classification in the case of the *Flavii*, where the different spellings of the name (Φλάβιος, Φλάουιος, Φλαύιος), are ignored. Names for which the initial letter is not preserved are listed at the end in alphabetical order of the first preserved letter; they are followed by individuals whose names are not preserved, but who were included in the Prosopography because of their title or some other interesting piece of information.

The entries are numbered according to the model of the basic relevant publications.²⁶⁰ In a study such as this in which, in addition to the Prosopography, references are made to the epigraphic material in both the introduction and the discussion of the names and the society, the only reasonable and economical solution to the problem of ensuring clarity and completeness was to refer not to the bibliography on each individual inscription, but to the number of the entry in which it occurs.²⁶¹

The bibliography for each inscription is given once, in the entry for the first complete name occurring in it; this entry contains not only the titles and other details that are either attested in the text or may be inferred for the individual concerned, but also all the details it was considered necessary to include, such as the date of the inscription, the type of monument, its present location (Museum, or building in which it is incorporated etc.),²⁶² and in the case of inscriptions found in the

260. See primarily Kirchner, *PA*. Numbered entries are also given in the works: Berve, *Prosopographie*; Kanatsoulis, *MP*; S.N. Koumanoudis, *Θηβαϊκή Προσωπογραφία* (Athens 1979) *et al.* Numbering by letter of the alphabet was used for the *Prosopographia Imperii Romani*. For prosopographies without numbering see Bradford, *Prosopography* and M. Mitsos, *Ἀργολική Προσωπογραφία* (Athens 1952).

261. This is certainly true mainly for the entries based on epigraphic material. This style of reference has already been adopted in the Introduction (*supra* nn. 47, 49) by using the abbreviation PB (= Prosopography of Beroea). In the chapter on the names, the PB numbers appear in the tables of names arranged by century, while in the chapter on society they are given in parenthesis in the text, after the names of the persons.

262. Note is also made of whether the inscription is lost. For the inscriptions of Leukopetra, which are now in the courtyard of the Archaeological Museum of Beroea, the location is not given. The abbreviation MB is used instead of the Beroea Museum Catalogue number.

territory of Beroea, the provenance.²⁶³ This basic entry also contains a brief presentation of the text, with references to the other persons named in the inscription, or, in the case of texts containing a large number of names, to the most important ones. All the other persons named in the inscription are cross-referenced to this basic entry. The range of information contained in the rest of the entries varies. The only details included in all entries are the date of the inscription²⁶⁴ and a cross reference to the first name, which is cited instead of the inscription itself; in the case of lists or other large texts, therefore, the reference to the line in which the name occurs is given after the name of the person to whom the cross reference is made. The date and the cross reference are the only information given for individuals whose existence is deduced from patronymics,²⁶⁵ and for all persons attested on funerary monuments, following the first name. Titles, biographical details and other information relating to the person concerned are given in the entries for all other persons, so as to ensure that these entries are self-contained; if there is a bibliography relating specifically to the individual in question (if, that is, the name is already listed in the *Makedonike Prosopographia* of D. Kanatsoulis, as is frequently the case for this category of inscriptions, or in I. Russu's *Macedonicum Onomasticon*,²⁶⁶ which also gives prosopographical details), this bibliography is given in the entry for the person in question and not under the first name in the inscription.

The bibliography for each inscription includes, in addition to the primary publications, of which there are sometimes more than one, as we have seen,²⁶⁷ all the secondary publications, as well as comments on the readings of names or the kind of names recorded in the inscription concerned. In addition to references to the individual in question in

263. Only the modern toponyms are given; the old ones have been given already, see *supra* pp. 48-52.

264. The date does not always indicate the period in which the person mentioned lived or flourished as e. g. in the case of persons whose existence is deduced from patronymics; cf. *infra* p. 311 for the dating of names. The dating of inscriptions appearing here for the first time is commented on only when necessary; cf. *supra* pp. 61-63.

265. Exception was made in cases where the name of the first person is not completely preserved, while his patronymic is; see e.g. PB no. 481.

266. I. Russu, *EphDac* 8 (1938) 163-221.

267. *Supra* pp. 55-57.

prosopographies and other directly relevant works, the bibliography also lists works that refer to the inscriptions, mainly in connection with matters that help to elucidate the social position of the individuals attested.

Passages from the texts of inscriptions have been cited in order to stress certain characteristic features.

The difficulty facing the reader of this study was appreciated: even if he had an adequate library at his disposal, it would be practically impossible continually to consult a wide variety of publications in order to find the texts of some hundreds of inscriptions; the form adopted for the Prosopography, therefore, represents an attempt to overcome the lack of a *corpus* of inscriptions for Beroea.

In the case of unpublished inscriptions, the only details given are the date, the type of monument, and the museum number.²⁶⁸ For inscriptions from Leukopetra which have so far been published only in fragmentary form, and for which it is not certain whether they are dated, the probable date is given in parenthesis.²⁶⁹ The texts of inscriptions have been transcribed in accordance with the recommendations of L. and J. Robert.²⁷⁰

268. In one case, in which it was not possible for me to see the monument, reference was made to the author of the Topographical Archive (unpublished); see PB no. 282.

269. Namely (2nd or 3rd cent.) A.D. For these inscriptions see Ph. Petsas, *Ancient Macedonia III* (1983) 229-43; *id.*, *Acts of the 8th Epigr. Congr.* 281-306.

270. L. and J. Robert, *La Carie: Histoire et géographie historique avec le recueil des inscriptions antiques II* (Paris 1954) 9-14.

PART I

PROSOPOGRAPHY OF BEROEA

1. A[---] f. of Λιμναῖος 1st cent. B.C./
 See Λιμναῖος A[---] 1st cent. A.D.

2. A[...?....] Ξεν[ο]φώντος, Βερωαῖος First half of the 3rd cent. B.C.
 In a list from Epidaurus. He was *proxenos* and *evergetes* of the city of Epidaurus and *thearodokos* of Apollo and Asklepios. This is the only known instance of the ethnic with this spelling.
*IG IV*² 1 96 lines 21-22.

3. A[---]δρο[---], Ἀλεξαν[δ]ρεύς 3rd/2nd cent. B.C.
 Victor in an unknown competition, in the boys' category.
 See Ἀναξήνωρ Θεοδώρου line 50.

4. A[---]ων End of 2nd cent. A.D.
 Acrobat. He lived to the age of 27, according to the epitaph on his grave stone. Probable restoration of his name: Ἀγαπητίων.
 See Μάξιμος (no. 857).

5. Ἀβιδία Λεοντώ (A.D. 193)
 Donated her 5 year old slave, Λέων, to the Mother of the Gods Autochthonous at Leukopetra. The enactment took place without the accompaniment of a guardian, as is clear from the statement that the donor had τρειῶν τέκνων δίκειον, when Αἰλία Ἀμμιλα was priestess and Κομίνιος Ἱερώνυμος *epimeletes*. The date is based on the priestess, who is known from another, dated inscription.
 Ph. Petsas, *Praktika* 1975, 89, pl. 87b.
 Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 13.
SEG 27 (1977) 295.

6. Ἀγ[---] 3rd/2nd cent B.C.
 Victor in an unknown competition.
 See Ἀναξήνωρ Θεοδώρου line 31.

7. Ἀγάθη (Πατερίνου) 2nd/1st cent. B.C.
See Πατερῖνος Ἀντιγόνου.
8. Ἀγαθημερίς (A.D. 234/35)
Ten year old slave. Donated to the Mother of the Gods Autochthonous at Leukopetra, along with her brother Παράμονος, by order of Τερτυλλιανὸς Ἀκύλας (q.v.). The name of the donor is not preserved; they are described as γένι μακεδονικά, οἰκογενῆς. The inscription is dated by the priestess Αὐρηλία Σαπφώ, known from another, dated inscription.
Sarikakis, *Archontes* II 104 no. 6 and 105 no. 12.
Ph. Petsas, *Makedonika* 7 (1966/67) pl. 54a. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 306-307, fig. 2.
Ph. Petsas, *Ancient Macedonia* III (1983) 235 n. 14.
F. Papazoglou, *ZAnt* 31 (1981) 175.
9. Ἀγαθημερίς Peritios 16, A.D. 189
Slave. Given as a gift, along with five other slaves, to Artemis Digaia, ἐν Βλαγάνοις; her children, Λύκα, Θεόδοτος and Ἀρτεμίδωρος, were part of the same donation.
See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.
10. Ἀγαθήμερος Ἀλεξάνδρου 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. I,6.
— Πετρωνιανὸς Ἀγαθήμερος
— Ἀγαθόβουλος, see Αὐρήλιος Ἀγαθόβουλος
11. Ἀγαθοκλῆς Φιλίππου 2nd cent. B.C.
On an unpublished funerary stele.
MB 180.
12. Ἀγαθόφορος 2nd cent. A.D.
See Εὐπορία (no. 486).
— Λ(εύκιος) Βρούττιος Ἀγαθόφορος
13. Ἀγάθων Before the middle of the 2nd cent. A.D.
Probably a gladiator. His name appears on the monument of the *summa rudis* Πούπλιος (q.v.).

14. Ἀγάθων 3rd cent. A.D.
 On a funerary stele with two engraved columns. He erected the monument to his *threptos* Χαρίνος
 MB 472.
 J.M.R. Cormack, *BSA* 41 (1940-45) 110 no. 13.
 I. Touratsoglou, *AAA* 4 (1971) 208-209.
BCH 96 (1972) 730.
BullEpigr 1972, 259.
15. Ἀγάθων Ἀγάθωνος (A.D. 193)
 Donated his slave Ἐπάγαθος to the Mother of the Gods Autochthonous at Leukopetra. The inscription is dated by the priestess Κομινία Φιλίστη (q.v.).
 Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 14.
16. Ἀγάθων f. of Ἀγάθων (A.D. 193)
 See no. 15.
 — Κλ(αύδιος) Ἀγάθων
 — Γ(άιος) Σκίρτιος Ἀγάθων
 — Φλάουιος Ἀγάθων
 — Ἀγαθῶναξ or Ἀγαθωνᾶς, see Πο(πίλλιος?) Ἀγαθῶναξ
17. Ἀγαῖς Daisios 18, A.D. 119
 On part of a column. She is making a dedication to Zeus Hypsistos. The year is given according to the provincial era.
 MB 112.
 J.M.R. Cormack, *JRS* 31 (1941) 19-23, fig. 1.
 M. Tacéna-Hitova, *BSt* 19 (1978) 72 no. 13.
 M.N. Tod, *JHS* 65 (1945) 84.
18. Ἀ[γ]ιππος 235 B.C.
 Probably a witness to an act of manumission.
 See Ἀπολλωνίδης Γλαυκίου line 29.
 Andronikos, *Epigraphai* 11 and *SEG* 12 (1955) 314. In the subsequent publications, the last lines of the inscription were omitted. Probable restoration: Ἀ[ρχ]ιππος.
 — Ἀγνή, see Ποπιλλία Ἀγνή
 — (Ἀγνων); see Εὐρυδίκη Βιδοίτου

19. Ἀγοραῖος f. of Διονύσιος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. II, 14.
20. Ἀδαῖος, Βεροιαῖος 170/69 B.C.
Perseus' ambassador to Genthios, king of the Illyrians. On his first mission he was accompanied only by the Illyrian, Pleuratos; on his second, Glaukias, one of Perseus' bodyguards, was added to their number. These negotiations, aimed at the concluding of an alliance against the Romans, were continued by the mission of Ἰππίας (q.v.). Polyb. 28.8.
Livy 43. 19.14, 20.2-4.
U. Wilcken, s.v. Adaios no. 5, *RE* I (1893) 342.
I. Russu, *EphDac* 8 (1938) 164, no. 6.
Olshausen, *Prosopographie* no. 105.
Walbank, *Commentary* III 337.
21. Ἀδαῖος 1st/2nd cent. A.D.
On a relief funerary stele. Unpublished.
MB 166.
22. Ἀδαῖος Διοδώρου 17 B.C.
Politarch of Beroea. Probably a descendant of no. 20.
Kanatoulis, *MP* no. 9.
Walbank, *Commentary* III 337.
See Γάιος Ἰούλιος Θεοτένης.
23. Ἀδαῖος Φιλίππου 2nd cent. B.C.
On a funerary relief topped with a pediment; the names of three deceased are recorded. Below the name and the patronymic of Adaios was carved the name of his wife (Φιλίννει Ἀδύμου) and below this, that of his son (Ἀδύμω Ἀδαίου).
Beroea Collection of Byzantine Antiquities.
Robert, *Froehner* 96-97.
J.M.R. Cormack, *BSA* 39 (1938-39) 95 no. 3.
24. Ἀδαῖος f. of Ἀδύμος 2nd cent. B.C.
See Ἀδαῖος Φιλίππου.
25. Ἀδαῖος f. of Μακεδών 1st cent. B.C./
See Λιμναῖος A[---] col. II, 7. 1st cent. A.D.

26. Ἀδέα Κασσάνδρου 3rd cent. B.C.
 On a relief funerary stele in the form of a temple, crowned by a pediment. Along with the characters in the scene, there is a herm with this inscription on the base: Ἑρμῇ Χθονίῳ. Below the relief is an epigram with the names of the mother and father of the dead girl, Κυννάνα and Κάσσανδρος (Pl. I).
 MB 160.
 M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 233, pl. 265a.
SEG 24 (1969) 503.
BCH 89 (1965) 792, fig. 1.
 Ph. Petsas, *Makedonika* 7 (1966/67) 319-321 no. 165, pl. 32.
BullEpigr 1967, 350.
27. Ἀδίστα Εὐλάνδρου 2nd cent. B.C.
 On a funerary stele. Unpublished.
 MB 181.
28. [---] Ἀ]δμήτου Hellenistic period
 In a list of names. The inscription is now lost, and is restored on the basis of Delacoulonche's copy, which has AMHTOY. The restoration is made on the basis of the frequency of the name in Macedonia; other alternatives, such as Δάμητος or Τείμητος, do not occur in Macedonia.
 I. Russu, *EphDac* 8 (1938) 164.
 See [---] Πτολεμαίου line 11.
29. [---] ΑΔΟΡΕΟΥ Hellenistic period
 In a list of names. It has not proved possible to restore the name.
 See [---] Πτολεμαίου line 8.
30. Ἄδυμος 3rd/2nd cent. B.C.
 On a funerary stele. It is followed by two lines, clearly containing names, which are illegible.
 Unpublished.
 MB 153.
31. Ἄδυμος Ἀδαίου 2nd cent. B.C.
 See Ἀδαῖος Φιλίππου.
32. Ἄδυμος Εὐλάνδρου, Βεροιαῖος 1st cent. A.D.
 A sculptor (ἐποίει). The artist's signature was found at Marvinci, to the north of Gevgelija, on part of a relief stele. Probably a grandson of

Εὐάνδρος Εὐάνδρου (q.v.).

Skopje Museum.

B. Josifovska, *ZAnt* 8 (1958) 295-300.

SEG 18 (1962) 272.

Kanatsoulis, *MP Suppl.* no. 1526.

Cf. G. Bakalakis, *AA* 88 (1973) 672-74, for the date.

33. [---] Ἀδύμου and Hellenistic period
34. [---] Ἀδύμου Hellenistic period
 On a list of names.
 See [---] Πτολεμαίου lines 6 and 41.
 I. Russu, *EphDac* 8 (1938) 165.
35. Ἄδυμος f. of Μένανδρος 1st cent. A.D.
 See Μένανδρος Ἀδύμου.
36. Ἄδυμος f. of Φίλινα 2nd cent. B.C.
 See Ἀδαῖος Φιλίππου.
37. Ἄδυμος f. of Φίλιος 1st/2nd cent. A.D.
 See Τορπιλία Οὐεττύλα.

 — (Ἀθηνίων Βίθυος); see Περίτας Μενάνδρου
38. Ἀθηνώ 3rd cent. A.D.
 On a funerary relief stele crowned with a pediment.
 Unpublished.
 MB 142.
39. Ἀθηνώ m. of Ἀμμία 1st cent. A.D.
 See Ἰππόστρατος Ἀλεξάνδρου.
40. Ἀθικτος Middle of the 2nd cent. A.D.
 Probably a gladiator.
 See Πούπλιος.
41. Αἶας f. of Οὐέττιος Second quarter of the 3rd cent. A.D.
 See Δομίτιος Πύρρος line 11.
42. Αἰλία [Ἀκα]ρίς A.D. 208
 Presented slaves to the Mother of the Gods Autochthonous, accompanied by a guardian, Λικίνιος Φίλιππος. In an unpublished inscription from Leukopetra.

Ph. Petsas, *Ancient Macedonia* III (1983) 236.

Ph. Petsas, *Acts of the 8th. Epigr. Congr.* 286.

43. Αἰλ(ία) Ἀλεξάνδρα Panemos 17, A.D. 240
 High priestess, and wife of Λεύκιος Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος. Known from inscriptions from Thessalonike (*IG* X 2,1 201, 202, 203). She was the granddaughter of the high priest Aelius Catinius Leo and sister of Aelius Catinius Leo the Younger. Together with her husband she organised games at Beroea in honour of the emperor Gordian, lasting three days.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 88-89 no. 4.
 Kanatsoulis, *MP* no. 52.
 See Λεύκιος Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος.

44. Αἰλία Ἀμμίλα A.D. 193
 Priestess known from two inscriptions from Leukopetra: a) the dated donation of a female slave by Σεμπρόνιος Ἀμυντιανὸς Φλῶρος (q.v.); b) donation of a slave in which her name appears as Ἐλία Ἀμίλα (see Ἀβιδία Λεοντώ).

45. Αἰλία Αὐρηλία A.D. 170-180
 On a funerary altar with relief scenes on all four sides. She erected the monument to her sister.
 MB 38.
 Andronikos, *Epigraphai* 27-28 no. 4, pl. III₁.
SEG 12 (1955) 334.

46. Αἰλία Αὐρηλιανή A.D. 203/4
 Referred to in three inscriptions from Leukopetra: in one as priestess in the year A.D. 203/4 (see. Λαδόμα Ἀμύντου), in the others, which are unpublished, as an *epimeletes* (ἐπιμελουμένη).
 Ph. Petsas, *Ancient Macedonia* III (1983) 236.

47. Αἰλία Εὐτυχίς 2nd or 3rd cent. A.D.
 See Τοπίλιος Λύκος.

48. Αἰλία Ἰουλία First half of the 3rd cent. A.D.
 Wife of the orator Μ(ᾱρκος) Οὐλπιος Ἰσόδημος (q.v.); attended to the erection of his statue.
 Kanatsoulis, *MP* no. 56.

49. Αἰλία Κλεοπάτρα A.D. 187
Priestess in an unpublished inserttion from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 294.
50. Αἰλία Κλεοπάτρα A.D. 224
Priestess in an unpublished inscription from Leukopetra. The difference in date between her and the priestess of the same name, no. 49, precludes their identification; probably her granddaughter.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 294.
51. Αἰλία Κλευπάτρα A.D. 185
Priestess in three inscriptions from Leukopetra dated to the same year.
a) See Εὐκαρπος; b) see Ὀφελλία Τροφίμη; c) see Κοῖντα Ἰουλία.
52. Αἰλία Κράτεια (A.D. 193)
Donated her female slave Ἀμμία to the sanctuary on the instructions of the Mother of the Gods Autochthonous. The inscription is dated by the reference to the priestess Κομινία Φιλίστη, who is known from other inscriptions (Leukopetra).
Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 15.
53. Αἰλία Λαῖς Aidonaios 1, A.D. 193
Made a donation to the Mother of the Gods Autochthonous of her seven year old female slave, Νείκη and her future descendants, when Κομινία Φιλίστη was priestess. The dating is by the Actian era (Leukopetra).
Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 12.
54. Αἰλία Μητρῶ A.D. 195/96
Priestess known from an inscription from Leukopetra carved on a doorpost of the temple. In accordance with this enactment, which took place when Αὐρήλιος Ἀσκληπιάδης was *epimeletes*, Κρισπῖνα, who was herself a freedwoman of the Mother of the Gods, donated her slave to the Mother of the Gods Autochthonous, to serve in her temple τὰς ἐθίμους ἡμέρας, while the rest of the time she was to stay with Κρισπῖνα herself and Διονύσιος; after their deaths, she was to be a slave of the goddess. The inscription is dated both by the Actian and the provincial era.
Ph. Petsas, *Ergon* 1976, 53-54, fig. 53.
Ph. Petsas, *Makedonikon Hemerologion* 1977, 133-35, fig. 1.

SEG 26 (1976/77) 729.

BullEpigr 1977, 267 and 268.

F. Papazoglou, ZAnt 31 (1981) 178 n. 26.

55. Αἰλία Ὀρεστείνη A.D. 194
 Priestess known from two inscriptions from Leukopetra dated to the same year: a) see Κλαυδία Ἡδέα, b) see Τιτιανή Ἀλεξάνδρου (A.D. 193/4). In the first of these inscriptions, her name is followed by that of Κομίνιος Ἱερώνυμος, the *epimeletes*, and a date by the Actian era; there is no reference to the *epimeletes* in the second, but it is dated by both the provincial and the Actian era.
56. Αἰλία Πρίσκιλλα 1st half of the 2nd cent. A.D.
 Erected a monument to her husband Γ(άιος) Ἰούλιος Μενέλαος (q.v.) consequent upon a decision by the *synedroi*. She was probably related to a woman of the same name known from an inscription from Stobi, as has already been noted by J. Wiseman; see Heuzey-Daumet no. 138, Demitsas no. 295 and Wiseman, *Stobi* I 163 n. 50, 151, fig. 82.
57. Αἰλία Ῥουφείνη (or Ῥουφίνη) A.D. 208
 a) Priestess known from an unpublished, dated inscription from Leukopetra. b) In another inscription from Leukopetra, she is referred to without her *nomen*; the formulation ἐγράφη δὲ ἱερωμένου παρόντων Ἀνθεστίου καὶ Ρουφίνης has been interpreted by Petsas as an indication that both people named were priests (*Acts of the 8th Epigr. Congr.* 294). c) Wife of the physician Ποπλίκειος Ἑρμείας and mother of Ποπλίκιος Ῥοῦφος and Ποπλικία Σεμπρώνιλλα. Probably to be identified with the priestess.
 Kanatsoulis, *MP* no. 64.
 See Ποπλίκιος Ῥοῦφος.
58. Αἰλία Φίλα 2nd (?) cent. A.D.
 On a funerary stele, now lost. She erected the monument to her husband Αἴλιος Λύκος.
 Delacoulonche no. 45.
 Demitsas no. 95.
 A.M. Woodward, *BSA* 18 (1911/12) 164 no. 39.
59. Αἰλία Φιλουμένη 2nd/3rd cent. A.D.
 On a funerary altar. The monument was erected by her husband,

Ὀνήσιμος, to her and to their son and daughter (the names of the last two do not appear in the inscription).

MB 64.

A.K. Orlandos, *Deltion* 2 (1916) 152-53 no. 6, fig. 8: Φιλουμενῆς.

A. Wilhelm, *SBBerl* 1932, 861 corrects to: Φιλουμένης, κε ὕοῦ.

J.R. Cormack, *BSA* 41 (1940-45) 110 no. 12.

BullEpigr 1946/47, 136.

60. (Αἰλία) Φοιβιανή 2nd (?) cent. A.D.
 Daughter of Αἴλιος Λύκος (q.v.).
61. [Α]ἰλιανὴ Ὀλυμπιάς 2nd cent. A.D.
 On the base of a funerary monument from the village of Komninion, near Tripotamos.
 MB 283.
 Ph. Petsas, *Deltion* 20 (1965) *Chronika* 435, pl. 496a.
BCH 92 (1968) 898, fig. 19 on p. 896.
SEG 24 (1969) 523.
62. Αἶ[.....]ος and 2nd/3rd cent. A.D.
63. Αἶ[.....]ας 2nd/3rd cent. A.D.
 Probably Αἴλιοι or Αἰλιανοί.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 12 and 13.
64. Αἰλιανός f. of Μητρόδωρος ? cent. A.D.
 See Μητρόδωρος Αἰλιανοῦ.
65. (Α)ἰλιανὸς Δημήτριος 1st half of the 3rd cent. A.D.
 On a funerary altar. The monument was erected Ποσειδωνίῳ τῷ συγγενῇ. This is the only occurrence of the word in Beroea; it is attested in Thessalonike in monuments honouring official figures (*IG* X 2, 1 189 line 14, 210 line 11 and 211 line 11). It may be deduced from similar usages, e.g. in Bithynia (cf. *BullEpigr* 1950, 192 p. 199 and 1953, 193 p. 173), that Ποσειδώνιος whose *nomen* is not given, might also have been a person of high standing; this is also indicated by the exceptionally high quality and great size of the monument.
 MB 34.
 J.M.R. Cormack, *Hesperia* 13 (1944) 28 no. 6.
SEG 12 (1955) 330.

66. Αἰλιανὸς Λυκαρίων 3rd. cent. A.D.
In a list of names. Freedman.
See [---] Φίλιππος col. II, 14.
67. Αἰλιανὸς Ῥοῦφος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. I, 9.
— Τυρράνιος Αἰλιανός
68. Πόπλιος Αἴλιος Ἀμάτοκος Panemos 30, A.D. 188
Donated his slave Νείκων to the Mother of the Gods Autochthonous to serve on festival days after the deaths of the donor and his wife. The donation is dated by both the provincial and Actian eras, and took place when Κλαύδιος Τερτίνος was priest.
Ph. Petsas, *Ancient Macedonian* III (1983) 237, 244 no. 6.
69. Αἴλιος Ἀσκληπιόδωρος A.D. 234
His slave, Γερμᾶνα Ναῖα donated her own slave Νικάνδρα to the Mother of the Gods Autochthonous. Unpublished inscription from Leukopetra.
Ph. Petras, *Acts of the 8th Epigr. Congr.* 286.
70. Αἴλ(ιος) Ἀχιλλεύς 2nd quarter of the 2nd cent. A.D.
Erphebe.
See Δομίτιος Πύρρος line 26.
71. Μ(ᾶρκος) Αἴλιος Βειλιανὸς Κλαυδιανὸς Θεότειμος Beginning of the 2th cent. A.D.
High priest of the imperial cult and *agonothetes* of the Macedonian *Koínon*; altar erected in his honour by the *synedroi*.
MB 23.
O. Walter, *AA* 57 (1942) 183, no. 23.
D. Kanatsoulis, *Makedonika* 3 (1953-55) 74-75 no. 5.
Kanatsoulis, *MP* no. 22.
Cf. F. Papazoglou, *ZAnt* 5 (1955) 362 (on the large number of *gentilicia*).
72. Αἴλιος Ἐπιγένης A.D. 232, 233, 234
Known from three inscriptions from Leukopetra. In chronological

order: a) δι' Ἑλίου Ἐπιγένους προνοούντος, b) προνοούντος τῆς θεοῦ Αἰλίου Ἐπιγένου, c) ἐπιμελουμένου Αἰ(λ)ίου Ἐπιγένους.

With regard to the first two, Ph. Petsas (*Acts of the 8th Epigr. Congr.* 295) believes that the two terms προνοῶν and ἐπιμελούμενος are identical in meaning. The third inscription is dated both by the provincial and the Actian era, and the date Dios 30. (see Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου).

73. Τίτος Αἴλιος Ἐπίκτητος A.D. 181
 Witness to the record of a donation of a slave to Artemis Agrotera. In previous publications of the inscription, the name appears as Πῖος Αἴλιος Ἐπίκτητος. The correction is owed to E. Voutiras. Kanatsoulis, *MP* no. 1156.
 E. Voutiras, *Tyche* 1 (1986) 227-34.
 See Ἀριάγνη Βάστου.
74. Αἴλιος Ζωσᾶς A.D.177/78
 Erphebe.
 Kanatsoulis, *MP Suppl* no. 1531.
 See Στάτιος Ἀντίγονος I line 10.
75. Αἴλιος Ἰσίδωρος Beginning of the 3rd cent. A.D.
 a) Father of the *synedros* Αἴλιος Λυκομήδης (q.v), in whose honour he erected an altar.
 b) Probably to be identified with the [Ἰ]σίδωρος, mentioned in a bilingual inscription (see Αἴλιος Κυῆτος) of the third century, who was also connected with the *synedrion*.
 c) Probably also to be identified with T. Αἴλιος Ἰσίδωρ[ος] named in an inscription attributed, though without certainty, to Thessalonike (*IG* X 2,1 251 line 4).
 Kanatsoulis, *MP* no. 28.
76. Αἴλιος Κάσσιος A.D. 259
 Referred to as προνοῶν of the temple (the word is synonymous with *epimeletes*) and as ἀξιολογώτατος in an unpublished inscription from Leukopetra (a term applied to Macedoniarchs and high priests).
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.
77. Αἴλ(ιος) Κυῆτος First half of the 3rd cent. A.D.
 On a slab bearing a bilingual inscription, probably an extract from an

imperial rescript. Found at Hagia Varvara, Asomata. He was ἀξιολογώτατος [Μακεδονιάρχ]ης. Later in the text, reference is made to Τυρράνιος Αἰλιανός, with the same titles, followed by the name [᾽Ισίδωρος (see Αἴλιος ᾽Ισίδωρος).

MB 198.

J.M.R. Cormack, *JRS* 33 (1943) 40-44 no. 2, fig. 7.

BullEpigr 1944, 124.

SEG 12 (1955) 313.

Kanatsoulis, *MP* no. 34 and *MP Suppl* p.37.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 75-76.

D. Kanatsoulis, *Makedonika* 13 (1973) 28-29.

Šašel Kos no. 197.

Not connected with the man of the same name from the region of the Middle Strymon: *IGBR* IV 2330.

78. Αἴλιος Λέων

A.D. 177/78

Ephebe.

Kanatsoulis, *MP Suppl* no. 1532.

See. Στάτιος ᾽Αντίγονος I line 22.

79. Αἴλιος Λυκομήδης

Beginning of the 3rd cent. A.D.

Altar with an honorific inscription erected in his honour by his father Αἴλιος ᾽Ισίδωρος (q.v.), in accordance with a decision by the *synedroi*. MB 25.

O. Walter, *AA* 57 (1942) 183 no. 25.

Kanatsoulis, *MP* no. 37.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 90-91.

80. Αἴλιος Λύκος

2nd (?) cent. A.D.

Known from two funerary inscriptions now lost. a) Relief stele for his daughter Φοιβανή.

J.M.R. Cormack, *BSA* 39 (1938/39) 98 no. 13.

b) Monument erected for him by his wife Αἰλία Φίλα (q.v.).

81. Αἴλ(ιος) Μακεδών νέος

2nd quarter of the 3rd cent. A.D.

Ephebe

See Δομίτιος Πύρρος line 25.

82. (Αἴλιος) Μακεδών

2nd quarter of the 3rd cent. A.D.

Father of the ephebe no. 81.

83. Αἴλ(ιος) Μά[ρ]κελλος 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 A T. Aelius Marcellus, son of Titus, is attested in an inscription from Paeonia: *CIL VI* 2520 and Kanatsoulis, *MP Suppl* no. 1533.
 See Δομίτιος Πύρρος line 10.
84. Αἴλιος Ὀρέστης Probably 3rd cent. A.D.
 On a funerary stele crowned with a pediment, now lost. The monument was erected by the ass-drivers guild (ἡ συνήθεια τῶν ὄνων).
 A.M. Woodward, *BSA* 18 (1911/12) 155 no. 22.
 P.Roussel, *REG* 27 (1914) 455.
 Kanatsoulis, *MP* no. 45.
85. Αἴλιος Περιγένης 2nd cent. A.D.
 On a funerary altar. He erected the monument to his wife Ποπιλλία Ἀγνή, with whom he had lived for 33 years.
 MB 29.
 O.Walter, *AA* 57 (1942) 184 no. 29.
86. Αἴλιος Ποτάμων 3rd cent. A.D.
 His son, Ὀνωρατιανὸς Πολύχαρμος, erected a statue in his honour, in accordance with a decision of the *synedroi*. He was presumably a *synedros* himself, and is described as τὰ πάντα ἀνδρὸς ἀρίστου καὶ κοσμίου.
 Kanatsoulis, *MP* no. 48.
 See Ὀνωρατιανὸς Πολύχαρμος.
87. Αἴλ(ιος) Σύμμαχος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. III, 18.
 Probable reading: Αἴ(λιος) Λυσίμαχος. The name Σύμμαχος is rarer (cf. *IG X* 2,1 293).
88. Αἴλιος Τραϊανός 3rd cent. A.D.
 On a funerary stele or slab, now lost. He erected the monument to his wife Αὐρηλία Ζωσίμη.
 M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 178-79, no. 6.
 A. Struck, *AM* 27 (1902) 315 no. 30.

A. M. Woodward, *BSA* 18 (1911/12) 160 no. 33.
Hodegos 2 (1920-21) 40.

89. Αἰνεΐας Ὕοκκου 1st cent. A.D.
 See [Λ]ανείκα [Νι]κάνωρος.

90. Αἰσχυλῖνος Ἀριστοκλείδου 235 B.C.
 Witness to an act of manumission.
 See Ἀπολλωνίδης Γλακίου.
 This restoration is to be found only in *SEG* 12 (1955) 314 line 31.

— Ἀκαρίς, see Αἰλία [Ἀκα]ρίς

91. Ἀκή 2nd cent. A.D.
 On a relief funerary stele, built into the sanctuary of the church of Hagios Athanasios in the village of Hagia Varvara. She erected the monument to her husband Ὀνησίφορος.
 A.K.Orlandos, *Deltion* 2 (1916) 160 no. 24.

92. Ἀκουτία Παβωνία 1st half of the 3rd cent. A.D.
 Known from two altars erected by the *synedroi* in honour of her son Αὐρήλιος Διονυσσιανὸς Μαρκελλιανὸς Βάσσος (q.v.). Wife of the *synedros* Αὐρήλιος Διονυσσιανὸς Μάρκελλος.
 Kanatsoulis, *MP* no. 71.

— Ἀκοῦτος, see Πε(τρώνιος?) Ἀκοῦτος

93. Ἀκτή Beginning of the 2nd cent. A.D.
 Daughter of Σύνετος (q.v.) and Φωτίς. The masculine word ἥρωα is used to describe her, instead of the more usual ἡρώισσα.
 Ph. Petsas, *Deltion* 20 (1965) *Chronika* 434, pl. 492a.

— Ἀκύλας, see Τερτυλλιανὸς Ἀκύλας

94. Ἀ[λ---] Beginning of the 3rd cent. A.D.
 Slave in an inscription from Leukopetra.
 See Φλαύιος Εὐτράπελος.

95. Ἀλ[---] 3rd/2nd cent. B.C.
 Victor in the *pankration*.
 See Ἀναξήνωρ Θεοδώρου line 54.

96. [᾽Αλε]ξανδρα 2rd/3rd cent.A.D.
On a slab bearing a manumission inscription. She was ἱέρια [Μητρός] καὶ Κόρης. Her slave Νίκη was to be freed after her death. The publication of the photograph demonstrates that Cormack's restoration is sound.
MB 400.
J.M.R.Cormack, *BSA* 41 (1940-45) 113-14 no. 25.
Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 386, pl. 321d.
BullEpigr 1946/47, 136.
Kanatoulis, *MP* no. 92.
Cf. F. Papazoglou, *ZAnt* 31 (1981) 179 no. 30.
97. ᾽Αλεξανδρα 1st half of the 3rd cent. A.D.
On a funerary stele in the shape of a temple, with a relief of Aphrodite and a small cupid. The monument was erected by her brothers, who are not named. The choice of scene, and the palms of the hands in place of the acroteria of the pediment indicate that she died prematurely.
MB 195.
Wrede, *Consecratio* 322 no. 335 and 31 no. 1.
Lagoyanni, *Portraits* 171 no. 93 and 19 n. 2.
98. ᾽Αλεξανδρα 2nd cent. A.D.
Probably the wife of the gladiator Μελάνιπ(π)ος ὁ κὲ Καῦμα (q.v.).
99. ᾽Αλεξανδρα Gorpaios 10, A.D. 219.
Forty year old slave, daughter of Νείκη, who was 60 years old. The inscription also refers to her children, giving their ages (Παράμονος 20, ᾽Ελένη 8, ᾽Αλέξανδρος 12). They are donated to the Mother of the Gods Autochthonous at Leukopetra by Κλαυδία Εὐβούλη (q.v.).
100. ᾽Αλεξανδρα Dios 18, A.D. 309
Slave. Her daughter Αὐρηλία was donated to the Mother of the Gods Autochthonous at Leukopetra.
See Αὐρηλία Διονυσία ἡ πρὶν ᾽Αλεξανδρου.
101. ᾽Αλεξανδρα End of the 2nd cent. A.D.
Slave. Presented as a gift to the Mother of the Gods Autochthonous, along with a group of 14 other slaves, by Φλαύιος Εὐτράπελος (q.v.).

102. Ἀλεξάνδρα Φούσκου τοῦ Μελίτας Peritios 16, A.D. 189
 Known from an altar with manumission inscriptions from Metochi Prodromou. The inscription, which also gives the toponym ἐν Βλαγάνοις, recognizes the donation made by the great grandmother of Ἀλεξάνδρα, whose property the latter clearly inherited. The donation by the πρόνιννος Κλεοπάτρα Διονυσᾶ consisted of six slaves, which she presented to Artemis Digaia. Κλεοπάτρα Διονυσᾶ was probably the mother of Μελίτα, whose son Φούσκος came from a non-lawful union. The unusual citation of her father's metronymic (when her patronymic would have sufficed) was clearly designed to establish this family sequence, which was necessary for the execution of the will.
 MB 71.
 Ph. Petsas, *Makedonikon Hemerologion* 1977, 136-37, fig. 2.
SEG 27 (1977) 277.
BullEpigr 1977, 269.
- Αἰλία Ἀλεξάνδρα
 — Λουκία Αὐρηλιανή Ἀλεξάνδρα
 — Κυῖντιανή Ἀλεξάνδρα
 — Οὐλπία Ἀλεξάνδρα
103. Ἀλέξανδρος, Βεροιαῖος 180 B.C.
 Took part in the assassination of Demetrios, younger brother of Perseus, which occurred at Heracleia Lynkestis. The assassination was carried out with the cooperation of the Styberrean Thyrses; details of this event of the latter years of Philip V are given in Livy.
 Livy 40.24.7.
 Meloni, *Perseo* 5.
 Walbank, *Philip V* 252 n. 3.
104. Ἀλ[έξανδ]ρος Hellenistic period
 Incised on a sherd.
 P. Pantos, *Deltion* 32 (1977) *Chronika* 227.
105. [---] Ἀλεξάνδρου Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 45.
106. Ἀλέ[ξανδρος --] A.D. 79-84
Archon of the Fourth *Meris*.

See Λ(εύκιος) Βαίβιος Ὀνωρᾶτος.

107. [Ἀ]λέξανδρος 2nd or 3rd cent. A.D.
 On a relief funerary stele with two scenes, one above the other, from Phyteia. He erected the monument to his wife Πῶλλα and their children.
 MB (without a number).
Hodegos 2 (1920-21) 92: ΛΕΑΝΔΡΟΣ.

108. Ἀλέξανδρος 3rd cent. A.D.
 On a relief funerary stele from Sphekia. Unpublished.
 MB 239.

109. Ἀλέξανδρος End of the 2nd cent. A.D.
 On a funerary altar with a scene of a funeral banquet on the front. He was a gladiator and boxer, who died at the age of 20. The monument was erected by Ἀμμία, who was presumably his wife. He had won eight victories, as is clear from the eight crowns that follow the abbreviation πυ(=πυγμῶν). He did not die in the amphitheatre, according to L. Robert's interpretation of the text of the epigram.
 MB 65.
 J.M.R. Cormack, *ArchP* 22 (1973) 209-10 no. 18, fig. 11.
BullEpigr 1974, 328 and 331; 1976, 355.
 G. Daux, *BCH* 99 (1975) 162.

110. Ἀλέξανδρος A.D. 254
 Two year old slave, presented as a gift to the shrine at Leukopetra by Διονύσιος (q.v.) who was a hierodule of the goddess Autochthonous.

111. Ἀλέξανδρος A.D. 192
 Slave, son of Εὐγενεία. The donation was recorded, presumably in order to confirm it, when Κομίνιος Ἱερώνυμος (q.v.) was *epimeletes*, although the act had been carried out eighteen years earlier (Leukopetra).

112. Ἀλέξανδρος Gorpiaios 10, A.D. 219
 Twelve year old slave, son of Ἀλεξάνδρα. Their mistress, Κλαυδία Εὐβούλη (q.v.) presents them to the Mother of the Gods Autochthonous, along with three other slaves, which she had bought from Αὐρήλιος Φορτουνᾶτος.

113. Ἀλέξανδρος (A.D. 239)
Slave. Donated to the Mother of the Gods Autochthonous by Ἀντίγονος Παραμόνου (q.v.), who declares that he had bought him (that is, he was not a domestic slave).
114. Ἀλέξανδρος Ἀπολλοδώρου, Εὐποριανός 1st/2nd cent. A.D.
From the city of Euporia in Bisaltia, known from two inscriptions: a) together with his brothers, Βάστος and Τάρυς, he erected a monument in honour of Κ(όιντος) Ποπίλλιος Πύθων (q.v.); b) a funerary monument was erected to him and his brother Βάστος Ἀπολλοδώρου (q.v.).
Kanatsoulis, *MP* no. 82.
115. Ἀλέξανδρος Ζωπύρου 17 B.C.
Politarch of Beroea.
Kanatsoulis, *MP* no. 86.
See Γάιος Ἰούλιος Θεοτένης.
116. Ἀλέξανδρος Ἡρακλείδου A.D. 190
Attested in a manumission inscription from Leukopetra. He donated his slave, Ζώσσιμος, after his death, to the Mother of the Gods (Autochthonous). The act is dated according to the Actian era and took place when Κομίνιος Ἱερώνυμος was *epimeletes*.
Ph. Petsas, *Ancient Macedonia* III (1983) 237 and 244-45 no. 8.
117. Ἀλέξανδρος Θεοφίλου 17 B.C.
Gymnasiarch.
Kanatsoulis, *MP* no. 87.
See Γάιος Ἰούλιος Θεοτένης.
118. Ἀλέξανδρος Λεύκονος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. I,5.
119. Ἀλέξανδρος Μυλλ[έου] or Μυλλ[ένα] 286-262 B.C.
Honoured by the *boule* and the *demos* of the Athenians with an award of citizenship to himself and his descendants. The decree with the honours for the [Μακεδόνα] ἐγ Βεροίας, ἀρετῆς [ἕνεκα καὶ εὖν]οίας, was inscribed on a stone stele set up on the Athenian Acropolis and accompanied by a golden crown. Whatever the correct restoration of the patronymic (see Μυλλέας Ζωΐλου, Μυλλένας Ἀσάνδρου), he is

the earliest epigraphically attested Beroean, and clearly must have offered some important services to Athens. The inscription has recently been discussed by Osborne, who proposed the years given here to those given by Kirchner (295/4 - 276/5); he follows Kirchner's identification with a relative of Μυλλέας Ζωΐλου and not with one of Μυλλένας Ἀσάνδρου, Μακεδών, proposed by Wilhelm (cited in *IG* II/III² Add. p. 665).

IG II² 710 and *IG* II/III² Add.

Osborne, *Naturalization* I D 81, 173-74, II 168.

120. Ἀλέξανδρος Νεικολάου 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρως Εὐβιότου line 4.
121. Ἀλέξανδρος Τραλίου 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. I, 7.
I. Russu, *EphDac* 8 (1938) 167 no. 25.
122. Ἀλέξανδρος Φιλοκράτους 17 B.C.
Gymnasiarch.
Kanatsoulis, *MP* no. 91.
See Γάιος Ἰούλιος Θεοτένης.
123. Ἀλέξανδρος f. of Ἀγαθήμερος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. I, 6.
124. Ἀλέξανδρος A.D. 309
See Αὐρηλία Διονυσία ἡ πρὶν Ἀλεξάνδρου.
125. Ἀλέξανδρος f. of Γλ(α?) κιννώ 2nd cent. B.C.
See Ζωΐλος Ἀλεξάνδρου.
126. Ἀλέξανδρος f. of Διοσκουρίδης End of the 1st cent. A.D.
See Κόιντος Ποπίλλιος Πύθων b.
127. Ἀλέξανδρος f. of Δίων 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.
128. Ἀλέξανδρος f. of Ζωΐλος 2nd cent. B.C.
See Ζωΐλος Ἀλεξάνδρου.

129. Ἀλέξανδρος f. of Ἰππόστρατος 1st cent. A.D.
See Ἰππόστρατος Ἀλεξάνδρου.
130. Ἀλέξανδρος f. of Λυκολέων 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. II, 26.
131. Ἀλέξανδρος f. of Τιτιανή A.D. 194
See Τιτιανή Ἀλεξάνδρου.
132. Ἀλέξανδρος f. of Τύραννος 1st/2nd cent. A.D.
See Τορπιλία Ουεττύλα.
— Μάρκος Αὐρήλιος Ἀλέξανδρος
— Περ(ώνιος) Ἀλέξανδρος
— Ῥεφριανὸς Ἀλέξανδρος
— Λ. Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος
— Τερεντιανὸς Ἀλέξανδρος
133. Ἀλέξις Ἀλεξίου, Κυνάστης A.D. 245 (?)
In a manumission inscription from Leukopetra, of uncertain date. He is described as Κυνάστης, which is the first occurrence of this ethnic.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 303.
134. Ἀλέξιος f. of Ἀλέξις A.D. 245 (?)
See no. 133.
— Ἀλέξιππος, see Πόπλιος Μουνάτιος Ἀλέξιππος.
— Ἀλκαῖος, see Κάσσιος Σαλλούστιος Ἀλκαῖος I
— Κάσσιος Σαλλούστιος Ἀλκαῖος II
135. Ἀλκέτας (Ἀττίνα) 235 B.C.
Grandson of no. 136.
See Ἀπολλωνίδης Γλαυκίου lines 14, 15.
136. Ἀλκέτας f. of Ἀττίνας 235 B.C.
See Ἀπολλωνίδης Γλαυκίου line 5.
137. Ἀλκέτης 2nd cent. A.D.
On a relief funerary stele. He erected the monument, along with his wife, Ἀρτεμῖς, to their son Ἀλκέτης. The stele has a representation of a statuette of Herakles.
MB 136.

Delacoulonche no. 57.

Demitsas no. 79.

J.M.R. Cormack, *BSA* 58 (1963) 29 no. 20, pl. 8.

SEG 24 (1969) 518.

138. Ἀλκέτης 2nd cent. A.D.
Son of no. 137.

139. Ἀλκηστis 3rd cent. A.D.
Attested in an honorific inscription inscribed on an inverted Doric column. The monument was erected to her by her son, the priest Τέρπνος. She probably belongs to the same family as Κλαυδία Ἀλκηστis (q.v.), whose father was Κλαύδιος Τέρπνος. The monument is certainly too poor to permit her identification with the ἐκ προγόνων ἱέρεια.
MB 505.
Aik. Rhomiopoulou, *Deltion* 127 (1972) *Chronika* 513-15, pl. 449 b.
BullEpigr 1978, 277.
SEG 27 (1977) 264.
J. Wiseman, *AJA* 88 (1984) 571 n. 17.
— Κλαυδία Ἀλκηστis
— Πλωτιανὴ Ἀλκηστis

140. Ἀλκιμος f. of [Τ]ασοίτας A.D. 42-44
See [Πόπλιος Μέμμιος Ῥῆγλος].

141. Ἀλκιπ(π)ος 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρωσ Εὐβιότου line 5.

142. Ἀλοιπος 3rd cent. A.D.
See Σεκοῦνδα.

143. Ἀλυπος Λέοντος 37 B.C.
Probably a Beroean; an initiate, in an inscription from Samothrace.
See Περίτας Μενάνδρου line 21.
— Ἀμάτοκος, see Πόπλιος Αἴλιος Ἀμάτοκος

144. Ἀμέριμνος ὁ καὶ Λύχνας 3rd cent. A.D.
See Ἡράκλεα.
— Ἀμιλα, see Αἰλία Ἀμμιλα
— Ἀμιλία[νός], see Κλαύδιος Α(ι)μιλία[νός]?
— Ἀμιλλα, see Πετρωνία Ἀμιλλα
145. Ἀμμάδικος f. of Νικάδας 1st half of the 1st cent. B.C.
See Κρατεῦας Νικάδου.
146. Ἀμμία 2nd or 3rd cent. A.D.
Dedicated a plaque, probably to Artemis (Leukadia).
Ph. Petsas, *Praktika* 1966, 35 no. 26, fig. 3 and pl. 17 b.
SEG 24 (1969) 526.
BullEpigr 1968, 324.
147. Ἀμμία 2nd of 3rd cent. A.D.
See [Τ]έρπη.
148. Ἀμμία End of the 2nd cent. A.D.
See Ἀλέξανδρος (no. 109).
149. Ἀμμία 3rd cent. A.D.
On a funerary stele with two relief scenes, one above the other, and a pediment. She erected the monument to her husband Γέμελλος, along with their son, Κουαρτίων, and the members of a religious society περι Ποσιδῶνιν τὸν ἀρχισυνάγωγον (q.v.).
MB 497.
Aik. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 438-39, pl. 392 c.
SEG 27 (1977) 267.
BullEpigr 1979, 257.
Lagoyanni, *Portraits* no. 83 and 19 n. 2, 40 n. 5.
150. Ἀμμία A.D. 314
Twelve year old female slave. Donated to the Mother of the Gods Autochthonous by Αὐρήλιος Παράμονος τοῦ πρὶν Παραμόνου (q.v.) who bought her from Θεοδότη (Leukopetra).
151. Ἀμμία A.D. 212/13
Female slave; donated along with her sons Ποσιδώνιος and Νείκων ἐν Αὐτόχθονι ἐπὶ τῇ θεᾷ by order of Τερτυλλιανός Ἀκύλας (Leukopetra).
See Αὐρήλιος Ποσιδώνιος ὁ Μέσττος ὁ κὲ Παντακιανός.

152. Ἀμμία (A.D. 193)
Slave; donated to the Mother of the Gods Autochthonous by Αἰλία Κράτεια (q.v.).
153. Ἀμμία Ἀθηνοῦς 1st cent. A.D.
See Ἰππόστρατος Ἀλεξάνδρου.
154. Ἀμμία Παραμόνου Beginning of the 3rd cent. A.D.
Attested on a funerary altar with a crowning member carved in relief; there is a portrayal of a horseman on the tympanum of the pediment, and upright hands in place of the acroteria. This exceptionally fine monument is dated with reference to the funerary altar MB 502 (see Καιπιανή Ὀφελίμα), which is accurately dated (the crescents on the pediment are a third century decorative feature). She erected the monument to her husband Πετρωνιανὸς Θησεύς (q.v.). and is possibly to be identified with Αὐρηλία Ἀμμία (see no. 258), who erected an altar to her son Πετρωνιανὸς Ἀγαθήμερος. The two last are certainly from the same family.
MB 503.
Aik. Rhomiopoulou, *Deltion* 27 (1972) *Chronika* 513, pl. 449c.
SEG 27 (1977) 270.
BCH 101 (1977) 600, fig. 208.
155. Ἀμμία m. of Πόρος 1st/2nd cent. A.D.
See Πόρος Ἀμμίας
— Αὐρηλία Ἀμμία
— Domitia Ammia
— Ἰουλιανή Ἀμμία
— (Κλαυδία) Ἀμμία
— Οὐαλεριανή Ἀμμία
— Ποντία Ἀμμία
156. Ἀμμιανός 3rd cent. A.D.
See Εἰλαρία.
157. Ἀμμιανός 3rd cent. A.D.
See Δημητρία.
158. Ἀμμιανός 3rd cent. A.D.
On a relief funerary stele with a pediment; amongst the figures is a

naked, winged youth (probably a cupid, or death). He erected the monument, along with his wife, Μελίτα, to their son Ἀμμιανός.

MB 573.

I. Touratsoglou, *Deltion* 29 (1973-4) *Chronika* 719, pl. 517.

SEG 30 (1980) 561.

BCH 105 (1981) 821.

159. Ἀμμιανός 3rd cent. A.D.
See Ἀμμιανός (no. 158).

160. Ἀμμιανός (2nd or 3rd cent. A.D.)
Slave named in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
— Ἀμμιλα, see Αἰλία Ἀμμιλα

161. Ἀμμιν 2nd cent. A.D.
On a funerary altar with a relief scene of a horseman and a woman standing. She erected the monument to her husband Παράμονος.
MB 82.
Delacoulonche no. 48.
Demitsas no. 98.
A.M. Woodward, *BSA* 18 (1911/12) 164 no. 41.

162. [Ἀμ]ύντας 4th/3rd cent. B.C.
In an unpublished inscription from Trilophos.
MB 125.

163. [---] Ἀμύντου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 18.

164. Ἀμύντας [---]τωνος 3rd cent. B.C.
On a funerary stele with the relief figure of a warrior next to his horse; he is wearing a Phrygian cap. Found at Nea Nikomedeia.
MB 115.
J.M.R. Cormack, *BSA* 39 (1938/39) 94-95 no. 2, pl. 30 no. 2.

165. Ἀμύντας f. of Ἀντίγονος Middle of the 3rd cent. B.C.
See Ἀντίγονος Ἀμύντου, Βεροιαῖος

166. Ἀμύντας f. of Διογένης 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.

167. Ἀμύντας f. of Ζώπυρος Before 167 B.C.
See Ἴπποκράτης Νικοκράτου A lines 3, 17.
168. Ἀμύντας f. of Λαδόμα A.D. 203/4
See Λαδόμα Ἀμύντου.
169. Ἀμύντας f. of [---]ος? A.D. 79-84
Met the expense for the erection of the monument, which was presumably in honour of the emperor; the inscription contains the names of the proconsul of Macedonia and the *archontes* of the four *Merides* of the Roman administrative system.
See Λεύκιος Βαίβιος Ὀνωρᾶτος.
— (Κλαύδιος) Ἀμύντας
— Λεύκιος Οὐολκάκιος Ἀμύντας
— Πετρώνιος Ἀμύντας
170. Ἀμυντιανή 1st half of the 3rd cent. A.D.
See Τιτιανός.
171. Ἀμυντιανός 2nd/3rd cent. A.D.
On a relief funerary stele; unpublished (Leukadia).
MB 238.
Ph. Petsas, *Hellenikos Vorras* (newspaper) 20/2/1977.
172. Ἀμύντιχος Hellenistic period
Incised on a fragment of a vase.
Ph. Petsas, *Deltion* 20 (1965) *Chronika* 427-28, pl. 481d.
BCH 92 (1968) 886, fig. 6.
SEG 24 (1969) 522.
173. Ἀν[---] End of the 2nd cent. A.D.
Female slave. Donated to the Mother of the Gods Autochthonous at Leukopetra.
See Φλαύιος Εὐτράπελος.
— Ἀνακτόριος, see Ἰούνιος Ἀντίγονος ὁ καὶ Ἀνακτόριος
174. Ἀναξήγηωρ Θεοδώρου, Λαοδικεύς 3rd/2nd cent. B.C.
Kitharodos: victor in an agonistic list; this is the first preserved name on a list of competitors, now lost. The last reference to the inscription was by Makaronas, on the occasion of the demolition of the church of

Hagia Photis (it was part of the paving). The dating of the list is also due to Makaronas. In the total of 59 lines, there are references to competitions for boys, youths and men, in the *dolichos* and boxing (πυγ[μήν]) (lines 6, 18). Line 54 refers to παγκρατιασταί, and line 2 to κιθαρωδούς. A total of 19 names are included in this Prosopography; the readings and numbering are those of Woodward.

Delacoulonche no. 54.

Demitsas no. 56 and p. 175

A.M. Woodward, *BSA* 18 (1911/12) 161-62 no. 35.

Ch. Makaronas, *Makedonika* 1 (1940) 484.

One of the names in the inscription, Παρμενίων Γλαυκίου, Φυλακαῖος, was included in Kanatsoulis, *MP* (no. 1133).

175. Ἀνδρέας Ἀνδρωνος 4th/3rd cent. B.C.
On an unpublished funerary stele from Beroea. Ο Σ ΒΑΙΟΣ in line two is probably an ethnic. An Ἀνδρων Ἀνδρέου, Ἀθμονεύς is known from the end of the 4th cent. B.C. (= *IG* II² 5323 and Kirchner, *PA* no. 918).
MB 371.
176. Ἀνδρίσκα A.D. 245
Sixteen year old female slave, κοράσιον οἰκογενές, γένι μακεδονικόν. Presented as a gift to the Mother of the Gods Autochthonous at Leukopetra.
See Αὐρήλιος Κάσσανδρος Κασσάνδρου, Τύρριος.
177. Ἀνδρόμαχος Τυρίου 2nd cent. B.C.
In a two chamber rock-cut tomb. Probably to be identified with the father of Τύριος Ἀνδρομάχου who was buried in the same tomb.
See Γαλέστης Τυρίου.
178. Ἀνδρόνεικος 2nd (?) cent. A.D.
See Τι(βέριος) Κλαύδιος Ἰλαρίων.
179. Ἀνδρων f. of Ἀνδρέας 4th/3rd cent. B.C.
See Ἀνδρέας Ἀνδρωνος; if line two really contains an ethnic, this individual should be omitted from this Prosopography.
— (Ἀνεια), see [Λ]ανείκα [Νι]κάνωρος
— Ἀνείκτης, see Κλ(αύδιος) Ἀνείκτης

180. Ἀνθέστιος (2nd or 3rd cent. A.D.)
 Priest at the shrine of the Mother of the Gods Autochthonous; attested in an unpublished inscription from Leukopetra (see Αἰλία Ῥουφείνη b). Ph. Petsas, *Acts of the 8th Epigr. Congr.* 294.
181. Ἄνθος 3rd cent. A.D.
 See Φίλα.
182. Ἀννία Ἐπιγόνη 1st half of the 3rd cent. A.D.
 On a funerary altar. She erected the monument to her son Φλαβιανὸς ὁ καὶ Παπποῦνις.
 MB 27.
 Leake, *Travels* III 292, pl. 30 no. 142.
 Le Bas-Waddington II 313 no. 1333.
 Demitsas no. 77.
 J.M.R. Cormack, *Ancient Macedonia* I (1970) pl. 37a.
 CIG 1957 e (Add).
 SEG 24 (1969) 515.
183. Ἀννία ΤΥΔΔΑ (?) 3rd cent. A.D.
 Plaque bearing an honorific inscription by which Μακεδόνων οἱ σύνεδροι honoured her, when Κάσσανδρος was priest, as the wife of Οὐείβιος [---]εντων, who was presumably a person of high standing in the provincial *synedrion*.
 MB 288.
 I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 326 no. 13, pl. 337b.
 BCH 95 (1971) 964, fig. 369.
184. Ἀντάνωρ Νεοπολέμου 230-220 (?) B.C.
 The first of the Delphic *thearodokoi* at Beroea; the other two were the brothers Μένανδρος and Ἀπελλᾶς Φιλώτα. This long list of *thearodokoi* was dated by Plassart to the 1st quarter of the 2nd cent. B.C. Here the more recent dating by Daux is followed, since it has not yet been refuted.
 A. Plassart, *BCH* 45 (1921) 17 col. III, 56.
 G. Daux, *REG* 42 (1949) 12-27.
BullEpigr 1950, 127.
 Ch. Edson, *CP* 50 (1955) 173: dates to 190-180 B.C.
 There is a more extended treatment of this inscription in the introduction (pp. 70-71 nn. 211-222) and below (p. 422), where the

possibility is discussed that Ἀντάνωρ should be identified with Perseus' ambassador and admiral of the same name: U. Wilcken, s.v. Antenor no 6., *RE* I (1894) 2353; P. Schoch, *RE* Suppl. IV (1924) 31-32.

185. Ἀντιγένης f. of Λεοντίσκος A.D. 177/78
See Στάτιος Ἀντίγονος I line 28.

186. Ἀντιγόνα End of the 2nd cent. A.D.
On a funerary altar with two busts carved in very high relief. The epigram describes her as Μουσάων θεράπεινα and a player of the lyre. She died very young. The monument was erected by her husband Μύρισμος.
MB 128.
Ch. Makaronas, *Makedonika* 2 (1941-52) 628 no. 64.
BCH 71/2 (1947/48) 438.
Kanatsoulis, *MP* no. 119 and Kanatsoulis, *MP Suppl* 37.
V. Kallipolitis, *Studies Robinson* II (1953) 371-73, pl. 75.
BullEpigr 1954, 159.

187. Ἀντιγόνα 3rd (?) cent. A.D.
See Ἀπολλωνία Μέστουος.

188. Ἀντιγόνα Δαβρ[είου] 4th/3rd cent. B.C.
See Ἀττύλος Μενάνδρου.

189. Ἀντιγ[όνα] or Ἀντίγ[ονος] 2nd/3rd cent. A.D.
On an unpublished relief funerary stele.
MB 219.

190. Ἀντίγονος 2nd/3rd cent. A.D.
Nephew of the Macedoniarch Κλαύδιος Λυσίμαχος (q.v.); probably to be identified with Στάτιος Ἀντίγονος II.

191. Ἀντίγονος 3rd (?) cent. A.D.
See Ἀπολλωνία Μέστουος.

192. Ἀντίγονος 2nd cent. A.D.
On a small funerary altar. The monument was erected by his wife, Λεύκη, σωφροσύνης σύνθεμα καὶ φιλίας, according to the epigram.
MB 56.

J.M.R. Cormack, *Hesperia* 13 (1944) 26-27, fig. 6.
 SEG 12 (1955) 326.

193. [---] Ἀντιγόνου Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 13.

194. Ἀντίγονος Ἀμύντου, Βεροιαῖος Middle of the 3rd cent. B.C.
 On a painted funerary stele from Demetrias.
 Arvanitopoulos, *Mnemeia* 295-96 no. 82.
 I. Russu, *EphDac* 8 (1938) 171 no. 6.

195. Ἀντίγονος Γαῖου 2nd/3rd cent. A.D.
 In a list of names; probably the brother of Διονύσιος Γαῖου (col. I, 4).
 See Ἰούλιος Λεονᾶς col. I, 3.

196. Ἀντίγονος Μένωνος 2nd/1st cent. B.C.
 See Εὐρυδίκη Βιδοίτου.

197. Ἀντίγονος Παραμόνου (A.D. 239)
 Donated his slave, Ἀλέξανδρος, whom he had just bought, to the Mother of the Gods Autochthonous at Leukopetra. The act of donation is dated indirectly by the reference to the priest Ἰουλιανός Δημήτριος (q.v.); the *epimeletes*, Αὐρήλιος Ἀμυντιανός is not otherwise known. The inscription is incised on a *trapezophoron* (altar-support), below another donation, dated to A.D. 179/80 (see Μαρσιδία Μαρμάρης).
 Ph. Petsas, *Makedonika* 7 (1966-67) 345, pl. 54a.
 Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354, pl. 376b.
BullEpigr 1969, 364.
 SEG 24 (1969) 498.

198. Ἀντίγονος f. of Ἰσιδώρα 2nd cent. A.D.
 See Τορκουᾶτος Λυσιμάχου.

199. Ἀντίγονος f. of Μενέλαος 1st half of the 2nd cent. A.D.
 See Μενέλαος Ἀντιγόνου.

200. Ἀντίγονος f. of Πατερῖνος 2nd/1st cent. B.C.
 See Πατερῖνος Ἀντιγόνου.

201. Ἀντίγον[ος] f. of [---]ενηα 2nd cent. A.D.
 On a fragment of a relief stele depicting a figure holding a torch.
 MB 645.
 P. Pantos, *Deltion* 32 (1977) *Chronika* 224, pl. 136b.
 — Ἰούνιος Ἀντίγονος ὁ καὶ Ἀνακτόριος
 — Στάτιος Ἀντίγονος I
 — Στάτιος Ἀντίγονος II
202. Ἀντίοχος End of the 2nd cent. A.D.
 Slave donated by Φλαύιος Εὐτράπελος (q.v.) to the Mother of the Gods Autochthonous at Leukopetra, along with 14 other slaves.
203. Ἀντίπατρος A.D. 238
 Twenty three year old slave. In an unpublished inscription from Leukopetra.
 See Φιλιππᾶς.
204. [---]τιπάτρον Hellenistic period
 In a list of names.
 See [---]Πτολεμαίου line 10.
205. Σέξτος Ἀντώνιος Λοῦππος 1st/2nd cent. A.D.
 On a marble column that served as a funerary monument for himself and his wife, Τορπιλία.
 MB 108.
 A.K. Orlandos, *Deltion* 2 (1916) 157-58 no. 17.
 I. Touratsoglou, *Makedonika* 12 (1972) 67, pl. IIb.
206. Ἀνχαρηνὸς Γαϊανός A.D. 177/78
 Ephebe.
 See Στάτιος Ἀντίγονος I line 30. The correction followed here is that by I. Touratsoglou, *Deltion* 26 (1971) I 130 n. 5.
 Kanatsoulis, *MP Suppl* no. 1551.
207. Γ(ά)ιος Ἀουέρνας(?) 2nd cent. A.D.
 On a relief funerary stele with a pediment. He erected the monument along with his wife Τερτία and his daughter Μαξίμα to his son Νείκανδρος. The part of the inscription containing the name is now lost; the form of the name gives rise to certain reservations as to whether the reading is correct.

MB 167.

J.M.R. Cormack, *BSA* 41 (1940-45) 111 no. 15.

SEG 12 (1955) 320.

208. Ἀπ[---] Πτολεμ[αίου] 3rd/2nd cent. B.C.
Victor in an unknown competition.
See Ἀναξήνωρ Θεοδώρου line 51.
209. [---] Ἀπελ[λᾱς] or Ἀπελ[λᾱ] A.D. 79-84
Archon of the *synedrion* from the First *Meris*. His name appears on the monument erected by the Macedonian *koinon*, probably in honour of the emperor.
See Λεύκιος Βαίβιος Ὀνωῤατος.
210. Ἀπελλᾱς Φιλῶτα 230-220 (?) B.C.
Thearodokos of Delphi at Beroea.
See Ἀντάνωρ Νεοπτολέμου.
— Ἄπερ, see Γ. Κανολήιος Ἄπερ
211. Ἀπολλόδωρος Beginning of the 3rd cent. A.D.
See Δωρίς.
212. [---] Ἀ[πολ]λοδώρου 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρωρς Εὐβιότου line 4.
213. [Ἀπο]λλόδωρος Ἀπολλοδώρου 1st/2nd cent. A.D.
Described as Εὐποριανός (from the city of Euporia in Bisaltia).
See Βάστος Ἀπολλοδώρου.
Kanatsoulis, *MP* no. 161.
214. Ἀπολλόδωρος Μάντας 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος Α[---] coi. II, 5.
— Κλεωνυμιανός Ἀπολλόδωρος
215. Ἀπολλωνία Μέστρυος 3rd (?) cent. A.D.
On a funerary stele, probably carved in relief, judging by the arrangement of the letters in Delacoulonche's copy. Now lost. The text

reads: MECIYOC. She erected the monument to her husband Ἀντίγονος and her daughter Ἀντιγόνα.

Delacoulonche no. 78.

Demitsas no. 86.

Hodegos 1 (1919) 14.

216. Ἀπολλωνίδης Γλαυκίου Peritios, 235 B.C.

Priest of the city, as is clear from the reference to him in the earliest known manumission act from Macedonia, dated by the regnal year of Demetrios II, according to the interpretation of M. Andronikos. The slaves are freed on condition that they should continue to stay with their master Ἀττίνας Ἀλκέτου (the *paramone* clause). The freed slaves κατέβαλον ἕκαστος χρυσοῦς πεντήκοντα. This sum was deposited by the slaves Κόσμος, Μαρσύας and Ὀρτυξ for their wives Ἀρνιον, Γλαύκα and Χλιδάνη, and for the children they had at that time, and any that might be born subsequently, and also for their possessions. Separate mention is made of the slave Σπαζᾶτις, who paid 25 gold staters for herself and her possessions, presumably because she lived alone, or was very young (see Andronikos, *Epigraphai* 14). Ἀλκέτας and Λαρέτας the children of Ἀττίνας, are forbidden to violate the provisions of this act after the death of their father. The last lines of the inscription, which probably contained the names of the witnesses, are badly damaged. The following names are preserved: Θεο[-]γένης, Ἀ[γ]ιππος, Βακχύλος, and probably also Αἰσχυλῖνος Ἀριστοκλείδου (*SEG* 12 (1955) 314 line 31) and [--]ιας Λεάνδρου (*BullEpigr* 1951, 136).

MB 207.

Andronikos, *Epigraphai*, 8-23 no. 1, pl. I.

BullEpigr 1951, 136; 1978, 275; 1983, 254.

SEG 12 (1955) 314; 20 (1964) 787; 24 (1969) 500; 26 (1976-77) 726; 27 (1977) 260.

L. Moretti, *Iscrizioni storiche ellenistiche II* (Florence 1967) 93-97 no. 109.

R.M. Errington, *Ancient Macedonia II* (1977) 115-22.

A.E. Samuel, *JJurPap* 15 (1965) 284-91.

217. Ἀπολλωνίδης Δεξιλάου End of the 3rd cent. B.C.

Priest, known from a votive inscription in which he makes a dedication to Atargatis Soteira. The inscription, which was incised on the side of a

rectangular base, cannot now be read.

MB 97.

A.K. Orlandos, *Deltion* 2 (1916) 144-45 no. 1.

A.D. Nock, *Conversion* (Oxford 1933) 59, 282.

P. Lambrechts, P. Noyen, *NouvClio* 6 (1954) 266.

SEG 16 (1959) 392.

218. Ἀπολλωνίδης f. of Σιμωνίδης 178 B.C.

In A.D. Nock's view, this is the same person as the immediately preceeding (no. 217).

See Ἄρπαλος Πολεμαίου.

— Ἀπολλώνης, see Κλαύδιος Ἀπολλώνης

219. Ἀππία Παννυχίς Xandikos 20, A.D. 261

"Registered" (ἐστηλογράφησα) his eighteen year old slave, Πάννυχος, son of his female slave Νυμφοδόρα, with the goddess Syria Parthenos, probably to free or donate him (as in similar contemporary inscriptions from Leukopetra). The act took place without the presence of a guardian, as may be concluded from the formula ἔχουσα τέκνων δίκαιον. The inscription was inscribed on the same base as the dedication to the same goddess (Atargatis) by the priest Ἀπολλωνίδης Δεξιλάου, some five hundred years earlier (see. no. 217).

MB 97.

A.K. Orlandos, *Deltion* 2 (1916) 147-48 no. 3, fig. 3.

P. Lambrechts, P. Noyen, *NouvClio* 6 (1954) 266.

SEG 16 (1959) 393.

I. Touratsoglou, *AAA* 4 (1971) 210.

Kallipolitis-Lazaridis, *Epigraphai* 12.

BullEpigr 1972, 259.

— Aproniane, see Publicia Aproniane

— Apronianus, see T. Caesernius Apronianus

— Ἀ[ρ]δύς, see Φλαύτιος Ἀ[ρ]δύς

220. Ἀ[ρ]ιάγνη < ν > End of the 2nd cent. A.D.

On an altar bearing a dedicatory inscription, from Leukopetra. The monument is dedicated by the woman herself, who was a hierodule of the Mother of the Gods, and her son, Παράμονος, to Theos Hypsistos.

Ph. Petsas, *Deltion* 21 (1966) *Chronika* 352.

Ph. Petsas, *Ancient Macedonia* III (1983) 232, figs. 4-6

221. Ἀριάγνη Βάστου Panemos 2, A.D. 181
 Freed her slave Ἐλπίς, whom she presented as a gift to the goddess Artemis Agrotera. The act is accompanied by the written consent of her brothers Ἡρακλείδης and Σύρος Βάστου, who refer in the letter to manumission. Since her brothers were illiterate, the letter was dictated to Φλαύιος Ἀ[ρ]δύς and a copy of it was carved on a stele, four months later, in the presence of three witnesses (Τίτος Αἴλιος Ἐπίκτητος, Λούκιος Μάγνιος Οὐαλεριανός and Σέξστος Ποπίλλιος Λυκῖνος).
 MB 189.
 A.M. Woodward, *BSA* 18 (1911/12) 139-44 no 2.
 Kanatsoulis, *MP* no. 173.
 J.M.R. Cormack, *Ancient Macedonia* I (1970) 196 no. 5.
 J. Touratsoglou, *Pulprudeva* 2 (1978) 133, 136 and 142.
 F. Papazoglou, *Macedonia* (1983) 203.
 E. Voutiras, *Tyche* 1 (1986) 227-34.
222. Ἀριστοκλείδης f. of Αἰσχυλῖνος 235 B.C.
 This restoration is to be found only in *SEG* 12 (1955) 314 line 31.
 See Ἀπολλωνίδης Γλαυκίου.
223. [---] Ἀριστομάχου A.D. 42-44
 Politarch of Beroea.
 See [Πόπλιος Μέμμιος Ῥήγλος].
224. Ἀριστόνους Διονυσίου Ca 130 B.C.
Agoranomos; erected a statue to Hermes, along with Μαρσύας Δημητρίου (q.v.) and Λυσανίας Λυσανίου.
 Kanatsoulis, *MP* no. 179.
225. Ἀρίστυλλα m. of Παρμένεια 3rd cent. B.C.
 See Παρμένεια Ἀριστύλλας.
226. Ἀρίστων f. of Γαλέστης 2nd/3rd cent. A.D.
 See Γαλέστης Ἀρίστωνος.
 — Ἀρκαρία, see Πομπωνία Ἀρκαρία ἢ καὶ Ἡγήσιλλα

227. Ἄρνιον 235 B.C.
 Slave; probably the wife of Κόσμος. The act of manumission took place during the priesthood of Ἀπολλωνίδης Γλαυκίου (q.v.).
228. Ἄρπαλος 249/48 B.C.
 Recipient of three letters from Demetrios, dated to the 36th year of the reign of Antigonos Gonatas. The content of the letters reveals the wide range of the authority of Ἄρπαλος, who was, according to Woodward, "governor of Beroea". The letters sent by Demetrios II to the two *kynegoi* Χάρτας Νικάνορος (q.v.) and Ἀττύλος Νικάνορος were replies to demands by the priests of Herakles; Edson has shown that this was Herakles Kynagidas. The first letter orders the return to the sanctuary of Herakles of the revenues that had been appropriated by the city; the second relates to the dedication of *phialai* in the sanctuary by freedmen (Cormack), and gives permission for the *phialai* to be replaced by *skyphoi* in future. The third letter involves a grant of *ateleia* to the priests of Herakles, similar to that enjoyed by the priests of Asklepios.
 MB 209.
 A.M. Woodward, *BSA* 18 (1911/12) 134-39 no. 1.
*SIG*³ 459.
 Ch. Edson, *HSCP* 45 (1934) 226-30.
 J.M.R. Cormack, *BSA* 40 (1939/40) 14-16.
 J.M.R. Cormack, *Ancient Macedonia* I (1970) 194-95, pl. 32b.
BullEpigr 1944, 120; 1951, 136, pp. 172-73.
 Andronikos, *Epigraphai* 21-22.
SEG 12 (1955) 311.
 Cf. P. Roussel, *REG* 43 (1930) 361-71; Launey, *Armées* 1017 n. 30 (on the *kynegoi*).
229. Ἄρπαλος Ἀρπάλου A.D. 42-44
Epimeletes of the monument erected by the Beroeans and the Roman community of Beroea in honour of the emperor Claudius.
 See [Πόπλιος Μέμμιος Ῥήγλος].
230. Ἄρπαλος Πολεμαῖου, Βεροιαῖος 178 B.C.
 a) The first of the two *hieromnemones* of Perseus at Delphi; the second was also a Beroean (see Σιμωνίδης Ἀπολλωνίδου: *SIG*³ 636, line 5).
 b) Identified by Sudwall with the Ἄρπαλος who was Perseus'

ambassador in Rome in 172 B.C. The sources (Livy 42.14.3, Diod. 29.34.1 and App., *Mac.* 11.3) do not give the patronymic or the ethnic of Ἀρπαλος, who, according to Livy, was the leading member of the embassy. The version of the events that unfolded in the Roman senate varies in the sources, but they all indirectly attribute responsibility for the failure of the embassy to Ἀρπαλος. Edson supposes that the disappearance of Ἀρπαλος from history after the embassy was due to Perseus' displeasure at the unhappy way in which he had handled it. He was probably from the same family as no. 228. c) Another Ἀρπαλος, known only from Plutarch (*Aem.* 15) as the leader of a military corps of Thracians and Cretans in the service of the Romans (168 B.C.), cannot have been the same person as the *hieromnemon* and Perseus' ambassador, as E.Olshausen correctly observes.

J. Sundwall, s.v. Harpalos no. 3, *RE* 7 (1912) 2401.

P. Schoch, *RE* Suppl. 4 (1924) 711.

Ch. Edson, *HSCP* 45 (1934) 235.

I. Russu, *EphDac* 8 (1938) 173 no. 4.

Meloni, *Perseo*, 156 n. 2, 159-60 n. 1 and 2, 162, 164 n. 2, 176-77 n. 2, 446, 452.

Olshausen, *Prosopographie* 153, no. 113.

231. Ἀρπαλος f. of Ἀρπαλος A.D. 42-44
See [Πόπλιος Μέμμιος Ῥήγλος].
232. Ἀρσένιος A.D. 216
Epimeletes in an unpublished inscription from Leukopetra. His capacity is indicated by the translation of the Latin formula (ἐπὶ κουράτορι).
Ph. Petsas, *Ancient Macedonia* III (1983) 237.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.
233. Ἀρτεμιδώρα A.D. 185
Presented a female slave as a gift to the Mother of the Gods Autochthonous at Leukopetra, along with Εὐκαρπος (q.v.) and Πτολεμαῖς.
234. Ἀρτεμιδώρα 2nd half of the 3rd cent. A.D.
See Παρασκευή.

235. Ἀρτεμίδωρος 1st half of the 3rd cent. A.D.
See Καϊκίλις Βῆρ[ος].
236. Ἀρτεμίδωρος A.D. 189
Slave, son of Ἀγαθημερίς, in an inscription from Metochi Prodromou.
See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.
237. [Ἀρ]τεμίδωρος f. of [Χ]αιρεφάνης Beginning of the 2nd cent. B.C.
See [Χ]αιρεφάνη[ς Ἀρ]τεμιδώρο[υ]
— Ἰούλιος Ἀρτεμίδωρος
238. Ἀρτεμῖς 2nd cent. A.D.
See Ἀλκέτης.
239. Ἀρτεμισία Probably 2nd cent. A.D.
On a relief funerary stele, now lost; she is described as ἡρώισσα.
BCH 64/65 (1941/42) 250.
O. Walter, *AA* 57 (1942) 173-74.
A. Kotzias, *ArchEph* 1953-54 III 170-71 no. 1.
240. Ἀρ[τέ]μων f. of Ξενό[κριτος] 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. I, 10.
241. Ἀρχέπολις f. of Διονύσιος 37 B.C.
See Περίτας Μενάνδρου line 19.
242. Ἀσανδρος Μενάνδρου, Βεροιαῖος Apellaios, 178/77 B.C.
Donated his female slave, Εὐπορία, to Pythian Apollo as ἐλευθέραν ἐμ παραθήκη, after she had deposited 200 Alexandrian drachmae. The act was recorded at Delphi in the presence of witnesses. In accordance with the *paramone* clause, the slave went back to Macedonia with him after the procedure was completed.
GDI 2071.
I. Russu, *EphDac* 8 (1938) 177 no. 5.
A.E. Samuel, *JJurpap* 15 (1965) 267 and 284-85.
243. Ἀσανδρος f. of Μυλλένας 4th cent. B.C.
Probably a Beroean.
See Μυλλένας Ἀσάνδρου.
— Ἀσκληπᾶς, see Πε(τρώνιος?) Ἀσκληπᾶς

244. Ἀσκληπιάδης (2nd or 3rd) cent. A.D.
 Slave in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
245. Ἀσκληπιάδης Ἡρᾶ Before 167 B.C.
 Introduced the gymnasiarchal law into the assembly of Beroea, along with the gymnasiarch, Ζώπυρος Ἀμύντου, and Κάλλιππος Ἰπποστράτου, when Ἰπποκράτης Νικοκράτου was *strategos*.
 — Αὐρήλιος Ἀσκληπιάδης
246. Ἀσκληπιόδωρος Πλευράτου 2nd or 1st cent. B.C.
 On a votive inscription, now lost. Priest of Herakles Kynagidas, according to Edson's restoration.
 Delacoulonche no. 53.
 Demitsas no. 68.
 Ch. Edson, *HSCP* 45 (1934) 231.
 Ch. Makaronas, *ArchEph* 1936, Appendix p. 5.
 — Αἴλιος Ἀσκληπιόδωρος
247. Ἀσπασία Γαλέστου 2nd cent. B.C.
 In a two chamber rock-cut tomb. Her father was probably Γαλέστης Τυρίου (q.v.).
248. Ἀταλάντη 3rd cent. A.D.
 On a silver tablet bearing a magical text, of Judaic-Alexandrine type; the text is followed by an invocation of the κύριοι ἄγγελοι, for the safety of her son Εὐφήλητος.
TAPA 67 (1936) xlv-xlvi (Proceedings).
 D.M. Robinson, *Studies Rand* (1938) 245-53, pl. I.
BullEpigr 1939, 11.
 Cf. *SEG* 31 (1981) 621, for a similar document from Amphipolis.
249. Ἀτίνας (2nd or 3rd) cent. A.D.
 Slave in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
250. Ἀττία Εἰρήνη 1st half of the 3rd cent. A.D.
 See Αὐρήλιος Ἀττιος Πετρώνιος.

251. ᾽Αττία Κοῖντα 1st cent. A.D.
 See Μένανδρος ᾽Αδύμου.
 — Αὐρήλιος ᾽Αττιος Πετρώνιος
252. ᾽Αττίνας ᾽Αλκέτου 235 B.C.
 Master of the slaves, the terms of whose manumission were recorded in an act of manumission dated to the 27th year of the reign of Demetrios. His sons were ᾽Αλκέτας and Λαρέτας. His slaves bought their future freedom, with the *paramone* clause.
 See ᾽Απολλωνίδης Γλαυκίου lines 5, 12, 13, 25, 26.
253. ᾽Αττύλος Μενά[νδρου] 4th/3rd cent. B.C.
 Funerary stele. His name is followed by that of ᾽Αντιγόνα Δαβρ[είου], who was probably his wife. The original reading [Μεγ]άπυλος, was questioned by those who commented on the inscription but no correction has been suggested.
 MB 500.
 Aik. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 438-39, pl. 392b.
SEG 27 (1977) 265 and 30 (1980) 558.
BullEpigr 1979, 257.
 G. Daux, *BCH* 104 (1980) 560 n. 25.
254. ᾽Αττύλος Νικάνορος 249/48 B.C.
 The second of the *kynegoi* referred to in the letters of Demetrios II to ᾽Αρπαλος (q.v.), *epistates* of Beroea. The first *kynegos*, Χάρτας (q.v.), has the same patronymic as ᾽Αττύλος, but the fact that the patronymic is repeated suggests that they were probably not brothers.
 I. Russu, *EphDac* 8 (1938) 172.
255. Αὐρηλία 3rd cent. A.D.
 On a funerary stele, now lost. Her name follows that of Αὐρήλιος.
 A. Struck, *AM* 27 (1902) 315 no. 31.
256. Αὐρηλ[ία] 3rd cent. A.D.
 Priestess. In an unpublished votive inscription.
 MB 171.
257. Αὐρηλία A.D. 309
 Twelve year old female slave, κοράσιον..., γένι μακεδονικῷ, οἰκογενές, daughter of ᾽Αλεξάνδρα. Donated to the Mother of the Gods

Autochthonous by Αὐρηλία Διονυσία ἡ πρὶν Ἀ[λεξ]άνδρου (q.v.), with the *paramone* clause.

— Αἰλία Αὐρηλία

— Κεστρωνιανὴ Αὐρηλία

258. Αὐρηλία Ἀμμία Beginning of the 3rd cent. A.D.

On a funerary altar with upright hands in place of the acroteria. She erected the monument to her son Πετρωνιανὸς Ἀγαθήμερος. Probably to be identified with Ἀμμία Παραμόνου (q.v.) who also erected an altar to her husband, Πετρωνιανὸς Θησεύς.

MB 501.

Aik. Rhomiopoulou, *Deltion* 27 (1972) *Chronika* 513, pl. 447d.

SEG 27 (1977) 273.

259. Αὐρη(λία) Διονυσία Βεροιαία, ἡ πρὶν Ἀ[λεξ]άνδρου Dios 18, A.D. 309

Donated her twelve year old female slave, Αὐρηλία, daughter of her slave Ἀλεξάνδρα, to the Mother of the Gods Autochthonous at Leukopetra. The donation was made with the *paramone* clause. After her death ἵνε αὐτὸ τῆς θεοῦ μηδενὸς ἀντιλέγοντος. The act is dated by both the provincial and the Actian era, and took place when Εὐρυδίκη was priestess and Κρισπίνιος Κεινάχιος *pronoetes* (i.e. *epimeletes*). The text concludes with the warning that anyone who raises any unlawful claims would pay a fine of 120,000 *denarii* to the goddess.

Ph. Petsas, *Praktika* 1975, 88, pl. 87a.

SEG 27 (1977) 291.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 302-303.

260. Αὐρηλία Δρακοντίς A.D. 229

Donated slaves to the sanctuary of the Mother of the Gods κατ' ἐντολὰς Αὐρηλίου Μαρκιανοῦ, her husband. Unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 285, 287.

Ph. Petsas, *Ancient Macedonia* III (1983) 236.

261. Αὐρηλία Ἐπιγόνη Dios 18, A.D. 187/88

Priestess; attested in an inscription from Leukopetra, by which Κλαύδιος Σωτήρ (q.v.) and his wife present slaves to the Mother of the Gods Autochthonous.

262. [Αὐ]ρ[ηλία] Εὐπορώ 3rd cent. A.D.
On a funerary stele with a pediment and two relief scenes, one above the other. She erected the monument to her husband, Πο(πίλλιος?) Δόναξ, his mother, Παραμόνα and his brother Ἦπις; also for her daughter, Εὐτύχα, although she was still alive. Probably now lost.
J.M.R. Cormack, *BSA* 41 (1940-45) 110-111 no. 14.
SEG 12 (1955) 319.
263. Αὐρηλία Ζωσίμη 3rd cent. A.D.
See Αἴλιος Τραϊανός.
264. Αὐρηλία Νικόπολις A.D. 216
Donated slaves to the Mother of the Gods Autochthonous at Leukopetra, along with Αὐρήλιος Λυσίμαχος (q.v.).
265. Αὐρηλία Οὐρβάνα 3rd cent. A.D.
On a funerary plaque with a raised frame; she erected the monument to her husband Πετίλλιος Κλαυδιανός. The name Μαρκία was inscribed on the upper part of the frame, presumably at a later date.
MB 220.
J.R.M. Cormack, *BSA* 41 (1940-45) 113 no. 22: Μαρκία Αὐρηλία Οὐρβάνα.
SEG 12 (1955) 324.
266. Αὐρηλία Ῥοδογύνη 3rd cent. A.D.
On a funerary plaque, now lost. She erected the monument to her son, Κεσστρωνιανός Καλογένητος.
A.K. Orlandos, *Deltion* 2 (1916) 155 no. 11.
267. Αὐρηλία Σαλλουστιανή A.D. 241
Priestess. Attested in two unpublished inscriptions from Leukopetra; a) dated by both the provincial and the Actian era to the year 241; b) two years later, dated by an unspecified era (which in the case of Leukopetra is the Actian era).
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 282-83.
268. Αὐρηλία Σαπφώ A.D. 203/4, 234/35
a) Ἐπιμελουμένη in a manumission act from Leukopetra, by which Λαδόμα Ἀμύντου (q.v.) donated her son, Παράμονος, to the goddess, when Αἰλία Αὐρηλιανή (q.v.) was priestess.
b) Αὐρηλία Σαπφώ or Σαφφώ, priestess known from two inscriptions

from Leukopetra, dating from A.D. 234/35: 1) The donation by Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου (q.v.), which took place by order of Τερτυλλιανὸς Ἀκύλας, with Αἴλιος Ἐπιγένης as ἐπιμελούμενος, on the 30th of the month Dios, A.D. 234. 2) The donation was made by order of the same proconsul, with no other dating element, apart from the reference to the priestess, which indirectly dates the inscription. See Ἀγαθημερίς and Τερτυλλιανὸς Ἀκύλας v, vi. It is quite probable, despite the 31 year interval, that this is the same person as the foregoing, since the name Σαπφώ is otherwise unknown in Beroea. Cf. Αἰλία Αὐρηλιανή.

269. Λ(ουκία) Αὐρηλία Τρεβωνία Νικομάχη 3rd cent. A.D.
High priestess and wife of the Macedoniarch Σεπτίμιος Σιλβανὸς Κέλερ (q.v.).

a) Known in Beroea from the altar in honour of her daughter Σεπτίμια Σιλβανή Κελερεῖνη (q.v.).

b) Attested in an inscription from Styberra, probably her place of origin, in which her son, Σ(επτίμιος) Σιλβανὸς Νικόμαχος is honoured by the city.

Kanatsoulis, *MP* no. 285.

D. Kanatsoulis, *Makedonika* 5 (1961-63) 69 and n. 6.

D. Kanatsoulis, *Makedonika* 13 (1973) 31.

J. Wiseman, *AJA* 88 (1984) 574, 577.

270. Λουκία Αὐρηλιανή Ἀλεξάνδρα A.D. 249/50

Altar erected in her honour by Beroea, the *metropolis* of Macedonia and *neokoros* for the second time. She was the daughter of Λούκιος Αὐρηλιανὸς Σωτήριχος, ἀρχιερασαμένου καὶ ἄρξαντος in A.D. 245/46. She became priestess of Artemis Agrotera in A.D. 249/50, and was honoured by her city for the way in which she carried out her duties. The monument was probably erected at the end of the year in which she held office. Both dates are by an unspecified era, which in this case is the provincial era.

MB 33.

Kanatsoulis, *MP* no. 208.

A.E. Contoleon, *REG* 15 (1902) 141-42.

M. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 176-77 no. 4.

A.M. Woodward, *BSA* 18 (1911-12) 148 no. 6.

Baegel 50 and 153.

— Αἰλία Αὐρηλιανή

271. Αὐρηλιανὸς Πρεῖμος A.D. 177/78
 Official (*epimeletes*) in charge of the anointing oil in a list of ephebes.
 His name comes second, after the ephebarch Στάτιος Ἀντίγονος (q.v.,
 line 8).
 Kanatsoulis, *MP* 206.
272. Λούκιος Αὐρηλιανὸς Σωτήριχος A.D. 249/50
 High priest and probably also Macedoniarch, judging by the phrase
 ἄρξαντος ἐν τῷ ἔτ(ε)ι ΓΙΤ' (A.D. 245/46). His name appears on the
 monument which the city of Beroea erected in honour of his daughter
 Λουκία Αὐρηλιανή Ἀλεξάνδρα (q.v.).
 Kanatsoulis, *MP* no. 207.
273. Αὐρήλιος 3rd cent. A.D.
 See Αὐρηλία.
274. Αὐρήλιος Ἀγαθόβουλος 3rd cent. A.D.
 Ἐξελευθερικός (= freedman) in a list of names.
 See [—] Φίλιππος col. II, 13.
275. Μάρκος Αὐρήλιος Ἀλέξανδρος Ca A.D. 190
 Praetorian, honoured by the emperor M. Aurelius Commodus (presu-
 mably by the award of Roman citizenship). He donated gilded greaves
 and slaves (Κοπρία, Λύκος and Ἑρμῆς), whom he had bought from
 Κέροιμος, to the Mother of the Gods Autochthonous at Leukopetra.
 The act can be dated by the *epimeletes*, Κομίνιος Ἱερώνυμος (q.v.),
 who is also attested in many dated inscriptions, and by the reference to
 the emperor (who died in A.D. 192).
 Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 7.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.
276. Αὐρήλιος Ἀμυντιανός (A.D. 239)
Epimeletes in an inscription from Leukopetra, indirectly dated by the
 priest Ἰουλιανός Δημήτριος (q.v.).
 See Ἀντίγονος Παραμόνου.
277. Ἀυρήλιος Ἀσκληπιάδης A.D. 195/96.
Epimeletes in an inscription from Leukopetra, dated by both the

provincial and the Actian era.

See Αἰλία Μητρώ.

278. Αὐρήλιος ᾽Αττιος Πετρώνιος 1st half of the 3rd cent. A.D.
On a funerary altar. He erected the monument to his wife ᾽Αττία Εἰρήνη.
MB 305.
J.M.R. Cormack, *BSA* 41 (1940-45) 112 no. 19.
SEG 12 (1955) 322.
Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 386, pl. 321c.
279. Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Βάσσος 1st half of the 3rd cent. A.D.
Son of Αὐρ(ήλιος) Διονυσιανὸς Μάρκελλος and ᾽Ακουτία ᾽Ραβωνία. Known from two altars by which he is honoured by the *synedroi*, in the one case erected by his father, and in the other by his brother Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Μάρκελλος.
His father was a member of the *synedrion*.
MB 10 and 19.
O. Walter *AA* 57 (1942) 176, 178, 183 nos 10 and 19.
Kanatsooulis, *MP* no. 224.
D. Kanatsooulis, *Makedonika* 3 (1953-55) 91 no. 2.
J. Touratsoglou, *Pulpudeva* 2 (1978) 132, 136, 141.
280. Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Μαρκέλλος 1st half of the 3rd cent. A.D.
Brother of no. 279.
MB 19.
Kanatsooulis, *MP* no. 255.
281. Αὐρ(ήλιος) Διονυσιανὸς Μάρκελλος 1st half of the 3rd cent. A.D.
Himself a *synedros*, he oversaw the erection of an altar in honour of his son, consequent upon a decision by the *synedroi*.
Kanatsooulis, *MP* no. 226.
See Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Βάσσος.
282. Αὐρήλιος ᾽Ερβουλος A.D. 245
On an unpublished relief funerary stele from Polydendron. He erected

the monument to his wife Σωτηρία.

O. Kakavoyanni, Topographical Archive no. 14 (unpublished).

283. Αὐρ(ήλιος) Εὐτυχίων 2nd quarter of the 3rd cent. A.D.
 Ephebarch. His name is inscribed second, after that of the official in charge of the anointing oil, in a list of ephebes.
 See Δομίτιος Πύρρος line 4.
284. Αὐρήλιος Ἡρακλέων 3rd cent. A.D.
 On a funerary stele. He erected the monument to his wife Κεστρωνιανή Αὐρηλία.
 Delacoulonche no. 36.
 Demitsas no. 78.
Hodegos 1 (1919) 13.
285. Αὐρήλιος Ἴκαρος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 24.
286. Αὐρήλιος Κάσσανδρος Κασσάνδρου, Τύρριος Dios 30, A.D. 244
 A Tyrian dwelling in Elimeia; he donated his sixteen year old female slave, Ἀνδρίσκα, κοράσιον... οἰκογενές, γένι μακεδονικόν, to the Mother of the Gods Autochthonous at Leukopetra, by order of Τερτυλλιανὸς Ἀκύλας (q.v., xiv). The *epimeletes* for this enactment was Ἰουλιανὸς Ἐνδημος (q.v.).
 Sarikakis, *Archontes* II 105 no. 10.
 F. Papazoglou, *ZAnt* 31 (1981) 174 n. 14.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 302 (explains the use of the patronymic).
287. Αὐρήλιος Κάσσανδρος ὁ πρὶν Κασσάνδρου A.D. 220
 In an unpublished inscription from Leukopetra; probably not the same person as no. 286.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 302.
288. Μάρκ(ος) Αὐρήλιος Κασσιανός 1st half of the 3rd cent. A.D.
 Macedoniarch and *agonothetes* of the Macedonian *koinon*, known from two inscriptions from Beroea.
 a) altar erected in his honour by the Macedonian *koinon*.
 MB 3.

O. Walter, *AA* 57 (1942) 175 no. 3.

- b) Attested simply as Macedoniarch on the monument erected by the Macedonian *koinon* to his wife, the high priestess Γαῖα Ἰουλία Κασσιανή.

MB 17.

O. Walter, *AA* 57 (1942) 178 no. 17.

Kanatsoulis, *MP* no. 241.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 78-79 no. 4.

D. Kanatsoulis, *Makedonika* 13 (1973) 24-25.

- c) A man of the same name, who was governor of Dacia Malvensis, is attested in a Latin inscription from Thessalonike. An altar was erected in his honour by his sons, M. Aurelius Philippus and M. Aurelius Cassianus. He is identified with the Macedoniarch of the above inscriptions by Ch. Edson. Kanatsoulis' view is that he belongs to the same family as the Macedoniarch, but is not the same person, while I. Russu accepts the identification.

IG X 2,1 147.

*PIR*² no. 1476.

Kanatsoulis, *MP* no. 239.

D. Kanatsoulis, *Makedonika* 13 (1973) 24-25.

I. Russu, *AnInstCluj* 17 (1974) 41-45, fig. 3.

289. Αὐρ(ήλιος) Λύκος 2nd quarter of the 3rd cent. A.D.
Ephebe.
See Δομίτιος Πύρρος line 15.
Cf. Kanatsoulis, *MP* no. 246 for a person with the same name from the territory of Dion, and I. Touratsoglou, *Deltion* 26 (1971) I 132.

290. Αὐρήλιος Λυσίμαχος A.D. 216
Donor of slaves at Leukopetra, along with Αὐρηλία Νικόπολις, who was presumably his wife. They were residents in Elimeia (ῥεγιῶνι Ἐλημιωτῶν, κώμη Δουρέοις)
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 285 and 304.

291. Αὐρήλιος Μαρκιανός A.D. 229
His wife, Αὐρηλία Δρακοντίς, donated slaves on his instructions (Leukopetra).
See Αὐρηλία Δρακοντίς.

292. Αὐρήλιος Νεικάνωρ Dios 30, A.D. 234
 Landowner from the territory of Beroea, as can be seen from an inscription from Leukopetra in which he is referred to as the owner of a *chorion* (ἐν Αὐράντῳ χωρίῳ Αὐρηλίου Νεικάνωρος).
 See Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου.
293. Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου Dios 30, A.D. 234
 Offered his eighteen year old female slave, Εὐβούλη, παιδίσκην... γένι μακεδονικὴν... οἰκογενῆς, to the Mother of the Gods Autochthonous, with the *paramone* clause. The act, which is dated by both the provincial and the Actian era took place by order of Τερτυλλιανὸς Ἀκύλας (q.v.) when the *epimeletes* was Αἴλιος Ἐπιγένης and the priestess Αὐρηλία Σαφώ. The donor states that he is a Βαιριοῖος who lives in the *chorion* Auranon of Αὐρήλιος Νεικάνωρ.
 Ph. Petsas, *Praktika* 1976, 112-14.
 Ph. Petsas, *1st Kavala Symposium* (1980) 164-66, figs. 1-2.
 Sarikakis, *Archontes* II 104 no. 5.
SEG 28 (1978) 545.
 Ph. Petsas, *Acts of the VIIe Epigr. Congr.* 438.
294. Αὐρήλιος Ὅμηρικὸς νέος 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 See Δομίτιος Πύρρος line 23.
295. (Αὐρήλιος Ὅμηρικὸς) 2nd quarter of the 3rd cent. A.D.
 Father of no. 294.
 — [Αὐρή]λιος Ὀνησίφορος, see [—]λιος Ὀνησίφορος
296. Αὐρ(ή)λιος Παράμονος τοῦ πρὶν Παραμόνου Dios 18, A.D. 314
 Donated his twelve year old female slave, Ἀμμία, whom he had just bought from Θεοδότῃ, to the Mother of the Gods Autochthonous at Leukopetra. The donation was made with the *paramone* clause, and is followed by the warning that anyone who raised an unlawful demand would give 250,000 *denarii* to the goddess. The donor also gives the name of his place of residence, the κώμη Καννωνέα. The date is by the Actian era.
 Ph. Petsas, *Praktika* 1975, 88-90, pl. 87a.
SEG 27 (1977) 293.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 303 and 305.

297. Αὐρηλῖος Πολύχαρμος 2nd quarter of the 3rd cent. A.D.
Erhebe.
See Δομίτιος Πύρρος line 14.
298. Αὐρηλῖος Ποσιδώνειος Loos, A.D. 252
Donated slaves to the Mother of the Gods' Autochthonous at Leukopetra. The act was registered after he had deposited tablets with the text of the donation, in front of the Caesareum at Aegeae.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 287 and 305.
299. Αὐρηλῖος Ποσιδώνιος ὁ Μέστυος ὁ κὲ Παντακιαν[ός] A.D. 212/13
Donor of his slave Ἀμμία and her children Ποσιδώνιος and Νείκων, in an inscription from Leukopetra. The act is dated both by the provincial and by the Actian era and took place by order of Τερτυλλιανὸς Ἀκύλας (q.v., i). For the name of the father of the donor, Sarikakis reads O[---]IECTYOC.
The *supernomen* Παντακιανός is not known elsewhere.
Sarikakis, *Archontes* II 103-104 no. 1.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 304.
A. Aichinger, *A Ves* 30 (1979) 642.
300. Αὐρηλῖος Ῥωμανός A.D. 250/51
Known from the altar on which he registered his gift to his native city, Beroea. The gift was probably a building, judging from the word κατεσκεύασεν, either in, or next to which, the altar probably stood. It was probably built in the year in which he held office as ὑδροσκόπος, which was related to water divination according to L. Robert. Robert's reading of the date (by the Actian era) was corrected by M.N. Tod. Found at the village of Stavros.
MB 79.
L. Robert, *RevPhil* 13 (1939) 128-29 no. 1: A.D. 260/61.
J.M.R. Cormack, *Ancient Macedonia* I (1970) 195, pl. 33a.
Hodegos 4 (1920/21) 117.
M.N. Tod, *Studies Robinson* II (1953) 388 no. 132, 397.
Kanatsoulis, *MP* no. 262.
301. Αὐρηλῖος Σώπατρος End of the 2nd cent. A.D.
Priest, known from an inscription from Leukopetra.
See Φλαύιος Εὐτράπελος line 18.

302. M. Aur(elius) Fabius Reign of Septimius Severus
 Praetorian, known from an inscription from Rome.
CIL VI 32624 b6.
 Kanatsoulis, *MP Suppl* no. 1571.
 Th. Sarikakis, *Ancient Macedonia* II (1977) 444 no. 51.
303. Αὐρήλιος Φορτουνᾶτος Goripaios 10, A.D. 219
 Sold slaves to Κλαυδία Εὐβούλη, who then donated them to the
 Mother of the Gods Autochthonous at Leukopetra.
 See Κλαυδία Εὐβούλη.
304. Αὐ[---]λιος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 11.
305. Αὐφίδιος Μάξιμος A.D. 255/56
 Gymnasiarch; named on a plaque with the ephebe Περωνιανὸς
 Θησεύς (ὁ καὶ ΟΞΥΤΕΠΙΟΣ). There follows the name of an ephebe,
 ῥουφινιανὸς Νείκανδρος ὁ καὶ Σχοινᾶς. The inscription is dated by
 both the provincial and the Actian era.
 MB 575.
 I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 723, pl. 520b.
SEG 30 (1980) 556.
 — Iulius Aufidius
306. Ἀφ[---] and End of the 2nd cent. A.D.
307. Ἀφροδισία End of the 2nd cent. A.D.
 Slaves, presented as a gift to the Mother of the Gods Autochthonous at
 Leukopetra.
 See Φλαύιος Εὐτράπελος lines 6,8.
308. Ἀφροδείσιος 2nd cent. A.D.
 On a funerary altar with a relief depicting a horseman. The monument
 was erected by his sister, whose name does not appear.
 MB 48.
 Delacoulonche no. 43.
 Demitsas no. 67.
 J.M.R. Cormack, *BSA* 58 (1963) 27 no. 13, pl. 8.
SEG 24 (1969) 512.

Ph. Petsas, *Pulpudeva* 2 (1978) 198, fig. 8.

P. Adam-Veleni, *Makedonika* 23 (1983) 173-74, pl. Ia.

— Μαρωνιανός Ἀφροδείσιος

— Τερεντιανός Ἀφροδείσιος

309. Ἀφροδείσις Λιμναίου 1st cent. B.C.

On a relief funerary stele. His name is preceded by that of his daughter, ΓΑΔΗΑ Ἀφροδείσιου.

MB 131.

Delacoulonche no. 77.

Demitsas no. 71.

J.M.R. Cormack, *ArchP* 22 (1973) 210 no. 19.

310. Ἀφροδιτώ 2nd/3rd cent. A.D.

On an unpublished funerary stele. She erected the monument to her gladiator husband, Ξιφιᾶς.

MB 241.

311. Ἀφροδιτώ 3rd cent. A.D.

On a relief funerary stele. She erected the monument to her husband, Σίλας.

Beroea Collection of Byzantine Antiquities.

J.M.R. Cormack, *BSA* 41 (1940-45) 108-109 no. 6.

Bullepigr 1946/47, 136.

312. Ἀχαϊκός Before the middle of the 2nd cent. A.D.

Probably a gladiator.

See Πούπλιος.

313. Ἀχειλλεύς 3rd cent. A.D.

See Ἀχιλλᾶς.

314. Ἀχιλλᾶς 3rd cent. A.D.

On a funerary altar. He erected the monument to his grandson, Ἀχειλλεύς.

MB 310.

I. Touratsoglou, *Deltion* 26 (1971) I 130 n. 6.

I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 424-25 no. 12, fig. 12.

315. Ἀχιλλεύς 2nd or 3rd. cent. A.D.

See Διονυσία.

316. Ἀχιλλεύς 3rd cent. A.D.
See Παρθενόπη.
317. Ἀχιλλεύς 1st half of the 2nd cent. A.D.
See Φιλουμένη.
— Αἴλιος Ἀχιλλεύς
318. Λεύκιος Βαίβιος Ὀνωῤατος A.D. 79-84
Proconsul of Macedonia. Mentioned in an inscription by which the Macedonian *koinon*, διέποντος τὴν ἐπαρχίαν Λ. Βαιβίου Ὀνωράτου, honoured some official personage, probably the emperor. This is the only epigraphic evidence for this proconsul. The cost of the monument was met by [---]ος Ἀμύντου. Of the archons or representatives of the four *Merides* that follow, the following names are preserved: Ἀπελ[λῆς] or Ἀπελ[λᾶς] for the First *Meris*, [Σώτ]αιρος Κλέωνος probably for the Third *Meris* and Ἀλέ[ξανδρος] [---] for the Fourth. The inscription was first published by M.I. Rostovtzeff (*Bull. Inst. Russe à Constantinople* 4 (1899) 167-70, 179) and became the object of study only much later.
MB 96.
SEG 16 (1959) 391 (bibliography).
Kanatsoulis, *MP* no. 291.
Sarikakis, *Archontes* II 59-61 (bibliography).
PIR² no. 16.
Thomasson, *Laterculi* 186 no. 44.
— Βακχίς, see Κλαυδία Βακχίς
319. Βακχύλος 235 B.C.
Probably a witness at an act of manumission.
See Ἀπολλωνίδης Γλαυκίου line 29.
320. Βάλακρος Πανταύχου Reign of Perseus
Given as a hostage by Perseus to the envoy of Genthios, king of the Illyrians (168 B.C.). Stated by Plutarch to have been, along with the otherwise unknown Λιμναῖος Πολεμοκράτους, the most distinguished of the hostages given on this occasion. He was the son of Πάνταυχος Βαλάκρου (q.v.), one of Perseus' First Friends, who played a leading role in the negotiations with Genthios.
Polyb. 29.4.6.

I. Russu, *EphDac* 8 (1938) 179 no. 8.

Walbank, *Commentary* III 364-65.

Th. Büttner-Wobst, s.v. Balakros no. 6, *RE Suppl.* I (1903) 238.

321. Βάλακρος f. of Πάνταυχος 3rd cent. B.C.

Father of one of the First Friends of Perseus; he himself must have been active in the 3rd cent. B.C. Grandfather of no. 320

Th. Büttner-Wobst, s.v. Balakros no. 5, *RE Suppl.* I (1903) 238.

See Πάνταυχος Βαλάκρου, Βεροιαῖος.

322. Βαρδείας Ἡρακλείδου Hellenistic period

On a funerary stele, now lost.

A. Struck, *AM* 27 (1902) 315 no. 29.

I. Russu, *EphDac* 8 (1938) 179.

323. Βαρναῖος f. of Διογένης 1st cent. B.C.

See Διογένης Βαρναίου.

— Βάσσα, see (Φουλκινία) Βάσσα.

324. Βάσιλα 2nd cent. A.D.

On a funerary altar. She erected the monument to her husband Κλεῖνος, Ἀμαστριανός (from Amastris), who played the *phorminx* and had an excellent knowledge of all kinds of theatrical melodies, according to Andronikos' interpretation of the epigram.

MB 26.

O. Walter, *AA* 55 (1940) 273-74.

Ch. Makaronas, *Makedonika* 1 (1940) 481, 483, fig. 17.

Andronikos, *Epigraphai* 24-26 no. 2, pl. II, 1.

SEG 12 (1955) 332.

Kanatsoulis, *MP* no. 299.

F. Papazoglou, *Macedonia* (1983) 203.

— Βάσσος, see Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Βάσσος

— Πετρώνιος Βάσσος

— Πόπλιος Πετρώνιος Βάσσος

— Φουλκίνιος Βάσσος

325. Βάστος Ἀπολλοδώρου, Εὐποριανός End of the 1st cent. A.D.

From Euporia, a city in Bisaltia. Known from two inscriptions:

a) He and his brothers, Ἀλέξανδρος and Τάρυς erected an honorary

monument to Κ. Ποπίλλιος Πύθων (q.v.).

- b) Funerary base, now lost. The monument was erected to Βάστος and Ἀλέξανδρος by their brother Ἀπολλόδωρος.

A.K. Orlandos, *Δελτία* 2 (1916) 163-64 no. 8.

Kanatsoulis, *MP* no. 300.

J. Touratsoglou, *Pulpuđeva* 2 (1978) 133 no. 36.

326. Βάστος f. of Ἀριάγνη Panemos 2, A.D. 181

See Ἀριάγνη Βάστου.

— Βειλιανός, see Μ(ἄρκος) Αἴλιος Βειλιανός Κλαυδιανός Θεότειμος

327. Βερων(ι)κη 3rd cent. A.D.

See Κλαύδιος Ἀπολλώνιος,

328. Βετουληνός Νεικομήδης I Middle of the 3rd cent. A.D.

Grammatophylax. He erected a monument to his son, who had the same name, consequent upon a decision of the *boule* and the *demos* (see no. 329).

Kanatsoulis, *MP* no. 311.

329. Βετουληνός Νεικομήδης II Middle of the 3rd cent. A.D.

Altar erected in his honour consequent upon a decision of the *boule* and the *demos*, τῆς λαμπροτάτης μητροπόλεως Βεροιαίων καὶ β' νεωκόρου. The offices he had filled, obviously with success, as πρεσβεύσας, σιτωνήσας καὶ εἰρηναρχήσας (= with police duties, see LSJ, where this example is cited), and also his character and love for his native city, were the reasons these honours were bestowed upon him. The monument was erected by his father, Βετουληνός Νεικομήδης I (no. 328).

MB 35.

M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 175-76 no. 3.

A.M. Woodward, *BSA* 18 (1911-12) 148-49 no. 7.

Kanatsoulis, *MP* no. 312.

This family is probably related to Sextus Vettulenus Cerialis, cf. W. Eck, s.v. Vettulenus no. 1, *RE Suppl.* XIV, 842-45.

330. Βετουληνός Παράμονος A.D. 251/52

Attested on a plaque with two dated inscriptions relating to the

gymnasium. Gymnasiarch in the earlier of the two inscriptions; his name is followed by that of the ephebarch, Κάσσιος Σαλλούστιος Ἀλκαῖος the younger, but no names of ephebes were inscribed on it. In the second inscription, the names of the two officials of the gymnasium are followed by that of only a single ephebe (see Αὐφίδιος Μάξιμος). The inscriptions are dated by both the provincial and the Actian era.

MB 575.

I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 723, pl. 520b.
SEG 30 (1980) 556.

— Βῆρος, see Κακίλις Βῆρ[ος]

— Βῆτος, see Ἰούλιος Α[---] Βῆτος (?)

— Ἰούλιος Βῆτος

331. Βιβώ Hellenistic period
Inscription incised on the base of a vase: Βιβούς.
P. Pantos, *Deltion* 32 (1977) *Chronika* 226.
332. Βιδοίτας f. of Εὐρυδίκη 2nd/1st cent. B.C.
See Εὐρυδίκη Βιδοίτου.
333. Βικτωρεῖνος 2nd/3rd cent. A.D.
Στατιωνάριος (= soldier of the guard, or with police duties).
See Μακρόβεις.
— Βίων, see Καπρέιλιος Βίων
334. Βότρυς 3rd cent. A.D.
See Κλεαγόρα.
335. Λ(εύκιος) Βρούττιος Ἀγαθόφορος 2nd cent. A.D.
Attested on a plaque with a votive inscription, according to which he and his wife, Ἐλευθέριον, offered Εἰσίδι Λοχία καὶ τῇ πόλει τὸν βωμόν for their daughter Μειλησία, (presumably for her safety or a cure). The offering was made when Λ(εύκιος) Βρούττος Ποπλικιανὸς had become priest for life; Ἀγαθόφορος was probably his freedman, judging by the fact that they had the same *nomen*.
MB 313.
Delacoulonche 110 and no. 39.
Demitas no. 61.

J.M.R. Cormack, *BSA* 41 (1940-45) 105-106 no. 1.

SEG 12 (1955) 316.

Kanatsoulis, *MP* no. 333 and Kanatsoulis *MP Suppl* 38.

Vidmann, *SIRIS* no. 107.

336. Λ(εύκιος) Βρούττιος Ποπλικιανός 2nd cent. A.D.
 Known from two inscriptions:
 a) Priest for life in a votive inscription.
 See Λ(εύκιος) Βρούττιος Ἀγαθόφορος (no. 335).
 Kanatsoulis *MP* no. 334.
 b) Attested as διὰ βίου ἱερωμένος in an unpublished inscription.
 MB 133 (see Μάριος Δηλικᾶτος).
 — Βυζαντία, see Κλαυδία Βυζαντία
 — Γαϊανός, see Ἀνχαρηνός Γαϊανός
 — (Ἰουουέντιος) Γαϊανός
 — Σέξτιος Γαϊανός
337. Γάιος f. of Ἀντίγονος and 2nd/3rd cent. A.D.
338. Γάιος f. of Διονύσιος 2nd/3rd cent. A.D.
 Probably the same person as no. 337.
 See Ἰούλιος Λεονᾶς col. I, 3 and 4.
339. Γάιος Ὀφέλ[λα] or Ὀφελ[ιμου] or Ὀφέλ[λιος] 1st cent. B.C./
 In a list of names. 1st cent. A.D.
 See Λιμναῖος A[---] col. II, 2.
 Kanatsoulis, *MP Suppl* no. 1581.
 — Γεμίνιος Γάιος
 — Τίτος Ἰουουέντιος Γάιος
340. Γαλέστης Ἀρίστωνος 2nd/3rd cent. A.D.
 On a funerary altar. He erected the monument to his *threptos* Δομίτιος Ἰσαγ(ό)ρας. The use of the genitive is unusual: [τ]οῦ Δομίτιου Ἰσαγ(ό)ρα τοῦ ἰδίου θρ[ε]πτοῦ. The fact that the *threptos* had a Roman name indicates that he was not a slave.
 MB 519.
 J.M.R. Cormack, *BSA* 41 (1940-45) 112 no. 20.
SEG 12 (1955) 323.

341. Γαλέστης Γαλέστου 1st cent. B.C./1st cent. A.D.
 In a list of names.
 See Λιμναῖος A[---] col I, 7.
 D. Kanatsoulis, *MP Suppl* no. 1583.
342. Γαλέστης Τυρίου 2nd cent. B.C.
 In a two-chamber rock-cut tomb, with the names of the deceased written in red paint on the niches. Ἀνδρόμαχος Τυρίου, in another niche, was his brother, and Ἀσπασία Γαλέστου his daughter. Τύριος Ἀνδρομάχου, whose name appears twice (in a niche and on an altar inside the tomb), was probably the father of Γαλέστης and Ἀνδρόμαχος Τυρίου.
 M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 232, pl. 263.
SEG 24 (1969) 504.
343. Γαλέστης f. of Γαλέστης 1st cent. B.C./1st cent. A.D.
 See no. 341.
344. Γαυάνης Γαυάνου Beginning of the 1st cent. B.C.
 On a relief funerary stele. His name is followed by that of his brother or son, Παλάμανδρος Γαυάνου.
 MB 22.
 J.M.R. Cormack, *BSA* 39 (1938-39) 94 no. 1, pl. 30, 1.
BullEpigr 1944, 126.
345. Γαυάνης f. of Γαυάνης Beginning of the 1st cent. B.C.
 See no. 344.
346. Γελλία Ζοή 2nd cent. A.D.
 On a funerary altar. She erected the monument to her husband Γέλλιος Ἰο(υ)λιανὸς Ἐνδημος.
 MB 42.
 Delacoulonche no. 47.
 Demitsas no. 97.
347. Γέλλιος Ἰο(υ)λιανὸς Ἐνδημος 2nd cent. A.D.
 See no. 346.
348. Γέμελλος 3rd cent. A.D.
 See Ἀμμία.

349. Γεμίνιος [---] A.D. 177/78
 Ephebe.
 See Στάτιος ᾽Αντίγονος I line 26.
 Kanatsoulis, *MP Suppl* no. 1584.
350. Γεμίνιος Γάιος A.D. 177/78
 Ephebe.
 See Στάτιος ᾽Αντίγονος I line 33.
 Kanatsoulis, *MP Suppl* no. 1585.
351. Γεμίνιος Λυκίων A.D. 177/78
 Ephebe.
 See Στάτιος ᾽Αντίγονος I line 27.
 Kanatsoulis, *MP Suppl* no. 1586.
352. Γερμάνα A.D. 193/94
 Female slave in an inscription from Leukopetra. Presented as a gift to the Mother of the Gods.
 See Τιτιανή ᾽Αλεξάνδρου.
353. Γερμανός (2nd or 3rd cent. A.D.)
 Slave. In an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
354. Γλαύκα 235 B.C.
 Slave in a manumission inscription, with the *paramone* clause.
 See ᾽Απολλωνίδης Γλαυκίου line 6.
355. Γλαύκα Λουκίου, ᾽Εορδαία End of the 2nd cent. A.D.
 On a stele with an inscribed pediment from the sanctuary of the Mother of the Gods Autochthonous at Leukopetra. Donated her slave Εἰσιδόρα to the Mother of the Gods Autochthonous in return for a loan from the goddess that she was not in a position to repay (διὰ τὸ τὴν τιμὴν αὐτῆς δεδανίσθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι). The act took place with the consent of her daughter, Μαρκία ᾽Ορέστου.
 Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354, pl. 377c.
BCH 94 (1970) 1054-55, fig. 361.
BullEpigr 1969, 364.
SEG 25 (1971) 708.

356. Γλαυκίας f. of Ἀπολλωνίδης 235 B.C.
See Ἀπολλωνίδης Γλαυκίου.
357. Γλ(α?)υκινῶ Ἀλεξάνδρου and 2nd cent. B.C.
358. Γλαυκινῶ Ἱπποκράτους 2nd cent. B.C.
See Ζωῖλος Ἀλεξάνδρου.
— (Γλαῦκος) = Ἰλαρος, see Φίλα (no. 1266)
359. Γράνιος Λονγεῖνος Beginning of the 2nd cent. A.D.
Friend of Μάρκος Ἰνστέϊος Τορκουᾶτος (q.v.), to whom he erected an honorary altar, consequent upon a decision by the *synedroi*.
Kanatasoulis, *MP* no. 366.
360. Γράπτε[---] 2nd cent. A.D.
See Οὐέσσ[---].
361. [---] Γραφίς 1st half of the 3rd cent. A.D.
See [---]ήλιος Λεοντο(γ)ένης.
362. Δαβρ[είας] f. of Ἀντιγόνα 4th/3rd cent. B.C.
See Ἀττύλος Μενάνδρου.
363. Δάδα Π[---] 1st cent. B.C.
See Διογένης Βαρναίου.
364. [---Δα]μοκλέους(?) 2nd cent. B.C.
On an altar with a relief garland. Other restorations are possible, such as Πολεμοκλῆς, Ἑρμοκλῆς, Τιμοκλῆς etc.
MB 151.
BCH 79 (1955) 274.
365. Δαμόνικος Hellenistic period
The name in the genitive occurs on the inside of the base of a skyphos; the inscription is impressed.
P. Pantos, *Deltion* 32 (1977) *Chronika* 226.
366. Δανάη 2nd cent. A.D.
See Πάνταυχος.
367. Δανάη A.D. 170-180
See Αἰλία Αὐρηλία.

368. Δάφνη 2nd cent. A.D.
See Πο(πίλλιος?) Ἥλιος.
369. Δείδας f. of Λυσίμαχος 1st cent. B.C./1st cent. A.D.
See Λιμναῖος A[---] col. I, 10.
370. Δειδιανὴ Μαντώ 2nd/3rd cent. A.D.
Mother of Οὐαριανὸς Δειδιανὸς Δημήτριος (q.v.), who was honoured by the *synedroi*.
— Δειδιανός, see Οὐαριανὸς Δειδιανὸς Δημήτριος
371. Δένβερ 2nd/3rd cent. A.D.
See Μακρόβεις.
372. Δεντοῦς 2nd cent. A.D.
On a relief funerary stele with a pediment. The relief depicts Apollo Kitharodos and Artemis. She erected the monument to her children Ζεῖπας and Σεκοῦνδα. Found at Vergina.
MB 187.
Heuzey-Daumet no. 107 and drawing p. 236.
Demitsas no. 212.
J. Touratsoglou, *Pulpudeva* 2 (1978) 133 no. 5, 137, fig. 5.
SEG 28 (1978) 551.
Wrede, *Consecratio* 208 no. 42.
373. Δεξιλαος f. of Ἀπολλωνίδης 3rd cent. B.C.
See Ἀπολλωνίδης Δεξιλάου.
374. Δέος Δημητρίου, Βερεεύς Roman period
On a funerary *cippus* found in the Kerameikos cemetery in Athens. It is not certain that the ethnic indicates Beroea in Macedonia.
IG II² 2 8406.
I. Russu, *EphDac* 8 (1938) 183.
— Δηλικᾶτος, see Μάριος Δηλικᾶτος
375. Δημητρία 3rd cent. A.D.
On a relief funerary stele with an inscribed pediment and upright hands in place of the acroteria. She erected the monument to her husband, Ἀμμιανός, who seems, from the male figure depicted in the relief, to have been a vine-grower (vine-shoot and pruning-knife) (pl. VII). For

an ἀμπελουργός from Kozani in the same century, cf. Ch. Makaronas, *Makedonika* 2 (1941-52) 638-39 no. 89, n. 2, fig. 13.

MB 226.

A.M. Woodward, *BSA* 18 (1911-12) 155 no. 20.

J.M.R. Cormack, *Ancient Macedonia* I (1970) 199, pl. 37a.

Lagoyanni, *Portraits* 172 no. 95 and 19 n. 2, 36 n. 1, 67, 93 n. 2.

376. Δημητρ[ία] or Δημήτρ[ιος] 2nd or 3rd cent. A.D.
See Μεγεθ[---].

377. Δημήτριος Middle of the 2nd cent. A.D.
Probably a gladiator.
See Πούπλιος.

378. Δημήτριος 2nd cent. A.D.
See Ζοΐχη.

379. [---] Δημητρίου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 44.

380. Δημήτριος Διονυσίου 17 B.C.
Politarch of Beroea.
Kanatsoulis, *MP* no. 385.
See Γάιος Ἰούλιος Θεοτένης.

381. Δημήτριος Νικολά[ου] 1st cent. B.C./1st cent. A.D.
In a list of names.
Kanatsoulis, *MP Suppl* no. 1590.
See Λιμναῖος Α[---] col. I, 4.

382. Δημήτριος f. of Δέος Roman period
See Δέος Δημητρίου.

383. Δημήτριος f. of Μαρσύας 127 B.C.
See Μαρσύας Δημητρίου.

— Αἰλιανὸς Δημήτριος

— Ἰουλιανὸς Δημήτριος

— Οὐαριανὸς Δειδιανὸς Δημήτριος

— Σέργιος Δημήτριος

384. Διδύμη 2nd cent. A.D.
See Ἡρακλιανός.
385. Διδύμη (2nd or 3rd) cent. A.D.
Donated slaves to the Mother of the Gods Autochthonous at Leukopetra, along with her son Φλ(άβιος) Σύμφορος (q.v.).
386. Δίκαι(ο)ς (?) Beginning of the 2nd cent. A.D.
See Σύνετος. The accusative form Δίκαιν is inscribed on the stone.
387. Διογένης Ἀμύντου 17 B.C.
Politarch of Beroea.
Kanatsoulis, *MP* no. 400.
See Γάιος Ἰούλιος Θεοτένης.
388. Διογένης Βαρναίου 1st cent. B.C.
On a relief funerary stele. His name is followed by Δάδα Π[---]. Now lost.
J.M.R. Cormack, *BSA* 39 (1938/39) 96-97 7, pl. 30, no. 7.
BullEpigr 1944, 126.
— (Διογένης), see Τι(βέριος) Ἰούλιος [---]κράτης
389. Διοδώρα Μαξίμας 2nd cent. A.D.
See Μαξίμα.
390. Διόδωρος f. of Ἀδαῖος 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.
— Διομήδης, see Πετρώνιος Διομήδης
391. Διονυσᾶς f. of Κλεοπάτρα A.D. 189
See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.
392. Διονυσία 2nd or 3rd cent. A.D.
On a funerary plaque. She erected the monument to her husband, Ἀχιλλέας. Now lost.
J.M.R. Cormack, *BSA* 39 (1938/39) 97 no. 8.
— Αὔρη(λία) Διονυσία
— Κορνηλία Διονυσία
— Λογιν[ία] Διονυσία
— Πρειμιλλιανή Διονυσία

- Διονυσιανός, see Αὐρήλιος Διονυσιανός Μαρκελλιανός Βάσσος
- Αὐρήλιος Διονυσιανός Μαρκελλιανός Μάρκελλος
- Αὐρήλιος Διονυσιανός Μάρκελλος.

393. Διονύσιος 2nd cent. A.D.
On a relief funerary altar, with an epigram.
Unpublished.
MB 92.
394. Διονύσιος A.D. 195/96
In a manumission inscription from Leukopetra. Companion of Κρισπίνα, who donated a female slave to the Mother of the Gods Autochthonous.
See Αἰλία Μητρώ.
395. Διονύσιος 1st half of the 3rd cent. A.D.
See Κουσπίδιος Ὀνησαῖς.
396. Διονύσιος A.D. 254
Donated slaves to the Mother of the Gods Autochthonous at Leukopetra. Hierodule of the goddess.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 286 and 288.
397. Διονύσιος Ἀγοραίου 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. II, 14.
398. Διονύσιος Ἀρχεπόλεως 37 B.C.
Probably from Beroea. In a list of initiates from Samothrace.
See Περίτας Μενάνδρου lines 19-20.
Kanatsoulis, *MP* no. 406.
399. Διονύσιος Γαῖου 2nd/3rd cent. A.D.
In a list of names. Probably brother of Ἀντίγονος Γαῖου.
See Ἰούλιος Λεονᾶς col. I, 4.
400. Δι[ο]νύσιος Κασσάνδρου 2nd cent. A.D.
On a funerary altar. The monument was erected by a person whose name is not preserved to his wife's parents, as may be deduced from the accusative Δι[ο]νύσιου Κασσάνδρου τοὺς πενθερο[ύς]. Cf. the

inscription from Bitola (Monastir), Demitsas no. 222: τῶν θειοτάτων μου πενθερῶν.

MB 518.

J.M.R. Cormack, *BSA* 41 (1940/45) 113 no. 23.

401. Διονύσιος [Π]ανταύχου 2nd half of the 2nd cent. B.C.
On a funerary stele with an inscribed pediment. Next to the name of Διονύσιος is that of a second dead person, Λαομάγα Περίτου.
MB 561.
I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 719, pl. 518 a.
SEG 30 (1980) 562.
O. Masson, *ZPE* 55 (1984) 134-36: Λαομάγα is a feminine name.
402. Διονύσιος f. of Ἀριστόνους Ca 130 B.C.
See Μαρσύας Δημητρίου.
403. Διονύσιος f. of Δημήτριος 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.
404. Διονύσιος f. of Ζωΐλος 3rd cent. A.D.
See [---] Φίλιππος line 4.
405. Διονύσιος f. of [---]λίννα ? cent. B.C.
See [---]λίννα Διονυσίου.
406. Διονύσιος f. of Σεύθης 2nd cent. B.C.
See Σεύθης Διονυσίου.
— Ποπίλλιος Διονύσιος
407. Διονύσις 2nd cent. A.D.
On a relief funerary stele. He erected the monument to his wife, Ῥόδη, and his father, Εὐτυχεΐδης.
Unpublished.
MB 206.
408. Διονυσόδωτος Τάρεος 1st cent. A.D.
See Κλεοπάτρα Φιλίππου.
409. [---] Διοσκουρίδου A.D. 42-44
Politarch of Beroea.
See [Πόπλιος Μέμμιος Ῥῆγλος].

410. Διοσκουρίδης Ἀλεξάνδρου End of the 1st cent. A.D.
Epimeletes of the monument erected by the tribe *Peukastike* of Beroea
 to Κ(όιντος) Ποπίλλιος Πύθων (q.v.).
 Kanatsoulis, *MP* no. 420.
 — Ἰούνιος Διοσκουρίδης ὁ καὶ Δουλκίτιος
 — Οὐαριανὸς Διοσκουρίδης
411. Δίων Ἀλεξάνδρου 17 B.C.
 Politarch of Beroea.
 Kanatsoulis, *MP* no. 423.
 See Γάιος Ἰούλιος Θεοτένης
412. Δίων [---]α[---] 3rd/2nd cent. B.C.
 In an agonistic list.
 See Ἀναξήνωρ Θεοδώρου line 25.
413. Domiti(a) Ammia 2nd (?) cent. A.D.
 See T(itus) Publicius Severus
414. Δομιτία Ἰουλία Beginning of the 2nd cent. A.D.
 Attested on a slab that is probably a fragment of a statue base. The
 monument was erected in her honour by the Beroeans. She was the wife
 of T. Φλάουιος Καισεννιανὸς Εὐλαιο (q.v.). The *epimeletes* of the
 monument was Τι(βέριος) Κλαύδιος Εὐλαιο (q.v.).
 Orta Tzami.
 Delacoulonche no. 34.
 M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 177-79,
 no. 5.
 A.M. Woodward, *BSA* 18 (1911/12) 147-48 no. 5.
 Kanatsoulis, *MP* no. 436.
 L. Robert, *EPhSpA* 13 (1962/63) 521-23 = *OMS* II 979-81.
415. Δομίτιος Εὐρύδικος 1st half of the 3rd cent. A.D.
 Macedoniarch, high priest, presbyterarch at the *Olympia* and
 hierophant, titles associated with the provincial cult of the emperor at
 Beroea.
 a) He is known with his full title from an inscription found in Elimeia
 The reference to the *Olympia* places the inscription after A.D. 242. It
 is in the church of Hagios Nikolaos at Velvendos, as the base of the
 Holy Altar.

Ch. Edson, *HThR* 41 (1948) 195-96.

Rizakis-Touratsoglou no. 38.

b) The inscription from Beroea is earlier, *ca* A.D.230, and is inscribed on an honorific altar erected by the Macedoniarch himself to the man of consular rank Λικίνιος 'Ρουφεῖνος (q.v.).

MB 9.

O. Walter, *AA* 57 (1942) 176 no. 9.

L. Robert, *Hellenika* 5 (1948) 29-34.

Ch. Makaronas, *Makedonika* 2 (1941-52) 627 n. 9.

Kanatsoulis, *MP* no. 427.

D. Kanatsoulis *Makedonika* 3 (1953-55) 79-88 no. 5.

D. Kanatsoulis, *Makedonika* 13 (1973) 5 and 33-35.

Sarikakis, *Archontes* II 238: he assigns a date around A.D. 220.

416. Δομίτιος 'Ισαγ(ό)ρας 2nd/3rd cent. A.D.
See Γαλέστης 'Αρίστωνος.

417. Gn(aeus) Domitius Menelaus 2nd cent. A.D.
See T(itus) Publicius Severus.

418. Δομίτιος Πύρρος 2nd quarter of the 3rd cent. A.D.
On a stele with a pediment, inscribed with a list of ephebes. He is named as official in charge of the anointing oil (ἐπιμελητῆς τοῦ ἀλείμματος), an office that is apparently here identical with that of gymnasiarch. His name is followed by that of the ephebarch, Αὐρήλιος Εὐτυχίων, and then that of Φλ(άβιος) Εὐφρόσυ[νος], son of Φλ(άβιος) Οὐρβανός, who attended to the inscribing of the names of the ephebes. There follow the names of 22 ephebes in a single column. The first line of the inscription, which would normally have contained the date, was never inscribed.

MB 315.

I. Touratsoglou, *Deltion* 26 (1971) I 128-32, pl. 28-29.

BullEpigr 1973, 273.

419. Δομ(ίτιος) Τρόφιμ[ος] 2nd quarter of the 3rd cent. A.D.
Ephebe.
See Δομίτιος Πύρρος line 9.

— Γ(άιος) Μάριος Δομίτιος

— Δόναξ, see Πο(πίλλιος ?) Δόναξ.

420. Δούλης f. of Ζωσίμη A.D. 170/71.
 See Ζωσίμη Δουλῆνος.
 — Δουλκίτιος, see Ἰούνιος Διοσκουρίδης ὁ καὶ Δουλκίτιος
 — Δρακᾶς, see Φλ(άβιος) Δρακᾶς
 — Δρακοντίς, see Αὐρηλία Δρακοντίς
 — Δράκων, see Λ(εύκιος) Μάγνιος Δράκων
421. [---] Δρόσος 3rd cent. A.D.
 In a list of names. The *nomen* is missing.
 See [---] Φίλιππος col. I, 15.
 — Ἰούλιος Δρόσος
422. Δωρίς 2nd or 3rd cent. A.D.
 In a votive inscription. Wife of Κλαύδιος Εὔκαρπος (q.v.).
423. Δωρίς Beginning of the 3rd cent. A.D.
 On a funerary altar from Lazochori. The monument was erected by her parents to Δωρίς and her brother Ἀπολλόδωρος.
 MB 474.
 Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 388, pl. 325c.
 Ph. Petsas, *Makedonika* 15 (1975) 272.
424. Δ--ενη[---] Στράτωνος 3rd/2nd cent. B.C.
 In an agonistic inscription. Probably: Διογένης.
 See Ἀναξήνωρ Θεοδώρου line 56.
425. Εἵκαρος Φιλώτου 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 25.
426. Εἰλαρία 3rd cent. A.D.
 On a relief funerary stele. She erected the monument to her husband Ἀμμιανός.
 MB 191.
 J.M.R. Cormack, *BSA* 39 (1938/39) 97 no. 10: (Σ)ιλά(ν)α.
427. Μ. Εἰού[σ]τιος Μαρκιανὸς Ῥοῦφος, Σινωπεύς 2nd cent. A.D.
 Boxer. An inscription found in his native city gives a list of the games in which he distinguished himself, amongst which are games organised

by the Macedonian *koinon*. These games were held in Beroea.

Kanatsoulis, *MP Suppl* no. 1634.

SEG 13 (1956) 540 lines 1, 16-17.

Moretti, *IAG* no. 69, pp. 191-96.

Cf. D. Kanatsoulis, *Makedonika* 3 (1953-55) 94-97.

— Εἰρήνη, see Ἀττία Εἰρήνη

428. Εἰσιδόρα

End of the 2nd cent. A.D.

Female slave, θρεπτή; donated to the Mother of the Gods Autochthonous at Leukopetra in return for a loan from the goddess to her mistress.

See Γλαύκα Λουκίου.

— Εἰσίερος, see Τίτος Μάλλιος Εἰσίερος

429. Ἔκλεκτος

Middle of the 2nd cent. A.D.

Gladiator, a *summa rudis*; his name appears on the funerary monument of Πούπλιος (q.v.), who was also a *summa rudis*.

— Οὐαλέριος Ἔκλεκτος, Σινωπεύς

430. Ἑλένη

A.D. 194

Twenty year old female slave, donated to the Mother of the Gods at Leukopetra, with the *paramone* clause.

See Κλαυδία Ἡδέα.

431. Ἑλένη

Goripaios 10, A.D. 219

Eight year old female slave, daughter of Ἀλεξάνδρα. Presented as a gift, along with another four members of the same family to the Mother of the Gods at Leukopetra, by Κλαυδία Εὐβούλη (q.v.).

432. Ἐλενος

3rd cent. A.D.

On an unpublished relief funerary stele.

MB 98.

433. Ἐλενος

Probably 2nd or 3rd cent. A.D.

On a funerary monument of unknown shape, now lost. He erected the monument to his daughter, Φιλωτέρα.

A.M. Woodward, *BSA* 18 (1911/12) 153 no. 15.

— Καίπιανός Ἐλενος

434. Ἐλευθέριον 2nd cent. A.D.
 Made a dedication to Isis Lochia together with her husband Λ(εύκιος) Βρούττιος Ἀγαθόφορος (q.v.).
 — Ἐλία Ἀμιλα, see Αἰλία Ἀμμιλα
 — Ἐλιος Ἐπιγένης, see Αἴλιος Ἐπιγένης
435. Ἐλπιδία A.D. 195/96
 Donated to the Mother of the Gods Autochthonous by the freedwoman of the goddess, Κρισπίνα, on condition that she served in the temple τὰς ἑθίμους ἡμέρας, while staying with the donor and her husband for the rest of the time.
 See Αἰλία Μητρώ.
 — Ποπιλλία Ἐλπιδία
436. Ἐλπίς Panemos 2, A.D. 181
 Female slave. Donated by Ἀριάγνη Βάστου to Artemis Agrotera.
 See Ἀριάγνη Βάστου.
437. Ἐλπίς 1st half of the 3rd cent. A.D.
 On a funerary altar. She erected the monument to her daughter, Χρυσείς.
 MB 86.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 423-24 no. 10, fig. 10: Ἐλνίς Χρυσείσι (typographical error).
438. Ἐλπίς Ἐπιγόνου 2nd cent. A.D.
 See Μαξίμα.
 — Μαλεία Ἐλπίς
439. Ἐνδημία Dios, A.D. 193
 Female slave. Presented as a gift to the Mother of the Gods Autochthonous at Leukopetra by Σεμπρώνιος Ἀμυντιανὸς Φλῶρος (q.v.) to serve the goddess on festival days.
440. Ἐνδημος 3rd cent. A.D.
 See Τειμόθεος.
 — Γέλλιος Ἰουλιανὸς Ἐνδημος
 — Ἰουλιανὸς Ἐνδημος

441. Ἐπάγαθος A.D. 193
 Slave, [...] years old. Presented as a gift to the Mother of the Gods Autochthonous by Ἀγάθων Ἀγάθωνος (q.v) on condition that he served the goddess only on festival days, staying with the donor the rest of the time for as long as the latter lived (*paramone*).
 — Κλαύδιος Ἐπάγαθος
 — Ἐπαφρᾶς, see Ἰού(λιος) Ἐπαφρᾶς
 — Κυϊντιλιανὸς Ἐπαφρᾶς
442. Ἐπαφρόδιτος A.D. 252
 Slave, πεδάριον ... γένι μακεδονικόν. Purchased by the donor when he was an infant (Leukopetra).
 See Ποσιδωνία.
443. Ἐπιγᾶς A.D. 253
 Slave, γένι μακεδονικόν, οἰκογενές. Unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 300.
444. Ἐπιγένης f. of Κυννάνα 2nd quarter of the 3rd cent. B.C.
 See Κυννάνα Ἐπιγένους.
 — Αἴλιος Ἐπιγένης
445. Ἐπιγόνη Beginning of the 3rd cent. A.D.
 On a funerary altar. She erected the monument to her son, Παράμονος, who died ἐν ἀποδημίᾳ.
 MB 514.
 A.K. Orlandos, *Deltion* 2 (1916) 159 no. 22.
 — Ἀννία Ἐπιγόνη
 — Αὐρηλία Ἐπιγόνη
446. Ἐπίγονος 2nd or 3rd cent. A.D.
 On a relief funerary stele. He erected the monument to his brother, Ἡρακλέων.
 MB 163 (only a fragment survives).
 J.M.R. Cormack, *BSA* 39 (1938/39) 98 no. 12.
447. Ἐπίγονος f. of Ἑλπίς 2nd cent. A.D.
 See Μαξίμα.

— 'Ιού[λιος] 'Επίγονος

448. 'Επικράτης f. of [---]ος Beginning of the 2nd cent. B.C.

See Λυσικλῆς f. of [---]ος.

449. 'Επίκτητος Middle of the 3rd cent. A.D.

See Ζωσίμη.

— Τίτος Αἴλιος 'Επίκτητος

— 'Επτάχης, see 'Ιού(λιος) 'Επτάχης

— "Ερβουλος, see Αὐρήλιος "Ερβουλος

450. 'Ερμαδίων f. of 'Ερμᾶς (2nd or 3rd) cent. A.D.

See 'Ερμᾶς 'Ερμαδίωνος.

— Πετρώνιος 'Ερμα[δίων] or 'Ερμᾶ[ς]

451. 'Ερμαῖς A.D. 173

Female slave; presented as a gift to the Mother of the Gods Autochthonous at Leukopetra, by Σωτήριχος Σωτηρίχου, Κυζικηνός. (q.v.).

452. 'Ερμᾶς Ca A.D. 120-140

See 'Ιόλη.

453. 'Ερμᾶς 'Ερμαδίωνος (2nd or 3rd) cent. A.D.

Donor of one or more slaves in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 288.

— 'Ερμείας, see 'Ιού(λιος) 'Ερμείας

— Ποπλίκιος 'Ερμείας

454. 'Ερμηόνη A.D. 239

Slave, mother of 'Ηρακλέων (Leukopetra).

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 300.

455. 'Ερμῆς 2nd or 3rd cent. A.D.

See Τέρπνη.

456. 'Ερμῆς A.D. 170

Slave in a partly published inscription from Leukopetra. The formula: νεανίσκον... ἀνέγκλητον and the provision: τοῦτον παρὰ τόπον μὴ ὕ(π)ρισθῆνε, that accompany the donation to the Mother of the Gods

Autochthonous, are difficult to render in a word for word translation, but clearly bear the meaning that no-one might offend or mistreat him by making an unlawful demand. There follows the warning: ἐὰν δὲ ὑβρίσῃ τις παρὰ τόπον δώσει Μητρὶ Θεῶν* ΑΦ, which means a fine of 1,500 *denarii* to be paid to the goddess. This is the earliest dated inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 288-89, 290-91.

457. Ἑρμῆς and (2nd or 3rd) cent. A.D.

458. Ἑρμῆς (2nd or 3rd) cent. A.D.

Slaves in unpublished inscriptions from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 288-89.

459. Ἑρμῆς Ca A.D. 190

Slave. Presented as a gift to the Mother of the Gods Autochthonous along with his brother, Λύκος, and their mother, Κοπρία. The donation to the goddess, which was made by a praetorian, was accompanied by a pair of gilded greaves.

See Μᾶρκος Αὐρήλιος Ἀλέξανδρος.

460. Ἑρμῆς f. of Κράτερος 2nd/3rd cent. A.D.

See Εὐτυχᾶς Εὐτυχᾶνος.

461. Ἑρμῖονη 1st half of the 3rd cent. A.D.

Relief funerary stele, with a scene depicting a winged cupid and probably Dionysos. He erected the monument to her son, Καλανδίων. There is a second inscription according to which Ζωσίμη erected the same monument to her son, Φίλητος.

MB 398.

I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325, pl. 333b.

Wrede, *Consecratio* 204 no. 27.

462. [Ἑρ]μῖονη 2nd or 3rd cent. A.D.

On a funerary stele with two relief scenes, one above the other. The monument was erected by her husband [---]νιο [---] Ὀλύμπ [---] (Woodward thinks this was probably Ἀντώνιος Ὀλύμπιος). Now lost.

J. Hatzfeld, *BCH* 35 (1911) 238 no. 7.

A.M. Woodward, *BSA* 18 (1911/12), 160-61 and 165, no. 34.

463. Ἑρμιόνη 3rd cent. A.D.
See Φιλήρεμος.
464. Ἑρμιόνη End of the 2nd cent. A.D.
See Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος.
Kanatsoulis, *MP* no. 476.
465. Ἑρμόφιλος ὃ τε Ἴανός End of the 2nd cent. A.D.
See Κίσσος.
466. Ἔρωσ 2nd cent. A.D.
On funerary stele. Unpublished.
MB 307.
467. Ἔρωσ [Ε]ὐβιότου 2nd cent. A.D.
On a slab with an eagle carved in relief in the centre of a wreath, and a votive inscription to Zeus Hypsistos. He was president of a religious society, the names of the members of which were also inscribed on the slab. Cormack's reading preserves the names of nine people: Φαβρίκιος, [---] Ἀ[πολ]λοδώρο[υ], Ἀλέξανδρος Νεικολάου, Μένανδρο(ς) Παμφίλας, Τίτος Μάλλιος Εἰσίερος, Γ. Φλ(άβιος), Ἀλκι(π)πος, Λεύκιος or Λούκιος, Εὐάρεσ[τος].
Church of the Panayia Paleophoritissa, in the floor to the right of the entrance to the sanctuary.
Delacoulonche no. 76.
Demitsas no. 64.
J.M.R. Cormack, *JRS* 31 (1941) 19-23, pl. I.
M. Tacěva-Hitova, *BSt* 19 (1978) 72 no. 12.
— Eros, see T(itus) Caesernius Eros
468. Ἑσπερος A.D. 145-160
On a funerary altar with relief portraits. The crowning member consists of a cist to contain the ashes. He erected the monument to his wife Παραμόνα.
MB 30.
BCH 64/65 (1941/42) 250.
O. Walter, *AA* 1942, 184 no. 30, pl. 51.
A. Rusch, *JdI* 84 (1969) 142-43 no. R1, pls 68-69.
Lagoyanni, *Portraits* 161-64 no. 81, 26 n. 3, 27, 35, 43 n. 3, 45 n. 2, 62-63, 84, 90.

- Ἔτυμος, see Τι(βέριος) Κλαύδιος Ἔτυμος
 — Εὐάγγελος, see Ποπίλλιος Εὐάγγελος

469. Εὐάνδρος Εὐάνδρου, Βεροιαῖος 1st cent. B.C.
 Sculptor, known from two inscriptions.
- a) His signature appears on a relief monument found at Lete. The original suggestion for the date of this monument was the 1st cent. A.D. (Kallipolitis, Franke), then the Augustan period (Rüsch) and finally the first half of the 1st cent. B.C. (Bakalakis, Lagoyanni). Thessalonike Archaeological Museum 1935b.
 Ch. Makaronas, *Makedonika* 2 (1941-52) 618 no. 42e, pl. XIIb.
 V. Kallipolitis, *MonPiot* 46 (1952) 90-91.
BullEpigr 1953, 112 and 1960, 54.
 P.R. Franke, *RhM* 101 (1958) 336-37.
 M. Andronikos, *MonPiot* 51 (1960) 51.
 Kanatsoulis, *Lete* 11.
 A. Rüsch, *JdI* 84 (1969) 182-84 no. R 93, figs. 97a, b.
SEG 17 (1960) 318.
 G. Bakalakis, *AA* 1973, 672 n. 8, fig. 3b.
 D. Pandermalis, *Macedonia* (1983) 208.
 Lagoyanni, *Portraits* 97-98 no. 1, 47-48, 78-79, 80 n. 3, 86, 88 n. 1.
- b) His signature appears on a funerary monument, with a female bust carved in the round, found in Thessaly.
 Larissa Archaeological Museum 344.
IG IX 2 601.
 P.R. Franke, *RhM* 101 (1958) 336-37.
 Cf. B. Josifovska, *ZAnt* 8 (1958) 300, M. Andronikos, *MonPiot* 51 (1960) 51, and I. Touratsoglou, *Kernos* (1972) 151.
 Kanatsoulis, *MP* no. 481 and Kanatsoulis *MP Suppl* p. 38.
- The identification of b with a, which was made at almost the same time by Franke and Andronikos, was followed by Kanatsoulis and Lagoyanni. Doubts were expressed by Touratsoglou, while Bakalakis believes that b was the son of a. If this is so, b might be identified with no. 471. In any event, he does not seem to have been the father of Ἄδρυμος Εὐάνδρου (q.v.), from whom he is separated by a period of more than one generation.
470. Εὐάνδρος f. of Ἄδρυμος 1st cent. B.C./1st cent. A.D.
 See Ἄδρυμος Εὐάνδρου.

471. Εὐανδρος f. of Εὐανδρος 1st cent. B.C.
See no. 469.
472. [---] Εὐάρεστ[ος] 2nd cent. A.D.
On a votive inscription dedicated to Zeus Hypsistos.
See Ἔρωσ Εὐβιότου line 6 (below the wreath).
473. Εὐβίотος f. of Ἔρωσ 2nd cent. A.D.
See Ἔρωσ Εὐβιότου.
474. Εὐβούλη Dios 30, A.D. 234
Eighteen year old female slave (παιδίσκηνγένι μακεδονικήν, οἰκογενής). Presented as a gift to the Mother of the Gods Autochthonous at Leukopetra by Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου (q.v.), who lived ἐν Αὐράντῳ χωρίῳ.
— Κλαυδία Εὐβούλη
475. Εὐβουλ[ίδης] f. of Ζωΐλος 1st cent. B.C./1st cent. A.D.
See Λιμναῖος Α[---] col. II, 3.
— Στάτιος Εὐβουλίδης
476. Εὐγάμος 2nd cent. A.D.
See Λονγιν[ία] Διονυσία.
477. Εὐγένεια A.D. 192
Slave. Presented by Κλαυδία Πρόκλα (q.v.), along with her children, as a gift to the Mother of the Gods Autochthonous at Leukopetra, in the year A.D. 174; the donation was registered 18 years later when Κομίνιος Ἰερώνυμος was *epimeletes*.
478. Εὐκαρπος A.D. 185
Together with Πτολεμαῖς and Ἀρτεμιδώρα, donated a female slave, whose name is not preserved, to the Mother of the Gods at Leukopetra, to serve the goddess on festival days. The relationship between the donors is not defined: they were probably slaves themselves. The act took place when Αἰλία Κλευπάτρα was priestess, and it is dated by the Actian era.
Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 3.
— Κλαύδιος Εὐκαρπος

479. Εὐκριτος f. of Σύμφορος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. II, 9.
480. Εὐκτήμων 1st half of the 3rd cent. A.D.
See Κουσπίδιος Ὀνησᾶς.
481. Εὐλαιοι f. of [---]τίας 1st cent. B.C.
On a relief funerary stele with a pediment, from Stenemachos, with two relief scenes. [---]τίας Εὐλαίου and his wife Κλευάτα erected the monument to their daughter Κλεοπάτρα.
MB 117.
M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 233, pl. 265b.
BCH 89 (1965) 792, fig. 2.
BullEpigr 1967, 350.
SEG 24 (1969) 505.
Lagoyanni, *Portraits* 165-66 no. 85 and 18 n. 4.
— Τι(βέριος) Κλαύδιος Εὐλαιοι
— Τι(ίτος) Φλάουιος Καισεννιανός Εὐλαιοι
482. Εὐλανδρος f. of Ἀδίστα 2nd cent. B.C.
See Ἀδίστα Εὐλάνδρου.
483. Εὐλα[νδρος] f. of Οὐ(α)δήα End of the 2nd cent. B.C.
See Οὐ(α)δήα Εὐλά[νδρου].
484. Εὐμήκειος 3rd cent. A.D.
See Πειτέρεις.
485. Εὐοδία Middle of the 2nd cent. A.D.
On a relief funerary plaque with a scene of a winged cupid. She erected the monument to her son Φοριτουνᾶτος.
MB 212
I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 418-19 no. 1, fig. 1.
486. Εὐπορία 2nd cent. A.D.
On a funerary stele with a pediment and two scenes in relief, from Sphekia. She erected the monument to Ἀγαθόφορος, presumably her son; there follows a reference to her husband κὲ τὰ τέκνα ζῶντα.
MB 223.
A.K. Orlandos, *Deltion* 2 (1916) 161 no. 27.

487. Εὐπορία Apellaios, 178/77 B.C.
 Slave. She was freed at Delphi by the Beroean Ἀσανδρος Μενάνδρου (q.v.), having herself deposited 200 Alexandrian drachmae ; in accordance with the *paramone* clause, she went back to Macedonia with her master.
488. Εὐπορος 2nd half of the 2nd cent. A.D.
 See Ὀλυμπιάς.
 — Φλαύιος Εὐπο[ρος]
 — Εὐπορώ, see Αὐρηλία Εὐπορώ
489. Εὐπρέπης 2nd cent. A.D.
 On a relief funerary stele. He erected the monument to his wife Σεραποῦς.
 MB 177.
 Delacoulonche no. 63.
 Demitsas no. 82.
Hodegos 2 (1920-21) 40.
 J.M.R. Cormack, *BSA* 58 (1963) 28 no. 18, pl. 7.
SEG 24 (1969) 516.
490. Εὐρυδίκη Dios 18, A.D. 309
 Priestess in an inscription from Leukopetra. The *nomen* is omitted.
 Ph. Petsas, *Ancient Macedonia*, III (1983) 237.
 See Αὐρηλία Διονυσία ἡ πρὶν Ἀλεξάνδρου
491. Εὐρυδίκη Βιδοίτου 2nd/1st cent. B.C.
 On a relief funerary stele with a pediment. The other persons named in the inscription are: Ἀντίγονος Μένωνος and Μελίτα. The name Ἀγνων, on which Orlandos comments, is not to be found on the inscription.
 MB 173.
 A.K. Orlandos, *Deltion* 2 (1916) 154-55 no. 10.
 — Κλαυδία Εὐριδίκη
 — Εὐρύδικος, see Δομίτιος Εὐρύδικος
 — Εὐτράπελος, see Φλαύιος Εὐτράπελος
492. Εὐτόχα 3rd cent. A.D.
 See Αὐρηλία Εὐπορώ.

493. Εὐτυχᾶς A.D. 238
 Twenty two year old slave. Named along with three other slaves as σώματα, γένι μακεδονικά, οἰκογενῆς.
 Unpublished inscription from Leukopetra.
 See Φιλίππας.
494. Εὐτυχᾶς Middle of the 2nd cent. A.D.
 Trumpet-player.
 See Πούπλιος line 11.
495. Εὐτυχᾶς Εὐτυχᾶνος 2nd/3rd cent. A.D.
 On a base with part of a list in two columns; his name is followed by fourteen other names.
 MB 631.
 P. Pantos, *Deltion* 32 (1977) 226, pl. 136e: Εὐτυχανός.
496. Εὐτυχᾶς f. of Εὐτυχᾶς 2nd/3rd cent. A.D.
 See no. 495.
497. Εὐτυχείδης 2nd cent. A.D.
 See Διονύσις.
 — Εὐτύχης, see Ἰού(λιος) Εὐτύχης
498. Εὐτυχία 2nd/3rd cent. A.D.
 On a funerary stele, now lost. She erected the monument to her husband Κλαύδιος. The first word of the inscription, Πολυδά<μ>να is not included in this Prosopography, since it is clearly not a name.
 A. Struck, *AM* 27 (1902) 315 no. 35.
499. Εὐτυχίς 2nd (?) cent. A.D.
 See Τι(βέριος) Κλαύδιος Ἰλαρίων.
 — Αἰλία Εὐτυχίς
 — Εὐτύχης, see Οὐείβ(ιος) Εὐτύχης
 — Εὐτυχίων, see Αὐρ(ήλιος) Εὐτυχίων
 — Κομίνιος Εὐτυχίων
500. Εὐτυχος 2nd cent. A.D.
 On a relief funerary stele. He erected the monument to Χρησίμα, his mother-in-law.
 MB 75.

Delacoulonche no. 50.

Demitsas no. 99.

J.M.R. Cormack, *BSA* 58 (1963) 27-28 no. 15 p. 7.

SEG 24 (1969) 513.

501. Εὔτυχος 3rd cent. A.D.

On a relief funerary stele with a scene of a hero-horseman, standing between two figures; from Phyteia. He erected the monument, together with Κλαυδιανός to their brother Ὠφελίων.

MB 190.

Ch. Makaronas, *Makedonika* 2 (1941-52) 633 no. 80.

BullEpigr 1953, 109.

Lagoyanni, *Portraits* 171 no. 92, 19 n. 2, 38 n. 2, 40 n. 5.

— Ἰού(λιος) Εὔτυχος

502. Εὐφήλητος 3rd cent. A.D.

In a magical text.

See Ἀταλάντη.

— Εὐφρόσυνος, see Φλ(άβιος) Εὐφρόσυ[νος]

503. Ζείπας 2nd cent. A.D.

See Δεντοῦς.

504. Ζησίμη Daisios, A.D. 190

Slave. In the record of the act by which she was donated to the Mother of the Gods at Leukopetra, it is clearly stated that she would be exclusively under the authority of the goddess and serve her on all the festival days.

See Πετρωνία Λύκα.

505. Ζμαράγδος 2nd cent. A.D.

On a funerary altar, with a relief depicting the deceased at a funerary banquet, a helmet and gladiator's breastplate next to him. He erected the monument to the Ephesian Νυμφέρω; they were clearly both gladiators. According to L. Robert (*Gladiateurs*, 269) Κάσσανδρος, the high priest referred to, was one of the organisers of the games during the course of which Νυμφέρω; lost his life.

In the north section of the wall of Beroea (Pl. VI).

BCH 79 (1955) 274.

BullEpigr 1956, 150.

D. Kanatsoulis, *Makedonika* 5 (1961-63) 67 n. 1.

506. Ζοή (2nd or 3rd) cent. A.D.
 Twenty three year old slave. Λυκολέ(αι)να, six years old, and Ζοή, two years old, were her children. In an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 297.
507. Ζοή (2nd or 3rd) cent. A.D.
 Two year old slave, daughter of Ζοή.
 See no. 506.
 — Γελλία Ζοή
508. Ζοῖλος 3rd cent. A.D.
 On a funerary stele with an inscribed pediment. He erected the monument to Πασίνεικος, who seems from the three crowns incised below the inscription, to have been a gladiator.
 MB 230.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1986) 421 no. 5, fig. 5: 2nd-3rd cent. A.D.
509. Ζοῖχη 2nd cent. A.D.
 On a relief funerary stele from Komninion. She was the nurse (τροφός) of Δημήτριος, who erected the monument.
 MB 242.
 Ph. Petsas, *Deltion* 19 (1964) *Chronika* 355-56, pl. 420b.
BCH 90 (1966) 867, fig. 6.
BullEpigr 1967, 351.
SEG 24 (1969) 506.
510. Ζοῖχη Dios 18, A.D. 311
 Forty year old slave. Donated to the Mother of the Gods Autochthonous at Leukopetra, along with her fourteen year old son Θεοδᾶς, with the *paramone* clause. The donor, Θεοδότη ἡ πρὶν Συμφόρου (q.v.), was herself a hierodule of the goddess. The penalty for anyone who made any unlawful claims against these two slaves was to pay 250,000 *denarii* to the public treasury, and a similar sum to the goddess.

511. Ζόσιμος (A.D. 193)
Five year old slave. Donated to the Mother of the Gods
Autochthonous at Leukopetra by Λεύκων Λεύκονος (q.v.).
512. Ζωῖλος Ἀλεξάνδρου 2nd cent. B.C.
On a funerary stele, now lost. His name is followed by those of
Γλαυκινῶ Ἰπποκράτους and Γλ(α?)υκινῶ Ἀλεξάνδρου.
A.M. Woodward, *BSA* 18 (1911/12) 133 and 152 no. 13.
513. [Ζ]ωῖλος Διονυσίου 3rd cent. A.D.
In a list of names.
See [---] Φίλιππος line 4.
514. Ζωῖλος Εὐβουλ[ίδου] 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος A[---] col. II, 3.
Kanatsoulis, *MP Suppl* no. 1613.
515. Ζωῖλος f. of Κόιντος 3rd cent. A.D.
See [---] Φίλιππος line 6.
516. Ζωῖλος f. of Μόσχος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. II, 21.
517. Ζωῖλος f. of Μυλλέας 4th cent. B.C.
See Μυλλέας Ζωῖλου, Βεροιαῖος.
Probably to be identified with the Ζωῖλος referred to by Curtius
(6.6.35) during the preparations of Alexander the Great for the
conquest of Drangiane in 330 B.C. He was leader of a corps of 500 men,
who came as reinforcements from Greece.
Berve, *Prosopographie* no. 339.
I. Russu, *EphDac* 8 (1938) 187 no. 2.
— Ἰού(λιος) Ζωῖλος
— Πατ(ερνιανός ?) Ζωῖλος
518. Ζώπυρος Ἀμύντου Before 167 B.C.
Gymnasiarch. Introduced the gymnasiarchal law of Beroea into the
assembly, along with Ἀσκληπιάδης Ἡρᾶ and Κάλλιππος Ἰπποστρά-
του.

See Ἴπποκράτης Νικοκράτου A lines 3, 17.
Kanatsoulis, *MP* no. 521.

519. Ζώπυρος f. of Ἀλέξανδρος 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.

520. Ζωσᾶς (2nd or 3rd) cent. A.D.
Slave, in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

— Αἴλιος Ζωσᾶς
— Τ(ίτος) Φλαύιος Ζωσᾶς

521. [Ζωσ]ίμα Παννύχου 2nd or 3rd cent. A.D.
On part of a sarcophagus.
MB 312.
O. Walter, *AA* 57 (1942) 173.
BCH 64/65 (1941/42) 250.
N. Kotzias, *ArchEph* 1953/54, III 171 no. 2, fig. 7.
I. Touratsoglou, *Makedonika* 12 (1972) 67-69, pl. IIIa.

522. Ζωσίμη 3rd cent. A.D.
See Κλαύδιος Ἀπολλώνιος.

523. Ζωσίμη 1st half of the 3rd cent. A.D.
On a funerary altar. She erected the monument to her husband
Φιλοδέσποτος.
MB 80.
Delacoulonche no. 51.
Demitsas no. 100.
A.M. Woodward, *BSA* 18 (1911/12) 164 no. 42.
J.M.R. Cormack, *BSA* 58 (1963) 28 no. 16, pl. 8.
SEG 24 (1969) 514.

524. Ζωσίμη Middle of the 3rd cent. A.D.
On a funerary stele in the form of a temple, from Stenemachos. She
erected the monument, along with her children, to her husband
Ἐπίκτητος.
MB 193.
I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 423 no. 9, fig. 9.

525. Ζωσίμη A.D. 216/17
 Female slave. Donated to Artemis, ἐν Βλαγάνοις, by Κλαυδία Εὐριδίκη (q.v.), and her son (Metochi Prodromou).
526. Ζωσίμη 1st half of the 3rd cent. A.D.
 See Ἑρμιόνη no. 461.
527. Ζωσίμη Δουληνός A.D. 170/71
 Presented slaves to the Mother of the Gods Autochthonous. She was Βεροιαία οἰκοῦσα ἐν Κυνέοις. Unpublished inscription from Leukopetra.
 Ph. Petsas, *Ancient Macedonia* III (1983) 237.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 285, 286, 303.
 — Αὐρηλία Ζωσίμη
 — Σκιρτία Ζωσίμη
528. Ζώσιμος (2nd or 3rd) cent. A.D.
 Slave at Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289. For the other slaves at Leukopetra with the same name, see nos 511 and 532.
529. Ζώσιμος f. of [—] 3rd cent. A.D.
 See [—] Φίλιππος line 3.
530. Ζώσιμος Νεικοπόλεως Beginning of the 2nd cent. A.D.
 On a funerary altar with a relief scene of a horseman. He erected the monument to his father Πετρώνιος Ἀμύντας. The use of the metronymic, together with the fact that his father has a Roman name, lead to the hypothesis that Ζώσιμος was an illegitimate son of Ἀμύντας.
 In the NE section of the walls of Beroea.
 Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 385, pl. 320.
BCH 97 (1973) 346.
 P. Adam-Veleni, *Makedonika* 23 (1983) 178, pl. 4c.
531. Ζώσιμος Τρειακαδίωνος End of the 2nd cent. A.D.
 On a funerary altar with a relief of Aphrodite. He erected the monument to his *threpte* Χρήστη.
 MB 59.

Wrede, *Consecratio* 321 no. 329, pl. 39, 3; he reads Τρειάκκ Δίωνος χρηστῇ; the inscription is assigned in the relevant plate to Thessalonike. *SEG* 31 (1961) 650: Wrede's reading is followed.

I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 425 no. 13, fig. 13.

- Καικίλιος Ζώσιμος
- Κλώδιος Ζώσιμος
- Ῥοπίλιος Ζώσιμος
- Τιτιανὸς Ζώσιμος
- Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος.

532. Ζώσιμος A.D. 190

Six year old slave. Presented to the Mother of the Gods Autochthonous at Leukopetra, with the *paramone* clause; he was to belong to the goddess after the death of his master.

See Ἀλέξανδρος Ἡρακλείδου.

- Ἡγήσιλλα, see Πομπωνία Ἀρκαρία ἢ καὶ Ἡγήσιλλα
- Ἡγησίμβροτος, see Κλαύδιος Ἡγησίμβροτος

533. [Ἡ]γησίστ[ρατος] 2nd or 3rd cent. A.D.

On a funerary plaque; the monument was erected by his brother. The reading of the name is tentative.

Ph. Petsas, *Deltion* 20 (1965) *Chronika* 425, pl. 474b.

SEG 24 (1969) 520.

- Ἡδέα, see Κλαυδία Ἡδέα

534. Ἡθος Σιτάλκου 2nd cent. B.C.

See Σεύθης Διονυσίου.

I. Russu, *EphDac* 8 (1938) 188.

- Ἥλιος, see Πο(πίλλιος?) Ἥλιος I
- Πο(πίλλιος?) Ἥλιος II

535. Ἡπῖς 3rd cent. A.D.

See Αὐρηλία Εὐπορώ.

- Ἡρακλᾶς, see Φλ(άβιος) Ἡρακλᾶς I
- Φλ(άβιος) Ἡρακλᾶς II

536. Ἡράκλεα 2nd or 3rd cent. A.D.

On a funerary plaque with a relief scene of a funerary banquet. She

erected the monument to her husband Παῤατος.

Now lost.

A.K. Orlandos, *Deltion* 2 (1916) 153 no. 7.

537. Ἡράκλεια 3rd cent. A.D.

On a funerary altar. She erected the monument to her husband Ἀμέριμνος ὁ καὶ Λύχνας. Unpublished.

MB 67.

— Ἡράκλεια, see Ποπιλλία Ἡράκλεια

538. Ἡρακλείδης Βάστου Panemos 2, A.D. 181

Brother of Ἀριάγνη Βάστου (q.v.). Together with his brother, Σύρος, he gives written consent to the donation by his sister of a female slave to Artemis Agrotera. The text of the letter was dictated to Φλαύιος Ἀ[ρ]δus, since the two brothers were illiterate.

Kanatsoulis, *MP* no. 531.

539. Ἡρακλείδης f. of Ἀλέξανδρος A.D. 190

See Ἀλέξανδρος Ἡρακλείδου.

540. Ἡρακλείδης f. of Βαρδείας Hellenistic period

See Βαρδείας Ἡρακλείδου.

541. Ἡρακλέων 2nd or 3rd cent. A.D.

See Ἐπίγονος.

542. Ἡρακλέων A.D. 239

Slave, παιδάριον ...γένι μακεδονικόν, son of Ἑρμηόνῃ; in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289, 300.

— Αὐρήλιος Ἡρακλέων

543. Ἡρακλῆς (2nd or 3rd) cent. A.D.

Slave in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

544. Ἡρακλιανός 2nd cent. A.D.

On a funerary altar; he erected the monument to his wife Διδύμη.

MB 473.

Delacoulonche no. 70.

Demitsas no. 85.

Hodegos 1 (1919) 13.

545. Ἡρᾶς f. of Ἀσκληπιάδης Before 167 B.C.
See Ἴπποκράτης Νικοκράτου A lines 5, 18.
546. Θαλάμη A.D. 185
Slave. Donated to the Mother of the Gods with three other slaves (Τροφίμη, Καλλιτύχη and Θεόδοτος), and with any children that she might bear in the future, to serve the goddess on festival days, with the *paramone* clause (Leukopetra).
See Ὀφελλία Τροφίμη.
547. Θάλαμος (2nd or 3rd) cent. A.D.
Slave in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
— Θάλλος, see Τυρριανὸς Θάλλος
548. Θεαγένης f. of Σόσσιος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. I, 8.
549. Θεμίσων Καλλι<ι>νου 1st half of the 1st cent. B.C.
See Καλλίχη Καλλίνου.
550. Θεογ[---] 2nd cent. B.C.
See Νεο[---].
551. Θεο[.]ένης f. of [---]ΚΑ[---]ΥΟΣ 235 B.C.
See Ἀπολλωνίδης Γλαυκίου line 28.
552. Θεοδᾶς Dios 18, A.D. 311
Fourteen year old slave, son of Ζοῖχη. Donated to the Mother of the Gods Autochthonous by Θεοδότη ἡ πρὶν Συμφόρου (q.v.), with the *paramone* clause. (Leukopetra).
553. Θεοδότη A.D. 193
Slave. Donated to the Mother of the Gods Autochthonous by the hierodule Μαρία (q.v.). She had been purchased in her infancy and raised by the donor (Leukopetra).
554. Θεοδότη Dios 18, A.D. 314

Attested in an inscription from Leukopetra as having sold a female slave.

See Αὐρ(ήλιος) Παράμονος.

555. Θεοδότη ἡ πρὶν Συμφόρου Dios 18, A.D. 311
 Donated two slaves (Ζοῖχη, Θεοδᾶς) to the Mother of the Gods Autochthonous at Leukopetra, with the *paramone* clause. She herself was a hierodule of the goddess. Σύμφορος was perhaps her former master, who donated her to the Mother of the Gods Autochthonous, since the hierodules so far known, like the slaves, do not have a patronymic. Probably the same person as the preceding. The record of the donation ends with the warning that anyone who made unlawful claims against these two slaves would have to pay 250,000 *denarii* to the public treasury, and a similar sum to the goddess.
 Ph. Petsas, *Praktika* 1975, 88, pl. 87a.
SEG 27 (1977) 292.
556. Θεόδοτος Peritios 16, A.D. 189
 Slave in an inscription from Metochi Prodrromou. Presented to Artemis Digaia by the grandmother of Ἀλεξάνδρα Φούσκου τοῦ Μελίτας (q.v.), along with a group of slaves that included his mother Ἀγαθημερίς and his sister Λύκα.
557. Θεόδοτος Dios, A.D. 185
 Presented to the Mother of the Gods, along with other slaves, and with any descendants he might have, to serve the goddess on festival days. The rest of the time he was to stay with the woman who made the donation, Ὀφελλία Τροφίμη (q.v.), who had raised him (Leukopetra).
558. Θεόδοτος f. of [Σ]τράτων A.D. 42-44
 See [Πόπλιος Μέμμιος Ῥήγλος].
 — Μάλειος Κορνήλιος Θεόδο[τος]
 — Θεότειμος, see Μ(ᾱρκος) Αἴλιος Βειλιανὸς Κλαυδιανὸς Θεότειμος
 — Θεοτένης, see Γάιος Ἰούλιος Θεοτένης
559. Θεοφίλα 3rd cent. A.D.
 On a relief funerary stele, with a winged cupid at the centre of the scene. She erected the monument to her husband Μουστιανός.
 MB 580.
 I. Touratsoglou, *Deltion* 20 (1975) *Chronika* 261.

560. Θεόφιλος f. of Ἀλέξανδρος 17 B.C.
 See Γάιος Ἰούλιος Θεοτένης.
 — [Ἰ]ούλιος Θεόφιλος
561. Θερίνος Dios 18, A.D. 187/88
 One year old slave; presented to the Mother of the Gods Autochthonous by Κλαύδιος Σωτήρ (q.v.) and his family, along with an eight year old female slave, to serve the goddess on festival days.
562. Θηβαῖς A.D. 113
 Slave. She is referred to in a list of initiates from Samothrace as the slave of the Beroean Τι(βέριος) Κλαύδιος Εὐλαῖος (q.v.).
 — Θησεύς, see Ἰού(λιος) Θησεύς
 — Πετρωνιανὸς Θησεύς
 — Πετρωνιανὸς Θησεύς ὁ καὶ ΟΞΥΤΕΠΟΣ
563. Θυμέλη 2nd or 3rd cent. A.D.
 On a relief funerary stele; according to Cormack, it was part of a sarcophagus lid. The monument was erected to her husband Προθοήνωρ. Probably lost.
 Delacoulonche no. 46.
 Demitsas no. 96
 J.M.R. Cormack, *BSA* 58 (1963) 26 no. 12, pl. 6.
SEG 24 (1969) 511.
564. Ἰανός (2nd or 3rd) cent. A.D.
 Slave in an inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 — Ἐρμόφιλος ὃ τε Ἰανός
565. Ἰάσων 2nd or 3rd cent. A.D.
 On a relief funerary stele. Unpublished.
 MB 222.
566. (Ἰαυλῆνος) Λοῦππος Beginning of the 2nd cent. A.D.
 On a funerary altar with relief scenes on all four sides. The inscribed pediment on the front has upright hands in place of the acroteria. The monument was erected by his parents Λ(εύκιος) Ἰαυλῆνος Μάξιμος and Φλ(αβία) Σαμβατίς.

MB 44.

O. Walter, *AA* 55 (1940) 273, figs. 77-80.

Ch. Makaronas, *Makedonika* 1 (1940) 481-82.

Andronikos, *Epigraphai* 28-30, pl. IV.

SEG 12 (1969) 336.

Ph. Petsas, *Pulpudeva* 2 (1978) 198, fig. 7.

Lagoyanni, *Portraits* 159 no. 79 and 26 n. 3, 31 n. 1, 39, 40 n. 2.

P. Adam-Veleni, *Makedonika* 23 (1983) 176-77, pl. 3c-d and 4a.

567. Λ(εύκιος) Ἰαυλῆνος Μάξιμος Beginning of the 2nd cent. A.D.
Father of no. 566.

568. Ἰέρων f. of Νίκυλλα 3rd cent. B.C.
See Παρμένεια Ἀριστύλλας.

— Ἰερώνυμος (Ἰερόνυμος), see Κομίνιος Ἰερώνυμος

— Ἰκαρος, see Αὐρήλιος Ἰκαρος

— Ἰκαρος, see Εἵκαρος

569. Ἰλάρα 2nd (?) cent. A.D.
Threpte.
See Τι(βέριος) Κλαύδιος Ἰλαρίων.

— Ἰλαρία, see Εἰλαρία

— Ἰλαρίων, see Τι(βέριος) Κλαύδιος Ἰλαρίων.

570. Ἰλαρος 3rd cent. A.D.
See Φίλα.

— Ἰνστειανὸς, see Λ(εύκιος) Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος.

571. Μ(ᾶρκος) Ἰνστέιος Τορκουᾶτος Beginning of the 2nd cent. A.D.
Altar erected in his honour by his friend Γράνιος Λονγεῖνος,
consequent upon a decision by the *synedroi*.

MB 6.

O. Walter, *AA* 57 (1942) 176 no. 6.

BullEpigr 1942, 96.

Kanatsoulis, *MP* no. 559.

572. [Ἰ]όλαος Νικά[νδρου] or Νικά[δου] or Νικά[νορος] 2nd cent. A.D.
On a relief funerary stele. Unpublished.
MB 246.

573. Ἰόλη Ca A.D. 120-140
 On a funerary altar with relief scenes on three of the four sides. On the front is a scene of Hermes Kerdoos, who has some connection with the dead man, whose name was Ἑρμᾶς. The monument was erected by his mother Φαῦστα Λυκόφρονος and his wife Ἰόλη.
 MB 46.
 Ch. Makaronas, *Makedonika* 2 (1941-52) 628-29, pl. XVIa.
 A. Rûsch, *JdI* 84 (1969) 143-44 no. R3, fig. 71.
 Wrede, *Consecratio* 280-81 no. 225.
 Lagoyanni, *Portraits* 158-59 no. 78, 26 n. 3, 31 n. 1, 35 n. 3, 39 n. 1, 44 n. 5, 59-60, 62, 90.
 P. Adam-Veleni, *Makedonika* 23 (1983) 175, pl. 2b.
 Cf. J. Dull, *Essays Laourdas* (1975) 124 n. 45, 131 n. 85.
574. Ἰουλία 1st half of the 3rd cent. A.D.
 Mother of the jurist, Ποσειδίππος (q.v.). This is probably the name of her gens.
 Kanatsoulis, *MP* no. 623.
575. Κοῖντα Ἰουλία A.D. 185
 In a manumission inscription from Leukopetra. Presented the female slave Παρμένεια, whom she had raised, to the Mother of the Gods, to serve her on festival days. The donation was registered when Αἰλία Κλευπάτρα was priestess, and is dated by the Actian era.
 Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 2.
576. Γαῖα Ἰουλία Κασσιανή 1st half of the 3rd cent. A.D.
 Altar erected in her honour by the Macedonian *koinon*. She was high priestess and wife of the Macedoniarch Μ(ἄρκος) Αὐρήλιος Κασσιανός (q.v.).
 MB 17.
 O. Walter, *AA* 57 (1942) 178 no. 17.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 78-79 no. 4.
 Kanatsoulis, *MP* no. 626.
 D. Kanatsoulis, *Makedonika* 13 (1973) 25-26.
577. Ἰουλία Κλέα 2nd or 3rd cent. A.D.
 Erected an altar in honour of her brother Ἰούλιος Κλεάνθης (q.v.), consequent upon a decision by the *synedroi*.
 Kanatsoulis, *MP* no. 627.

578. Ἰουλία Κοπρία Νουννία Dios 18, A.D. 230
 Presented the slave Καλλιτύχη (q.v.) to the Mother of the Gods Autochthonous, by order of Τερτυλλιανὸς Ἀκύλας (q.v. iv). The registration of the act was accompanied by the statement that the donor had τριῶν τέκνων δίκαιον, which gave her exemption from the need to be accompanied by a guardian.
 Sarikakis, *Archontes* II 104 no. 4.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 300.
579. Ἰου(λί)α Λυσιμάχη 3rd cent. A.D.
 Erected an altar in honour of her husband, the Macedoniarch Π(όπλιος) Μέμ(μιος) Κυϊντιανὸς Καπίτων (q.v.), along with their children.
 Kanatsoulis, *MP* no. 629.
580. Ἰουλία Πρίσκιλλα 1st half of the 2nd cent. A.D.
 Honoured by the *synedroi*, who erected a monument to her. Her parents were Γ(άιος) Ἰούλιος Μενέλαος (q.v.) and Αἰλία Πρίσκιλλα. Another inscription on the same monument honours her father, ἀρετῆς ἔνεκα, after a decision by the *synedroi*.
 MB 704.
 O. Walter, *AA* 57 (1942) 184 no. 28a.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 92-93.
 Kanatsoulis, *MP* no. 631.
- Αἰλία Ἰουλία
 — Αὐρηλία Ἰουλία
 — Δομιτία Ἰουλία
 — Φερωνία Κασανδριανή Ἰουλία
581. Ἰουλιανή 2nd or 3rd cent. A.D.
 On a relief funerary stele from the village of Patris. The monument was erected by her husband.
 Probably now lost.
 Delacoulonche no. 25.
 Demitsas no. 90=no. 105.
 J.M.R. Cormack, *BSA* 39 (1938/39) 98 no. 14.
582. Ἰουλιανή Ἀμμία 3rd cent. A.D.
 Mother of the priestess ἐκ προγόνων Κλαυδία Ἀλκησις (q.v.) and

wife of Κλαύδιος Τέρπνος.
Kanatoulis, *MP Suppl* no. 1615.

583. Ἰουλιανὴ Κλεοπάτρα A.D. 177/78
Erected a monument in honour of her husband Τερεντιανὸς Ἀλέξανδρος (q.v.).
584. Ἰουλιανὴ Νεικολαΐς 1st half of the 3rd cent. A.D.
Priestess, as can be seen from the occupation of her granddaughter, who was ἐκ προγόνων ἱέρεια.
See Κλαυδία Ἀλκηστις.
585. Ἰουλιανός A.D. 253-60
The name appears in an imperial letter-rescript, one of the longest documents from Beroea, which has received very little attention. The publishers of the inscription state that they saw it in Thessalonike, but it is not known whether it still exists. The name in the second line should probably be restored as that of the emperor [Π. Λικίνιος] Οὐα[λ]εριανός, to whose reign the inscription is dated. The letter is addressed to Ἰουλιανός (lines 3 and 33), and to another person, [Φ]λαύτιος, and gives guidance on matters related to economic affairs affecting the city, such as the contravention of the terms of agreement of a building contractor and of a gardener, and so on.
Ch. Avezou, Ch. Picard, *BCH* 37 (1913) 90-93 no. 4.
P. Roussel, *REG* 27 (1914) 454.
D. Kanatsoulis, *Makedonika* 4 (1955-60) 302.
586. [Ἰ]ουλιανός[ς], Νικαεύς 2nd or 3rd cent. A.D.
Probably a gladiator.
See Σουλπίκις ΜΕΔΙΑ.
587. Ἰουλιανὸς Δημήτριος A.D. 239
Priest, known from inscriptions from Leukopetra, in which his name appears about ten times:
a) In the donation of a slave by Ἀντίγονος Παραμόνου (q.v.), when Αὐρήλιος Ἀμυντιανός was *epimeletes*. The inscription is carved on the *trapezophoron* (altar-support) bearing the dated donation (A.D. 179/80) by Μαρσιδία Μαμαρίς; it seems to be later than this, and is indirectly dated by the following inscription.
b) Inscription of A.D. 239.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295, 298.

c) The other references to this person are in unpublished inscriptions.

Ph. Petsas, *Ancient Macedonia* III (1983) 235.

588. Ἰουλιανὸς Ἐνδημος A.D. 237/38 - 244/45

Attested on ten occasions as *epimeletes* in inscriptions from Leukopetra.

a) See Αὐρήλιος Κάσσανδρος Κασσάνδρου

b) The other references are in unpublished inscriptions.

Ph. Petsas, *Ancient Macedonia* III (1983) 235.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.

589. Ἰουλιανὸς Μένανδρος 1st half of the 3rd cent. A.D.

Epimeletes of the monument erected by the *synedroi* in honour of Κλαύδιος (Ῥούφριος) Πλωτεῖνος (q.v.), son of the Macedoniarch Κλαύδιος Μένων (q.v.).

Kanatsoulis, *MP* no. 566.

— Γέλλιος Ἰουλιανὸς Ἐνδημος

590. Ἰου[---] and 2nd/3rd cent. A.D.

591. Ἰου[---] 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. I, 23 and 29.

592. Ἰούλιος 3rd (?) cent. A.D.

On a funerary stele.

Now lost.

A. Struck, *AM* 27 (1902) 315 no. 32.

593. Ἰούλιος Ἀρτεμίδωρος 2nd/3rd cent. A.D.

In a list of names.

See Εὐτυχᾶς Εὐτυχᾶνος col. I, 7.

For a person of the same name who was a *strategos* from Thrace, cf. D. Lazaridis, *ArchEph* 1953/54 I 237, B line 5.

594. Iul(ius) Aufidius End of the 1st cent. A.D. (reign of Domitian)

On a funerary stele with a relief depicting a Roman soldier; from Nea Nikomedeia. He was a legionary, who died at the age of 27, after nine years of military service. He served in the *XVIth Flavia Firma*, formed by Vespasian in A.D. 70.

MB 76.

J.M.R. Cormack, *JRS* 31 (1941) 24-25, fig. 3.

AEpigr 1947 no. 102.

Kanatsoulis, *MP* no. 569.

Šašel Kos, 86-87 no. 198.

Th. Sarikakis, *Ancient Macedonia* II (1977) 451 no. 132.

F. Papazoglou, *ANRW* II 7. 1 (1979) 345.

595. Ἰούλιος Α[---] Βῆτος(?) Beginning of the 2nd cent. A.D.
On a circular or semi-circular honorific base. He erected the monument to his father, to celebrate a victory.
MB 156.
A.K. Orlandos, *Deltion* 2 (1916) 155 no. 12, fig. 10.
596. Ἰούλιος Βῆτος Beginning of the 2nd cent. A.D.
Father of no. 595.
597. Ἰούλιος Δρόσος 2nd/3rd cent. A.D.
In a list of names.
See Εὐτυχᾶς Εὐτυχᾶνος II line 4.
598. Ἰού(λιος) Ἐπαφρᾶς 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 3.
599. Ἰού(λιος) Ἐπίγονος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 12.
600. Ἰού(λιος) Ἐπτάχης 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 2.
601. Ἰού(λιος) Ἑρμείας 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 6.
602. Ἰού(λιος) Εὐτύχης 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. I, 25.
A man with the same name is known from Philippi: Kanatsoulis, *MP* no. 577.

603. Ἰού(λιος) Εὐτυχος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. III, 8.
 For a person of the same name who was a *strategos* from Thrace, cf. D. Lazaridis, *ArchEph* 1953/54 I 237, B line 7.
604. Ἰού(λιος) Ζωῖλος 2nd/3rd cent. A.D..
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 27.
605. Γάιος Ἰούλιος Θεοτένης 17 B.C.
 Honoured by the city of Beroea for his political activity (ἄριστα πεπολειτευμένον), which was probably connected with an offer to the gymnasium, since the names of the two gymnasiarchs (Ἀλέξανδρος Θεοφίλου, Ἀλέξανδρος Φιλοκράτους) were inscribed before those of the five politarchs (Ἀδαῖος Διοδώρου, Ἀλέξανδρος Ζωπύρου, Δημήτριος Διονυσίου, Δίων Ἀλεξάνδρου, Διογένης Ἀμύντου). The date of the inscription is due to M.B. Hatzopoulos and L. Gounaropoulou. It is dated by the Actian era.
 MB 99
 Kanatsoulis, *Meletemata* 20 n. 6.
 Kanatsoulis, *MP* no. 580.
 C. Schuler, *CP* 55 (1960) 97 no. 26.
 I. Touratsoglou, *Ancient Macedonia* II (1977) 481 and 493 n. 17, fig. 5.
BullEpigr 1978, 276
 M.B. Hatzopoulos, *3er Int. Thracol. Kongr.* (1984) 149 no. 42.
606. [Ἰ]ούλιος Θεόφιλος A.D. 42-44
Epimeletes of the monument erected by the city of Beroea in honour of the emperor Claudius.
 See [Πόπλιος Μέμμιος Ῥῆγλος].
607. Ἰού(λιος) Θησεύς 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 26.
608. Ἰούλιος Κλεάνθης 2nd or 3rd cent. A.D.
 Altar (now lost) erected in his honour by his sister Ἰουλία Κλέα consequent upon a decision by the *synedroi*.

O. Walter, *AA* 57 (1942) 183 no. 27.

Kanatsoulis, *MP* no. 590.

609. Ἰού(λιος) Κλεῖτος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 20.

610. Ἰού(λιος) Κοῖντιανός 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 11.

611. Ἰούλιος Λεονᾶς 2nd/3rd cent. A.D.

The first complete name in a long list of names arranged in three columns. Cormack's reading indicates that there were originally at least 79 names, of which 60 are complete, or almost complete; a further 6, of which the beginning is preserved (col. I 11, 12, 13, 23, 28, 29), are also included in this Prosopography. Papazoglou is of the opinion that it is a list of freedmen. In names of the Roman type, the *nomen* is abbreviated, except in five instances. Some of the abbreviations, such as Ἰου., Πατ., Πατέρ., Πε. and Πομ., are not found in other inscriptions from Beroea, while the abbreviation Πο. does occur. The restorations Πο(πίλλιος) and Πομ(πώνιος) are suggested here for the first time, with some reservation. That of Πα. and Πατερ. as Πατέρ(κουλλος), suggested in *SEG*, is not adopted here, since the existence of Πατερνιανὸς Περσεύς. (q.v.), in a roughly contemporary inscription from Beroea makes this a more likely restoration. On the probable restoration of Πο. as Πό(πλιος) cf. *IG* X 2,1 324 and F. Papazoglou, *ZAnt* 27 (1977) 145 n. 26. For other restorations see F. Papazoglou, *Macedonia* (1983) 540 n. 58.

MB, without a number.

Delacoulonche no. 61.

Demitsas no. 57.

A.M. Woodward, *BSA* 18 (1911/12) 162-64 no. 36.

J.M.R. Cormack, *BSA* 58 (1963) 24-26 no. 8, pl. 6.

SEG 24 (1969) 499.

612. Ἰούλιος Λικίνιος Κόιντος A.D. 177/78
Ephebe.
See Στάτιος Ἀντίγονος I line 19 (J.M.R. Cormack, *Ancient Mace-*

Kanatsoulis, *MP Suppl* no. 1619.

613. Γ. Ἰούλιος Λογγεῖν[ος] Beginning of the 2nd cent. A.D.
Honoured by the *synedroi*. The slab with the inscription, which was probably part of a statue base, has been lost.
A.M. Woodward, *BSA* 18 (1911-12) 151 no. 10.
Kanatsooulis, *MP* no. 593.
The name is also attested at Philippi, cf. Kanatsooulis, *MP* no. 594. The reading of the same name in an inscription of Delphi, as that of a proconsul of Achaëa (*SIG*³ 827 IA line 6, E. Groag, *Die römischen Reichsbeamten von Achaia*, (1936) 54; cf. *PIR*² IV, 3 no. 383 and *PIR*²V, 1 no. 337), is no longer valid, after the correction of the inscription from Delphi by A. Plassart, *FdD* III, 4 (Paris 1970) 43 no. 291, line 11. On this see W. Eck, *Senatoren von Vespasian bis Hadrian* (Munich 1970) 258.
614. Ἰούλιος Λυκαρίων A.D. 177/78
Ephebe.
See Στάτιος Ἀντίγονος I line 13.
Kanatsooulis, *MP Suppl* no. 1620.
615. Ἰού(λιος) Λύκος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 5.
616. Ἰού(λιος) Λυσίας 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 4.
617. Γ(άιος) Ἰούλιος Μενέλαος 1st half of the 2nd cent. A.D.
Member of the *synedrion*; known from two inscriptions from Beroëa.
a) Honoured by the *synedroi* with a monument erected by his wife Αἰλία Πρίσκιλλα. Another inscription on the same base honours his daughter Ἰουλία Πρίσκιλλα (q.v.).
b) He erected an altar in honour of his father Μενέλαος Ἀντιγόνου (q.v.), who was named πατήρ συνεδρίου, consequent upon a decision by the *synedroi*. F. Papazoglou is of the view that he acquired Roman citizenship thanks to the services rendered by his father.

MB 1.

O. Walter, *AA* 57 (1942) 175 no. 1.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 91-93 no. 5.

Kanatsoulis, *MP* no. 601.

F. Papazoglou, *ZAnt* 5 (1955) 367-68 n. 59.

618. Ἰού(λιος) Παρμ(ε)νίδης 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 9.

619. Ἰούλιος Περικλῆς, Ἡρακλεώτης 2nd cent. A.D.

On a funerary altar. The monument was erected by Πομπωνία Μαρκία to her husband, φιλοθηρότατον καὶ πάντα ἄριστον εἰς αὐτὴν γενόμενον. The description φιλοθηρότατος is probably connected with the *kynegesia* (cf. L. Robert, *Gladiateurs* 323: φιλοκύνηγος). According to the most recent view, (Gounaropoulou-Hatzopoulos, *Milliaries* 70 n. 1) he came from Herakleia in Pieria, not Herakleia Lynkestis.

MB 43.

J.M.R. Cormack, *Hesperia* 13 (1944) 27 no. 3.

BullEpigr 1944, 127.

F. Papazoglou, *Héraclée* I, 19.

Kanatsoulis, *MP Suppl* no. 1623.

SEG 12 (1955) 327.

620. Ἰού(λιος) Προτογένης 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 23.

621. Ἰούλιος Σαμβατίων 3rd cent. A.D.

In a list of names.

See [---] Φίλιππος line 12.

622. Ἰού(λιος) Σέπτουμος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. I, 24.

623. Ἰούλιος Σκεπτικός 2nd/3rd cent. A.D.

In a list of names.

See Εὐτυχᾶς Εὐτυχᾶνος col. I, 8.

624. Ἰού(λιος) Ὑγεῖνος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 10.

625. Ἰού(λιος) Φαῖδρος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 7.

626. Τι(βέριος) Ἰούλιος [---]κράτης A.D. 98 or 99

High priest of the imperial cult and *agonothetes* of the Macedonian *koinon*. He met the expense of the monument erected by the city of Beroea to the emperor Nerva, after his death, in gratitude for the renewal of the privileges that had been accorded to the city. The correction of the name and the details relating to the privileges are due to Cormack's reading. For the embassy to the emperor in connection with this, see also Κ(όιντος) Ποπίλλιος Πύθων.

Orta Tzami.

Delacoulonche no. 44, line 3: συγχωρήσαντα, lines 6-7: Τι. Ἰουλίου Διογένους.

Demitsas no. 55.

J.M.R. Cormack, *JRS* 30 (1940) 50-52, line 3: συντηρήσαντα.

BullEpigr 1944, 122 (p. 214)

D. Kanatsoulis, *Makedonika* 3 (1953-55) 73.

Kanatsoulis, *MP* no. 592.

627. Ἰουνία Καλή 1st half of the 3rd cent. A.D.

Mother of Ἰούνιος Ἀντίγονος ὁ καὶ Ἀνακτόριος and of Ἰούνιος Διοσκουρίδης ὁ καὶ Δουλκίτιος (q.v.).

Kanatsoulis, *MP* no. 644.

— Ἰουνιανός, see Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανός Πύθων.

628. Ἰούνιος Ἀντίγονος ὁ καὶ Ἀνακτόριος 1st half of the 3rd cent. A.D.

Honoured for his character and education with an altar erected to him by his mother Ἰουνία Καλή, consequent upon a decision by the *synedrion*.

MB 14.

O. Walter, *AA* 57 (1942) 177 no. 14.

BullEpigr 1942, 96.

Kanatsoulis, *MP* no. 635.

629. Ἰούνιος Διοσκουρίδης ὁ καὶ Δουλκίτιος 1st half of the 3rd cent. A.D.
 Brother of no. 628. Also honoured for his character and education with an altar erected to him by his mother Ἰουνία Καλή, consequent upon a decision by the *synedrion*.
 MB 22.
 O. Walter, *AA* 57 (1942) 183 no. 22.
 Kanatsoulis, *MP* no. 636.
630. (Ἰουουέντιος) Γαῖανός A.D. 181/82
 Son of no. 631.
 Kanatsoulis, *MP* no. 337.
631. Τίτος Ἰουουέντιος Γάιος A.D. 181/82
Synedros. A monument was erected in his honour by the *synedroi*. His son Γαῖανός oversaw the erection of the statue that stood on the base bearing the inscription. The monument is now lost. The unspecified date is in this case by the provincial era, as in the other surviving dated honorific altar (see Τερεντιανός Ἀλέξανδρος).
 O. Walter, *AA* 57 (1942) 183 no. 26.
 Ch. Makaronas, *Makedonika* 2 (1941-52) 627 n. 2.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 91 no. 3.
 Kanatsoulis, *MP* no. 563.
632. Ἰππίας, Βεροιαῖος Reign of Perseus
 The strongest of the men in Perseus' entourage, and the second most important man after the king during the dramatic events of the years 172-168 B.C., which ended with the surrender of Beroea to the Romans—the first of the Macedonian cities to be handed over after the battle of Pydna (Liv. 44.45.1-6).
 The only occasion on which he is referred to with his ethnic is at the beginning of the Third Macedonian War (171 B.C.), when the entire forces of Perseus, totalling 43,000 men, were being assembled. At this stage he was commander of the *phalangitai*, who represented about half this total (Liv. 42.51.4). In direct connection with Beroea, he is mentioned together with Μίδων and Πάνταυχος (q.v.); these three First Friends of Perseus took refuge in Beroea after the battle of Pydna. Their ethnics are not given on this occasion, for they have been given at other points of Livy's narrative, and there was no need to repeat them, particularly as they were taking refuge in their native city, presumably

to see what was to be done in the situation; from there, they went and surrendered at the camp of Aemilius Paulus. Beroea surrendered immediately afterwards, followed by Thessalonike and Pella within two days (Livy, 44.45.1-6 and Ch. Edson, *HSCP* 45 (1934) 235).

Despite all the views to the contrary that have been put forward by scholars of this period, the view is taken here that all the references to people of this name, people who had the confidence of Perseus and took leading roles in the diplomatic and military events, were to one and the same person. The sole exception is the Boeotian *strategos* Hippias (Polyb. 22.4.12 and 27.1.11, 27.2.2.). For the confusion between the Boeotian and Perseus' ambassador, cf. Olshausen, *Prosopographie* 156-59, cf. Polybius vol. VI (Loeb) p. 462 (index) and the discussion that follows here: The activity of Ἰππίας, derived from the details in Polybius and Livy, was as follows:

- a) In 172 B.C., when he had already acted as Perseus' ambassador, he was given as a hostage, along with Πάνταυχος (q.v.) during the king's meeting with Q. Marcius Philippus. They were First Friends of Perseus and were given as hostages as a token of good will (Livy 42.39.7 and Ch. Edson, *HSCP* 45 (1934) 235).
- b) At the beginning of 171 B.C., he was sent to Rome, with Solon, as Perseus' ambassador. When οἱ περὶ τὸν Σόλωνα καὶ Ἰππίαν spoke before the Roman senate, they attempted without success to change the attitude of that body towards the Macedonian king. The result of their efforts was that they were ordered to leave Rome that very day, and Italy within 30 days (Polyb. 27. 6; cf. E. Bikerman, *REG* 66 (1953) 506). It was suggested by J. Sundwall, s.v. Hippias no. 7, *RE* VIII (1913) 1705 and Meloni, *Perseo* 208, 327 n. 2 that the ambassador is to be identified with the Boeotian *strategos*, a view which was rejected by Walbank, *Commentary* III 299-300, and Olshausen, *Prosopographie* 156-57 and 158-59, no. 116.
- c) The next reference to him is in Livy, who gives his ethnic in alluding to him as the officer in charge of the *phalangitai* in 171 B.C., as we have already seen. In the same year, according to the same source, he was in charge of the *phalangitai* together with Leonnatos, and was later in charge of 12,000 Macedonians (Livy 44.2.11 and 44.4.1). A little later the Romans advanced and encamped between Herakleia and Leibethra (Livy 44.5.12) while Ἰππίας was recalled (Livy 44.6.2). According to Polybius (28.10.1-2) Perseus blamed

Ἰππίας for the Roman incursion into Macedonia. He and Asklepiodoros were both accused of handing over the keys of Macedonia to the Romans, according to Livy (44.7.8.9): J. Sundwall, *RE* VIII (1913) 1705, no. 4; Meloni, *Perseo* 217, 235, 294, 298-99 and 303 n. 1; Walbank, *Commentary* III 341-42; Olshausen, *Prosopographie* 156-57, no. 115, 5.

- d) In the autumn of 169 B.C. Ἰππίας was sent as ambassador to Genthios, king of the Illyrians (Polyb. 28.9.3, Walbank, *Commentary* III 364), who had already replied to the previous embassy that he was ready to come to an agreement with Perseus, but that he was in need of money. Perseus, seeing that the decisive phase of the war was at hand, decided to give Genthios the 300 talents of gold that had been agreed through Ἰππίας, and sent Πάνταυχος (q.v.) to conclude the agreement (Livy 44.23.2, cf. Diod. 30.9.1). This mission demonstrates that Perseus had not lost confidence in Ἰππίας (see Meloni, *Perseo* 302 n. 2 and 327 n. 2). After his return from Illyria (Polyb. 29.3.1-3), he probably assumed military duties, judging by the importance attached to his surrender to the Romans, along with Μίδων and Πάνταυχος, who were also Friends of Perseus (see the beginning of the entry above, and Meloni, *Perseo*, 401). According to Walbank, *Commentary* I 34-35, all these nobles from Perseus' entourage who were surrendered after the battle of Pydna were taken to Rome. Ἰππίας would probably have been a member of this group, which acted as one of Polybius' sources.

633. Ἱποκράτης Νικοκράτου

Before 167 B.C.

Strategos and eponymous *archon*; his name is used to date the introduction of the gymnasiarchal law of Beroea to the assembly on the 18th of Apellaios. The law was introduced by Ζώπυρος Ἀμύντου, the gymnasiarch, Ἀσκληπιιάδης Ἡρᾶ and Κάλλιπος Ἱπποστράτου. The dating of this very important document to before the Roman conquest offers an indirect solution to the problem of the date of the institution of the politarchs. Various questions connected with this law are examined elsewhere in the present work (see pp. 424-27).

MB 488.

Ch. Makaronas, *Makedonika* 2 (1941-52) 629-30, pl. 166.

J.M.R. Cormack, *Ancient Macedonia* II (1977) 139-43.

BullEpigr 1953, 104; 1961, 379; 1971, 399; 1976, 354; 1978, 274; 1983, 253.

SEG 27 (1977) 261.

L. Moretti, *RivFC* 110 (1982) 45-63.

On the politarchs, see D. Kanatsoulis, *EPhSPTh* 7 (1956) 170; C. Schuler, *CP* 55 (1960) 94; M. Hatzopoulos, *3er Int. Thrakol. Kongr.* (1984) 149 no. 41.

On the dating, cf. F. Papazoglou, *Historia* 35 (1986) 442-43.

634. Ἰπποκράτης f. of Γλαυκινῶ 2nd cent. B.C.
See Ζωῖλος Ἀλεξάνδρου.

635. Ἰππόστρατος Ἀλεξάνδρου 1st cent. A.D.
On a funerary stele with a relief depicting a male and a female figure, seated facing each other. Between them there is an altar, with a tree and a snake in the background. His name is followed by that of Ἀρμία Ἀθηνοῦς, who was probably his wife.
Istanbul, Archaeological Museum.
Mendel, *Catalogue* III 153-54 no. 939.

636. Ἰππόστρατος f. of Κάλλιππος Before 167 B.C.
See Ἰπποκράτης Νικοκράτου A lines 5, 18.
— Ἰσαγόρας, see Δομίτιος Ἰσαγόρας

637. Ἰσιδώρα 2nd or 3rd cent. A.D.
On a funerary slab; she erected the monument to her husband Μα[---].
Now lost.
J.M.R. Cormack, *BSA* 41 (1940-45) 111 no. 16.

638. Ἰσιδώρα 3rd/4th cent. A.D.
See Μάξιμος.

639. Ἰσιδώρα Ἀντιγόνου 2nd cent. A.D.
Erected a monument in honour of her husband, Τορκουᾶτος Λυσιμάχου, Ἰώριος (q.v.), consequent upon a decision by the *synedroi*.
Kanatsoulis, *MP* no. 653.
— Φλαβία Ἰσιδώρα
— Ἰσιδώρα, see Εἰσιδώρα
— Ἰσίδωρος, see Αἴλιος Ἰσίδωρος

- (Ἰσίερος), see Εἰσίερος
 — Ἰσόδημος, see Μ(ἄρκος) Οὐλπιος Ἰσόδημος
640. Γά(ιος) Ἰτύριος Πούδης, Βεροιαῖος A.D. 113
 Initiate at Samothrace.
 See Τι(βέριος) Κλαύδιος Εὐλαιοις.
641. Κ[---] Ca A.D. 80/81
 High priest. His name appears on a monument in honour of the emperor Titus, which was probably erected by the city as a token of its gratitude for privileges he had accorded to Beroea.
 Orta Tzami.
 Delacoulonche no. 71.
 Demitsas no. 59.
 Kanatsoulis, *MP* no. 655.
642. Καικιλία Παραμόνα 2nd cent. A.D.
 On a funerary altar; she erected the monument to her son Καικίλιος Παράμονος.
 MB 58.
 Delacoulonche no. 62.
 Demitsas no. 81.
 J.M.R. Cormack, *BSA* 58 (1963) 26 no. 9, pl. 6.
SEG 24 (1969) 509.
643. Καικιλία Τρι[---]ια End of the 2nd cent. A.D.
 See Καικίλις Βῆρ[ος]
644. Καικίλιος Ζώσιμος 2nd/3rd cent. A.D.
 See Εὐτυχᾶς Εὐτυχᾶνος I line 5.
645. Καικίλιος Παράμονος 2nd cent. A.D.
 See Καικιλία Παραμόνα
646. Καικίλιος Πετραῖος 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος I line 4.
647. Καικίλις 3rd cent. A.D.
 On a funerary stele with a pediment, now lost. In the epigram, in which his profession is given as ἄρτοκόπος, he boasts that he went to Olympia twelve times to see the games (Πεισαῖα στάδια δωδεκάκις κατιδών).

A.K. Orlandos, *Deltion* 2 (1916) 156 no. 13.

L. Robert, *Hellenica* 11-12 (1960) 14 n. 4.

BullEpigr 1961, 381.

Kanatsoulis, *MP* no. 656.

648. Καικίλις Βῆρ[ος] End of the 2nd cent. A.D.
On a funerary altar. Unpublished.
MB 83.
649. Καίπιανῇ Ὠφελίμα Hyperberetaios 13, A.D. 177
Funerary altar with a relief bust of a youth on the front. The inscribed pediment encloses a relief depicting a hero-horseman, and there are upright hands in place of the acroteria. This is the only monument of its category that is dated by an unspecified era, in this case the provincial era. She erected this very luxurious monument to her son.
MB 502.
Aik. Rhomiopoulou, *Deltion* 27 (1972) *Chronika* 513, pl. 449a.
SEG 27 (1977) 271.
BCH 101 (1977) 601, fig. 207.
BullEpigr 1978, 277.
Lagoyanni, *Portraits* 169-70 no. 90, 34, 40 n. 4 and 6, 43 n. 5, 66, 69 n. 3.
650. Καί[πια]νὸς Ἐλενος Hyperberetaios 13, A.D. 177
See no. 649.
— Καίσηννιανός, see Τ(ίτος) Φλάουιος Καίσηννιανὸς Εὐλαιοῦ
651. Τ(itus) Caesernius Apronianus 1st/2nd cent. A.D.
On the side of a sarcophagus. His father was Τ(itus) Caesernius Eros and his mother Publicia Aproniane.
Unpublished.
MB 490.
652. Τ(itus) Caesernius Eros 1st/2nd cent. A.D.
See Τ(itus) Caesernius Apronianus.
653. Καίσια 1st/2nd cent. A.D.
Daughter of Σέξτος Καίσιος. Mother of Τορπιλία Οὐεττύλα (q.v.).
654. Σέξτος Καίσιος Beginning of the 2nd cent. A.D.
Father of no. 653, and grandfather of Τορπιλία Οὐεττύλα (q.v.). The same man is probably mentioned in another inscription (see Οὐεττία).

655. Καλανδίων 1st half of the 3rd cent. A.D.
 See Ἑρμιόνη.
 — Καλή, see Ἰουνία Καλή
656. Καλημερία 3rd cent. A.D.
 On a funerary stele with a relief scene of a funerary banquet and a winged cupid. She erected the monument to her husband Πίστος.
 MB 192.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 419-20 no. 3, fig. 3.
657. Καλλέας 2nd (?) cent. A.D.
 See Τι(βέριος) Φλάβιος Ὀνήσιμος.
658. [---] Καλλικράτους A.D. 42-44
 Politarch of Beroea.
 See [Πόπλιος Μέμμιος Ῥήγλος].
659. Καλλιμέδων Καλλικράτους, Κολλυτεύς 2nd half of the 4th cent. B.C.
 Athenian politician and orator, member of the pro-Macedonian party, known from both literary and epigraphic evidence. One inscription relates to one of his sources of income (*IG* II² 1587 line 12). The frequent references to him, which often allude to his nickname (Κάραβος) date from after 340; according to J.K. Davies, he was probably born about 370 B.C., and would have been particularly active about 320. He left Athens during the Lamian War (322 B.C.). Later, he was condemned to death in his absence, as a friend of Phokion (318 B.C.). His presence in this Prosopography depends on a dubious piece of evidence ([Aeschin.], *Epist.* 12. 8), which states that Καλλιμέδων lived in exile in Beroea, where he was given presents and a beautiful woman. Davies is of the view that the good reception he received there is an indication that his family already had contacts with this part of Macedonia (perhaps ties of *proxenia*). It is not known what year he was in Beroea.
 Kirchner, *PA* no. 8032.
 H. Swoboda, s.v. Kallimedon no. 1, *RE* X (1919) 1647-48.
 Berve, *Prosopographie* no. 404.
 Ch. Edson, *HSCP* 45 (1934) 233.
 Davies, *Families* 278-80.
660. Καλλίνας Μολύκκου 1st half of the 1st cent. B.C.
 See Καλλίχη Καλλίνου.

661. Κάλλιππος Ἴπποστράτου Before 167 B.C.
Introduced the gymnasiarchal law into the assembly, along with the gymnasiarch Ζώπυρος Ἀμύντου and Ἀσκληπιάδης Ἡρᾶ, when Ἴπποκράτης Νικοκράτου (q.v.). was *strategos*.
— Κάλλιστος, see Σουλπίκιος Κάλλιστος
662. Καλλιτύχη A.D. 230
Five year old female slave; κοράσιν... γένι μακεδονικὸν οἰκογενής. Presented as a gift to the Mother of the Gods Autochthonous, on the orders of Τερτυλλιανὸς Ἀκύλας.
See Ἰουλία Κοπρία Νουννία.
663. Καλλιτύχη Dios, A.D. 185
Female slave. Presented as a gift, along with three other slaves and any future descendants to the Mother of the Gods to serve her on festival days; the rest of the time she was to stay with the woman who donated her, who had also raised her.
See Ὀφελλία Τροφίμη.
664. Καλλίχη Καλλίνου 1st half of the 1st cent. B.C.
On a relief funerary stele with a pediment. Below her name is that of her brother: Θεμίσων Καλλί<ι>νου. The third name, Καλλίνας Μολύκκου, is probably that of her father. Unpublished.
MB 123.
— Καλογέννητος, see Κεσστρωνιανὸς Καλογέννητος
665. Καλόκαιρος ὁ καὶ Ὀλύμπις A.D. 253
Slave; παιδάριον... ἐτῶν 12 γένι Μακεδόνα, οἰκογενῆ. In an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289, 300.
— Φλ(άβιος) Καλόκαιρος
666. Λεύκιος Καλπούρνιος Π(ε)ῖσων 57-55 B.C.
Proconsul of Macedonia in the years 57-55 B.C. He was consul in 58 B.C. In connection with Beroea, he is known from an inscription on the base of a monument, probably a statue, erected in his honour by the people of Beroea and the Romans who resided in the city. The inscription is now lost.
Delacoulonche no. 33.

Demitsas no. 58.

A.M. Woodward, *BSA* 18 (1911-12) 164 no. 37.

J.M.R. Cormack, *AJA* 48 (1944) 76-77.

D. Kanatsoulis, *Makedonika* 5 (1961-63) 26 n. 1.

Kanatsoulis, *MP* no. 677.

Cf. Hatzfeld, *Trafiqants* 54-56.

For the career of L. Calpurnius Piso Caesoninus, see F. Münzer, *RE* III (1899) 1387-1390, no. 90, *RE* Suppl. I, 272 and Suppl. III, 230, *RIR*² no. 294 and no. 289 (p. 61 for this inscription).

For an exhaustive account of Piso's activity in Macedonia, cf. Th. Sarikakis, *Platon* 1966, 317-336 and *Archontes* I, 103-121. Cf. also A. Aichinger, *A Ves* 30 (1979) 609-610, Thomasson, *Laterculi* 180 no. 6, and M.J. Payne, *Aretas eneken: Honors to Romans and Italians in Greece from 260 to 27 B.C.* (University Microfilms, Ann Arbor Mich. 1984) 292-93

667. Κάλων

2nd or 3rd cent. A.D.

See Νεικηφορίς.

668. Γ(άιος) Κανολήιος ᾽Απερ

? cent. A.D.

Priest.

See Τι(βέριος) Κλαύδιος Α(ἰ)μιλία[νός].

Kanatsoulis, *MP* no. 680.

— Κάνωπος, see Ποπίλλιος Κάνωπος

— Καπίτων, see Κυϊντιανός Καπίτων

— Π(όπλιος) Μέμμιος Κυϊντιανός Καπίτων

669. Καπρέιλιος Βίων

3rd cent. A.D.

In a list of names.

See [---] Φίλιππος line 7.

670. Κάρειος

Middle of the 2nd cent. A.D.

Probably a gladiator.

See Πούπλιος.

671. Καρποφόρος

2nd or 3rd cent. A.D.

See Τέρπνη.

672. Κάρπων

2nd cent. A.D.

Member of a religious society connected with the worship of Zeus

Hypsistos.

See Ἦρωϛ Εὐβιότου.

— Κασανδριανή, see Φερωνία Κασανδριανή Ἰουλία

673. Κάσσανδρος 3rd cent. A.D.
Priest. His name appears in the monument erected by the *synedroi* in honour of Ἀννία ΤΥΔΔΑ (?) (q.v.).

675. Κάσσανδρος 2nd cent. A.D.
High priest of the provincial imperial cult. The reference to him on a tombstone for a gladiator is explained by L. Robert as indicating that he defrayed the cost of the provincial games in which the gladiator lost his life.
See Ζμάραγδος.
Kanatsoulis, *MP Suppl* no. 1638.
BullEpigr 1956, 150.
D. Kanatsoulis, *Makedonika* 5 (1961-63) 67 n. 1.

675. Κάσσανδρος (2nd or 3rd) cent. A.D.
Slave in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

676. Κάσσανδρος f. of Ἀδέα 3rd cent. B.C.
See Ἀδέα Κασσάνδρου.

677. Κάσσανδρος f. of Αὐρήλιος Κάσσανδρος A.D. 220
See Αὐρήλιος Κάσσανδρος ὁ πρὶν Κασσάνδρου.

678. Κάσσανδρος f. of Διονύσιος 2nd cent. A.D.
See Διονύσιος Κασσάνδρου.
— Αὐρήλιος Κάσσανδρος Κασσάνδρου
— Αὐρήλιος Κάσσανδρος ὁ πρὶν Κασσάνδρου.
— Τ(ίτος) Φλάουιος Κάσσανδρος
— Κασσιανή, see Γαῖα Ἰουλία Κασσιανή
— Κασσιανός, see Μ(ᾶρκος) Αὐρήλιος Κασσιανός

679. (Κάσσιος Σαλλούστιος Ἀλκαῖος) A.D. 251/52
Father of the following.

680. Κάσσιος Σαλλούστιος Ἀλκαῖος ὁ νέος A.D. 251/52
Erhebarch in the year when Βετουληνὸς Παράμονος (q.v.) was
gymnasiarch.
— Αἴλιος Κάσσιος
— (Μ. Κάσσιος Μάξιμος), see Μ(ἄρκος) Μέσσιος Μάξιμος
681. Κάστωρ 2nd cent. A.D.
Freedman of Ποπλίκιος Ἑρμείας (q.v.).
682. Κάστωρ Beginning of the 3rd cent. A.D.
See Κλαυδιανός.
— Καῦμα, see Μελάνιπ(π)ος ὁ καὶ Καῦμα
— Κεινάχιος, see Κρισπίνιος Κεινάχιος
— Κέλερ, see Σεπτίμιος Σιλβανὸς Κέλερ
— Κελερεῖνη, see Σεπτιμία Σιλβανὴ Κελερεῖνη
683. Κέροιμος A.D. 190
Sold slaves to Μᾶρκος Αὐρήλιος Ἀλέξανδρος (q.v.). In an inscription
from Leukopetra.
684. [---Κ]ερτίμμου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 2.
L. Robert, *RevPhil* 48 (1974) 244-45.
BullEpigr 1976, 353.
685. [---Κερ]τίμμου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 12.
686. Κέστιλλος 2nd cent. A.D.
Gladiator, πά(λος) (πρῶτος). It is clear from the crowns depicted that
he had won eight victories. He himself is shown holding a shield in his
right hand and a sword in his left, indicating, according to L. Robert,
that he was left-handed. The letters ΟΥΑΛΟΥ have been interpreted by
Klaffenbach as a second *cognomen*.
Robert, *Gladiateurs* 83-84 no. 18 (cf. also 28-30).
G. Klaffenbach, *Gnomon* 2 (1949) 321-22.
See Πολυδεύκης.

687. Κεσστρωνιανὸς Καλογέννητος 3rd cent. A.D.
See Αὐρηλία Ροδογύνη.
688. Κεστρωνιανὴ Αὐρηλία 3rd cent. A.D.
See Αὐρήλιος Ἑρακλέων.
689. Κίσσος 1st half of the 3rd cent. A.D.
On a funerary altar with two relief scenes on the front; Hermes Kerdoos at the top and a horseman below. According to Touratsoglou's reading, he erected the monument to Ἑρμόφιλος ὃ τε Ἰανός (τῷ τε Ἰανῷ).
MB 61
Wrede, *Consecratio* 282 no. 231: τῷ τέ/κνῳ
SEG 31 (1981) 651.
P. Adam-Veleni, *Makedonika* 23 (1983) 175-76, pl. 3a.
I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 425-26 no. 14, fig. 14.
690. Κλασσικός Middle of the 2nd cent. A.D.
Probably a gladiator.
See Πούπλιος.
691. Κλαυδία Ἀλκηστis 1st half of the 3rd cent. A.D.
Ἑκ προγόνων ἱέρεια, daughter of Κλαύδιος Τέρπνος and Ἰουλιανὴ Ἀμμία, and granddaughter of Ἰουλιανὴ Νεικολαΐς and Πλωτιανὴ Ἀλκηστis. The priest Τέρπνος and his mother Ἀλκηστis (q.v.), a little later in the same century, probably belong to the same family.
Unpublished.
MB 152.
Kanatsoulis, *MP Suppl* no. 1652.
D. Kanatsoulis, *Makedonika* 5 (1961-63) 77 n. 11.
692. (Κλαυδία) Ἀμμία 1st/2nd cent. A.D.
Daughter of Κλαύδιος Πειριῶν I (q.v.). Along with her sons, Κλαύδιος Πειριῶν II and Κλαύδιος [---] Ἀμύντας, and at her own expense, she constructed an aqueduct for Beroea by means of which she brought water ἐκ τῶν αὐτῆς χωρίων.
MB 95.
Delacoulonche no. 65.
Demitsas no. 62.

J.R.M. Cormack, *Ancient Macedonia I* (1970) 198, pl. 34a.
Kanatsoulis, *MP* no. 100.

693. Κλαυδία Βακχίς 2nd or 3rd cent. A.D.
On a funerary stele with relief decoration. She erected the monument to her son Τυρράνας (?).
Istanbul, Archaeological Museum.
Delacoulonche no. 68: BAXXIE.
Demitsas no. 87: BAXXIA.
Mendel, *Catalogue III* 149-50 no. 935: Βάκχης.
694. Κλαυδία Βυζαντία 2nd/3rd cent. A.D.
See Τι(βέριος) Φλ(άβιος) Λέων.
695. Κλαυδία Εὐβούλη Goripaios 10, A.D. 219
Presented five slaves (Νείκη, Ἀλεξάνδρα, Παράμονος, Ἑλένη, Ἀλέξανδρος), she had bought from Αὐρήλιος Φορτουνᾶτος and Κλαύδιος Σωτήρ, to the Mother of the Gods Autochthonous. The donation was accompanied by thanks for what the goddess has done for her husband, Κλ(αύδιος) Ἀγάθων. There is no reference to the priest or *epimeletes*. The inscription is dated by both the provincial and the Actian era (Leukopetra).
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 307, fig. 3: Κλαυδία Συβούλη. A person of the same name is known in inscriptions from Thessalonike (*IG X* 2, 1 183, 184, 185 and 209); this is the daughter of Κλαύδιος Μένων (q.v.), who was contemporary with the woman who donated slaves at Leukopetra, but who can hardly be identified with her.
696. Κλαυδία Εὐριδίκη A.D. 216/17
On an altar with manumission inscriptions from Metochi Prodromou. Together with her son, Κ[λαύδιο]ς Κόπρυλος she presented the female slave Ζωσίμη to Artemis ἐν Β(λ)αγάνοις.
Ph. Petsas, *Ancient Macedonia III* (1983) 239 n. 21, fig. 13.
697. Κλαυδία Ἡδέα A.D. 194
On a column of the temple at Leukopetra. Donated the slave Ἑλένη to the Mother of the Gods, with the *paramone* clause. The donation took place when Αἰλία Ὀρεστεινή was priestess and Κομίνιος Ἱερώνυμος *epimeletes*, and is dated by the Actian era.

Ph. Petsas, *Ancient Macedonia* III (1983) 245-46 no. 17, fig. 10.

698. Τιβ(ερία) Κλ(αυδία) Κο(ῖ)ντιανή 3rd cent. A.D.
 Altar erected in her honour, consequent upon a decision by the *synedrion*. Daughter of the Macedoniarch Τιβ(έριος) Κλ(αύδιος) Πρεῖσκος and the *Makedoniarchissa* Φλαβία Ἰσιδώρα.
 MB 7.
 O. Walter, *AA* 57 (1942) 176 no. 7.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 86 no. 10 and 90 no. 2.
 Kanatsoulis, *MP* no. 750.
 D. Kanatsoulis, *Makedonika* 13 (1973) 21-22.
699. Κλαυδία Κουάρτα 1st half of the 2nd cent. A.D.
 See Τι(βέριος) Κλαύδιος Φίλητος.
700. [Κ]λαυδία Ουάκενα ? cent. A.D.
 See Τι(βέριος) Κλαύδιος Α(ῖ)μιλία[νός].
701. Κλαυδία Πρόκλα A.D. 192
 She recorded the donation (to the Mother of the Gods Autochthonous) of the slave Εὐγένεια and her children, Φίλη, Ἀλέξανδρος and Φίλων. The donation was recorded on a stele in A.D. 192, when Κομίνιος Ἰερώνυμος (q.v. v) was *epimeletes*, though the donation had taken place in A.D. 174. The name of the *epimeletes* appears before that of the woman making the donation.
 Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 10.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 283: with the dates A.D. 181 and 163.
 — A person with the same name appears in an inscription from Pelagonia: Demitsas no. 281 and Kanatsoulis, *MP* no. 751.
702. Κλαυδιανή Σωσιπάτρα Aidonaïos [-]2, A.D. 239
 Promised a slave to the Mother of the Gods Autochthonous. The promise was fulfilled by her daughter, whose name is not preserved, by order of Τερτυλλιανός Ἀκύλας. The inscription is dated by both the provincial and the Actian era.
 Sarikakis, *Archontes* II 104 no. 7.
703. Κλαυδιανός Beginning of the 3rd cent. A.D.
 On a funerary altar inscribed with an epigram. He erected the

monument to his daughter, the actress Κυρίλλα (q.v.), together with her husband Κάστωρ.

MB 52.

J.M.R. Cormack, *Hesperia* 13 (1944) 24-26.

BullEpigr 1944, 127.

SEG 12 (1955) 325.

Peck, *GVI* no. 672.

F. Papazoglou, *Macedonia* (1983) 203.

704. Κλαυδιανός 3rd cent. A.D.
 See Εὐτυχός.
 — Μ(ἄρκος) Αἴλιος Βειλιανός Κλαυδιανός Θεότειμος
 — Πετίλλιος Κλαυδιανός
705. Κλαύδιος 2nd or 3rd cent. A.D.
 See Εὐτυχία.
706. Κλ(αύδιος) [---] 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 28.
707. Κλ(αύδιος) Ἀγάθων Gorpiaios 10, A.D. 219
 Husband of Κλαυδία Εὐβούλη (q.v.), who donated slaves at Leukopetra.
708. Τι(βέριος) Κλαύδιος Α(ἰ)μιλία[νός]? ? cent. A.D.
 On the base of an honorific monument. He erected the monument to his granddaughter, whose name does not appear, along with Κλαυδία Οὐάκενα, who was probably his wife, when Γ(άιος) Κανολήιος Ἀπερ (q.v.) was priest.
 A.M. Woodward, *BSA* 18 (1911/12) 149-50 no. 8.
709. Κλαύδιος[---] Ἀμύντας 1st/2nd cent. A.D.
 Son of (Κλαυδία) Ἀμμία (q.v.), and grandson of Κλαύδιος Πειριών I (q.v.). His mother defrayed the cost of the construction of an aqueduct at Beroea. He was brother of Κλαύδιος Πειριών III (q.v.).
710. Κλ(αύδιος) Ἀνεΐκτητος 3rd cent. A.D.
 Freedman, in a list of names. His is the first name in the last part of the list, where there are seven entries under the heading ἐξελευθερικοί.
 See [---] Φίλιππος col. II, 11.

711. Κλαύδιος Ἀπολλώνιος 3rd cent. A.D.
 Known from two inscriptions:
 a) Relief funerary stele with a pediment and upright hands in place of the acroteria. There is a scene of a woman seated in front of a “loom” and a young girl, probably a slave, spinning. He erected the monument to his wife Βερων(ι)κη (pl. VIII).
 MB 565.
 I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 718, pl. 517a.
BCH 105 (1981) 820-21, fig. 88.
SEG 30 (1980) 559.
 b) Relief funerary stele with a pediment; it has a scene of a woman, naked from the waist up, holding a large fish. The scene is connected with Atargatis or with Aphrodite, since the fish has connections with both these deities, or with a conflation of the two. (cf. Van Berg, *CCDS* I, 2. 78 ff). He erected the monument to Ζωσίμη, who is described as a virgin; she was probably his daughter.
 MB 566.
 I. Touratsoglou, *Deltion* 29 (1973-74) *Chronika* 718, pl. 517b.
SEG 30 (1980) 560.
712. Κλαύδιος Ἐπάγαθος 1st half of the 2nd cent. A.D.
 See Παράμονος (no. 1021).
713. Τιβερίος Κλαύδιος Ἐτυμος End of the 1st cent. A.D.
 Ephebarch. Honoured Τιβερίος Κλαύδιος Πειριών II, when the latter assumed the office of gymnasiarch for the second time. The inscription was carved on the rear face of what was probably the side of a sarcophagus (cf. Πετρώνιος Βάσσος) which is dated a little earlier in the same century. Do we therefore have a case of economy coinciding with impiety towards the earlier monument? It is more likely that the monument was prepared as a sarcophagus, but was never used, possibly because it was not paid for; later the maker of it decided to use it for a different commission.
 See Τιβερίος Κλαύδιος Πειριών II b.
 MB 149.
 Kanatsoulis, *MP* no. 716.
 Kanatsoulis, *MP Suppl* 39.
714. Κλαύδιος Εὐκαρπ[ος] 2nd or 3rd cent. A.D.

Dedicated a monument together with Δωρίς, to ΚΑΤ. VΛ according to Delacoulonche's copy. Demitsas reading: κά[τω] θεοῖς, cannot be accepted; we are probably dealing with some kind of abbreviation in place of the normal θεοῖς καταχθονίοις, or the dedication may have been made to some other gods. Now lost (?).

Delacoulonche no. 69.

Demitsas no. 88.

Baegel 140, 153.

715. Τι(βέριος) Κλαύδιος Εὔλαιοις A.D. 113

Known from two inscriptions:

a) He was *epimeletes* of the monument erected by the people of Beroea to Δομῆτις Ἰουλίᾳ (q.v.).

Kanatsoulis, *MP* no. 717.

b) He is attested as a Beroean initiate on Samothrace. His name is followed by that of his wife Οὐλπία Ἀλεξάνδρα, and that of Γά(ιος) Ἰτύριος Πούδης. These are followed by his slaves: Στάχυς, Παράμονος and Θηβαῖς. The inscription is dated by an unspecified era, which in this case is the provincial era.

Fraser, *Samothrace* II 1 47-48 no. 47, pl. 18.

L. Robert, *EPhSpA* 13 (1962/63) 519-25= *OMS* II 977-987.

716. Κλαύδιος Ἡγησίμβροτος 2nd/3rd cent. A.D.

In a list of names.

See Εὐτυχᾶς Εὐτυχᾶνος col. II, 6.

717. Τι(βέριος) Κλαύδιος Ἰλαρίων 2nd (?) cent. A.D.

On a relief funerary stele from Leukadia. The monument was erected by his parents, Ἀνδρόνεικος and Εὐτυχίς and their *threpte* Ἰλάρα. Now lost.

Duchesne-Bayet no. 150.

Demitsas no. 19= no. 292.

Hodegos 4 (1920/21) 107.

718. Κ[λαύδιο]ς Κόπρυλος A.D. 216/17

Presented a female slave to Artemis, together with his mother Κλαυδία Εὐρυδίκη (q.v.). From Metochi Prodromou.

719. [Κ]λαύδιος Κρίσπος A.D. 119-128

a) Known from the letter written by the emperor Hadrian to the

archons and the *boule* of Beroea. The references to the *synedrion*, and probably to the temple (according to Oliver's restoration), probably indicate that he was being awarded the title of high priest and *agonothetes* of the *koinon*. This inscription also preserves a reference to the *conventus iuridicus* (ἀγοραία).

Church of the Faneromeni.

Delacoulonche no. 73.

Demitsas no. 63.

A. Plassart, *BCH* 47 (1923) 183-85.

SEG 2 (1924) 398.

J.M.R. Cormack, *JRS* 30 (1940) 148-52, fig. 5.

J.H. Oliver, *Hesperia* 10 (1941) 369-70.

BullEpigr 1944, 123.

D. Kanatsoulis, *Prospora Kyriakidis* (1953) 301-302 n. 39.

Cf. F. Papazoglou, *Macedonia* (1983) 199 n. 40.

- b) [Τιβέριος] Κλαύδι[ο]ς Κρίσπος (known from an inscription from Thessalonike dating from A.D. 141 (*IG* X 2,1 137 line 10), has the title of high priest and *agonothetes* and is probably the same person or his son.

Kanatsoulis, *MP* no. 722.

20. Κλαύδιος Λυνκεύς 2nd quarter of the 3rd cent. A.D.
Ephebe.

See Δομίτιος Πύρρος line 20.

21. Κλαύδιος Λυσίμαχος 2nd/3rd cent. A.D.

- a) Macedoniarch. Altar erected in his honour by his nephews, Πρεῖσκος, Νεικόλαος and Ἀντίγονος, consequent upon a decision by the *synedroi*. The three names were thought by Kanatsoulis to refer to a single person, which Papazoglou finds incomprehensible. The omission of the *nomen* is indeed unusual, especially in an official text such as this, and is perhaps to be explained in terms of the three of them coming from the same gens as their uncle. This is fairly certain in the case of the first of them, who was probably the later Macedoniarch Τιβέριος Κλαύδιος Πρεῖσκος (q.v.). In the case of Νεικόλαος one is tempted to think of Σιλβανὸς Νεικόλαος II (q.v.). Στάτιος Ἀντίγονος II is a possible candidate for Ἀντίγονος. It is a safer hypothesis, however, that these two were *Claudii*, like their uncle.

MB 2.

O. Walter, *AA* 57 (1942) 175 no. 2.

Ch. Makaronas, *Makedonika* 2 (1941-52) *Chronika* 627 n. 2.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 83, no. 8.

Kanatsoulis, *MP* nos 724 and 1231.

F. Papazoglou, *ZAnt* 5 (1955) 363 and n. 52.

D. Kanatsoulis, *Makedonika* 13 (1973) 27.

- b) He probably came from the same family as the high priest and *agonothetes* of the imperial cult, Τι(βέριος) Κλαύδιος Φλαυιανὸς Λυσίμαχος, who was honoured by the city of Serrai in an inscription dating from the 2nd cent. A.D.

Demitsas no. 812.

Kanatsoulis, *MP* no. 747.

722. Κλαύδιος Μάρκελλος

A.D. 239

Owner of the *chorion* Berenikion, which is cited as the place of residence of a man who donated slaves. In an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 304.

Ph. Petsas, *Ancient Macedonia* III (1983) 238.

723. Κλαύδιος Μένων

Ca A.D. 225

Macedoniarch; referred to with this title on the altar found at Nea Nikomedeia. The monument was erected by the *synedroi* after the death of his son, Κλαύδιος (΄Ρούφριος) Πλωτεῖνος (q.v.), εἰς παραμυθίαν τοῦ πατρός. In a monument erected by the city of Thessalonike for the same reason, Κλαύδιος Μένων, who is actually the person honoured in both these inscriptions, bears the title of hierophant (*IG* X 2, 1 173). The same man is named with the title of high priest in other inscriptions from Thessalonike (*IG* X 2, 1 183, 184, 185). He is also to be identified with the Κλαύδιος Μένων who is named without title and erects an honorific altar to the jurist Λικίνιος ΄Ρουφεῖνος (*IG* X 2, 1 142) and the proconsul of Macedonia, Κ. Οὐαλέριος ΄Ρούφριος ΄Ιοῦστος (*IG* X 2, 1 143). The daughter of the last named was the wife of Κλαύδιος Μένων (cf. the *stemma* in *IG* X 2, 1 p. 78). The identifications accepted here are those of Ch. Edson, and not those of D. Kanatsoulis, who believes that these titles conceal two people: the high priest (*MP* no. 727) and the Macedoniarch and hierophant (*MP* no. 729).

For the inscription from the area of Beroea: MB 66.

Hodegos 4 (1920/21) 118.

Ch. Edson, *HThR* 41 (1948) 197 nn. 46, 47.

J.M.R. Cormack, *Ancient Macedonia* I (1970) 198-99, pl. 36b.

Kanatsoulis, *MP* no. 727.

D. Kanatsoulis, *Makedonika* 13 (1973) 2-8 and *stemma* p. 8.

Cf. A. Aichinger, *AVes* 30 (1979) 643.

724. Τι(βέριος) Κλαύδιος Πειερίων I 1st cent. A.D.

Father of the following. Known from two inscriptions from Beroea:

a) See no. 725a.

b) His daughter (Κλαυδία) Ἀμμία (q.v. no. 692) constructed an aqueduct and brought water ἐκ τῶν αὐτῆς χωρίων. His *nomen* is not preserved in this inscription.

MB 95.

Delacoulonche no. 65.

Demitsas no. 62.

J.M.R. Cormack, *Ancient Macedonia* I (1970) 198, pl. 36a.

Cf. Kanatsoulis, *MP* no. 100 and I. Touratsoglou, *Ancient Macedonia* II (1977) 482 n. 3.

725. Τι(βέριος) Κλαύδιος Πειερίων II 1st cent. A.D.

High priest of the imperial cult, and *agonothetes* of the Macedonian *koinon* for life. Known from three inscriptions from Beroea.

a) Honoured by the tribe Βερεική in Beroea, after a decision of the *synedroi* during his second term of office as gymnasiarch. He was the son of Τι(βέριος) Κλαύδιος Πειερίων I. He is described as *πρῶτος τῆς ἐπαρχίας*. The *epimeletes*, Γ(άιος) Μάριος Δομίτιος and the secretary, Λ(ούκιος) Νασιδιηνὸς Οὐάλης named in the text of the inscription are probably officials of the tribe, in Touratsoglou's view.

MB 504.

I. Touratsoglou, *Ancient Macedonia* II (1977) 481-86, fig. 1.

Aik. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 439.

SEG 27 (1977) 262.

Bullepigr 1978, 276 and 1979, 257.

b) Honorific monument erected by the ephebarch Τι(βέριος) Κλαύδιος Ἔτυμος (q.v.), on the occasion of the assumption by him of the office of gymnasiarch for the second time. The slab bearing the

inscription is used for the second time.

MB 149.

BCH 79 (1955) 274, fig. 4.

Kanatsoulis, *Meletemata* 20 n. 3.

Kanatsoulis, *MP* no. 734 and Kanatsoulis, *MP Suppl* 39.

BullEpigr 1978, 276.

- c) His title and part of his name are preserved in an unpublished inscription from Beroea: Τι(βέριος) Κλαύδιος [---]; the identification was made by Kanatsoulis, *MP* no. 709.

MB 95.

Cf. Touratsoglou, *Ancient Macedonia* II (1977) 481-82 n. 3.

726. Κλαύδιος [---] Πειερίων III

1st/2nd cent. A.D.

Grandson of Κλαύδιος Πειερίων I and son of (Κλαυδία) Ἀμμία (q.v. no. 692). He was the nephew of the high priest of the imperial cult and *agonothetes* of the Macedonian *koinon* (q.v. no. 725). He is also probably to be identified with the Κλαύδιος Πειερίων whose name appears in a votive inscription from Skydra (Arseni). The monument is addressed to Artemis Agrotera Gazoritis and Blouritis and was dedicated for the safety of himself, of Ἰουλία Μεννηῖς and of Ποπιλλία Σωσιπάτρα. It is dated by both the provincial and the Actian era to the month of Artemisios, A.D. 105.

Kanatsoulis, *MP Suppl* no. 1647.

Ph. Petsas, *BCH* 81 (1957) 387-90, pl. VI.

SEG 17 (1960) 317.

Cf. I. Touratsoglou, *Ancient Macedonia* II (1977) 482 n. 3, for the probable identification of this person and no. 724.

727. Τι(βέριος) Κλ(αύδιος) Πρεῖσκος

3rd cent. A.D.

Macedoniarch: a) known from the monument erected by the *synedroi* in honour of his daughter Τιβ(ερία) Κλ(αυδία) Κο(ι)ντιανή (q.v.); b) Probably one of the nephews of the Macedoniarch Κλαύδιος Λυσίμαχος (q.v.), attested in an earlier inscription, in which his *nomen* is not given.

Kanatsoulis, *MP* no. 737; cf. Kanatsoulis, *MP* no. 1231.

He does not appear to be connected with Ti. Claudius Priscus, a military man from Doberos (*CIL* VI 3884), Kanatsoulis, *MP Suppl* no. 1648.

728. Τι(βέριος) Κλαύδιος Πτολεμαῖος End of the 1st cent. A.D.
 High priest and *agonothetes* of the imperial cult. Honoured by the *boule* and the *demos* of Beroea; the inscription is now in the church of Hagios Spyridon in Beroea. The restoration of the name and the title are due to Cormack.
 Delacoulonche no. 56.
 Demitsas no. 52.
 J.M.R. Cormack, *JRS* 33 (1943) 39.
SEG 12 (1955) 317.
 Kanatsoulis, *MP* no. 739 and Kanatsoulis *MP Suppl* 40.
729. Κλαύδιος (΄Ρούφριος) Πλωτεῖνος 1st half of the 3rd cent. A.D.
 a) Known from an honorific altar erected by the *synedroi* after his death, εἰς παραμυθίαν τοῦ πατρός. His father was Κλαύδιος Μένων (q.v.), a Macedoniarch. The *epimeletes* of the monument was ΄Ιουλιανὸς Μένανδρος. The name of his mother's gens is omitted in this inscription. The monument was found at Nea Nikomedeia.
 MB 66.
Hodegos 4 (1920/21) 118.
 Cf. Pelekidis, *Politeia* 49 n. 1e
 Ch. Edson, *HThR* 41 (1948) 197 nn. 46, 47
 J.M.R. Cormack, *Ancient Macedonia* I (1970) 198-99, pl. 36b.
 Kanatsoulis, *MP* no. 735 and Kanatsoulis *MP Suppl* 39.
 D. Kanatsoulis, *Makedonika* 13 (1973) 3 no. 10.
- b) A similar monument, εἰς παραμυθίαν τοῦ πατρός, in which the name of the dead man can be read in its entirety, was found in Thessalonike (*IG* X 2, 1 173). This monument was erected by the city, and in it Κλαύδιος Μένων is referred to as a hierophant; the dead man's family on his mother's side is given, along with the additional information that he was grandson of (Κ. Οὐαλέριος) ΄Ρούφριος ΄Ιουστός. The latter had been proconsul of Macedonia and then consul (*IG* X 2, 1 143, 144; cf. J.H. Oliver, *Tituli* 5 (1982) 602). According to Edson's interpretation (cf. *IG* X 2, 1 p. 78 for the *stemma*), he was the brother of Κλαύδιος Μένων ὁ νέος, ΄Ρουφρία Κλαυδία Εὐβούλη and (Κλαύδιος ΄Ρούφριος) ΄Ιουστός.
730. Κλαύδιος Σωτήρ A.D. 188 and 219
 Known from three inscriptions from Leukopetra:
 a) *Epimeletes* for the donation by Πετρωνία ᾽Αμιλλα (q.v.) of a female

slave to the Mother of the Gods Autochthonous. The inscription was carved below a dated inscription of A.D. 179/80 (see Μαρσιδία Μαρσις) and probably dates from the end of the 2nd cent. A.D.

- b) Together with his wife and children, donated two slaves, Μακεδονία (eight years old) and Θερίνος (one year old) to the Mother of the Gods Autochthonous. The inscription is dated by both the provincial and the Actian era to Dios 18, A.D. 188, and contains the names of the priestess and *epimeletes* (Αὔρηλία Ἐπιγόνη, Κομίνιος Ἱερώνυμος q.v.).

Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 5.

- c) Sold slaves to Κλαυδία Εὐβούλη (q.v.); the inscription records the donation of the slaves to the Mother of the Gods Autochthonous in A.D. 219.

731. Κλαύδιος Τέρπνος 1st half of the 3rd cent. A.D.
 Father of Κλαυδία Ἀλκηστις (who was ἐκ προγόνων ἱέρεια) (q.v.), and husband of Ἰουλιανῇ Ἀμμία. The priest Τέρπνος, who honours his mother Ἀλκηστις (q.v.) in a slightly later inscription, probably belongs to the same family.
 Kanatsoulis, *MP Suppl* no. 1650.
732. Κλ(αύδιος) Τέρπνος 2nd/3rd cent. A.D.
 In a list of names; there is nothing in the list to support the identification of this Τέρπνος with the foregoing.
 See Ἰούλιος Λεονᾶς II, 15.
733. Κλαύδιος Τερτῖνος Panemos 30, A.D. 188 and A.D. 199.
 Priest at Leukopetra: a) His name appears in the donation of a slave by Πόπλιος Αἴλιος Ἀμάτοκος (q.v.). b) Attested in an unpublished inscription dated 12 years later.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 294.
734. Κλαύδιος Φαβρίκιος A.D. 177/78
 Erphebe.
 See Στάτιος Ἀντίγονος line 31.
 Kanatsoulis, *MP Suppl* no. 1651: Κλαύδιος Φλ(αύιος) [Ἐφροδε]ῖσιος?
 The correction suggested by J.M.R. Cormack, *Ancient Macedonia* I (1970) 195 no. 2, is followed here.
735. Τι(βέριος) Κλαύδιος Φίλητος 2nd quarter of the 2nd cent. A.D.

On a funerary altar with relief portraits of a couple within a niche. He erected this exceptionally fine monument to his wife Κλαυδία Κουάρτα. MB 468.

Ch. Makaronas, *Makedonika* I (1940) 483, fig. 18.

Ph. Petsas, s.v. Veria, *EAA* VII (1966) 1136, fig. 1296.

A. Rüşch, *JdI* 84 (1969) 146 no. R6, figs 74, 75; he dates it to the period of Hadrian.

Lagoyanni, *Portraits* 160-61 no. 80, 44 n. 5, 59, 61-63, 84, 89, 90; she dates it to the early years of Antoninus Pius.

— Κλέα, see Ἰουλία Κλέα

736. Κλεαγόρα 3rd cent. A.D.

On a funerary altar. She erected the monument to her son Βότρυς. MB 51.

J.M.R. Cormack *Hesperia* 13 (1944) 28 no. 4.

SEG 12 (1955) 328.

L. Robert, *Gnomon* 35 (1963) 70 n. 2.

— Κλεάνθης, see Ἰούλιος Κλεάνθης

— Κλέαρχος, see Πο(τίλλιος?) Κλέαρχος

737. Κλεῖνος, Ἀμαστριανός 2nd cent. A.D.

Funerary monument erected to him by his wife Βάσιλα (q.v.). In addition to the statement that he came from Amastris in Paphlagonia, the epigram preserves the information that he was a player of the *phorminx* and had an excellent knowledge of all kinds of theatrical melodies.

Kanatsoulis, *MP* no. 754; Kanatsoulis *MP Suppl* 40.

738. [---] Κλείτου (?) Hellenistic period

On a small fragment of a marble plaque; probably part of a name such as: Ἡράκλειτος, Εὐκλειτος, Σωσίκλειτος.

MB 258.

Delacoulonche no. 72.

Demitsas no. 94.

I. Russu, *EphDac* 8 (1938) 193 no. 3.

— Ἰού(λιος) Κλεῖτος

739. Κλεοπάτρα 1st cent. B.C.

See Εὐλαιοῦ f. of [---]τίας.

740. Κλεοπάτρα Διονυσᾶ Peritios 16, A.D. 189
Presented six slaves to Artemis Digaia (Metochi Prodromou). The donation was recognised by her granddaughter, and presumably heiress, Ἀλεξάνδρα Φούσκου τοῦ Μελίτας (q.v.).
741. Κλεοπάτρα Φιλίππου 1st cent. A.D.
On a funerary stele with a pediment and two relief scenes, from Koranos. The monument was erected by Διονυσόδοτος Τάρεος. Istanbul Archaeological Museum.
L. Büchner, *AM* 23 (1898) 164: Τάβεος.
Mendel, *Catalogue* III 252-53, no. 1036.
— Αἰλία Κλεοπάτρα
— Ἰουλιανή Κλεοπάτρα
— Κλεότειμος, see Φλάβιος Κλεότειμος
742. Κλευάτα 1st cent. B.C.
See Εὐλαιοῦ f. of [---]τίας.
— Κλευπάτρα, see Αἰλία Κλευπάτρα
743. Κλέων f. of Σώταιρος A.D. 79-84
See Λ(εύκιος) Βαίβιος Ὀνωρᾶτος
744. Κλέων f. of Ὑγεῖνος 1st cent. B.C./1st cent. A.D.
See Λιμναῖος Α[---] col. I, 4.
745. Κλεωνυμιανὸς Ἀπολλόδωρος (2nd or 3rd) cent. A.D.
Donated to the Mother of the Gods Autochthonous a Μακεδόνα δοῦλον, an expression equivalent, in Petsas' view, to γένει μακεδονικόν; Μακεδών is probably the slave's name (Leukopetra).
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 294.
746. Κλεώνυμος f. of Παρμενίων and 1st cent. B.C./1st cent. A.D.
747. Κλεώνυμος f. of Φίλιππος 1st cent. B.C./1st cent. A.D.
It is not very likely that these are the same person, as is clear from the repetition of the patronymic.
See Λιμναῖος Α[---] col. I, 7, 8.
748. Κλώδιος Ζώσιμος 3rd cent. A.D.
In a list of names.
See [---] Φίλιππος line 5.

- Κοῖντα, see Ἀττία Κοῖντα
- Κοῖντιανή, see Τιβ(ερία) Κλ(αυδία) Κο(ι)ντιανή
- Κοῖντιανός, see Ἰούλιος Κοῖντιανός

749. Κόιντος Ζωῖλου 3rd cent. A.D.

In a list of names.

See [---] Φίλιππος line 6.

— Ἰούλιος Λικίνιος Κόιντος

750. Κοίρανος, Βεροιαῖος 331 B.C.

Took part in Alexander's campaign to Asia, sharing the responsibility for the treasury with Philoxenos. In the spring of 331 B.C., before advancing towards the Euphrates, Alexander installed him in Phoenicia, in charge of the collection of taxes (Philoxenos was put in charge in Asia Minor, N.W. of the Taurus). He replaced these two trusted persons with Harpalos son of Machatas. The only reference to Κοίρανος is in Arrian.

Arr., *Anab.* 3.6.4.

Berve, *Prosopographie* no. 441.

I. Russu, *EphDac* 8 (1938) 194.

Bosworth, *Commentary* I 279-80.

751. Κομινία [---] Panemos 25, A.D. 232/33

Relief funerary stele. The monument was erected by her husband, [---]λος, and is dated both by the provincial and the Actian era, not completely preserved.

MB 155.

I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 419 no. 2, fig. 2.

752. Κομινία Φιλίστη A.D. 193

Priestess, known from four published inscriptions from Leukopetra, one of which is dated by the Actian era.

a) Donation by Αἰλία Λαῖς (q.v.) to the Mother of the Gods Autochthonous (Aidonaios 1, A.D. 193).

b) Donation by Ἀγάθων Ἀγάθωνος (q.v.).

c) Donation by Αἰλία Κρατέα (q.v.).

d) Donation by Λεύκων Λεύκωνος (q.v.).

None of these has any reference to the *epimeletes*.

753. Κορίνιος Εὐτυχίων 2nd/3rd cent. A.D.
See Φαῦστος.

754. Κορίνιος Ἰερώνυμος A.D. 188-199

Epimeletes in records of donations of slaves at Leukopetra. Of the roughly 18 inscriptions in which he is named, nine are dated; eight inscriptions are published, of which six are dated:

- a) Donation by Κλαύδιος Σωτήρ (q.v.) on Dios 18, A.D. 188.
- b) Donation by Πετρωνία Λύκα (q.v.) in the month of Daisios, A.D. 190
- c) Donation by Μ(ἄρκος) Αὐρήλιος Ἀλέξανδρος (q.v.), which is dated to roughly the same time by the reference to the emperor Commodus.
- d) Donation by Ἀλέξανδρος Ἡρακλείδης, dated by the Actian era to A.D. 190.
- e) Record of a donation dated to A.D. 192, in which the name of the woman making the donation, Κλαυδία Πρόκλα (q.v.), is appended after the name of the *epimeletes*.
- f) Donation by Σεμπρώνιος Ἀμυντιανὸς Φλῶρος (q.v.) in the month of Dios, A.D. 193, when Αἰλία Ἀμμιλα was priestess.
- g) Donation by Ἀβιδία Λεοντώ, without a precise date, but again when Αἰλία Ἀμμιλα was priestess.
- h) Donation by Κλαυδία Ἡδέα (q.v.) in A.D. 194, when Αἰλία Ὀρεστείνη was priestess.

The remaining inscriptions, including those that extend his activity to A.D. 199, are unpublished.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.

755. Κοπρ[---]ήωνος 3rd/2nd cent. B.C.
Victor in the boys' category of an unknown competition.
See Ἀναξίγηωρ Θεοδώρου line 15.

756. Κοπρία Ca A.D. 190
Slave. Donated to the Mother of the Gods Autochthonous at Leukopetra by Μ(ἄρκος) Αὐρήλιος Ἀλέξανδρος (q.v.), together with her children, Λύκος and Ἑρμῆς. The donation was accompanied by a pair of gilded greaves.

757. Κοπρία, (2nd or 3rd) cent. A.D.

758. Κοπρία, (2nd or 3rd) cent. A.D.
759. Κοπρία and (2nd or 3rd) cent. A.D.
760. Κοπρία (2nd or 3rd) cent. A.D.
 Female slaves in unpublished inscriptions from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 — Ἰουλία Κοπρία Νουννία
761. Κόπρυλλος (2nd or 3rd) cent. A.D.
 Slave in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 — Κλαύδιος Κόπρυλλος
 — Σεπτ(ίμιος) Κόπρυλλος
762. Κορνηλία Διονυσία Panemos 17, A.D. 240
 Registered the donation of the 30 year old female slave Σωτηρία to the goddess Syria Parthenos. She is represented as ἔχουσα τέκνων δίκαιον (three children are meant), which means that she was not obliged to be accompanied by a guardian. Probably a manumission. The inscription is dated by both the provincial and the Actian era.
 MB 97.
 A.K. Orlandos, *Deltion* 2 (1916) 145-47 no. 2.
 P. Lambrechts, P. Noyen, *NouvClio* 6 (1954) 266.
763. Κορνήλιος Παιδέρως 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. I, 6.
 — Μάλειος Κορνήλιος Θεόδοτος
764. Κόρραγος Παραμόνου 1st cent. B.C./1st cent. A.D.
 In a list of names.
 Kanatsoulis, *MP Suppl* no. 1660.
 See Λιμναῖος A[---] col. II, 8.
765. Κόρραγος f. of [---]η 3rd/2nd cent. B.C.
 On a fragment of a base. Unpublished inscription. Cf. p. 433 for the probable identification with Στρατονίκη Κορράγου.
 MB 145.

766. Κόσμος 235 B.C.
 Slave of Ἀττίνας Ἀλκέτου.
 See Ἀπολλωνίδης Γλαυκίου line 4.
 — Κουάρτα, see Κλαυδία Κουάρτα
767. Κουαρτίων 3rd cent. A.D.
 See Ἀμμία (no. 149).
 — Κούρτιος, see Πρεμιλλιανὸς Κούρτιος
768. Κουσπίδιος Ὀνησᾶς 1st half of the 3rd cent. A.D.
 On a rectangular funerary stele with an inscribed pediment. He erected the monument to his parents Νείκη and Εὐκτῆμων and his brother Διονύσιος.
 MB 199.
 I. Touratsoglou, *Terra Antiqua Balcanica* 421-22 no. 6, fig. 6.
769. Κράτει[α] 2nd (?) cent. A.D.
 Relief funerary stele.
 MB 93.
 J.M.R. Cormack, *BSA* 41 (1940-45) 109 no. 8: [Δημο?]κράτει[α].
 — Κράτεια, see Αἰλία Κράτεια
770. Κράτερος Ἑρμοῦ 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. II, 2.
771. Κρατεύας Νικάδου 1st half of the 1st cent. B.C.
 On a funerary stele with a relief scene carved beneath an arch. The other person named in the inscription is Νικάδας Ἀμμαδίκου, probably the father of Κρατεύας (Pl. III).
 MB 116.
 Andronikos, *Epigraphai* 30-32 no. 8, pl. III, 3.
 SEG 12 (1955) 338.
 Cf. I. Touratsoglou, *Kernos* (1972) 159 n. 22; *id.*, *Pulpudeva* 2 (1978) 131, 136, 139 no. 1.
772. Κρισπίνα A.D. 195/96
 Freedwoman of the Mother of the Gods Autochthonous. Donated a female slave to the goddess, when Αἰλία Μητρώ (q.v.) was priestess.

773. Κρισπίνιος Κεινάχιος Dios 18, A.D. 309
Epimeletes at the donation of a female slave to the Mother of the Gods Autochthonous at Leukopetra, by Αὐρηλία Διονυσία, Βεροιαία, ἡ πρὶν Ἀ[λεξ]άνδρου (q.v.). The term προνοοῦντος, used here, is found less frequently than ἐπιμελουμένου (see Αἴλιος Κάσσιος).
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.
774. Κρισπῖνος Probably 3rd cent. A.D.
 On a funerary stele inscribed with an epigram. The monument was erected by his wife [Σ]ωζομένη.
 Delacoulonche no. 68.
 Demitsas no. 76.
 Peek, *GVI* no. 107.
 — Κρίσπος, see [Κ]λαύδιος Κρίσπος
775. Κρίτων 2nd cent. A.D.
 On a relief funerary stele with a pediment; the monument was erected by his mother, whose name is not preserved.
 MB 273.
 A. Andreiomenou, *Deltion* 24 (1969) *Chronika* 327.
 — Κυῆτος, see Αἴλ(ιος) Κυῆτος
776. Κυῖντιανὴ Ἀλεξάνδρα 3rd cent. A.D.
 Together with her mother and brother, erected a monument in honour of her father, Π(όπλιος) Μέμ(μιος) Κυῖντιανὸς Καπίτων (q.v.), consequent upon a decision by the *synedroi*.
 Kanatsoulis, *MP* no. 806.
777. Κυῖντιανὸς Καπίτων 3rd cent. A.D.
 Brother of no. 776.
 See Π(όπλιος) Μέμ(μιος) Κυῖντιανὸς Καπίτων.
 Kanatsoulis, *MP* no. 803.
778. Π(όπλιος) Μ(ἄρκος) Κυῖντιανὸς Μακεδών 2nd cent. A.D.
 Altar erected in his honour by the tribe *Paeonis*, after a decision by the *synedroi*. He belonged to the same family as the two persons above.
 MB 11.
 O. Walter, *AA* 57 (1942) 176-77 no. 11.
 Kanatsoulis, *MP* no. 805.

D. Kanatsoulis, *Makedonika* 5 (1961-63) 26-27.

D. Kanatsoulis, *Makedonika* 13 (1973) 23-24.

Cf. I. Touratsoglou, *Ancient Macedonia* II (1977) 483-84 (on the tribes of Beroea).

— Π(όπλιος) Μέμ(μιος) Κυϊντιανός Καπίτων

779. Κυϊντιλιανός Ἐπαφρᾶς A.D. 177/78
 Ephebe. The reading of the name follows the correction made by I. Touratsoglou, *Deltion* 26 (1971) I 130 n. 5, instead of Κοϊντιλιανός. Kanatsoulis, *MP Suppl* no. 1655.
 See Στάτιος Ἀντίγονος I line 11.
780. Κυννάνα 3rd cent. B.C.
 See Ἀδέα Κασσάνδρου.
781. [Κ]υννάνα Ἐπιγένους 2nd quarter of the 3rd cent. B.C.
 Priestess of Ennodia. She devoted the *thymele* (hearth or altar), in which the plaque bearing the inscription was set, to the goddess, who is given the epithet Ὅσια.
 MB 288
 P. Pantos, *Archaiognosia* 2 (1981) 96-106, pl. 3a.
 P. Pantos, *Deltion* 32 (1977) *Chronika* 220.
 H.W. Catling, *AR* 1982/83, 44.
SEG 31 (1981) 625.
782. Κύριλλα Beginning of the 3rd cent. A.D.
 Actress in mimes (μειμάς). Her father Κλαυδιανός (q.v.) and her husband Κάστωρ erected the monument to her. The epigram states that she distinguished herself in many theatrical competitions (πλείστους ἐν θυμέλαις στεφάνους).
 Kanatsoulis, *MP* no. 807.
 Kanatsoulis, *MP Suppl* 40.
783. Λάανδρος Ὀλυμπιοδῶρου Ca 130 B.C.
Grammateus. Erected a statue to Hermes, together with the *agoranomoi* Μαρσύας Δημητρίου (q.v.), Λυσανίας Λυσανίου and Ἀριστόνους Διονυσίου.
 Kanatsoulis, *MP* no. 810.

784. Λαδόμα ᾿Αμύντου A.D. 203/4
 Donated her son Παράμονος, whom she had vowed when he was ill, to the Mother of the Gods Autochthonous at Leukopetra. Her son, who was to devote himself exclusively to the service of the goddess, was present at the recording of the donation, and also offered himself. This act, which is one of the keys to the interpretation of the inscriptions of Leukopetra, is dated both by the provincial and the Actian era. The priestess Αἰλία Αὐρηλιανή and the *epimeloumene* Αὐρηλία Σαπφώ are also named.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 306, fig. 1.
 Ph. Petsas, *Ancient Macedonia* III (1983) 237.
 — Λαῖς, see Αἰλία Λαῖς
 — Λαῖτα, see Φουλκινία Λαῖτα
785. Λάκων [Κασ]σ[ά]νδρου (or ᾿Αλεξάνδρου) 3rd/2nd cent. A.D.
 Victor in an unknown competition.
 See ᾿Αναξήνωρ Θεοδώρου line 19.
786. Λάλος A.D. 132/33
 On a funerary monument. Physician. Unpublished inscription.
 MB 103.
 — Πο(πίλλιος?) Λάλος
787. Λάμις End of the 2nd cent. A.D.
 On a relief funerary stele with portraits. His name is followed by the letters Νεικει[---], apparently the name of the person to whom the monument was erected.
 MB 205.
 A.M. Woodward, *BSA* 18 (1911-12) 158 no. 29.
788. [Λ]ανείκα [Νι]κάνωρος 1st cent. B.C.
 On a funerary stele with a pediment, carved with relief scene with three female figures, corresponding to the three persons named in the inscription (Pl. II). She was the wife of Αἰνείας ᾿Οκκου and mother of ᾿Οκκος Αἰνείου.
 MB 121.
 J.M.R. Cormack, *BSA* 39 (1938/39) 95-96 no. 6 pl. 30,6: ᾿Ανεικα.
 Cf. Lagoyanni, *Portraits* 39-40 n. 1.

789. Λαομάγα Περίτου 2nd half of the 2nd cent. B.C.
See Διονύσιος [Π]ανταύχου.
790. Λάος f. of Περδίκας 1st cent. B.C.
See Περδίκας Λάου.
791. Γάιος Λάππιος 1st cent. B.C./1st cent. A.D.
792. Γάιος Λάππιος and 1st cent. B.C./1st cent. A.D.
793. Μᾶρκος Λάππιος 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος A[---] col. I, 10, 11, 12.
Kanatsoulis, *MP Suppl* nos 1663-65.
794. Λαρέτας 235 B.C.
Second son of Ἀττίνας. Named in the act by which his father's slaves were manumitted.
See Ἀπολλωνίδης Γλαυκίου line 15.
795. Λέανδρος (?) f. of [---]ίας or ιος 235 B.C.
Named at the end of a manumission act that took place when Ἀπολλωνίδης Γλαυκίου (q.v.) was priest. The reading is that of Robert, made on the basis of the photograph, without any line reference.
BullEpigr 1951, 136.
— (ΛΕΑΝΔΡΟΣ), see [Ἀ]λέξανδρος no. 107
— Λεονᾶς, see Ἰούλιος Λεονᾶς
796. Λεόντιος 3rd cent. A.D.
On a funerary plaque. According to the epigram, he was one of the most distinguished persons in the city.
MB 272.
I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 326 no. 1, pl. 337c.
BCH 95 (1971) 964, fig. 370.
797. Λεοντίσκος Ἀντιγένους A.D. 177/78
Ephebe.
Kanatsoulis, *MP Suppl* no. 1667.
See Στάτιος Ἀντίγονος I line 28.

The correction made by I. Touratsoglou, *Deltion* 26 (1971) I 130 n. 5, is followed here.

- Λεοντο(γ)ένης, see [---]ήλιος Λεοντο(γ)ένης
- Λεοντόλυκος, see Πο(πίλλιος?) Λεοντόλυκος
- Λεοντώ, see Ἀβιδία Λεοντώ

798. Λεύκη 2nd cent. A.D.
See Ἀντίγονος (no. 192).

799. Λεύκιος or Λούκιος 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρωσ Εὐβιότου line 2, bottom right.

800. Λεύκων Λεύκονος (A.D. 193)
Donated the 5 year old slave Ζώσιμος to the Mother of the Gods Autochthonous at Leukopetra. The inscription is dated by the reference to the priestess Κομινία Φιλίστη (q.v.), who is known from another, dated inscription.
Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 16.

801. Λεύκων f. of Ἀλέξανδρος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. I, 5.

802. Λεύκων f. of Λεύκων (A.D. 193)
See no. 800.

803. Λέων 2nd or 3rd cent. A.D.
On a funerary monument of unknown shape, erected by his brother [---]μης.
Delacoulonche no. 40.
Demitsas no. 102.

804. Λέων (A.D. 193)
Five year old slave; donated to the Mother of the Gods Autochthonous at Leukopetra by Ἀβιδία Λεοντώ (q.v.).

805. Λέων f. of Ἀλυπος and Ῥουφίων 37 B.C.
See Περίτας Μενάνδρου lines 20-21.

- Αἴλιος Λέων
- Πε(τρώνιος?) Λέων

— Τι(βέριος) Φλ(άβιος) Λέων

806. Λεωνίδ[ας] 3rd/2nd cent. B.C.

Victor in an unknown competition.

See Ἀναξήνωρ Θεοδώρου line 55.

807. Λεωνίδας 2nd or 3rd cent. A.D.

See Ποπίλλιος Λεωνίδας πρὶν Λεωνίδα

— Ποπίλλιος Λεωνίδας πρὶν Λεωνίδα

808. Λικινία Παραμόνα End of the 1st cent. A.D.

On a funerary plaque, probably the side of a sarcophagus. She erected the monument to her husband [---]ιος Σωκράτης.

MB 291.

Delacoulonche no. 64.

Demitsas no. 84.

Hodegos 1 (1919) 13.

J.M.R. Cormack, *BSA* 58 (1963) 26 no. 10, pl. 7.

SEG 24 (1969) 510.

809. (Μ. Γναῖος) Λικίνιος ῥουφεῖνος *Ca* A.D. 225-30

Consul and distinguished jurist of the 1st half of the 3rd cent. A.D., from Thyateira in Asia Minor.

a) Known in Beroea from the altar erected in his honour by the Macedoniarch Δομίτιος Εὐρύδικος (q.v.) in recognition of his advocacy of the Macedonian *koinon* in the issue of joint payment of taxes along with the Thessalians. It is not known whether this defence of the interests of the *koinon* was made before the emperor. The *testimonia* related to him show that the jurist spent some time in Macedonia.

MB 9.

O. Walter, *AA* 57 (1942) 176 no. 9.

L. Robert, *Hellenica* 5 (1948) 29-34.

BullEpigr 1942, 96; 1949, 91.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 79-82.

Kanatsoulis, *MP* no. 828.

I. Touratsoglou, *Deltion* 26 (1971) I 130 n. 7.

Sarikakis, *Archontes* II 238-40.

A. Aichinger, *AVes* 30 (1979) 665.

- b) Altar erected in his honour in Thessalonike by Κλαύδιος Μένων (q.v.), in which this Macedoniarch refers to the honorand as ἐμπειρότατον νόμων and εὐεργέτην.

IG X 2, 1 142.

For his career in general, cf. *PIR*² no. 236.

F. Miltner, A. Berger, s.v. Licinius no. 151, *RE* XIII (1926) 457-58.

810. Λικίνιος Φίλιππος A.D. 208

Attested in an inscription from Leukopetra as the guardian of the woman who owned the slaves, for the act by which they were donated to the goddess.

See Αἰλία Ἀκαρίς.

— Ἰούλιος Λικίνιος Κόιντος

811. Λικί[νιος---]ος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. I, 30.

812. Λιμναῖος Α[---] 1st cent. B.C./1st cent. A.D.

In a list of names in two columns. This is the first relatively complete name; another nineteen are preserved. The inscription has not been presented in its entirety, though parts of it have been published by Kanatsoulis (*MP Suppl* nos 1550, 1581, 1583, 1590, 1613, 1660, 1663, 1664, 1665, 1671, 1677, 1728, 1731, 1744, 1773, 1774, 1777, 1778).

MB 164.

Kanatsoulis, *MP Suppl* no. 1669.

Cf. J. Touratsoglou, *Pulpudeva* 2 (1978) 134, 137 and 142, fig. 8a.

813. Λιμναῖος Ξενο[---] 2nd cent. B.C.

On a statue base. Unpublished.

MB 94.

814. Λιμναῖος f. of Ἀφροδείσιος 1st cent. B.C.

See Ἀφροδείσις Λιμναίου.

— Λογγεῖν[ος], see Γ. Ἰούλιος Λογγεῖν[ος]

815. Λογῖνος 3rd cent. A.D.

On a relief funerary stele with a pediment. He erected the monument to his son Λογῖνος.

M.I. Rostovtzeff, *Bull. Inst. Russe á Constantinople* 4 (1899) 178 no. 7.

A.M. Woodward, *BSA* 18 (1911/12) 157 no. 27.

Hodegos 2 (1920/21) 40.

816. Λογῖνος 3rd cent. A.D.
Son of no. 815.
817. Λογισμ[ός] 1st cent. B.C./1st cent. A.D.
In a list of names. The patronymic is not preserved.
See Λιμναῖος A[---] col. II, 1.
— Λονγεῖνος, see Γράνιος Λονγεῖνος
818. Λονγιν[ία] Διονυσία 2nd cent. A.D.
On a funerary monument, probably an altar. She erected the monument to her husband Εὐγάμος. Another possible restoration is Λονγεινιανή (cf. *IG* X 2,1 186).
Church of Hagia Anna.
J.M.R. Cormack, *BSA* 39 (1938/39) 97 no. 9: Λονγίν[α] or Λονγεῖ[να].
819. Λοπεῖνα (?) 2nd or 3rd cent. A.D.
On a funerary monument of unknown shape; she erected the monument to Λούπερκος. Now lost.
A.M. Woodward, *BSA* 18 (1911/12) 153 no. 16 (he notes that instead of Π the letters were probably ΓΓ, that is Λογγίνα).
820. Λούκις 2nd or 3rd cent. A.D.
On a relief funerary stele. Unpublished.
MB 438.
821. Λούπερκος 2nd or 3rd cent. A.D.
See Λοπεῖνα.
— Λοῦππος, see (Ἰαυλῆνος) Λοῦππος
— Σέξτος Ἀντώνιος Λοῦππος
822. Λυ[---] End of the 2nd cent. A.D.
On a funerary altar with relief busts carved on the front. The publication gives only the second line of the inscription: τῇ ἀδελφῇ καί.
MB 85.
Ph. Petsas, *Deltion* 22 (1967) *Chronika* 413.
823. Λύκα Peritios 16, A.D. 189
Slave, the daughter of Ἀγαθημερίς. Presented to Artemis Digaia

(Metochi Prodromou).

See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.

- Πετρωνία Λύκα
- Λυκαρίων, see Αἰλιανὸς Λυκαρίων
- Ἰούλιος Λυκαρίων
- Φλ(άβιος) Λυκαρίων
- Λυκῖνος, see Σέξστος Ποπίλλιος Λυκῖνος
- Λυκίων, see Γεμίνιος Λυκίων

824. Λυκκήια 2nd quarter of the 1st cent. A.D.

On a plaque with a relief female bust; part of a funerary monument of Roman type.

MB 157.

A.M. Woodward, *BSA* 18 (1911-12) 154 no. 18.

Lagoyanni, *Portraits* 154-55 no. 74, and 40 n. 6, 44 and 51-52.

I. Russu, *EphDac* 8 (1938) 199.

825. Λυκολέ(αι)να (2nd or 3rd) cent. A.D.

Six year old female slave, daughter of the slave Ζοή. Attested in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289 and 297.

826. Λυκολέων A.D. 237

Twenty eight year old slave, γένι Μακεδόνα, in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289 and 300.

827. Λυκολέων Ἀλεξάνδρου 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 26.

— Λυκομήδης, see Αἴλιος Λυκομήδης

828. Λύκος Ca A.D. 190

Slave, son of Κοπρία and brother of Ἑρμῆς. They were presented as a gift to the Mother of the Gods Autochthonous at Leukopetra, accompanied by a pair of gilded greaves.

See Μάρκος Αὐρήλιος Ἀλέξανδρος.

829. Λύκος and End of the 2nd cent. A.D.

830. Λύκος End of the 2nd cent. A.D.
 Slaves. Donated by Φλαύιος Εὐτράπελος (q.v.), along with the rest of his slaves, to the Mother of the Gods Autochthonous at Leukopetra.
 — Αἴλιος Λύκος
 — Αὐρ(ήλιος) Λύκος
 — Ἰού(λιος) Λύκος
 — Πε(τρώνιος?) Λύκος
 — Πο(πίλλιος?) Λύκος
 — Τορπίλιος Λύκος
831. Λυκόφρων f. of Φαῦστα Ca A.D. 120-140
 See Ἰόλη.
 — Λυνκεύς, see Κλαύδιος Λυνκεύς
 — Μέστριος Λυνκεύς
832. Λυσανίας Λυσανίου Ca 130 B.C.
Agoranomos; dedicated a statue to Hermes along with Μαρσύας Δημητρίου (q.v.) and Ἀριστόνους Διονυσίου, who were also *agoranomoi*.
 Kanatsoulis, *MP* no. 852.
833. Λυσανίας f. of Λυσανίας Ca 130 B.C.
 See Μαρσύας Δημητρίου.
 — Λυσίας, see Ἰού(λιος) Λυσίας
834. Λυσικλῆς f. of [—]ος Beginning of the 2nd cent. B.C.
 In a fragment of a decree or dedication.
 Andronikos, *Epigraphai* 32 no. 9, pl. III, 4.
BullEpigr 1951, 136 a.
SEG 12 (1955) 312.
835. Λυσιμάχη 2nd cent. A.D.
 Wife of Τερεντιανὸς Πάμφιλος.
 See Μάριος Δηλικᾶτος.
836. Λυσιμάχη 2nd or 3rd cent. A.D.
 On a relief funerary stele. Unpublished.
 MB 278.
 — Ἰουλ(ία) Λυσιμάχη

837. Λυσίμαχος Δείδα 1st cent. B.C./1st cent. A.D.
 In a list of names.
 See Λιμναῖος A[---] col. I, 9.
 Kanatsoulis, *MP Suppl* no. 1671.
838. Λυσίμαχος Πτολεμαίου, Βεροιαῖος Ca 10 B.C.
 Known from an act of manumission found at Gonnoi in Thessaly. He freed his slaves, Ρούφα and Κλείταρχος, in accordance with the law governing foreigners. Those manumitted, who deposited 22.5 *denarii* with the city for the enactment, are not included in this Prosopography, since there is no indication that they were from Beroea.
 Kanatsoulis, *MP Suppl* no. 1672.
 Helly, *Gonnoi* II·138-41 no. 117, lines 9-10.
839. Λυσίμαχος Σωσιπάτ[ρου] 1st cent. B.C./1st cent. A.D.
 On a relief funerary stele. Unpublished.
 MB 188.
 — Αὐρήλιος Λυσίμαχος
 — Κλαύδιος Λυσίμαχος
 — Λύχνας, see Ἀμέριμνος ὁ καὶ Λύχνας
840. Μα[---] 2nd or 3rd cent. A.D.
 See Ἰσιδώρα.
841. Λ(εύκιος) Μάγνιος Δράκων A.D. 177/78
 Ephebe.
 See Στάτιος Ἀντίγονος I line 32.
 Kanatsoulis, *MP Suppl* no. 1673.
842. Λούκιος Μάγνιος Οὐαλεριανός Panemos 2, A.D. 181
 One of the three witnesses to the act by which a female slave was donated to Artemis Agrotera by Ἀριάγνη Βάστου (q.v.).
 Kantatsoulis, *MP* no. 861.
843. Μακεδονία Dios 18, A.D. 188
 Eight year old slave. Presented to the Mother of the Gods Autochthonous at Leukopetra by Κλαύδιος Σωτήρ (q.v.) and his family.
844. Μακεδών (2nd or 3rd) cent. A.D.
 Slave in an inscription from Leukopetra. Presented as a gift to the

Mother of the Gods Autochthonous. The formulation: Μακεδόνα δοῦλον, raises doubts as to whether it refers to his name or his origin. See Κλεωνυμῖανος Ἀπολλόδωρος.

845. Μακεδών Ἀδαίου 1st cent. B.C./1st cent. A.D.
 In a list of names.
 See Λιμναῖος A[---] col. II, 7.
 Kanatsoulis, *MP Suppl.* no. 1677.
 — Αἴλ(ιος) Μακεδών
 — Αἴλ(ιος) Μακεδών νέος
 — Π(όπλιος) Μ(ᾶρκος) Κυῖντιανός Μακεδών
846. Μακρόβειος 2nd/3rd cent. A.D.
 On a funerary stele with an inscribed pediment. He erected the monument, together with Δένβερ, to their friend, the *stationarius* Βικτωρεῖνος (q.v.).
 MB 213.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 422 no. 7, fig. 7.
847. Μαλεία Ἑλπίς Beginning of the 2nd cent. A.D.
 On a funerary altar. She erected the monument to her son Μάλειος Κορνήλιος Θεόδο[τος]. It is now in the church of the Hagioi Anargyroi in the village of Nesi, where Delacoulonche first saw it. The 1966 publication, and comments thereafter, have ignored the original publication.
 Delacoulonche, no. 95.
 Demitsas, no. 44.
 A. Andreiomenou, *Praktika* 1966, 25; *id.*, *Deltion* 21 (1966) *Chronika* 355.
BullEpigr 1969, 363.
SEG 25 (1971) 710.
 Ph. Petsas, *Makedonika* 15 (1975) 292.
848. Μάλειος Κορνήλιος Θεόδο[τος] Beginning of the 2nd cent. A.D.
 Son of no. 847.
 Delacoulonche: Θεολόγφ.
849. Τίτος Μάλλιος Εἰσίερος 2nd cent. A.D.
 Member of a religious society connected with the worship of Zeus

Hypsistos. His name occurs below the base of the relief, as can be seen in Delacoulonche's copy.

See Ἔρως Εὐβιότου.

— Μαμαρίς, see Μαρσιδία Μαμαρίς

850. Μάντα m. of Ἀπολλόδωρος 1st cent. B.C./1st cent. A.D.
See Λιμναῖος Α[---] col. II, 5.

— Μαντώ, see Δειδιανή Μαντώ

851. Μαξίμα 2nd cent. A.D.
See Γ(άιος) Ἀουέρνας(?).

852. Μαξίμα 2nd cent. A.D.
On a funerary altar with relief busts on the front. She erected the monument, together with her husband, whose name is not preserved, but which seems to have been Ἐπίγονος, judging by the name which follows: Ἐλπὶς Ἐπιγόνου (probably his daughter). The other person named, Διοδώρα Μαξίμας, was probably her illegitimate daughter.
MB 39.

Andronikos, *Epigraphai* 28 no. 5, pl. III, 2.

BullEpigr 1951, 136a.

SEG 12 (1955) 335.

853. Μαξίμα 2nd or 3rd cent. A.D.
On a funerary stele. She erected the monument to her son Μάξιμος.
Now lost.
A. Struck, *AM* 27 (1902) 315 no. 33.
A.M. Woodward, *BSA* 18 (1911-12) 164 no. 43.

854. Μαξιμιανός (2nd or 3rd) cent. A.D.
Slave; named in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

855. Μάξιμος 2nd or 3rd cent. A.D.
See Μαξίμα (no. 853).

856. Μάξιμος 3rd/4th cent. A.D.
On a funerary plaque. The monument was 'made' (ἐποίησεν) by his wife Ἰσιδώρα. This is the earliest Christian inscription from Beroea, and the only one included in this Prosopography. Now lost.

A.K. Orlandos, *Deltion* 2 (1916) 161 no. 28.

Feissel, *Recueil* no. 58.

857. Μάξιμος

End of the 2nd cent. A.D.

On a funerary plaque. The epigram was composed for A[---]ων (q.v.), a famous acrobat, who lived to the age of 27. He was the *threptos* and then the fellow-competitor of Μάξιμος, who is described as μέγας παράδοξος. (Παράδοξος was a title given to athletes and musicians of all kinds).

MB 568.

Aik. Rhomiopoulou, *Deltion* 28 (1973) 439, pl. 393c.

SEG 27 (1977) 266.

Cf. Robert, *Gladiateurs* 251.

— Αὐφίδιος Μάξιμος

— Λ(εύκιος) Ἰαυλῆνος Μάξιμος

— Μ(ἄρκος) Μέσσιος Μάξιμος

858. Μαρία

(A.D. 193)

Hierodule of the Mother of the Gods, and lamp-lighter; she donated a slave that she had purchased and raised. In an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 285, 298.

859. Μαριανός

(2nd or 3rd) cent. A.D.

Slave; in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

860. Μάριος Δηλικᾶτος

2nd cent. A.D.

In an unpublished votive inscription.

MB 133.

861. Γ(άιος) Μάριος Δομίτιος

1st cent. A.D.

Epimeletes of the monument erected by the tribe *Bereike* of Beroea in honour of the πρῶτος τῆς ἐπαρχείας Τι(βέριος) Κλαύδιος Πειερίων II (q.v.).

— ῥοπίλ(ιος) Μάριος

— Φλαύιος Μάριος

862. Μαρίσκος

Ca A.D. 180

Gladiator.

See Σιλβανή.

863. Μάρκελλος (2nd or 3rd) cent. A.D.

Eight year old slave; attested in an unpublished inscription from Leukopetra, together with Πανηγυριάρχης.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

— Αἴλιος Μάρκελλος

— Αὐρήλιος Διονυσιανὸς Μαρκελλιανὸς Μάρκελλος

— Αὐρ(ήλιος) Διονυσιανὸς Μάρκελλος

— Κλαύδιος Μάρκελλος

864. Μαρκία 3rd cent. A.D.

See Αὐρηλία Οὐρβάνα.

865. Μαρκία Ὁρέστου End of the 2nd cent. A.D.

Gave her consent to the donation of a slave by her mother to the Mother of the Gods Autochthonous at Leukopetra.

See Γλαύκα Λουκίου, Ὁρδαία.

— Πομπωνία Μαρκία

— Μαρκιανός, see Αὐρήλιος Μαρκιανός

— Μᾶρκος, see Οὐλπιος [Μ]ᾶρκο[ς]

866. Μαρσιδία Μαμαρίς A.D. 179/80

Donated her slave Τυχική to the Mother of the Gods Autochthonous at Leukopetra, along with any future descendants, to serve the goddess, καὶ τὴν ἐξουσίαν ἐχούσης τῆς θεοῦ ἀνύβριστα. According to Petsas' interpretation, the last word indicates some limitation to the authority of the goddess, and also protects the slave from exploitation. The inscription is dated by both the provincial and the Actian era.

Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354, pl. 376a.

Ph. Petsas, *Makedonika* 7 (1966/67) 344 no. 201, pl. 54b.

SEG 24 (1969) 498a.

BullEpigr 1969, 364.

BCH 94 (1970) 1054-55.

Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 1, fig. 2.

867. Μαρσύας 235 B.C.

Slave of Ἀττίνας; freed with the *paramone* clause.

See Ἀπολλωνίδης Γλαυκίου.

868. Μαρσύας Δημητρίου 127 B.C.
 Known from two inscriptions from Beroea:
 a) Dedicated a stone ἐνκοιμητήριον and the raised platform in front of it to the gods Apollo, Asklepios and Hygeia. The inscription is dated by an unspecified era, which in this case is the provincial era.
 MB 290.
 A.M. Woodward, *BSA* 18 (1911/12) 133, 144-46, no. 3.
 M.N. Tod, *BSA* 24 (1919/20, 1920/21) 56 no. 25.
 b) Dedicated a statue to Hermes, in his capacity as *agoranomos*, together with Λυσανίας Λυσανίου and Ἀριστόνους Διονυσίου, who were also *agoranomoi*. The *grammateus* Λάανδρος Ὀλυμπιοδώρας was also one of those making the dedication. The inscription is roughly contemporary with the foregoing.
 Not found in Beroea Archaeological Museum.
 J. Hatzfeld, *BCH* 35 (1911) 238 no. 6.
 A.M. Woodward, *BSA* 18 (1911/12) 133, 146-47 no. 4, 165.
 I. Russu, *EphDac* 8 (1938) 200 no. 3.
 Kanatsoulis, *MP* no. 897.
869. Μαρωνιανὸς Ἀφροδείσιος 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. II, 7.
870. Μασκελλίς 3rd cent. A.D.
 On the edge of a slab.
 MB 618.
 P. Pantos, *Deltion* 32 (1977) *Chronika* 217-18.
 — (Μεγάπυλος), see Ἀττύλος Μενάνδρου
871. Μεγεθ[--] 2nd or 3rd cent. A.D.
 On a funerary plaque. The state of preservation of the inscription makes it impossible to determine the sex of this person, or of the one immediately following: [Δ]ημητρ[--] or of [τ]ῆ μητρ[ι]. The third name [Λ?]εοντο[--] is probably the patronymic of the second person, and should perhaps be restored: [Εὐρυλ]έοντο[ς].
 Not found in Beroea Archaeological Museum.
 J.M.R. Cormack, *BSA* 41 (1940-45) 108 no. 5.
872. Μειλησία 2nd cent. A.D.

In a votive inscription dedicated to Isis Lochia. The monument was erected by her father Λεύκιος Βρούττιος Ἀγαθόφορος (q.v.).
See Λεύκιος Βρούττιος Ποπλικιανός.

873. Μελάνιπ(π)ος ὁ κὲ Καῦμα 2nd cent. A.D.

On a relief funerary monument, probably an altar. From the scene it appears that he was a gladiator — a *retiarus*, who died at the age of 18. There are no depictions of crowns. The monument was erected by Ἀλεξάνδρα, presumably his wife. Now lost.

A.M. Woodward, *BSA* 18 (1911/12) 157 no. 26.

Robert, *Gladiateurs* 84 no. 19.

874. Μελίτα 2nd/1st cent. B.C.

See Εὐρυδίκη Βιδοίτου.

875. Μελίτα 3rd cent. A.D.

See Ἀμμιανός (no. 158).

876. Μελίτα m. of Φούσκος Peritios 16, A.D. 189

See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.

877. Μελίτων (2nd or 3rd) cent. A.D.

Slave, in an unpublished inscription from Leukopetra.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.

878. Π(ό)πλιος Μέμ(μιος) Κυϊντιανὸς Καπίτων 3rd cent. A.D.

Altar inscribed with an honorific inscription erected in his honour consequent upon a decision by the *synedroi*, to mark his appointment to the office of Macedoniarch. The monument was made by his wife Ἰου(λί)α Λυσιμάχη and children, Κυϊντιανὴ Ἀλεξάνδρα and Κυϊντιανὸς Καπίτων.

MB 4.

O. Walter, *AA* 57 (1942) 176 no. 4.

BullEpigr 1942, 96.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 86-87 no. 12.

Kanatsoulis, *MP* no. 804.

D. Kanatsoulis, *Makedonika* 13 (1973) 22-24.

879. [Πόπλιος Μέμμιος Ῥήγλος] A.D. 42-44

Restored by Touratsoglou in the monument erected by the city of Beroea and the ἐγκεκτημένοι Romans in honour of the emperor

Claudius. He was ambassador and *propraetor* (*legatus Augusti pro praetore*) in Moesia, Macedonia and Achaëa in the years A.D. 35-44. In this inscription he is described as governor of the province, ambassador of the emperor and *propraetor*. The slab with the inscription was part of the revetment of the base for the statue of the emperor. His name is followed by those of [Ἰ]ούλιος Θεόφιλος and Ἀρπαλος Ἀρπάλου, presumably the *epimeletai* of the monument. Of the names of the five politarchs that follow, only the patronymics are preserved: —Καλλικράτους, —Φιλοξένου, —Ἀριστομάχου, —Μενάνδρου and —Διοσκουρίδου. These are followed by the names: [Τ]ασοίτας Ἀλκίμου and [Σ]τράτων Θεοδότου; according to Touratsoglou's restoration, these were the city treasurer and the architect.

MB 104

I. Touratsoglou, *Ancient Macedonia* II (1977) 486-93, figs. 1-3.

BullEpigr 1978, 276; 1979, 258.

J.H. Oliver, *ZPE* 30 (1978) 150.

J. Touratsoglou, *ZPE* 34 (1979) 272.

SEG 27 (1977) 263.

His presence in the province is attested by inscriptions from other cities, both in Macedonia (Dion, Idomenai) and in southern Greece (Corinth, Athens, Olympia, Epidauros, Megara, Thespieae, Delos). For this evidence and his career, cf. *PIR*² no. 468.

Cf. also E. Groag, s.v. *Memmius* no. 26, *RE* XV (1931) 626-36.

Kanatsoulis, *MP* no. 909

Kanatsoulis, *MP Suppl* 40.

Sarikakis, *Archontes* II 51-54.

Thomasson, *Laterculi* 181 no. 13.

880. Μένανδρος Ἀδύμου

1st cent. A.D.

On a funerary monument erected by his wife Ἀττία Κοῖντα; the inscription is on the base of the statue.

MB 102.

Andronikos, *Epigraphai* 30 no. 7.

BullEpigr 1951, 136a.

SEG 12 (1955) 337.

881. Μένανδρο(ς) Παμφίλας

2nd cent. A.D.

Member of a religious society connected with the worship of Zeus Hypsistos.

See Ἔρωσ Εὐβιότου line 4.

882. Μένανδρος Φιλώτα, Βεροιαῖος 230-220(:) B.C.

Delphic *thearodokos* at Beroea; brother of Ἀπελλᾶς Φιλώτα.

See Ἀντάνωρ Νεοπολέμου.

883. [---] Μενάνδρου A.D. 42-44

The fourth politarch of Beroea attested on the monument erected by the city in honour of the emperor Claudius.

See no. 879.

884. Μένανδρος f. of Ἀσανδρος Apellaios, 178 B.C.

I. Russu, *EphDac* 8 (1938) 201 no. 4.

See Ἀσανδρος Μενάνδρου, Βεροιαῖος.

885. Μένανδρος f. of Ἀττύλος 4th/3rd cent. B.C.

See Ἀττύλος Μενάνδρου.

886. Μένανδρος f. of Περίτας 37 B.C.

See Περίτας Μενάνδρου, Βεροιαῖος.

— Ἰουλιανὸς Μένανδρος

887. [---] Μενελάου Hellenistic period

In a list of names.

See [---] Πτολεμαίου line 47.

888. Μενέλαος Ἀντιγόνου 1st half of the 2nd cent. A.D.

a) Altar erected in his honour by the *synedroi*. The altar was actually erected by his son Γ(άιος) Ἰούλιος Μενέλαος (q.v.). He is described as father of the *synedrion* (πατὴρ συνεδρίου).

MB 1.

O. Walter, *AA* 57 (1942) 175 no. 1.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 91-93 no. 5.

Kanatsoulis, *MP* no. 917.

Cf. F. Papazoglou, *ZAnt* 5 (1955) 367-68 n. 59.

b) Identified by Ch. Edson with the gymnasiarch of the same name who appears in an inscription of unknown provenance, now in the Thessalonike Museum. The inscription was dated by the Actian era, though the date is not preserved; Edson assigns it to after A.D. 153-54, on the basis of the reference to [Τι. Ἰούλιος Ῥοιμη]τάλκης, whom he identifies with the king of the Bosphorus

(*PIR*² no. 516). At the same time, Edson compiled the *stemma* of the family of Μενέλαος ᾽Αντιγόνου (*IG* X 2, 1 p. 53) with reference to the members of the family known from Beroea (cf. Γ(άιος) ᾽Ιούλιος Μενέλαος, ᾽Ιουλία Πρίσκιλλα and Αἰλία Πρίσκιλλα). The date of the present inscription was corrected by L. Robert, who was of the opinion that the Rhoemetalces of the inscription was G. Iulius Rhoemetalces, king of Thrace, who was active about A.D. 19 (see *PIR*² no. 517).

IG X 2, 1 *133, 12-13.

L. Robert, *RevPhil* 48 (1974) 208-215.

G. Daux, *BCH* 100 (1976) 213-15, fig. 4.

The Μενέλαος ᾽Αντιγόνου of the Thessalonike inscription was probably an ancestor of the πατήρ συνεδρίου known from Beroea. The name and patronymic, however, are not rare enough to indicate a more certain connection between them.

— Gn(aeus) Domitius Menelaus

— Γ(άιος) ᾽Ιούλιος Μενέλαος

889. Μενναῖς End of the 2nd cent. A.D.
 Female slave. Donated to the Mother of the Gods Autochthonous at Leukopetra, along with the rest of the slaves of Φλαύιος Εὐτράπελος (q.v.).
 — Μεννέας, see Οὐλπ(ιος) Μεννέας
890. [---] Μεννίδου Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 5.
891. [---] Μένωνος Hellenistic period
 See [---] Πτολεμαίου line 3.
892. Μένων f. of ᾽Αντίγονος 2nd/1st cent. B.C.
 See Εὐρυδίκη Βιδοίτου.
 — Κλαύδιος Μένων
893. Μ(ᾱρκος) Μέσσιος Μάξιμος A.D. 177/78 and 3rd cent. A.D.
 Known from two inscriptions from Beroea:
 a) Ephebe, under the ephebach Στάτιος ᾽Αντίγονος I (q.v., line 9), in

A.D. 177/78. The name is corrected by J.M.R. Cormack, *Ancient Macedonia* I (1970) 195, no. 2, from the Κάσσιος of the original publication; Kanatsoulis, *MP Suppl* no. 1640.

- b) Very probably the same person whose name appears in a list of the 3rd cent. A.D. He appears in the first part of a list of names, presumably of citizens, the second part having the title: ἐξελευθερικοί.

See [---] Φίλιππος line 14.

894. Μέσστριος 3rd cent. A.D.
See Σεκούνδιλλα.

895. Μέστρ(ιος) Λυνκεύς 2nd quarter of the 3rd cent. A.D.

896. Μέστρ(ιος) Ὀλύμπις 2nd quarter of the 3rd cent. A.D.
Erhebes.
See Δομίτιος Πύρρος lines 21 and 22.

897. Μέστυς f. of Ἀπολλωνία 3rd (?) cent. A.D.
See Ἀπολλωνία Μέστυος.

898. [M]έστυς f. of Αὐρήλιος Ποσιδώνιος A.D. 212/13
See Αὐρήλιος Ποσιδώνιος ὁ [M]έστυος ὁ κὲ Παντακιανός.

899. Μηρύλος f. of Νείκανδρος A.D. 177/78
See Στάτιος Ἀντίγονος I line 18.

900. Μητρόδωρος Αἰλιανοῦ ? cent. A.D.
Inscription now lost. It was probably reused with the two lines above:
Επ[---] Παν[---] Ἀφροδείτη, belonging to an earlier inscription.
A.K. Orlandos, *Deltion* 2 (1916) 159 no. 21.

— Μητρώ, see Αἰλία Μητρώ

901. Μίδων (or Μήδων), Βεροιαῖος Reign of Perseus
The first spelling of the name is adopted here, as it is by Edson (*HSCP* 45 (1934) 233), Meloni (*Perseo* 361 n. 2) and Walbank (*Commentary* III 306). The spelling with *eta* first appeared in Hoffmann (*Makedonen* 227), who corrected Dindorf. It was subsequently followed by Russu (*EphDac* 8 (1938) 202) and Olshausen (*RE Suppl.* XII (1970) 840-42 no. 13 and *Prosopographie* 159-160 no. 118). The reading here adopted has the advantage that it adds one more piece of evidence (see (d) *infra*).

Person in the immediate entourage of Perseus. He is known to have

been active during the events of the Third Macedonian War.

- a) In 171 B.C. he is referred to, with his ethnic, "Midon Beroeaeus" (Livy 42.58.7) as leader of a corps of Cretans in the battle of Callinicus. Cf. Meloni, *Perseo* 233.
- b) After this battle, the recommendation of some of Perseus' Friends (Polyb. 27.8.1) to send ambassadors to the general P. Licinius Crassus was acted upon. The ambassadors immediately sent were πρεσβευταὶ Πάνταυχος Βαλάκρου (q.v.) and Μίδων Βεροιεύς (Polyb. 27.8.5, cf. Meloni, *Perseo* 239, Walbank, *Commentary* III 306). This is the only example of this spelling of the ethnic, instead of the usual Βεροιαῖος.
- c) In 168 B.C. he was assigned the task of guarding Pythion and Petra (a pass to the north of Olympos), at the head of 5,000 Macedonians (Livy 44.32.10; cf. Meloni, *Perseo* 367).
- d) In the battle of Pydna, he was in charge of 10,000 foreign mercenaries and 2,000 Macedonians. This body was devastated in its clash with Cornelius Scipio Nasica, and the leader himself was put to flight without his weapons (Polyb. 29.15.2; Plut., *Aem.* 16. 2). The name given in the relevant sources is Μίλων, but it is believed to be the same person as the military leader involved in events (a) and (c) above. See Meloni, *Perseo* 361 n. 2, Ch. Edson, *HSCP* 45 (1934) 233 n. 5, and Walbank, *Commentary* III 383.
Only N.G.L. Hammond, *JHS* 104 (1984) 41 believes that the reading Μίλων is correct, but comparison with the other *testimonia* reveals that his view is invalid. Russu, as well as using the spelling Μήδων, gives the name Μίλων separately (*EphDac* 8 (1938) 202, 203).
- e) After the battle of Pydna, he fled with Ἰππίας and Πάνταυχος to Beroea, and these First Friends of Perseus then surrendered to Aemilius Paulus (Livy 44.45.2; cf. Meloni, *Perseo* 401).
- f) After almost all the cities of Macedonia had surrendered within two days, they (*viz.* the Romans) sent him, with Πάνταυχος, to negotiate the surrender of Pydna with the leader of the garrison in that city, Solon (Livy 44.45.7.).
- g) He was probably obliged to leave Macedonia and go to Rome, with all those who held office under Perseus (Livy 45.32.6; cf. Walbank, *Commentary* I 33-34 and III 369).

Funerary stele with a pediment, probably now lost.

A.K. Orlandos, *Deltion* 2 (1916) 158 no. 18.

903. Μόλυκκος f. of Καλλίνας 1st half of the 1st cent. B.C.
See Καλλίχη Καλλίνου.
904. [---] Μονίμου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 40.
905. Μόσχος Ζωΐλου 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. II, 21.
906. Πόπ[λιος] Μουν[άτιος] 1st cent. B.C./1st cent. A.D.
Father of no. 907.
907. Πόπλιος Μουνάτιος Ἀλέξιππος 1st cent. B.C./1st cent. A.D.
Relief funerary stele. Unpublished.
| 37 MB 349.
908. Μουστιανός 3rd cent. A.D.
See Θεοφίλα.
909. Μυλλέας Ζωΐλου, Βεροιαῖος 326 B.C.
One of the two Beroeans known to have taken part in Alexander's expedition to Asia Minor (cf. Κοίρανος). He is mentioned by Arrian (*Ind.* 18.6) during his account of the preparation of the fleet on the banks of the Hydaspes; he is the last of 25 Macedonian trierarchs whose names are given. He was probably related to Ἀλέξανδρος Μυλλ[---] (q.v.) who was honoured by the *boule* and *demos* of the Athenians; for the other man who may have been related to Ἀλέξανδρος cf. no. 910.
Berve, *Prosopographie* no. 541.
H. Berve, s.v. Mylles, *RE* XVI (1933) 1073.
Cf. Ch. Edson, *HSCP* 45 (1934) 233.
I. Russu, *EphDac* 8 (1938) 203.
Osborne, *Naturalization* I 174.
910. Μυλλένας Ἀσάνδρου, Μακεδών 2nd half of the 4th cent. B.C.
Known from an inscription found in the temple of Apollo Daphnephoros at Eretria. Honoured by a decree of the *boule* and

demos of the Eretrians, along with Tauron son of Machatas, who was also a Macedonian. The scale of the honours and privileges accorded him in this decree —he is named *proxenos* and *euergetes* of the Eretrians, both himself and his descendants, and he is given the privileges of *ateleia*, *asylia* etc.— indicate that he was an important person, who was also probably a relative of Ἀλέξανδρος Μυλλ[---] (q.v., also no. 909), who was later honoured by the *boule* and *demos* of the Athenians. He is probably the same as the Myllinas stated by Curtius (8.11.5) to be the secretary of Alexander the Great, who was also given military duties.

IG XII 9 197 line 2.

I. Russu, *EphDac* 8 (1938) 203.

Berve, *Prosopographie* no. 542.

H. Berve, s.v. Myllenas, *RE XVI* (1933) 1073-74.

911. Μύρισμος End of the 2nd cent. A.D.
 See Ἀντιγόνα.
 Kanatsoulis, *MP Suppl* no. 1689.
912. Ν[---] f. of [Νι]κάνωρ End of the 2nd cent. A.D.
 See no. 945.
913. Ναῖα, Γερμάνα A.D. 234
 Presented her female slave Νικάνδρα to the Mother of the Gods Autochthonous at Leukopetra. She herself is described as the slave of Αἴλιος Ἀσκληπιόδωρος (q.v.).
914. Λ(ούκιος) Ναιβῆνος Middle of the 2nd cent. A.D.
 His name appears on the monument of the *summa rudis* gladiator Πούπλιος (q.v.); probably a gladiator himself.
915. Λ(ούκιος) Νασιδιηνὸς Οὐάλης 1st cent. A.D.
Grammateus. Attested on the monument erected by the tribe Βερεική of Beroea in honour of Τι(βέριος) Κλαύδιος Πειερίων II. According to Touratsoglou (*Ancient Macedonia* II (1977) 486), he was probably secretary of the tribe; Touratsoglou also comments on the rarity of the *nomen*, which occurs on only one other occasion in Macedonia (region of Titov Veles: *SEG* 18 (1962) 273).
916. Νεΐκανδρος 2nd cent. A.D.
 See Γ(άιος) Ἀουέρνας(?).

917. Νείκανδρος Μηρύλου A.D. 177/78
 Ephebe. The original reading Νε[όμ]αν[δρ]ος ΜΗΡΥΛΟΣ was corrected by J.M.R. Cormack, *Ancient Macedonia* I (1970) 195 no. 2.
 See Στάτιος ᾽Αντίγονος I line 18.
 Kanatsoulis, *MP Suppl* no. 1691.
 — ᾽Ρουφινιανὸς Νείκανδρος ὁ καὶ Σχοινᾶς
918. Νεικάνωρ End of the 2nd cent. A.D.
 Slave. Presented to the Mother of the Gods Autochthonous at Leukopetra by Φλαύιος Εὐτράπελος (q.v.) along with the rest of his slaves.
 — Αὐρήλιος Νεικάνωρ
919. Νείκει[---] End of the 2nd cent. A.D.
 See Λάμις.
 — Νεικέρως, see Φουνδάνιος Νεικέρως.
920. Νείκη 1st half of the 3rd cent. A.D.
 See Κουσπίδιος ᾽Ονησᾶς.
921. Νείκη Gorpaios 10, A.D. 219
 Sixty year old slave. Presented to the Mother of the Gods Autochthonous at Leukopetra, along with her forty year old daughter ᾽Αλεξάνδρα and three of her grandchildren.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 See Κλαυδία Εὐβούλη line 12.
922. Νείκη End of the 2nd cent. A.D.
 Female slave. Donated to the Mother of the Gods Autochthonous at Leukopetra by Φλαύιος Εὐτράπελος (q.v.).
923. Νείκη Aidonaios 1, A.D. 193
 Seven year old female slave. Donated to the Mother of the Gods Autochthonous at Leukopetra, along with her future descendants, by Αἰλία Λαΐς (q.v.).
924. [Νε]ικηφορίς 2nd or 3rd cent. A.D.
 On a funerary stele with a pediment, now lost. She erected the monument to her husband Κάλων.
 A.K. Orlandos, *Deltion* 2 (1916) 154 no. 9.

925. Νεικηφόρος 3rd cent. A.D.
 On a relief funerary stele, depicting a gladiator holding a sword (?) in his right hand and a double axe in his left. He erected the monument to himself at his own expense.
 MB 184.
 Delacoulonche no. 58.
 Demitsas no. 80.
Hodegos 1 (1919) 14; 2 (1920/21) 40.
 J.M.R. Cormack, *BSA* 58 (1963) 29 no. 19.
BullEpigr 1965, 233.
926. Νεικόβουλος f. of Αὐρήλιος Νεικόβουλος Dios 30, A.D. 234
 See Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου.
 — Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου
 — Νεικολαῖς, see Ἰουλιανὴ Νεικολαῖς
927. Νεικόλαος 2nd/3rd cent. A.D.
 Nephew of Κλαύδιος Λυσίμαχος (q.v.). Together with Πρεῖσκοις and Ἀντίγονος he erected a monument in honour of his uncle, consequent upon a decision by the *synedroi*.
 Probably to be identified with Σιλβανὸς Νεικόλαος.
928. Νεικόλαος f. of Ἀλέξανδρος 2nd cent. A.D.
 See Ἔρως Εὐβιότου.
 — Σιλβανὸς Νεικόλαος II
 — Νεικομήδης, see Βετουληνὸς Νεικομήδης I
 — Βετουληνὸς Νεικομήδης II
 — Νεικοπολιανός, see Οὐεῖβ(ιος) Νεικοπολιανός
929. Νεικόπολις m. of Ζώσιμος Beginning of the 2nd cent. A.D.
 See Ζώσιμος Νεικοπόλεως.
930. Νεικοτύχη Daisios 20, A.D. 243
 Female slave; presented to the Mother of the Gods Autochthonous at Leukopetra by Φουνδάνιος Νεικέρως (q.v.).
931. Νεῖκων A.D. 212/13
 Slave; donated to the goddess Autochthonous at Leukopetra, along with his mother Ἀμμία and his brother Ποσιδώνιος, by order of

Τερτυλλιανὸς Ἀκύλας.

See Αὐρήλιος Ποσιδώνιος ὁ [Μ]έστυος ὁ κὲ Παντακιανός.

932. Νείκων Panemos 30, A.D. 188
Domestic slave; donated to the Mother of the Gods Autochthonous to serve in the sanctuary on all festival days, after the death of Πόπλιος Αἴλιος Ἀμάτοκος (q.v.) and his wife.
933. Νείκων (2nd or 3rd) cent. A.D.
Slave named in an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
— Πο(πίλλιος?) Νείκων
934. Νεο[---] 2nd cent. A.D.
On part of a base; unpublished.
MB 130.
935. [---] Νεοπτολέμου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 46.
936. Νεοπτόλεμος f. of Ἀντάνωρ 230-220 (?) B.C.
See Ἀντάνωρ Νεοπτολέμου, Βεροιαῖος.
— Nepos, see T(itus) Publicius Nepos
937. Νήφων 2nd cent. A.D.
Paidagogos. His funerary monument was erected by Ποπλίκιος Ροῦφος (q.v.).
938. Νίγερ Τόρκου 2nd/3rd cent. A.D.
In a list of names.
See Εὐτυχᾶς Εὐτυχᾶνος col. II, 5.
939. Νικα[---] f. of [Ἰ]όλαος 2nd cent. A.D.
See [Ἰ]όλαος Νικά[νδρου] or Νικά[νορος] or Νικά[δου].
940. Νικάδας Ἀμμαδίκου 1st half of the 1st cent. B.C.
See Κρατεῦας Νικάδου.
941. Νικάνδρα A.D. 234
Twelve year old domestic slave. Presented to the Mother of the Gods Autochthonous by the slave Ναῖα.

See Αἴλιος Ἀσκληπιόδωρος.

942. Νίκανδρος Νικάνδρου 1st/2nd cent. A.D.
See Τορπιλία Οὐεττύλα.
943. Νίκανδρος f. of Νικάνδρου 1st/2nd cent. A.D.
See Τορπιλία Οὐεττύλα.
944. Νίκανδρος f. of [Σ]αδάλας 3rd cent. B.C.
See [Σ]αδάλας Νικάνδρου.
945. [Νι]κάνωρ Ν[---] End of 2nd cent. A.D.
On a funerary plaque
MB 261.
I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 422-23 no. 8, fig. 8.
946. [---Νι]κάν[ο]ρος End of the 1st cent. B.C.
On a relief funerary stele; followed by the word ἡρώισσα.
MB 185.
J.M.R. Cormack, *BSA* 41 (1940-45) 111 no. 17.
947. Νικάνωρ f. of Ἀττύλος 249/48 B.C.
See Ἀπολλωνίδης Γλαυκίου.
948. [Νι]κάνωρ f. of [Λ]ανείκα 1st cent. B.C.
See [Λ]ανείκα [Νι]κάνωρος.
949. Νικάνωρ f. of Χάρτας 249/48 B.C.
See Ἀπολλωνίδης Γλαυκίου.
— Νικαρέτη, see Τυρία Νικαρέτη
950. Νίκη 2nd/3rd cent. A.D.
Freedwoman of the priestess [Ἀλε]ξάνδρα (q.v. no. 96.).
— Νικηφόρος, see Πετρ(ώνιος) Νικηφόρος
951. Νικοκράτης f. of Ἰποκράτης Before 167 B.C.
See Ζώπυρος Ἀμύντου, A line 2.
952. Νικόλα[ος] f. of Δημήτριος 1st cent. B.C./1st cent. A.D.
See Λιμναῖος Α[---] col. I, 4.
— Νικομάχη, see Λ(ουκία) Αὐρηλία Τρεβωνία Νικομάχη

953. Νικόπολις and (2nd or 3rd) cent. A.D.
954. Νικόπολις (2nd or 3rd) cent. A.D.
 Female slaves in unpublished inscriptions from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 — Αὐρηλία Νικόπολις
955. Νίκυλλα Ἰέρωνος 3rd cent. B.C.
 See Παρμένεια Ἀριστύλλας.
956. Νόημα 2nd/3rd cent. A.D.
 See Φαῦστος.
 — Νουννία, see Ἰουλία Κοπρία Νουννία
957. Νυμφέρωρ, Ἐφέσιος 2nd cent. A.D.
 Gladiator.
 See Ζμάραγδος.
 Kanatsoulis, *MP Suppl* no. 1694.
958. Νυμφοδώρα Xandikos 20, A.D. 261
 Slave. Her son Πάννυχος was presented to Syria Parthenos at Beroea,
 by Ἀπία Παννυχίς (q.v.).
959. Ξαν[---] 3rd/2nd cent. B.C.
 In an agonistic list.
 See Ἀναξήνωρ Θεοδώρου line 47.
960. Ξανθίων 2nd or 3rd cent. A.D.
 On a funerary stele with an inscribed pediment. The name of his wife,
 to whom he erected the monument, is not preserved. The name here
 agrees with Cormack's correction.
 MB 395.
 Delacoulonche no. 55: ΞΑΝΘΗ.
 Demitsas no. 103.
 J.M.R. Cormack, *BSA* 41 (1940-45) 106-107 no. 2.
 G. Klaffenbach, *AbhBerlin* (1958) 27 no. xi.
BullEpigr 1959, 237.
SEG 17 (1960) 316.
961. Ξενο[---] f. of Λιμναῖος 2nd cent. B.C.
 See Λιμναῖος Ξενο[---].

962. Ξενό[κριτος] Ἀρ[τέ]μωνος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. I, 10.
963. Ξενοφῶν f. of A[---⁷---] First half of the 3rd cent. B.C.
 See A[---⁷---] Ξενοφῶντος, Βεροιαῖος.
964. Ξένυλλα Probably 2nd cent. A.D.
 See Ὁ(σ?)τότριος(?).
965. Ξιφιᾶς 2nd/3rd cent. A.D.
 Gladiator.
 See Ἀφροδιτώ (no. 310).
966. Ὁκκος Αἰνείου and 1st cent. B.C.
967. Ὁκκος f. of Αἰνείας 1st cent. B.C.
 See [Λ]ανείκα [Νι]κάνωρος.
968. L(ucius) Octavius Rufus 1st cent. B.C.
 One of the Romans settled in Beroea. He belonged to the tribe *Aemilia*.
 His funerary plaque bears an invocation to the *Dii Manes*.
 In the church of Hagios Stephanos (Beroea).
 Delacoulonche no. 38.
 Demitsas no. 119.
 Baege 140.
 Kanatsoulis, *MP Suppl* no. 1698.
969. [---] ΟΛΒΑΤΟΥ Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 39.
 — Ὀλυμπ. see [--]NIO Ὀλυμπ[---]
970. Ὀλυμπιάς 2nd half of the 2nd cent. A.D.
 On a funerary altar. She erected the monument to her husband Εὔπορος.
 MB 28.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2(1985) 424 no. 11, fig. 11.
971. Ὀλυμπιάς 2nd/3rd cent. A.D.
 See Ἀμυντιανός.

— Αἰλιανὴ Ὀλυμπιάς

972. Ὀλυμπιόδωρος f. of Λάανδρος Ca 130 B.C.
See Μαρσύας Δημητρίου.

— Ὀλύμπις, see Καλόκαιρος ὁ καὶ Ὀλύμπις

— Μέστρ(ιος) Ὀλύμπις

— Ὀμηρικός, see Αὐρήλιος Ὀμηρικός

— Αὐρήλιος Ὀμηρικός νέος

— Ὀνησᾶς, see Κουσπίδιος Ὀνησᾶς

973. Ὀνήσιμος Middle of the 2nd cent. A.D.
Gladiator, *secunda rudis*.
See Πούπλιος.

974. Ὀνήσιμος 2nd/3rd cent. A.D.
See Αἰλία Φιλουμένη.

975. Ὀνήσιμος Φιλήμονος A.D. 61 (?)
The first bishop of Beroea. Mentioned in the Apostle Paul's Epistle to the Colossians (4.9). His patronymic is given in the *Constitutiones Apostolicae* 7.46, *P.G.* I line 1056.
Le Quien, *Oriens Christianus* II 71.
Demitsas, *Geographia* 38 n. 3.
Chionides I 171, 182, 186.

— Τι(βέριος) Φλάβιος Ὀνήσιμος

976. Ὀνησίφορος 2nd cent. A.D.
See Ἀκή.

— [---]λιος Ὀνησίφορος

977. Ὀνωρατιανὸς Πολύχαρμος 3rd cent. A.D.
Erected a statue in honour of his father Αἴλιος Ποτάμων, consequent upon a decision by the *synedroi*. The inscription is carved on an altar, on which the statue probably stood. Both were presumably members of the *synedrion*. The full name of the son was probably Αἴλιος Ὀνωρατιανὸς Πολύχαρμος.
MB 16.
O. Walter, *AA* 57 (1942) 178 no. 16, fig. 46.
Kanatsoulis, *MP* no. 1012.

- Ὀνωρᾶτος, see Λ(εύκιος) Βαίβιος Ὀνωρᾶτος
 - ΟΞΥΤΕΠΟΣ, see Πετρωνιανὸς Θησεὺς ὁ καὶ ΟΞΥΤΕΠΟΣ
 - Ὀρεστεινή, see Αἰλία Ὀρεστεινή
978. Ὀρέστης f. of Μαρκία End of the 2nd cent. A.D.
 See Γλαῦκα Λουκίου, Ἑορδαία.
- Αἴλιος Ὀρέστης
 - Προκλιανὸς Ὀρέστης
 - Σεπτίμιος Πομπώνιος Προκλιανὸς Ὀρέστης
979. Ὀρτυξ 235 B.C.
 Slave of Ἀττίνας; freed with the *paramone* clause.
 See Ἀπολλωνίδης Γλαυκίου line 5.
980. Ὀ(σ?)τότριος(?) Probably 2nd cent. A.D.
 On a relief funerary stele with a pediment, now lost. He erected the monument to his wife Ξένυλλα. The name Ὀτότριος or Ὀστότριος seems improbable, as do the attempts to connect it with Ὀτευδανός and (Γ)οιτόσυρος.
 A.M. Woodward, *BSA* 18 (1911/12) 156 no. 23.
 I. Russu, *EphDac* 8 (1938) 206.
981. Οὐ(α)δήα Εὐλά[νδρου] End of the 2nd cent. B.C.
 On an unpublished funerary monument. The spelling ΟΥΔΔΗΑ on the stone is the result of lapicidal error.
 MB 105.
- Οὐάκενα, see [Κ]λαυδία Οὐάκενα
982. Οὐαλειριανός (?) 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς (according to Cormack, *loc. cit.*) col. I, 1.
983. Οὐαλειριανὴ Ἀμμία Panemos 15, 229 A.D.
 High priestess of the imperial cult, wife of Οὐαλειριανὸς Φιλόξενος (q.v.). Together with her husband, she announced the holding in Beroea of games to last three days, in honour of the emperor M. Aurelius Severus Alexander and his mother Iulia Mamaea. She was high priestess of the Macedonian *koinon*, according to Touratsoglou's interpretation (*Ancient Macedonia* I (1970) 284), rather than of the local cult (cf. D. Kanatsoulis, *Makedonika* 13 (1973) 27).

984. Οὐαλεριανὸς Φιλόξενος Panemos 15, 229 A.D.

Macedoniarch, high priest of the imperial cult and *agonothetes* of the Macedonian *koinon*. He is known from a slab containing an invitation-announcement of games lasting three days at Beroea, which he organised together with his wife, Οὐαλεριανὴ Ἀμμία (no. 983).

The games, κυνηγεσίων καὶ μονομαχιῶν, were to begin on the 7th day πρὸ καλ(ανδῶν) Ἰουλίων, which, by the Greek calendar (ἐλληνικῇ δέ...) was Panemos 15, A.D. 229; the year is recorded with reference to both the provincial and the Actian era. The games were held for the health, safety etc., of the emperor M. Aurelius Severus Alexander and his mother Iulia Mamaea, in the third year of the consulship of the emperor and the second year of the consulship of Κλ(αύδιος) Κάσσιος Δίων (the historian).

MB 234.

I. Touratsoglou, *Ancient Macedonia* I (1970) 281-85, pl. 77.

BullEpigr 1971, 400.

AEpigr 1971, 430.

D. Kanatsoulis, *Makedonika* 13 (1973) 26-27.

— Λούκιος Μάγνιος Οὐαλεριανός

985. Οὐαλέριος Ἐκλεκτός, Σινωπεύς 3rd cent. A.D.

Referred to as κῆρυξ δισπερίοδος, in an inscription found in Athens. He was victorious in ἀγῶνες ἱερούς, οἰκουμενικούς, including twice in the *Olympia* of Beroea.

IG II² 3169/70 line 19.

Moretti, *IAG* 263 no. 90.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 95.

Kanatsoulis, *Meletemata* 17.

Kanatsoulis, *MP* no. 1038.

986. Μ(ᾶρκος) Οὐαλέριος Τρύφων 2nd/3rd cent. A.D.

In a list of names.

See Εὐτυχᾶς Εὐτυχᾶνος col. I, 2.

— Οὐάλης, see Λ(ούκιος) Νασιδιτηνός Οὐάλης

987. Οὐαριανὸς Δειδιανὸς Δημήτριος 2nd/3rd cent. A.D.

Altar erected by the *synedroi* in his honour, for his character. A statue was erected in his honour by his parents Οὐαριανὸς Διοσκούριδης and

Δειδιανή Μαντώ.

MB 15.

O. Walter, *AA* 57 (1942) 177-78 no. 15.

Ch. Makaronas, *Makedonika* 2 (1941-52) 627 n. 2.

J.M.R. Cormack, *Ancient Macedonia* I, pl. 35b.

Kanatsoulis, *MP* no. 1064.

988. Οὐαριανὸς Διοσκούριδης 2nd/3rd cent. A.D
 Father of no. 987.
 Kanatsoulis, *MP* no. 1065.
989. Οὐεῖβ(ιος) Εὐτύχης and 2nd quarter of the 3rd cent. A.D
990. Οὐεῖβ(ιος) Νεικοπολιανός 2nd quarter of the 3rd cent. A.D
 Ephebes.
 See Δομίτιος Πύρρος lines 17 and 16.
991. Οὐεῖ[βιος---]έντων 3rd cent. A.D
 His *cognomen* is probably to be restored [Οὐ]έντων, [Γ]έντων, or [Κ]έντων. His wife Ἀννία ΤΥΔΔΑ (?) (q.v.) was honoured by the *synedroi* (Μακεδόνων οἱ σύνοεδροι); he himself probably had some connection with the *synedrion*.
992. Οὐέσσ[α?] 2nd cent. A.D.
 On a funerary altar; the name Γραπτε[---] is also preserved.
 Unpublished.
 MB 55.
993. Οὐεττία Beginning of the 2nd cent. A.D.
 Monument erected in her honour by two women: one was the daughter of Σέξτος, and the other Οὐεττύλα Αὔλου. They are probably the same women referred to in an unpublished inscription from Beroea (MB 558) as mother and daughter. The mother was Καισία, daughter of Σέξτος Καΐσιος and the daughter Τορπιλία Οὐεττύλα (q.v.) daughter of Αὔλος Τορπίλιος.
 MB 546.
 J.M.R. Cormack, *BSA* 41 (1940-45) 109 no. 7.
994. Οὐέττ(ιος), Αἴαντος υἱός 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 See Δομίτιος Πύρρος line 11.

— Οὐεττύλα, see Τορπιλία Οὐεττύλα

995. Οὐλπία ᾽Αλεξάνδρα A.D. 113
 Wife of Τι(βέριος) Κλαύδιος Εὐλαιοι, Βεροιαῖος (q.v.).
996. Μ(ἄρκος) Οὐλπιος ᾽Ισόδημος 1st half of the 3rd cent. A.D.
 Described as the most excellent of orators on an altar erected in his honour by the *synedroi*. His skill was of great benefit to the province, presumably in support of its economic demands. His wife Αἰλία ᾽Ιουλία attended to the erection of his statue.
 MB 24.
 O. Walter, *AA* 57 (1942) 183 no. 24.
 L. Robert, *Hellenica* 5 (1948) 34.
 Kantatsoulis, *MP* no. 1094.
997. Οὐλπιος [Μ]ἄρκο[ς] 2nd cent. A.D.
 On a funerary altar.
 MB 74.
 Delacoulonche no. 49.
 Demitsas no. 70.
998. Οὐλπ(ιος) Μεννέας 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 See Δομίτιος Πύρρος line 18.
999. Λεύκιος (Οὐολκάκιος) 1st cent. A.D.
 Father of no. 1000.
1000. Λεύκιος Οὐολκάκιος ᾽Αμύντας 1st cent. A.D.
 Made a dedication to Herakles Kallinikos; the inscription was found at Leukadia. Probably now lost.
 Duchesne-Bayet no. 149.
 Demitsas no. 18 = no. 291.
 Baege 141.
 Hatzfeld, *Trafiquants* 148.
 Kanatsoulis, *MP* no. 1099.
- Οὐρβάνα, see Μαρκία Αὐρηλία Οὐρβάνα
- Οὐρβανός, see Φλ(άβιος) Οὐρβανός
1001. ᾽Οφελλία Τροφίμη Dios, A.D. 185
 Gave the slaves Τροφίμη, Θαλάμη, Καλλιτύχη and Θεόδοτος and

their descendants, as gifts to the Mother of the Gods, to serve the goddess on festival days, while being obliged to remain in her own service for the rest of the time. The act took place when Αἰλία Κλευπάτρα was priestess. The dating is by the Actian era.

Ph. Petsas, *Ancient Macedonia* III (1983) 244 no. 4.

1002. Ὀφέλ[ας] or Ὀφέλ[ιμος] (or Ὀφέλ[λιος]) f. of Γάιος 1st cent. B.C./
1st cent. A.D.

See Λιμναῖος A[---] col. II, 2.

1003. Π[---] f. of Δάδας 1st cent. A.D.
See Διογένης Βαρναίου.

1004. Πα[---] 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος A[---] col. I, 1.

— Παιδέρως, see Κορνήλιος Παιδέρως

1005. Παλάμανδρος Γαυάνου Beginning of the 1st cent. B.C.
See Γαυάνης Γαυάνου.

1006. Παμφίλα m. of Μένανδρος 2nd cent. A.D.
See Ἔρωσ Εὐβιότου line 4.

— Πο(πιλλία?) Παμφίλα
— Πάμφιλος, see Τερεντιανὸς Πάμφιλος

1007. Πανηγυριάρχης (2nd or 3rd) cent. A.D.
Slave, in an unpublished inscription from Leukopetra.
See Μάρκελλος.

— Παννυχίς, see Ἀππία Παννυχίς

1008. Πάννουχος Xandikos 20, A.D. 261
Eighteen year old slave. Presented to Syria Parthenos by Ἀππία Παννυχίς (q.v.). His mother Νυμφοδώρα was also a slave of this same donor.

1009. Πάννουχος f. of [Ζωσ]ίμα 2nd or 3rd cent. A.D.
See [Ζωσ]ίμα Παννύχου.

— Παντακιανός, see Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ κὲ Παντακιαν[ός]

1010. Πάνταυχος

2nd cent. A.D.

On a funerary altar. He erected the monument along with his mother Δανάη to his father Πολύβιος. The inscription was incised twice, on the front and on the left side of the altar; in the second, the name of the father was omitted.

MB 53.

J.M.R. Cormack, *ArchP* 22 (1973) 207-208 no. 11, fig. 9.

1011. Πάνταυχος Βαλάκρου

Reign of Perseus

One of the First Friends of Perseus (Polyb. 29.3.3. and Livy 42.39.7, 44.23.2, 45.2), together with Ἰππίας and Μίδων (q.v.). He was one of the most illustrious men during this critical period of Macedonian history (Ch. Edson, *HSCP* 45 (1934) 235). He is mentioned by Polybius and Livy in connection with events of the years 172-168 B.C.

a) In 172 B.C., having acted as Perseus' ambassador, he was handed over as a hostage, along with Ἰππίας, at the meeting of the king with Q. Marcius Philippus. They were First Friends of Perseus and were given as a token of good will (Livy 42.39.7 and Edson, *loc. cit.*).

b) In the summer of 171 B.C., during the first year of the Third Macedonian War, he was sent with Μίδων as Perseus' ambassador to P. Licinius Crassus (Polyb. 27.8.5-6, cf. Meloni, *Perseo*, 239).

c) At the beginning of 168 B.C. he succeeded Ἰππίας as ambassador to Genthios, king of the Illyrians. In addition to handing over the already agreed sum of money, Πάνταυχος was charged with the task of selecting the Illyrian hostages who were to be held as a guarantee of the alliance between the two kings (Polyb. 29.3.3.-4). Livy gives a more detailed account in connection with the 300 talents of silver handed over to Genthios and Πάνταυχος meeting with him (44.27.8-11 and 44.23.2-3; cf. Walbank, *Commentary* III 364 and Meloni, *Perseo* 327-28).

Πάνταυχος also designated the Illyrian ambassadors who were to go with the Macedonians to Rhodes for negotiations (Livy 44.23.4) and at the same time urged Genthios to provoke the Romans by a hostile act (Livy 44.27.12). Later, again at his suggestion, Genthios sent 80 ships to pillage Dyrrachium and Apollonia (Livy 43.30.14).

d) After the battle of Pydna, he, Ἰππίας (q.v.) and Μίδων fled to Beroea, from where they went to the camp of Aemilius Paulus and

surrendered. Beroea then surrendered, after Thessalonike and Dion (Livy 44.5.1-6; Ch. Edson, *HSCP* 45 (1934) 235).

e) Immediately after this he and Μίδων were sent (by the Romans) to negotiate the surrender of Pydna with the head of the garrison there, Solon (Livy 44.45.7).

f) Afterwards, like all who held office at the Macedonian court, he was obliged to leave Macedonia and go to Rome (Livy 45.32.6; cf. Walbank, *Commentary* I 33-34, and III 369).

H. Berve, s.v. Pantauchos no. 3, *RE* XVIII (1949) 694-95.

I. Russu, *EphDac* 8 (1938) 207 no. 3.

Olshausen, *Prosopographie* 162-64 no. 121.

1012. Πάνταυχος f. of Διονύσιος 2nd half of the 2nd cent. B.C.
See Διονύσιος Πανταύχου.

— Παπποῦνις, see Φλαβιανὸς ὁ καὶ Παπποῦνις

1013. Παραμόνα A.D. 145-160
See Ἔσπερος.

1014. Παραμόνα Middle of the 2nd cent. A.D.
See Φιλόνικος.

1015. Παραμόνα Probably 2nd or 3rd cent. A.D.
On a relief (?) funerary stele, now lost.
M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 179 no. 8.
A.M. Woodward, *BSA* 18 (1911-12) 157-58 no. 28.

1016. Παραμόνα 3rd cent. A.D.
See Αὔρηλία Εὐπορώ.

— Καικιλία Παραμόνα

— Λικινία Παραμόνα

1017. [---] Παραμόνου Hellenistic period
In a list of names.
See [---] Πτολεμαίου line 9.

1018. Παράμονος [---] 1st cent. B.C./1st cent. A.D.
In a list of names.
Kanatsoylis, *MP Suppl* no. 1728.
See Λιμναῖος A[---] line 2.

1019. Παράμονος 2nd cent. A.D.
See Ἄμμιν.
1020. Παράμονος End of the 2nd cent. A.D.
See Ἀριάγνη.
1021. Παράμονος 1st half of the 2nd cent. A.D.
On a funerary altar. He erected the monument with his brother Κλ(αύδιος) Ἐπάγαθος to their parents.
MB 36.
J.M.R. Cormack, *BSA* 41 (1940-45) 112-13 no. 21.
1022. Παράμονος Beginning of the 3rd cent. A.D.
Died ἐν ἀποδημίᾳ. His mother Ἐπιγόνη (q.v.) erected an altar in his memory.
Kanatsoulis, *MP Suppl* no. 1729.
1023. Παράμονος A.D. 113
Slave of the Beroean Τι(βέριος) Κλαύδιος Εὐλαιοι (q.v.).
1024. Παράμονος A.D. 203/4
Son of Λαδόμα Ἀμύντου (q.v.), by whom he was donated τῇ θεῷ at Leukopetra. His mother had promised him to the goddess when he was ill; the act determines that he shall serve the goddess exclusively. He was himself present at the registering of the donation, and συνεπέδωκεν αὐτόν.
1025. Παράμονος Gorpaios 10, A.D. 219
Twenty year old slave. Presented by Κλαυδία Εὐβούλη (q.v.) to the Mother of the Gods Autochthonous at Leukopetra, along with his brother Ἀλέξανδρος, his sister Ἐλένη, his mother Ἀλεξάνδρα and his grandmother Νείκη.
1026. Παράμονος (A.D. 234/35)
Eight year old slave. Presented, along with his sister Ἀγαθημερίς (q.v.), to the Mother of the Gods Autochthonous at Leukopetra, by order of the proconsul of the province, Τερτυλλιανὸς Ἀκύλας (q.v.). They are described as γένι μακεδονικά, οἰκογενῆς.
1027. Παράμονος A.D. 238
Twenty year old slave. In an unpublished inscription from Leukopetra.
See Φιλιππᾶς.

1028. Παράμονος End of the 2nd cent. A.D.
 Slave. Donated to the Mother of the Gods Autochthonous at
 Leukopetra, with all the slaves owned by Φλαύιος Εὐτράπελος (q.v.).
1029. Παράμονος A.D. 314
 Father of a man who donated slaves at Leukopetra.
 See Αὐρήλιος Παράμονος ὁ πρὶν Παραμόνου.
1030. Παράμονος f. of ᾽Αμμία Beginning of the 3rd cent. A.D.
 See ᾽Αντίγονος Παραμόνου.
1031. Παράμονος f. of ᾽Αντίγονος (A.D. 239)
 See ᾽Αντίγονος Παραμόνου.
1032. Παράμονος f. of Κόρραγος 1st cent. B.C./1st cent. A.D.
 See Λιμναῖος A[---] col. II, 8.
1033. Παράμονος f. of Σκίλβας A.D. 177/78
 See Στάτιος ᾽Αντίγονος I line 23.
 — Αὐρήλιος Παράμονος τοῦ πρὶν Παραμόνου
 — Βετουληνὸς Παράμονος
 — Καικίλιος Παράμονος
 — Κόιντος Ποπίλλιος Παράμονος
1034. Παρασκευή 2nd half of the 3rd cent. A.D.
 On a funerary plaque, which she erected to ᾽Αρτεμιδώρα and probably
 also to some other persons whose names are not preserved. An addition
 in smaller letters, Παρασκευή, χαῖρε καὶ σύ, attests to her own death.
 MB 182.
 A.M. Woodward, *BSA* 18 (1911-12) 156 no. 24.
1035. Παῤατος 2nd or 3rd cent. A.D.
 See ᾽Ηράκλεα.
1036. Παρθενόπη 2nd cent. A.D.
 On a funerary altar. The monument was erected by her father
 ᾽Αχιλλεύς. The epigram stresses her youthfulness (Pl. IV).
 MB 92.
 A.K. Orlandos, *Deltion* 2 (1916) 151-52 no. 5, fig. 7.
Hodegos 2 (1920-21) 40.
 W. Morel, *Hermes* 65 (1930) 223-24 no. 7.

1037. Παρμένεια A.D. 185
Slave. Presented to the Mother of the Gods at Leukopetra by Κοῖντα Ἰουλία (q.v.), to serve the goddess on festival days. It is stated that she was brought up by her mistress in the name of the goddess.
1038. Παρμένεια (2nd or 3rd) cent. A.D.
Female slave. In an unpublished inscription from Leukopetra.
Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
1039. Παρμένεια Ἀριστύλλας 3rd cent. B.C.
On a painted funerary stele. The second person named on the monument is Νίκυλλα Ἰέρωνος.
MB 159.
M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 233.
BCH 89 (1965) 792.
SEG 24 (1969) 521.
— Παρμενίδης, see Ἰούλιος Παρμενίδης
1040. Παρμενίων Γλαυκίου, Φυλακαῖος 3rd/2nd cent. B.C.
Victor in the *dolichos*, in the men's category. For the city of Phylakai in Pieria, cf. Papazoglou, *Cités* 106.
Kanatsoulis, *MP* no. 1333.
See Ἀναξήνωρ Θεοδώρου line 4.
1041. Παρμενίων Κλεωνόμου 1st cent. B.C./1st cent. A.D.
In a list of names.
Kanatsoulis, *MP Suppl* no. 1731.
See Λιμναῖος A[---] line 7.
— Πε(τρώνιος?) Παρμενίων
1042. Πασίνεικος 3rd cent. A.D.
Gladiator.
See Ζοῖλος.
1043. Πατερῖνος Ἀντιγόνου 2nd/1st cent. B.C.
On a relief funerary stele with a delicate palmette finial; an exceptionally fine monument. The epigram speaks of his glorious descent and his assumption of some high office (the word *ταγός* is probably used metaphorically). His daughter Ἀγάθη attended to the erection of the monument.

MB 294 (formerly 132)

I. Touratsoglou, *Kernos* (1972) 153-59, pls 44-45.

Cf. *Macedonia* (1983) 197, fig. 132.

Lagoyanni, *Portraits* 154 no. 72, 20, 80 n. 3, 86 n. 2.

— (Πατ(έρκουλος), see Πατ(ερνιανός?)

1044. Πατ(ερνιανός?) Ζωΐλος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 16.

1045. Πατερνιαν[ός] Περσεύς 3rd cent. A.D.

Freedman, in a list of names.

See [---] Φίλιππος line 17.

1046. Πατερ(νιανός?) Σεκοῦνδος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 16.

1047. Παῦλος (Paul the Apostle) A.D. 50-53

During his second mission he visited Beroea after Thessalonike, which he left by night, accompanied by Σίλας. He visited the synagogue, where his sermon was well received; the Jews of Beroea seemed more attentive than those of Thessalonike; many of them were converted, including καὶ ἐκ τῶν ἐπισήμων Ἑλληνίδων γυναικῶν καὶ ἐκ τῶν ἀνδρῶν οὐκ ὀλίγοι (*Acts* 17.12). He was obliged to depart, heading towards the sea, and leaving Σίλας and Τιμόθεος behind, because the Jews of Thessalonike arrived in Beroea and caused disturbances. *Acts* 17. 10-15.

We learn, again from the Acts of the Apostles that the Beroean Σώπατρος Πύρρου followed him to Asia (20.4). For the dates relating to Paul, cf. e.g. C. Tresmontant, *Saint Paul et le mystère du Christ* (Paris 1956) 4 and 126-28.

1048. Πειτέρεις 3rd cent. A.D.

On a funerary stele with an inscribed pediment. He erected the monument to his wife Εὐμήκειος (Pl. IX).

MB 215.

A.K. Orlandos, *Deltion* 2 (1916) 158 no. 19.

Hodegos 2 (1920/21) 40.

- Πειερίων, see Τι(βέριος) Κλαύδιος Πειερίων I
- Τι(βέριος) Κλαύδιος Πειερίων II
- Κλαύδιος [---] Πειερίων III
- Πείσων, see Λεύκιος Καλπούρνιος Π(ε)ίσων

1049. Πεκουλιάρης Beginning of the 3rd cent. A.D.
 On a relief funerary stele from the village of Makrochori. The scene is of a *retiarius*. His name is followed by the letters ΠΥΑ, which means that he won one victory in a boxing contest (Robert, *Gladiateurs* 19).
 MB 257.
 A. Andreiomenou, *Deltion* 23 (1968) *Chronika* 349, pl. 292d.
BullEpigr 1970, 356.
 Ph. Petsas, *Makedonika* 15 (1975) 270, pl. 210a.
1050. Περδίκας Λάου 1st cent. B.C.
 On a funerary *cippus*. From the village of Rache.
 MB 433.
 J.M.R. Cormack, *BSA* 39 (1938/9) 95 no. 4, pl. 30, 4.
 — Περιγένης, see Αἴλιος Περιγένης
 — Περικλῆς, see Ἰούλιος Περικλῆς
1051. Περίτας Μενάνδρου, Βεροιαῖος 37 B.C.
 In a list of initiates from Samothrace. The position of the ethnic between two blank spaces created some confusion as to the person to whom it should be attributed. The interpretation followed here is that of L. Robert, who believes that the person immediately before the ethnic, Ἀθηνίων Βίθου, was from Amphipolis, like the initiates before him, while the people following the ethnic were all from Beroea, despite the fact that it is in the singular. Περίτας Μενάνδρου is followed by Διονύσιος Ἀρχεπόλεως, Ρουφίων (Λ)έοντος and Ἀλυπος Λέοντος.
 Robert, *Froehner* 52-53, no. 44, lines 18-21.
IG XII 8 195 line 18: Πέρσας.
 F. Papazoglou, *Zbornik* 14 (1979) 14 n. 41: Ἀθηνίων Βίθου.
 M.N. Tod, *Studies Robinson* II (1953) 388 nos 141 and 397.
 Kanatsoulis, *MP* no. 1146: Πέρσας.
 Fraser, *Samothrace* II 1 100 n. 3.

1052. Περίτας f of Λαιομάγα 2nd half of the 2nd cent. B.C.
 See Διονύσιος Πανταύχου.
 — Περσεύς, see Πατερνιαν[ός] Περσεύς
1053. Πετίλλιος Κλαυδιανός 3rd cent. A.D.
 See Αὐρηλία Οὐρβάνα.
 — Πετραῖος, see Καϊκίλιος Πετραῖος
1054. Πετρονία 2nd or 3rd cent. A.D.
 See Τέρπνη.
1055. Πετρονία ᾽Αμιλλα End of the 2nd cent. A.D.
 Donated the female slave Σαμβατίς to the Mother of the Gods Autochthonous at Leukopetra. The inscription is dated indirectly by the *epimeletes* Κλαύδιος Σωτήρ (q.v.), known to have donated and sold slaves from other dated inscriptions. It is certainly later than A.D. 179/80, for it was inscribed on the same *trapezophoron* (altar-support) as, but underneath, a dated inscription (see Μαρσιδία Μαμαρίς).
 Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354, pl. 376.
 Ph. Petsas, *Makedonika* 7 (1966-67) 345 no. 201, pl. 54a.
SEG 24 (1969) 498b.
BCH 94 (1970) 1054.
BullEpigr 1971, 401.
1056. Πετρονία Λύκα Daisios, A.D. 190
 Registered the donation of the slave Ζησίμη to the Mother of the Gods at Leukopetra, to serve the goddess on festival days. The act took place when Κομίνιος Ἱερώνυμος (q.v.) was *epimeletes*.
 Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 9.
1057. Πετρωνιανός ᾽Αγαθήμερος Beginning of the 3rd cent. A.D.
 See Αὐρηλία ᾽Αμμία.
1058. Πετρωνιανός Θησεύς Beginning of the 3rd cent. A.D.
 Probably the father of no. 1059.
 See ᾽Αμμία Παραμόνου.
1059. Πετρωνιανός Θησεύς ὁ καὶ ΟΞΥΤΕΠΙΟΣ A.D. 255/56
 Ephēbarch. His name appears after that of the gymnasiarch Αὐφίδιος Μάξιμος (q.v.) in an inscription dated by both the provincial and the

Actian era.

Probably the son of no. 1058.

1060. Πετρώνιος Probably 3rd cent. A.D.

On a slab with a fragmentary inscription, of unknown type.

MB 562.

I. Touratsoglou, *Deltion* 29 (1973-74) *Chronika* 719.

SEG 30 (1980) 563.

1061. Πετρώνιος Probably 3rd cent. A.D.

On a funerary monument, probably a slab. Now lost.

Delacoulonche no. 75.

Demitsas no. 93.

Hodegos 1 (1919) 13.

1062. Πε(τρώνιος?) Ἀκοῦτος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 2.

1063. Πετρ(ώνιος) Ἀλέξανδρος 2nd quarter of the 3rd cent. A.D.

Ephebe.

See Δομίτιος Πύρρος line 19.

1064. Πετρώνιος Ἀμύντας Beginning of the 2nd cent. A.D.

See Ζώσιμος Νεικοπόλεως

1065. Πε(τρώνιος?) Ἀσκληπᾶς 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 13.

1066. Πετρώνιος Βάσσοις Beginning or middle of the 1st cent. A.D.

On a funerary monument (sarcophagus of semi-circular funerary base) erected by his father [Πε]τρώνιος Ἑρμᾶ[ς] or Ἑρμα[δίων]. This monument was soon destroyed; the rear side of a piece of it was reused for the honorific inscription erected by the ephebach Τιβέριος Κλαύδιος Ἐτυμος (q.v.) in honour of Τιβέριος Κλαύδιος Πειερῶν (q.v.).

MB 149.

I. Touratsoglou, *Makedonika* 12 (1972) 66-67, pl. IIa.

J. Touratsoglou, *Pulpudeva* 2 (1978) 131, 136 no. 2a.

1067. Πόπλιος Πετρώνιος Βάσσος 2nd cent. A.D.
 On a funerary base. Probably from the same family as no. 1066.
 MB 293.
 J.M.R. Cormack, *BSA* 39 (1938/39) 97-98 no. 11.
 I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325 no. 6, pl. 337a.
 J. Touratsoglou, *Pulpudeva* 2 (1978) 131, 136, and 140 no. 2b.
 Cf. Kanatsoulis, *MP* no. 1147: Λ. Πετρώνιος Βάσσος attested in Edessa.
1068. Πετρώνιος Διομήδης A.D. 177/78
 Ephebe.
 See Στάτιος ᾽Αντίγονος I line 21.
 Kanatsoulis, *MP Suppl* no. 1733.
1069. Πετρώνιος Ἑρμᾶ[ς] or Ἑρμα[δίων] Beginning or middle of the 1st cent. A.D.
 See Πετρώνιος Βάσσος.
1070. Πε(τρώνιος?) Λέων 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 1.
1071. Πε(τρώνιος?) Λύκος 2nd/3rd cent. A.D.
 In a list of names
 See Ἰούλιος Λεονᾶς col. II, 6.
1072. Πετρ(ώνιος) Νικηφόρος 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 See Δομίτιος Πύρρος line 12.
1073. Πε(τρώνιος?) Παρμενίων 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 7.
 — Αὐρήλιος ᾽Αττιος Πετρώνιος
1074. Πηριδίων Middle of the 2nd cent. A.D.
 Probably a gladiator.
 See Πούπλιος.
1075. Πίστος 3rd cent. A.D.
 See Καλημερία.

1076. Πλαυ[---] 2nd cent. A.D.
 Name attested in a fragmentary inscription, in the first line of which is preserved: φυλή Α[---]. This name is followed, in line 3, by that of Τ. Φλάο[υῖος]. The fragments of names that probably constitute the rest of the inscription are not included in this Prosopography.
 MB 264.
 I. Touratsoglou, *Ancient Macedonia II* (1977) 484-85, fig. 2.
1077. Πλευράτος f. of Ἀσκληπιόδωρος 2nd or 1st cent. B.C.
 I. Russu, *EphDac* 8 (1938) 212.
 See Ἀσκληπιόδωρος Πλευράτου.
1078. [---] Πλευράτου Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 36.
 — Πλωτεῖνος, see Κλαύδιος (Ῥούφριος) Πλωτεῖνος
1079. Πλωτιανή Ἀλκηστis 1st half of the 3rd cent. A.D.
 Priestess, as shown by the designation of her granddaughter as priestess ἐκ προγόνων.
 See Κλαυδία Ἀλκηστis.
1080. Πο[-]ε[--]ωνος(?), Ἀλεξανδρεὺς 3rd/2nd cent. B.C.
 Victor in an unknown competition.
 See Ἀναξήνωρ Θεοδώρου line 13.
1081. Ποθινή 2nd cent. A.D.
 See Σύμφορος.
1082. Πολεμαῖος f. of Ἀρπαλος 178 B.C.
 See Ἀρπαλος Πολεμαίου.
 Probably a descendant (grandson ?) of the nephew of Antigonos who was a contemporary of Alexander the Great. The rareness of the name and the high social status of his son make this hypothesis quite probable.
 I. Russu, *EphDac* 8 (1938) 212.
 For his ancestor with the same name, cf. Berve, *Prosopographie* no. 643; Th. Lenschau, s.v. Polemaios, *RE* XXI (1951) 1252-55.
1083. Πολ[-]λω[--]ν, [Ἀλεξα]νδ[ρεύ]ς(?) 3rd/2nd cent. B.C.
 Victor in an unknown competition.

See Ἀναξήνωρ Θεοδώρου line 55.

1084. Πολύβιος 2nd cent. A.D.
See Πάνταυχος (no. 1010).
1085. Πολυδεύκης 2nd cent. A.D.
On a funerary altar with a relief scene of a funeral banquet; at the bottom is a depiction of a gladiator with his professional equipment. He erected the monument to Κέστιλλος (q.v.), who had been victor 8 times, as indicated by the eight incised crowns. As Robert observed, the gladiator in the relief is left-handed (he is holding the shield in his right hand, etc.). Πολυδεύκης would also have been a gladiator, probably one of the companions of the dead man.
MB 63.
Hodegos 2 (1920/21) 40.
Robert, *Gladiateurs* 83-84 no. 18.
G. Klaffenbach, *Gnomon* 21 (1949) 321-22.
1086. Πολυξένη End of the 2nd cent. A.D.
Slave. Donated to the Mother of the Gods Autochthonous at Leukopetra by Φλαύιος Εὐτράπελος (q.v.), along with all his slaves, to serve the goddess on festival days, for as long as her master should live. After his death, she would come completely under the control of the goddess.
— Πολύχαρμος, see Αὐρ(ήλιος) Πολύχαρμος
— Ὀνωρατιανὸς Πολύχαρμος
1087. Πομπωνία Ἀρκαρία ἢ καὶ Ἑγήσιλλα 3rd cent. A.D.
She and her husband Προκλιανὸς Ὀρέστης attended to the erection of an altar in honour of their son Σεπτίμιος Πομπώνιος Προκλιανὸς Ὀρέστης (q.v.), consequent upon a decision by the *synedroi*.
Kanatsoulis, *MP* no. 1176.
1088. Πομπωνία Μαρκία 2nd cent. A.D.
See Ἰούλιος Περικλῆς, Ἡρακλεώτης.
Kanatsoulis, *MP Suppl* no. 1742.
1089. Πομ(πώνιος) Φαυστίων 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. III, 14.

— Σεπτίμιος Πομπώνιος Προκλιανὸς Ὁρέστης

1090. Ποντία Ἀμμία 2nd cent. A.D.
 Altar erected in her honour consequent upon a decision by the *synedroi*. She held the office of high priestess five times. Her brother Φλάβιος Κλεότειμος attended to the erection of her statue.
 MB 20.
 O. Walter, *AA* 57 (1942) 183 no. 20.
 Kanatsoulis, *MP* no. 1187.
 Cf. D. Kanatsoulis, *Makedonika* 5 (1961-63) 73.
1091. Πόντιος Ῥεκέπτου 1st cent. B.C./1st cent. A.D.
 In a list of names
 Kanatsoulis, *MP Suppl* no. 1744.
 See Λιμναῖος A[---] col. II, 4.
1092. Ποπιλλία Ἀγνή 2nd cent. A.D.
 See Αἴλιος Περιγένης.
1093. Ποπιλλία Ἐλπίδια Before A.D. 216/17
 Together with her husband Φουλκίνιος Βάσσος (q.v.) and their children, she dedicated an altar to Artemis Digaia (Metochi Prodromou).
1094. Ποπιλλία Ἡράκλεια 2nd or 3rd cent. A.D.
 On a funerary monument of unknown shape, now lost. She erected the monument to her husband Κόιντος Ποπίλλιος Παράμονος. The inscription is dated on the basis of Delacoulonche's copy.
 Delacoulonche no. 52.
 Demitsas no. 101.
1095. Πο(πιλλία?) Παμφίλα 2nd cent. A.D.
 In an unpublished votive inscription.
 MB 133.
1096. Ποπιλλία Συναγραφή 2nd or 3rd cent. A.D.
 On a funerary *cippus* (probably) bearing her name.
 Now lost (Leukadia).
 Dushesne-Bayet no. 151.
 Demitsas no. 20 = no. 293.

1097. Πο(πίλλιος?) Ἀγαθῶναξ or Ἀγαθωνᾶς 3rd cent. A.D.
 Freedman.
 See [---] Φίλιππος col. II, 12.
1098. Ποπίλλιος Διονύσιος 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. I, 3.
1099. Πο(πίλλιος?) Δόναξ 3rd cent. A.D.
 See Αὐρηλία Εὐπορώ.
1100. Ποπίλλιος Εὐάγγελος 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. II, 3.
1101. Πο(πίλλιος?) Ἥλιος 2nd cent. A.D.
 On a funerary altar. He erected the monument, together with Δάφνη and his son Πο(πίλλιος?) Ἥλιος to his other son, whose name does not appear.
 MB 60.
 A.M. Woodward, *BSA* 18 (1911-12) 153 no. 14: Πό(πλιος), Δάφνης.
 Cf. F. Papazoglou, *ZAnt* 27 (1977) 145 n. 26.
1102. Πο(πίλλιος?) Ἥλιος 2nd cent. A.D.
 Son of 1101.
1103. Ποπίλλιος Κάνωπος 2nd/3rd cent. A.D.
 In a list of names.
 See Εὐτυχᾶς Εὐτυχᾶνος col. II, 1.
1104. Πο(πίλλιος?) Κλέαρχος, 2nd/3rd cent. A.D.
1105. Πο(πίλλιος?) Λάλος and 2nd/3rd cent. A.D.
1106. Πο(πίλλιος?) Λεοντόλυκος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς cols II, 19, III, 17 and II, 3.
1107. Ποπίλλιος Λεωνίδας πρὶν Λεωνίδα (2nd or 3rd) cent. A.D.
 Βετρανός (veteran). In an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 285.
1108. Σέξστος Ποπίλλιος Λυκῖνος Panemos 2, A.D. 181

Witness, with Τίτος Αἴλιος Ἐπίκτητος and Λούκιος Μάγνιος Οὐαλεριανός, to the donation of a female slave to Artemis Agrotera.

See Ἀριάγνη Βάστου line 36.

Kanatsoulis, *MP* no. 1191.

1109. Πο(πίλλιος?) Λύκος and 2nd/3rd cent. A.D.

1110. Πο(πίλλιος?) Νείκων 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς cols II, 5 and III, 19.

1111. Κόιντος Ποπίλλιος Παράμονος 2nd or 3rd cent. A.D.

See Ποπιλλία Ἡράκλεια.

1112. Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανὸς Πύθων 2nd or 3rd cent. A.D.

Gymnasiarch. Honoured by the council and the *neoi* of Beroea. The base, on which a statue probably stood, is now lost. He was honoured because he provided the essentials for bathing, and for the anointing with oil of all his fellow citizens, δι' ὅλης ἡμέρας πανδημεῖ (cf. *BullEpigr* 1954, 146 p. 139 and L. Robert, *Hellenica* 11-12 (1960) 9 n. 1). He was probably related to no. 1114.

Delacoulonche no. 37.

Demitsas no. 51.

Ferguson, *Terms* 229, no. 51.

Hodegos 1 (1919) 11-12.

Kanatsoulis, *MP* no. 1192.

1113. Πο(πίλλιος?) Πρόσδεκτος 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 4.

1114. Κ(όιντος) Ποπίλλιος Πύθων End of the 1st cent. A.D.

High priest for life of the imperial cult and *agonothetes* of the Macedonian *koinon*. His career can be traced from two inscriptions from Beroea, which also afford a great deal of information about the political history and society of this period.

a) He was honoured by three brothers who erected a plaque that probably accompanied a monument. The brothers, Βάστος, Τάρυς and Ἀλέξανδρος, sons of Ἀπολλόδωρος, came from the city of Euporia in the Bisaltia. Their ethnic, Εὐποριανοί, is followed by the

word ὀρπεινοί. They call him their saviour, but do not state precisely how he intervened on their behalf.

MB 89.

Delacoulonche no. 35.

Demitsas no. 60.

M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 172-74 no. 2a.

P. Papageorgiou, *Athena* 20 (1908) 7.

A.M. Woodward, *BSA* 18 (1911/12) 164 no. 38.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 72 n. 1.

BullEpigr 1954, 158.

J. Touratsoglou, *Pulpudeva* 2 (1978) 133, 136, and 141, fig. 3a.

J.M.R. Cormack, *Ancient Macedonia* I (1970) 198 no. 7 pl. XXXVa.

- b) Honoured by the tribe Πευκαστική of Beroea. This monument, the *epimeletes* of which was Διοσκουρίδης Ἀλεξάνδρου, describes him as a benefactor and sets out the areas in which he was active. As ambassador to the emperor Nerva he successfully asserted the demand of his native city to the exclusive right to the privilege of *neokoria* and the position of *metropolis*; he paid the poll tax for the entire province for the period in which he was high priest, repaired roads at his own expense, organised musical and gymnastic contests as well as contests involving wild animals (θηριομαχίαι) and gladiatorial contests, purchased corn and sold it at a time of scarcity for less than he paid for it, and provided meals for the entire population (καὶ διαδόμασιν παρ' ὅλον τὸν τῆς ἀρχαιρωσύνης χρόνον πανδήμοις). Finally, as gymnasiarch he was of help to everyone and as a citizen he was gentle. The embassy to Nerva is dated to the end of A.D. 97, and the inscription after A.D. 98 (the year of Nerva's death).

Now the altar of the church of the Metamorphosis.

M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 170-72 no. 2 and 179-88.

A.K. Orlandos, *Deltion* 2 (1916) 148-150 no. 4.

L. Robert, *RevPhil* 13 (1939) 132.

Robert, *Gladiateurs* 81-82 no. 15.

J.M.R. Cormack, *JRS* 30 (1940) 51-52.

SEG 17 (1960) 315 (and bibliography).

D. Kanatsoulis, *Makedonika* 3 (1953-55) 71-73.

Kanatsoulis, *MP* no. 1193.

L. Robert, *Hellenica* 11-12 (1960) 472; cf. *BullEpigr* 1961, 628 (for *diadomata*).

Cf. also D. Kanatsoulis, *Makedonika* 5 (1961-63) 26 and F. Papazoglou, *Macedonia* (1983) 201.

1115. (Σέξτος Ποπίλλιος Σοῦμμος) Beginning of the 2nd cent. A.D.
Father of no. 1116.

1116. Σέξ(τος) Ποπίλλιος Σοῦμμος νεώτερος Beginning of the
2nd cent. A.D.

On a base. Honoured by the council and the *neoi* of Beroea. He was probably a gymnasiarch, like Κ(όντος) Ποπίλλιος Πρόκλος Ἰουνια-
νὸς Πύθων (q.v.), who was also honoured by the council and the *neoi*.
It is very probable that Σοῦμμος, like the other gymnasiarchs from the
same family known from Beroea (cf. no. 1112 and 1114b above) was a
benefactor to his fellow citizens, or to the gymnasium.

Leake, *Travels* III 292 no. 141, pl. 29.

Demitsas no. 50.

Hodegos 1 (1919) 11.

Ferguson, *Terms* 228-29 no. 50.

Kanatsoulis, *MP* no. 1195.

I. Touratsoglou, *AAA* 4 (1971) 209-10, fig. 2.

BCH 96 (1972) 730.

1117. Μ(ἄρκος) Ποπίλλιος Σωσιγένης 1st-3rd cent. A.D.

In an inscription now lost. Honoured by the senate of Beroea, which
Kanatsoulis identified with the *boule* and Orlandos with the *synedrion*.
A.K. Orlandos, *Deltion* 2 (1916) 157 no. 16.

Kanatsoulis, *MP* no. 1196.

D. Kanatsoulis, *Makedonika* 5 (1961-63) 16 n. 1.

1118. Πο(πίλλιος?) Τρύφων 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. III, 15.

1119. Ποπλικία Σεμπρώνιλλα 2nd cent. A.D.

Kanatsoulis, *MP* no. 1205 and Kanatsoulis, *MP Suppl* 42.

See Ποπλίκιος Ἑρμείας.

— Ποπλικιανός, see Λ(εύκιος) Βρούττιος Ποπλικιανός

1120. Ποπλίκιος Ἑρμείας 2nd cent. A.D.
 Known from two inscriptions:
 a) The funerary monument he erected to his children Ποπλίκιος Ῥοῦφος and Ποπλικία Σεμπρώνιλλα, and his wife Αἰλία Ῥουφείνη. On this monument, which was also intended for himself, his name appears without the *nomen* as Ἑρμείας ἱατρός.
 MB 21.
 Andronikos, *Epigraphai* 26-27 no. 3, pl. II, 2.
 SEG 12 (1955) 333.
 Kanatsoulis, *MP* no. 1197.
 Kanatsoulis, *MP Suppl* 42.
 b) The funerary monument he erected to his freedman Κάστωρ (Nea Nikomedeia) (Pl. X).
 MB 70.
 A.K. Orlandos, *Deltion* 2 (1916) 100 no. 26.
 Kanatsoulis, *loc. cit.*
1121. Ποπλίκιος Ῥοῦφος 2nd cent. A.D.
 Known from two monuments:
 a) Son of no. 1120 (see no. 1120a).
 b) Erected a funerary monument (now lost), probably a plaque, to his *paidagogos* Νήφων.
 Delacoulonche no. 31.
 Demitsas no. 73.
 Hodegos 1 (1919) 13.
 Kanatsoulis, *MP* no. 1203
 Kanatsoulis, *MP Suppl* 42.
1122. Δέκμος Ποπλίκιος Φιλώτας 1st/2nd cent. A.D.
Epimeletes of the monument erected in honour of Τ(ίτος) Φλάουιος Κάσσανδρος (q.v.).
 Kanatsoulis, *MP* no. 1487.
 I. Touratsoglou, *AAA* 4 (1971) 207-208, fig. 1.
1123. Πόρος Ἀμμία 1st/2nd cent. A.D.
 On a funerary altar (?), now lost. He erected the monument to his son: Γ(άιον) Σκίρτιον Ἀγάθ[ων]α καὶ Σκίρτιαν Ζωσίμην τὴν γυναῖκα; it is not clear whether this was his own wife or the wife of his son.
 Leake, *Travels* III 292 no. 143, pl. XXX.

CIG 1957f.

Delacoulonche no. 32.

Demitsas no. 72.

1124. Ποσειδίππος 1st half of the 3rd cent. A.D.
 An experienced jurist, φέρτατος ἦεν θεσμῶν Αὔσονίων, as we are informed by the metrical inscription on the altar erected after his death by the Ἥμαθιῆς to console his mother Ἰουλία. It was accompanied, according to the epigram, by a bronze statue. His *nomen* is not known, having been omitted in the interests of the metre. He would certainly have been a well-known person, as would his mother, whose *cognomen* is omitted, only her *nomen* being given.
 MB 12.
 O. Walter, *AA* 57 (1944) 177 no. 12.
 L. Robert, *Hellenica* 5 (1948) 34.
 Kanatsoulis, *MP* no. 1212.
 L. Robert, *RevPhil* 48 (1974) 219.
1125. Ποσιδώνειος 1st half of the 3rd cent. A.D.
 Clearly an important and well-known figure in the society of his period, judging from the funerary monument erected to him, τῷ συγγενῇ, by (Α)ἰλιανὸς Δημήτριος (q.v.). As with no. 1124, his *nomen* is omitted.
 — Αὐρήλιος Ποσιδώνειος
1126. Ποσιδωνία A.D. 252
 Female slave, κοράσιν γένι μακεδονικόν, twelve years old. Bought by the man making the donation when she was an infant (ἡγόρασα ἐξ αἵματος). Unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 300.
1127. Ποσιδώνιος A.D. 212/13
 Slave, presented to the goddess Autochthonous (the words "Mother of the Gods" are omitted), along with his mother Ἀμμία and his brother Νείκων, by Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ καὶ Παντακιαν[ός] (q.v.). The act took place by order of Τερτυλλιανὸς Ἀκύλας (q.v.).
1128. Ποσιδῶ[νιος]---[ενου], Ἀλεξανδρεὺς 3rd/2nd cent. B.C.
 Victor in a boxing contest, probably in the boys' category.
 See Ἀναξήνωρ Θεοδώρου lines 17, 18.

— Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ καὶ Παντακιαν[ός]

1129. Ποσιδώνιος 3rd cent. A.D.
 Ἀρχισυνάγωγος of a religious society. Participated in the erecting of the monument set up by Ἀμμία (see no. 149) to her husband Γέμελλος, a member of the guild.
1130. Ποτάμω[v] End of the 1st cent. A.D.
 On a funerary monument, now lost; probably a fragment of a sarcophagus. The other name, Σιδώνιος, seems to be incomplete, and was probably [Πο]σιδώνιος.
 A.M. Woodward, *BSA* 18 (1911/12) 153-54 no. 17.
- Αἴλιος Ποτάμων
 — Ποταμωνιανός, see ῥουτίλιος Ποταμωνιανός
 — ῥουτίλιος Ποταμωνιανός νέος
 — Πούδης, see Γά(ιος) Ἰτύριος Πούδης
1131. Publicia Aproniane 1st/2nd cent. A.D.
 See T(itus) Caesernius Apronianus.
1132. T(itus) Publicius Nepos 2nd cent. A.D.
 See T(itus) Publicius Severus.
1133. T(itus) Publicius Severus 2nd cent. A.D.
 On a funerary plaque. Son of no. 1132. The monument was erected to him and to Domiti(a) Ammia, daughter of Gn(aeus) Domitius Menelaus. Unpublished inscription.
 MB 139.
1134. Πούπλιος Before the middle of the 2nd cent. A.D.
Summa rudis. On a relief stele with a relief depicting a gladiator. The monument, which dates from the period of Hadrian, was erected to the *summa rudis* Πούπλιος by a group of his colleagues and companions, who appeared in the spectacles in the amphitheatre. The profession is stated clearly in the case of four of the 15 people whose names appear (as οἱ ὑπογεγραμμένοι μνήμης χάριν). *Summa rudis* and *secunda rudis* were titles awarded to gladiators who won the wooden rod or sword indicating gladiators of the first and second rank respectively. It may therefore be assumed that there was a gladiatorial school in Beroea. It is clear from other instances, and also the quality of this particular

monument, that gladiators who held these titles belonged to a class with great social standing at this period (see Robert, *Gladiateurs*, 27-28 and 263).

Unpublished.

MB 208.

Cf. D. Pandermalis, *Macedonia* (1983) 214 n. 40: he comments on the physical likeness between the dead man and Hadrian.

1135. Λ(ούκιος) Πουφίκις Before the middle of the 2nd cent. A.D.
Probably a gladiator. His name appears on the monument to the *summa rudis*, Πούπλιος (see no. 1134).
1136. Πρειμιλλιανή Διονυσία 2nd half of the 2nd cent. A.D.
See Πρειμιλλιανὸς Κούρτιος.
1137. Πρειμιλλιανὸς Κούρτιος 2nd half of the 2nd cent. A.D.
On a funerary altar with a relief; a horseman is carved in the inscribed pediment. The monument was erected by his freedwoman, Πρειμιλλιανή Διονυσία.
Built into the defence wall of Beroea.
Aik. Rhomiopoulou, *Deltion* 27 (1972) *Chronika* 513, pl. 447c
BCH 101 (1977) 601, fig. 206.
SEG 27 (1977) 274.
— Πρεῖμος, see Αὐρηλιανὸς Πρεῖμος
— Πρεῖσκος, see Τιβ(έριος) Κλαύδιος Πρεῖσκος
1138. Πρέπουσα Peritios 16, A.D. 189
Slave. Presented to Artemis Digaia, along with seven other slaves, by Κλεοπάτρα Διονυσᾶ. She was the granddaughter and probably the heiress of Ἀλεξάνδρα Φούσκου τοῦ Μελίτας (q.v.), and at a later date registered and validated the donation, according to which these slaves were to remain τὰς ἐθίμους ἡμέρας τῇ θεῷ.
— Πρίσκιλλα, see Αἰλία Πρίσκιλλα
— Ἰουλία Πρίσκιλλα
1139. Προθοήνωρ 2nd or 3rd cent. A.D.
See Θυμέλη.
— Πρόκλα, see Κλαυδία Πρόκλα

1140. Προκλιανὸς Ὁρέστης 3rd cent. A.D.
 Erected a funerary monument with his wife Πομπωνία Ἀρκαρία ἢ καὶ Ἥγησιλλα to their son Σεπτίμιος Πομπώνιος Προκλιανὸς Ὁρέστης (q.v.), in accordance with a decision by the *synedroi*.
 Kanatsoulis, *MP* no. 1234.
- Σεπτίμιος Πομπώνιος Προκλιανὸς Ὁρέστης
 — Πρόκλος, see Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανὸς Πύθων
 — Πρόσδεκτος, see Πο(πίλλιος?) Πρόσδεκτος
 — Προτογένης, see Ἰού(λιος) Προτογένης
1141. [---] Πτολεμαίου Hellenistic period
 On a slab with a list of names, now lost. Delacoulonche's copy shows that it consisted of the names of 47 persons. In the case of 24 of these, only the patronymic is preserved. The first is: [---] Πτολεμαίου; for a further 14 part of the patronymic is preserved, while in six lines, nothing at all survives. Lines 32, 35 and 38 have only a few traces ([---]εν[---], [---]αν[---], and [---]ιμ[---] respectively) which cannot be included in the Prosopography.
 Delacoulonche no. 60.
 Demitsas no. 54.
 L. Robert, *RevPhil* 48 (1974) 244-45.
BullEpigr 1976, 353.
1142. Πτολεμαῖος f. of Λυσίμαχος Ca 10 B.C.
 See Λυσίμαχος Πτολεμαίου, Βεροιαῖος.
 — Τι(βέριος) Κλαύδιος Πτολεμαῖος
1143. Πτολεμαῖς A.D. 185
 Donated a female slave to the Mother of the Gods Autochthonous at Leukopetra, along with Εὐκαρπος (q.v.) and Ἀρτεμιδώρα. The donors were probably themselves slaves.
 — Πύθων, see Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανὸς Πύθων.
 — Κ(όιντος) Ποπίλλιος Πύθων
1144. Πύρρος f. of Σώπατρος Middle of the 1st cent. A.D.
 See Σώπατρος Πύρρου, Βεροιαῖος.
 — Δομίτιος Πύρρος

1145. Πό(π)λιος Πωλιανὸς Σωτήριχος 3rd cent. A.D.
 In a list of names.
 See [---] Φίλιππος line 14.
1146. Πῶλλα 2nd or 3rd cent. A.D.
 See Ἀλέξανδρος (no. 107).
1147. Πωλλιανὸς XI [---]I ΝΟΣ 3rd cent. A.D.
 In a list of names. Freedman.
 See [---] Φίλιππος line 17.
 — Ῥαβωνία, see Ἀκουτία Ῥαβωνία
1148. Ῥεκέπτος f. of Πόντιος 1st cent. B.C./1st cent. A.D.
 See Λιμναῖος A[---] col. II, 4.
1149. Ῥεστιτοῦτος Before the middle of the 2nd cent. A.D.
 Probably a gladiator. His name appears on the monument to the *summa rudis* Πούπλιος (q.v.).
1150. Ῥεφριανὸς Ἀλέξανδρος 3rd cent. A.D.
 In a list of names.
 See [---] Φίλιππος line 9.
 — [Ῥῆγλος], see [Πόπλιος Μέμμιος Ῥῆγλος]
1151. Ῥόδη 2nd cent. A.D.
 See Διονύσις.
 — Ῥοδογύνη, see Αὐρηλία Ῥοδογύνη
1152. Ῥοπίλιος Ζώσιμος 3rd cent. A.D.
 In a list of names.
 See [---] Φίλιππος line 8.
1153. Ῥοπίλ(ιος) Μάριος 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 8.
1154. Ῥουτίλιος Ποταμωγιανὸς νέος 2nd quarter of the 3rd cent. A.D.
 Ephebe.
 See Δομίτιος Πύρρος line 7.
1155. (Ῥουτίλιος Ποταμωνιανός)

Father of no. 1154.

— 'Ρουφείνη, see Αἰλία 'Ρουφείνη

— 'Ρουφεῖνος, see Λικίνιος 'Ρουφεῖνος

1156. 'Ρουφινιανὸς Νείκανδρος ὁ καὶ Σχοινᾶς A.D. 255/56
Erphebe. The only name in a clearly unmutilated text; it follows the names of the gymnasiarch and the ephebarch.

See Αὐφίδιος Μάξιμος lines 11-12.

1157. 'Ρουφίων (Λ)έοντος 37 B.C.
Probably a Beroean. In a list of initiates from Samothrace.
See Περίτας Μενάνδρου, Βεροιαῖος.

— 'Ροῦφος, see Αἰλιανὸς 'Ροῦφος

— Ποπλίκιος 'Ροῦφος

— L. Octavius Rufus

— ('Ρούφριος), see Κλαύδιος ('Ρούφριος) Πλωτεῖνος

— 'Ρωμανός, see Αὐρήλιος 'Ρωμανός

1158. [Σ]αδάλας Νικάνδρου 3rd cent. B.C.
On a funerary stele. His name is followed by that of Στράτων Σαδάλα, who was clearly his son, and then Φιλίστα, Σαδάλα γυνή (with no patronymic). Built into the church of the Panagia Dexia in Beroea.
Ch. Makaronas, *Makedonika* 2 (1941-52) 628 no. 64 (dated to the 3rd cent. A.D., which is clearly a typographical error).
BCH 71/72 (1947/48) 438.
BullEpigr 1949, 90.

— Σαλλουστιανή, see Αὐρηλία Σαλλουστιανή

— Σαλλούστιος, see Κάσσιος Σαλλούστιος 'Αλκαῖος ὁ νέος

— (Κάσσιος Σαλλούστιος 'Αλκαῖος)

— Σαμβατίς, see Φλ(αβία) Σαμβατίς

— Σαμβατίων, see 'Ιούλιος Σαμβατίων

1159. Σανβατίς End of the 2nd cent. A.D.
Female slave. Donated to the Mother of the Gods Autochthonous at Leukopetra, to be owned completely by the goddess.
See Πετρωνία ᾽Αμιλλα.

— Σαπφώ, see Αὐρηλία Σαπφώ

1160. Λού(κιος) Σάτιος and 2nd/3rd cent. A.D.
1161. Λού(κιος) Σάτιος 2nd/3rd cent. A.D.
 In a list of names. The fact that there were two people with this name is inferred from the symbol ∪; they were probably father and son: cf. J.M.R. Cormack, *BSA* 58 (1963) 25.
 See Ἰούλιος Λεονᾶς col. II, 18.
- Σάτυρος, see Σπέδιος Σάτυρος
 - Σαφώ, see Αὐρηλία Σαπφώ
 - Severus, see T(itus) Publicius Severus
 - Φλ(άβιος) Σεβήρος
 - Σείλων, see Φουλκίνιος Σείλων
1162. Σεκοῦνδα 2nd cent. A.D.
 See Δεντοῦς.
1163. Σεκοῦνδα 3rd cent. A.D.
 On a funerary stele, probably carved with a relief, now lost. She erected the monument to Ἄλοιπος, τῷ γλυκυτάτῳ, without any indication whether this was her son or her husband.
 Delacoulonche no. 72.
 Demitsas no. 92.
Hodegos 1 (1919) 13.
1164. Secunda and Σε[κοῦνδα] 1st half of the 2nd cent. A.D.
 On a slab, or fragment of the side of a sarcophagus, with a bilingual inscription, the Latin at the top and the Greek at the bottom. Her age was given, but is not preserved. In the line below her name the word Παρθένο[ς] is preserved in the Greek section of the inscription.
 MB 276.
 J.M.R. Cormack, *BSA* 41 (1940-45) 107 no. 3.
 I. Touratsoglou, *Makedonika* 12 (1972) 67 D.
 Šašel Kos 87 no. 199.
1165. Σεκούνδιλλα 3rd cent. A.D.
 On a funerary stele. She erected the monument to her husband Μέσστριος.
 MB 397.
 I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325 no. 4, pl. 333d.
BCH 95 (1971) 964, fig. 366.

G. Daux, *BCH* 102 (1978) 621 gives the correction: Σεκουνδία.

— Σεκοῦνδος, see Πατερ(νιανός?) Σεκοῦνδος

1166. Σελήνη End of the 2nd cent. A.D.
Female slave. Presented to the Mother of the Gods Autochthonous at Leukopetra, along with 14 other slaves, by Φλαύιος Εὐτράπελος (q.v.), with the obligation to stay with her master as long as he lived; after his death she was to be owned by the goddess.

— Σεμπρώνιλλα, see Ποπλικία Σεμπρώνιλλα

1167. Σεμπρόνιος Ἀμυντιανός Φλῶρος Dios, A.D. 193
Donated the slave Ἐνδημία to the Mother of the Gods Autochthonous at Leukopetra. She was to serve the goddess on festival days. The act took place when Αἰλία Ἀμμίλα was priestess and Κομίνιος Ἰερώνυμος was *epimeletes*.
Ph. Petsas, *Ancient Macedonia* III (1983) 245 no. 11.

1168. Σέξιτιος Γαϊανός 2nd half of the 2nd cent. A.D.
Altar erected in his honour by the *synedroi* ἀρετῆς ἔνεκεν.
MB 8.
O. Walter, *AA* (1942) 176 no. 8.
Kanatsoulis, *MP* no. 1280.

1169. Σεπτιμία Σιλβανή Κελερεΐνη 3rd cent. A.D.
Known from an altar erected in her honour, probably by the *synedroi*. Her parents, the Macedoniarch Σεπτίμιος Σιλβανός Κέλερ (q.v.) and the high priestess Αὐρηλία Τρεβωνία (q.v.) are named in the inscription. She was the niece of Σιλβανός Νεικόλαος II (q.v.) and sister of Σεπτίμιος Σιλβανός Νικόμαχος, who was honoured at Styberra (see F. Papazoglou, *ZAnt* 3 (1953) 215-21).
O. Walter, *AA* 57 (1942) 183 no. 21.
D. Kanatsoulis, *Makedonika* 3 (1953-55) 89.
Kanatsoulis, *MP* no. 1289.
F. Papazoglou, *ZAnt* 32 (1982) 50 n. 42.
J. Wiseman, *AJA* 88 (1984) 574 no. 4.

1170. Λ(εύκιος) Σεπτίμιος Ἰνστειανός Ἀλέξανδρος Panemos 17, A.D. 240
Macedoniarch, high priest of the imperial cult and *agonothetes* of the Macedonian *koinon*.

- a) Known at Beroea from a plaque announcing the holding of games lasting three days in honour of the emperor Gordian. The games, which he himself proclaimed and organised, together with his wife, the high priestess Αἰλ(ία) ᾽Αλεξάνδρα (q.v.), included κυνηγέσια and gladiatorial combats. The inscription is dated to the 7th πρό καλ(ανδῶν) ᾽Ιουλίων, followed by the names of the consuls, and then, after the word ἐλληνικῇ, the inscription is dated by both the provincial and the Actian era, with a reference to the day and the month.

MB 235.

I. Touratsoglou, *Ancient Macedonia* I (1970) 281, 285-90, pl. 78.

BullEpigr 1971, 400.

AEpigr, 1971, 431.

D. Kanatsoulis, *Makedonika* 13 (1973) 11-16.

Cf. X. Lorient, *ZPE* 12 (1973) 253-58 and F. Papazoglou, *Macedonia* (1983) 204.

- b) Also known from an altar in Thessalonike erected in his honour by his wife Αἰλία ᾽Αλεξάνδρα, in accordance with a decision of the *boule*. In this monument the title of high priest is omitted.

IG X 2, 1 203.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 88-89 no. 14.

Kanatsoulis, *MP* no. 1285.

- c) He is probably the man named on another altar in Thessalonike (of unknown provenance), in which only part of the name is preserved: [᾽Αλεξ]ανδρ[ος]/[ὁ Μα]κεδο/[νιάρ]χης; it is dated by Edson to before A.D. 240.

IG X 2, 1 *230 lines 4-6.

1171. Σεπτ(ίμιος) Κόπρυλλος 2nd quarter of the 3rd cent. A.D.
Ephebe. Probably belongs to the well-known family of the *Septimii*.
F. Papazoglou, *ZAnt* 32 (1982) 51 and n. 48.
See Δομίτιος Πύρρος line 13.

1172. Σεπτίμιος Πομπώνιος Προκλιανὸς ᾽Ορέστης 3rd cent. A.D.
Altar erected in his honour, in accordance with a decision by the *synedroi*, for his character and good education. The monument was erected by his parents, Προκλιανὸς ᾽Ορέστης and Πομπωνία ᾽Αρκαρία ἢ καὶ ᾽Ηγήσιλλα.

MB 13.

O. Walter, *AA* 57 (1942) 177 no. 13.

BullEpigr 1942, 96.

Kanatsoulis, *MP* no. 1286.

Cf. F. Papazoglou, *ZAnt* 5 (1955) 362.

1173. Σεπτίμιος Σιλβανὸς Κέλερ 2nd quarter of the 3rd cent. A.D.
Macedoniarch. He was son of Σιλβανὸς Νικόλαος I, the πρῶτος τῆς ἐπαρχίας and brother of Σιλβανὸς Νεικόλαος II (q.v.) and of Σιλβανὸς Κλαυδιανός, who was also Macedoniarch. His wife was the high priestess Λουκία Αὐρηλία Τρεβωνία Νικομάχη (q.v.). His children, Σεπτίμιος Σιλβανὸς Νικόμαχος and Σεπτιμία Σιλβανὴ Κελερεῖνη (q.v.) were honoured at Styberra and Beroea respectively. For the family of the *Silvani*, see F. Papazoglou, *ZAnt* 3 (1953) 215-21, Kanatsoulis, *MP* nos 1287-89 and 1298-1300, D. Kanatsoulis, *Makedonika* 13 (1973) 30-32, F. Papazoglou, *ZAnt* 32 (1982) 48-52, J. Wiseman, *AJA* 88 (1984) 567-82. This same Macedoniarch is named in three inscriptions:

a) In Beroea he is known from the monument honouring his daughter Σεπτιμία Σιλβανὴ Κελερεῖνη (q.v.).

b) At Styberra he is attested on an altar in honour of his son Σ(επτίμιος) Σιλβανὸς Νικόμαχος, erected by his city and paid for by his parents. On this monument, which indicates that one branch, at least, of the family came from Styberra, the names also appear of his father, Σιλβανὸς Νικόλαος, the πρῶτος τῆς ἐπαρχίας, and his brothers, Σιλβανὸς Νικόλαος II (q.v.) and Σιλβανὸς Κλαυδιανός the Macedoniarch.

SEG 13 (1956) 404; F. Papazoglou, *loc. cit.*; D. Kanatsoulis, *loc. cit.*; and J. Wiseman, *op. cit.* 574 no. 3.

c) In Thessalonike he is known from a monument erected in his honour by the city. He has the title of Macedoniarch (as in the two previous monuments) and is described as the son of Σιλβανὸς Νεικόλαος the Macedoniarch and πρῶτος τῆς ἐπαρχίας.

IG X 2,1 172 and the *stemma* p. 72.

Kanatsoulis, *MP* no. 1287

Kanatsoulis, *MP Suppl* 42.

F. Papazoglou, *ZAnt* 32 (1982) 50-51.

Cf. also the bibliography above and J. Wiseman, *op. cit.* 573-74, no. 2.

— Σέπτουμος, see Ἰού(λιος) Σέπτουμος.

1174. Σεραποῦς 2nd cent. A.D.
See Εὐπρέπης.

1175. Σέργιος Δημήτριος 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. II, 10.

1176. Σεύθης Διονυσίου 2nd cent. B.C.
On a funerary monument with a pediment. His name is followed by that of Ἡθος Σιτάλκου.
MB 287.
A.M. Woodward, *BSA* 18 (1911/12) 133, 152 no. 12.
I. Russu, *EphDac* 8 (1938) 216 no. 2.
J. Touratsoglou, *Pulprudeva* 2 (1978) 135, 137 and 144, fig. 12a.
Cf. Arvanitopoulos, *Mnemeia* 234-37 no. 47: Διονύσιος Σεύθου, on a funerary stele dated by the editor to 225 B.C.

1177. Σιδώνιος End of the 1st cent. A.D.
See Ποτάμων.
— (Σιλάνα), see Εἰλαρία

1178. Σίλας 3rd cent. A.D.
See Ἀφροδιτώ.

1179. Σίλας Middle of the 1st cent. A.D.
Accompanied the Apostle Paul on his visit to Beroea.
Acts 15.22, 17.10.

1180. Σιλβανή Ca A.D. 180
On a funerary stele with a relief depicting a gladiator. She erected the monument to her husband Μαρίσκος, who was clearly the figure portrayed.
MB 217.
Lagoyanni, *Portraits* 170-71 no. 91 and p. 93.
— Σεπτιμία Σιλβανή Κελερεΐνη
— Σεπτίμιος Σιλβανός Κέλερ

1181. Σιλβανός Νεικόλαος II 2nd quarter of the 3rd cent. A.D.
Known from three inscriptions in which he is given the title λαμπρό-

τατος ὑπατικός. His father, who had the same name, is known from inscriptions from Thessalonike, Styberra and Stobi, and had been Macedoniarch and πρῶτος τῆς ἐπαρχίας. His two brothers, Σεπτίμιος Σιλβανὸς Κέλερ (q.v.) and Σιλβανὸς Κλαυδιανὸς were Macedoniarchs. His niece, Σεπτιμία Σιλβανὴ Κελερεΐνη was honoured at Beroea. (The bibliography on the family is given above, see Σεπτίμιος Σιλβανὸς Κέλερ, no. 1173).

- a) Honoured by the *metropolis* Beroea for the many great beneficences he had offered to it. The monument was discovered in Thessalonike during the excavation of the palace of Galerius; it was very probably taken there from Beroea, together with other monuments, to meet the building needs that arose in Thessalonike at the beginning of the 4th century (cf. the fragment of an inscription from the same place with the reference: [Β]εροιαίων [---κ]αὶ ὁ δῆμος: *Deltion* 27 (1972) *Chronika* 501; *BullEpigr* 1978, 289)
Thessalonike Archaeological Museum 7345
A. Vavritsas, *Deltion* 27 (1972) *Chronika* 502, pl. 432b.
K. Rhomiopoulou, *Studies Edson* (1981) 302-303 no. 8, pl. VIII.
SEG 27 (1977) 305; 31 (1981) 640; 32 (1982) 650.
F. Papazoglou, *ZAnt* 32 (1982) 48-52.
BullEpigr 1983, 252.
J. Wiseman, *AJA* 88 (1984) 574-75 no. 5, 578.
- b) His name appears on the monument erected by the city of Styberra in honour of his nephew Σεπτίμιος Σιλβανὸς Νικόμαχος.
Kanatsoulis, *MP* no. 1299.
Kanatsoulis, *MP Suppl* 45.
J. Wiseman, *AJA* 88 (1984) 574 no. 3, (for the bibliography).
- c) He is also mentioned on the monument in honour of his nephew Π. Σέντιος Σεπτίμιος Νικόλαος, who was ἐκ προγόνων high priest, *pontifex*, gymnasiarch and patron of the city of Stobi. Although his name does not appear in this inscription, the reference to the family relationship and title, ἀδελφιδο[ῦ]ν ὑπατικοῦ after the titles of the person honoured, indicates that this is the same person as the one known from the above inscriptions.
J. Wiseman, *AJA* 88 (1984) 569-73 no. 1, 575, 578.
- d) Probably to be identified with the Νεικόλαος who honoured his uncle the Macedoniarch Κλαύδιος Λυσίμαχος (q.v.).

1182. Σιμωνίδης ᾽Απολλωνίδου, Βεροιαῖος 178 B.C.
Hieromnemon of Perseus at Delphi.
 P. Schoch, s.v. Simonides, *RE* III A (1927) 198, no. 9.
 See ᾽Αρπαλος Πολεμαίου.
1183. [---] Σιτάλκου Hellenistic period
 In a list of names.
 See [---] Πτολεμαίου line 43.
 I. Russu, *EphDac* 8 (1938) 216.
 J. Touratsoglou, *Pulprudeva* 2 (1978) 135, 138, 145.
1184. Σιτάλκης f. of ᾽Ηθος 2nd cent. B.C.
 See Σεύθης Διονυσίου.
 I. Russu, *EphDac* 8 (1938) 216.
 — Σκεπτικός, see ᾽Ιούλιος Σκεπτικός
1185. Σκίλβας Παραμόνου and A.D. 177/78
1186. Σκίλ[βας] Σκίλβου A.D. 177/78
 Erhebes. The correction Σκίλβας for Σκίλβου is due to I. Touratsoglou,
Deltion 26 (1971) I 130 n. 5.
 Kanatsoulis, *MP* nos 1307 and 1307a.
 See Στάτιος ᾽Αντίγονος lines 23 and 24.
1187. Σκίλβας f of Σκίλβας A.D. 177/78
 See no. 1186.
1188. Σκιρτία Ζωσίμη 1st/2nd cent. A.D.
 See Πόρος ᾽Αμμίας.
1189. Γ(άιος) Σκίρτιος ᾽Αγάθων 1st/2nd cent. A.D.
 See Πόρος ᾽Αμμίας.
1190. Σόσσιος Θεαγένους 2nd/3rd cent. A.D.
 In a list of names.
 See ᾽Ιούλιος Λεονᾶς col. I, 8.
1191. Σουλπίκιος Κάλλιστος A.D. 177/78
 Erhebe. The correction of the name by J.M.R. Cormack, *Ancient Macedonia* I (1970) 195 no. 2, is followed.
 Kanatsoulis, *MP Suppl* no. 1637.
 See Στάτιος ᾽Αντίγονος I line 17.

1192. Σουλπίκις ΜΕΔΙΑ or Με(ι)δία[ς] 2nd/3rd cent. A.D.
 On a funerary relief with a scene of a gladiator holding a shield and sword and wearing a helmet. His native city was Pautalia in Thrace. The monument was erected by Ἰουλιανός of Nicaea (Νικαεύς) who was probably also a gladiator.
 MB 216.
 Robert, *Gladiateurs* 82-83 no. 17: ΜΕΔΙΑ.
 G. Klaffenbach, *Gnomon* 21 (1949) 321: Με(ι)δία[ς].
 J.M.R. Cormack, *Ancient Macedonia* I (1970) 195-96, pl. 33b.
 — Σοῦμμος, see (Σέξτος Ποπίλλιος Σοῦμμος)
 — Σέξ(τος) Ποπίλλιος Σοῦμμος ὁ νεώτερος
1193. Σπαῖτις 235 B.C.
 Slave of Ἀττίνας. She paid 25 gold staters for her manumission.
 See Ἀπολλωνίδης Γλαυκίου lines 9 and 17.
1194. Σπάταλος Before the middle of the 2nd cent. A.D.
 Name appears on the monument to the *summa rudis* Πούπλιος (q.v.). His name is followed by his profession: πραικὼν (= the Latin *praeco*, herald, town-crier).
 Cf. Robert, *Gladiateurs* 39.
1195. Σπέ(δ)ιος Σάτυρος, Νεικοπολείτης Ca A.D. 145-160
 On a funerary stele with a relief depicting a male figure on a pedestal (Pl. V). The word Ἄκτια in the centre of the incised crown indicates that the man portrayed was victorious in these games, which were held in his native city, Nikopolis. The statement that his profession was that of φωνασκός (teacher of recitation) shows that it was in a recitation competition that he was victorious. The correction of the spelling ΣΠΕΛΙΟΣ is by Robert. The dating of Lagoyanni is followed here.
 MB 138.
 J.M.R. Cormack, *BSA* 41 (1940-45) 107-108 no. 4.
 Robert, *Etudes* 95-96; *BullEpigr* 1958, 299.
 C. Bradford Welles, *AJA* 51 (1947) 319.
 Kanatsoulis, *MP* no. 1266.
 Kanatsoulis, *MP Suppl* 42.
 Cf. D. Kanatsoulis, *Makedonika* 4 (1955-60) 269
 Th. Sarikakis, *ArchEph* 1965, 161 no. 37; *id.*, *ArchEph* 1970, 82, no. 150.

M. Alexandrescu-Vianu, *Dacia* 19 (1975) 196 no. 109.

Lagoyanni, *Portraits* 164-65 no. 82, 19 n. 2, 36, 39 n. 1, 93 n. 1.

1196. Στάτιος Ἀντίγονος I A.D. 177/78
 Ephebarch on a stele bearing a list of ephebes. His is the first name on the stele, instead of that of the gymnasiarch. Some of the duties of the latter had been shouldered by the city (ἀλειφούσης τῆς πόλεως), with Αὐρηλιανὸς Πρεῖμος as *epimeletes* in charge of the anointing oil. There follow the names of 25 ephebes. The inscription is dated by both the provincial and the Actian era. The line numbering followed is that of *SEG*.
 MB 127.
 V. Kallipolitis, *Geras Keramopoulou* (1953), 303-309, pl. 19, 1.
BullEpigr 1954, 158.
SEG 13 (1956) 398.
 J.M.R. Cormack, *Ancient Macedonia* I (1970) 195 no. 2.
 I. Touratsoglou, *Deltion* 26 (1971) 130 n. 5.
 Kanatsoulis, *MP* no. 1316.
 Kanatsoulis *MP Suppl* 42.
1197. Στάτ(ιος) Ἀντ[ίγ]ονος II 2nd quarter of the 3rd cent. A.D.
 Ephebe, possibly the grandson of no. 1196.
 See Δομίτιος Πύρρος line 8; cf. no. 721a.
1198. Στάτιος Εὐβουλίδης A.D. 177/78
 Ephebe.
 Kanatsoulis, *MP* no. 1316a.
 See Στάτιος Ἀντίγονος I line 14.
1199. Στάχυς A.D. 113
 Slave of the Beroean Τι(βέριος) Κλαύδιος Εὐλαιοις (q.v.). His name appears in an inscription from Samothrace.
1200. [Σ]τράτων Θεοδότου A.D. 42-44
 Architect of the monument erected by the city to the emperor Claudius. The restoration of his occupation was made by Touratsoglou, on the basis of two similar inscriptions from Thessalonike (*IG* X 2,1 31 and *133).
 See [Πόπλιος Μέμμιος Ῥῆγλος] line 11.

1201. Στράτων Σαδάλα 3rd cent. B.C.
See Σαδάλας Νικάνδρου.
1202. Στράτων [Στράτ]ωνος, [᾽Α]λεξανδρεὺς 3rd/2nd cent. B.C.
Victor in an unknown competition.
See ᾽Αναξήνωρ Θεοδώρου line 59.
— (Συβούλη), see Κλαυδία Εὐβούλη
— Σύμμαχος, see Αἴλιος Σύμμαχος
1203. Σύμφορος Dios, A.D. 311
The former owner of a woman donating slaves to the Mother of the Gods Autochthonous at Leukopetra.
See Θεοδότη ἡ πρίν Συμφόρου.
1204. [Σ]ύμφορος 2nd or 3rd cent. A.D.
On a fragment of a funerary plaque, now lost.
Delacoulonche no. 25a.
Demitas no. 75.
1205. Σύμφορος Εὐκρίτου 2nd/3rd cent. A.D.
In a list of names.
See ᾽Ιούλιος Λεονᾶς col. II, 9.
— Φλ(άβιος) Σύμφορος
— Συγγραφή, see Ποπιλλία Συγγραφή
1206. Σύνετος Beginning of the 2nd cent. A.D.
On a funerary stele with a pediment, and four figures carved in relief.
He erected the monument together with Φωτίς, presumably his wife, to their children ᾽Ακτὴ and Δίκαι(ο)ς.
MB 122.
Ph. Petsas, *Deltion* 20 (1965) *Chronika* 434, pl. 492a.
BCH 92 (1968) 891-92 fig. 10.
BullEpigr 1969, 362.
SEG 24 (1969) 519.
M. Alexandrescu-Vianu, *Dacia* 19 (1975) 190, 196 no. 106.
Lagoyanni, *Portraits* 155 no. 75, 18 n. 4, 40 n. 5.
1207. Συμφορίων 2nd cent. A.D.
See Σύνφορος.

1208. Σύνφορος 2nd cent. A.D.
 On a funerary altar with four busts carved in relief on the front. He erected the monument together with his wife Φαβία to their children Συνφορίων, aged 24, and Ποθινή, aged [-]4 (probably 14); their son Φάβιος is referred to as still alive. The names of the couple, Σύνφορος and Φαβία are also inscribed beneath two of the portraits.
 In the north-east section of the Beroea defence wall.
 Aik. Rhomiopoulou, I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 385, pl. 320.
BCH 97 (1973) 346.
 Cf. *BullEpigr* 1974, 332.
 Lagoyanni, *Portraits* 169 no. 89, 36.
1209. Σύρος Βάστου Panemos 2, A.D. 181
 Brother of Ἀριάγνη Βάστου (q.v.). Along with his brother Ἡρακλείδης he gave his consent to the donation by their sister of a female slave to the goddess Artemis Agrotera, which is explained later in the text as a manumission. The consent was given by the two brothers in a letter dictated on Peritios 4 to Φλαύιος Ἀ[ρ]δυσ, since they themselves were illiterate. The stele was inscribed more than four months later.
 I. Russu, *EphDac* 8 (1938) 217.
 Kanatsoulis, *MP* no. 1329.
 — Σχοινᾶς, see Ῥουφινιανὸς Νείκανδρος ὁ καὶ Σχοινᾶς
1210. [Σω]ζομένη Probably 3rd cent. A.D.
 See Κρισπῖνος.
1211. Σωζομενός (2nd or 3rd) cent. A.D.
 Slave in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
 — Σωκράτης, see [---]ιος Σωκράτης
 — Φλ(άβιος) Σωκράτης
1212. Σώπατρος Πύρρου, Βεροιαῖος Middle of the 1st cent. A.D.
 Disciple of the Apostle Paul, who followed him to Asia Minor.
Acts 20.4.
 Kanatsoulis, *MP* no. 1330 (and bibliography).
 Chionides I 180, 211.

- Αὐρήλιος Σώπατρος
1213. Σ[ωσ]ιγένης f. of Φιλοξένα 2nd cent. B.C.
See Φιλοξένα Σ[ωσ]ιγένους.
- Μ(ἄρκος) Ποπίλλιος Σωσιγένης
— Σωσιπάτρα, see Κλαυδιανή Σωσιπάτρα
1214. Σωσίπατρος f. of Λυσίμαχος 1st cent. B.C./1st cent. A.D.
See Λυσίμαχος Σωσιπάτρου.
1215. [---] Σωστρατίδου and Hellenistic period
1216. [---] Σωταίρου Hellenistic period
In a list of names.
See [---] Πτολεμαίου lines 37 and 4.
1217. [Σώτ]αιρος Κλέωνος A.D. 79-84
Magistrate or representative of the Third (probably) *Meris*. Attested in an inscription by which the Macedonian *koinon* honours some high ranking person, probably the emperor.
See Λ(εύκιος) Βαίβιος Ὀνωρᾶτος.
Kanatsoulis, *MP* no. 1338.
— Σωτήρ, see Κλαύδιος Σωτήρ
1218. Σωτηρία A.D. 245
See Αὐρήλιος Ἐρβουλος.
1219. Σωτηρία Panemos 17, A.D. 240
Thirty year old domestic slave. The registering of the donation of her to Syria Parthenos probably had the force of a manumission.
See Κορνηλία Διονυσία.
1220. Σωτήριχος Σωτηρίχου 2nd/3rd cent. A.D.
In a list of names (see no. 1222).
See Ἰούλιος Λεονᾶς col. II, 20.
1221. Σωτήριχος Σωτηρίχου, Κυζικηνός A.D. 173
Presented the female slave Ἑρμαῖς to the Mother of the Gods Autochthonous. If he is identified with no. 1220, this would be evidence for the interpretation of this long list, which might perhaps be regarded as a taxation list. He is more probably to be identified with no. 1222. In

an unpublished inscription from Leukopetra.

Ph. Petsas, *Ancient Macedonia* III (1983) 237.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 286 and 289.

1222. Σωτήριχος f. of Σωτήριχος 2nd/3rd cent. A.D.
See no. 1221.

— Λούκιος Αὐρηλιανὸς Σωτήριχος

— Πό(π)λιος Πωλιανὸς Σωτήριχος

1223. Τάρυς Ἀπολλοδώρου, Εὐποριανὸς End of the 1st cent. A.D.
Together with his brothers Βάστος and Ἀλέξανδρος, he erected a monument in honour of Κ(όιντος) Ποπίλλιος Πύθων (q.v.), who is described as their saviour. The names of the brothers are followed by the ethnic Εὐποριανοί.
I. Russu, *EphDac* 8 (1938) 218.
Kanatsoulis, *MP* no. 1346.

1224. Τάρυς f. of Διονυσόδοτος 1st cent. A.D.
See Κλεοπάτρα Φιλίππου.

1225. [Τ]ασοίτας Ἀλκίμου A.D. 42-44
Treasurer of the city, according to Touratsoglou's restoration (*Ancient Macedonia* II (1977) 493). His name appears, after those of the politarchs, on the monument erected by the city to the emperor Claudius.
See [Πόπλιος Μέμμιος Ῥήγλος] line 10.

1226. Τειμόθεος 3rd cent. A.D.
On a relief funerary stele with an arched finial. He erected the monument to his father Ἐνδημος.
MB 496.
Ai. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 438, pl. 392a.
BCH 102 (1978) 706, fig. 142.
SEG 27 (1977) 268.

1227. Τερεντιανὸς Ἀλέξανδρος A.D. 177/78
An altar was erected in his honour consequent upon a decision by the *synedroi*. He is honoured as a member of the *synedrion* for his virtue. The monument was completed by a statue, the erection of which was attended to by his wife Ἰουλιανὴ Κλεοπάτρα. The date is by an

unspecified era, in this case the provincial era, as in the other similar honorific altar (cf. Τίτος Ἰουουέντιος Γάιος).

MB 5.

O. Walter, *AA* 57 (1942) 176 no. 5.

BullEpigr 1942, 96.

D. Kanatsoulis, *Makedonika* 3 (1953-55) 91 no. 4.

Kanatsoulis, *MP* no. 1350.

V. Kallipolitis, *Geras Keramopoullou* (1953) 306-307 no. 1.

1228. Τερεντιανὸς Ἀφροδείσιος A.D. 177/78
 Ephebe. Probably the son of no. 1227.
 Kanatsoulis, *MP* no. 1350a.
 See Στάτιος Ἀντίγονος I line 25.
1229. Τερεντιανὸς Πάμφιλος 2nd cent. A.D.
 In an unpublished votive inscription.
 See Μάριος Δηλικᾶτος.
1230. [Τ]έρπη 2nd or 3rd cent. A.D.
 On a funerary altar. The monument was erected to her, probably by the four related persons whose names appear. She was nurse of Ἀμμία, νάννη (maternal aunt) of Πετρονία and mother of Ἑρμῆς and Καρποφόρος. Her age was inscribed, but is now illegible.
 MB 52.
 J.M.R. Cormack, *BSA* 41 (1940-45) 111-12 no. 18.
BullEpigr 1946, 136.
SEG 12 (1955) 321.
1231. Τέρπνος 3rd cent. A.D.
 Priest. Erected a monument in honour of his mother Ἀλκηστις (q.v.).
 See Κλαύδιος Τέρπνος (no. 731).
 — Κλαύδιος Τέρπνος
 — Κλ(αύδιος) Τέρπνος
1232. Τερτία 2nd cent. A.D.
 See Γ(άιος) Ἀουέρνας(?).
 - Τερτίνος, see Κλαύδιος Τερτίνος
1233. Τερτυλλιανὸς Ἀκύλας A.D. 212/13
 His full name, Μάρκος Οὔλπιος Τερτυλλιανὸς Ἀκύλας occurs in an

inscription from Lycia.

Ph. Petsas, *Acts of the 8th Epigr. Congr.* 299 n. 47.

IGRR III 474 line 27.

PIR III no. 572; cf. no. 89.

W. Eck, s.v. Ulpian no. 54, *RE Suppl.* XIV (1974) 943.

Cf. J.M. Carrié, *ZPE* 35 (1979) 216.

He was proconsul of Macedonia, and is named in 15 inscriptions from Leukopetra, 11 of which were published by Sarikakis, *Archontes* II 103-107. Cf. also Ph. Petsas, *Ancient Macedonia* III (1983) 235 n. 14; A. Aichinger, *AVes* 30 (1979) 642; Thomasson, *Laterculi* 184 no. 30.

The inscriptions, which cover an interval of 32 years, are as follows:

- i) The donation made by Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ καὶ Παντακτιαν[ός] (q.v.). This is dated by both the provincial and the Actian era to A.D. 212/13. The donation was made κατὰ κέλευσιν τοῦ κρατίστου ἡγεμόνος, that is, during the time that T.A. held the office of proconsul.
- ii) The next inscription is also dated by both the provincial and the Actian era, to Daisios 27, A.D. 217; it is still only published in part (Sarikakis, *op. cit.* no. 2). The same is true of the next two inscriptions, iii and iv) (= Sarikakis 3 and 4), which are dated to A.D. 227/28 and Dios 18, A.D. 230 respectively.
- v) (= Sarikakis 5). Donation of a female slave by Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου (q.v.). Dated to A.D. 234.
- vi) (= Sarikakis 6 + 12). Donation of the female slave Ἀγαθημερίς (q.v.). The name of the person making the donation and the date are not preserved, but it is dated shortly afterwards (A.D. 234/35) by the priestess Αὐρηλία Σαπφώ (q.v.).
- vii) The next, unpublished inscription is dated to Dios 18 ΘΞC' τοῦ καὶ ΕΠΤ', which corresponds to A.D. 237 (Petsas, *loc. cit.*).
- viii) The next donation (= Sarikakis 7) was in the month of Aidonaïos, [-]2, A.D. 239 (see Κλαυδιανὴ Σωσιπάτρα).
- ix) The next donation was made in the same month and year OC' σεβαστοῦ τοῦ καὶ --- μηνὸς Ἀἰδοναίου (Petsas, *loc. cit.*).
- x) (= Sarikakis 8) dated to Dios 18, A.D. 239.
- xi and xii) have exactly the same date as the foregoing (Petsas, *loc. cit.*).
- xiii) (= Sarikakis 9) dated to Dios 18, A.D. 241.
- xiv) (= Sarikakis 10) dated to Dios 20, A.D. 244 (see Αὐρήλιος

Κάσσανδρος Κασσάνδρου).

xv) (= Sarikakis 11); the date is not preserved, and the inscription has not been published in full.

— Τιβερεῖνος, see (Φουλκίνιος) Τιβερεῖνος

1234. Τιμόθεος Middle of the 1st cent. A.D.
One of the disciples of the Apostle Paul. He stayed in Beroea with Σίλας after Paul's hasty departure, but followed later, after receiving a message, and met him in Athens.
Acts 17. 14-15.
1235. Τιτιανή ᾽Αλεξάνδρου A.D. 193/94
Presented her female slave Γερμάνα to the Mother of the Gods at Leukopetra, when Αἰλία ᾽Ορεστείνη was priestess. The inscription is dated by both the provincial and the Actian era.
Ph. Petsas, *Ancient Macedonia* III (1983) 246 no. 18.
1236. Τιτιανός 1st half of the 3rd cent. A.D.
On a relief funerary stele, with a scene of Aphrodite with a small dog next to her. He erected the monument to his daughter ᾽Αμυντιανή.
MB 520.
Aik. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 439, pl. 393d.
SEG 27 (1977) 269.
Wrede, *Consecratio*, 322 no. 333.
1237. Τιτιανὸς Ζώσιμος 2nd/3rd cent. A.D.
In a list of names.
See ᾽Ιούλιος Λεονᾶς col. II, 13.
1238. Τόρκος f. of Νίγερ 2nd/3rd cent. A.D.
See Εὐτυχᾶς Εὐτυχᾶνος col. II, 5
1239. Τορκουᾱτος Λυσιμάχου, ᾽Ιώριος 2nd cent. A.D.
Altar erected in his honour, consequent upon a decision by the *synedroi*, by his wife ᾽Ισιδώρα ᾽Αντιγόνου. This is the only monument of its kind in which the name of the honorand is followed by an ethnic.
MB 18
O. Walter, *AA* 57 (1942) 183 no. 18, fig. 48.
BullEpigr 1942, 96.
Kanatsoulis, *MP* no. 1358.

Kanatsoulis *MP Suppl* 42.

Cf. F. Papazoglou, *ZAnt* 5 (1955) 369 n. 66.

— Μ(ἄρκος) Ἰνστέιος Τορκουᾶτος

1240. Τορπιλία 1st/2nd cent. A.D.
See Σέξτος Ἀντώνιος Λοῦππος.

1241. Τορπιλία Οὔεττύλα 1st/2nd cent. A.D.

a) Her name appears twice on a monument she erected in honour of her mother Καισία, daughter of Σέξτος Καΐσιος and her father Αὔλος Τορπίλιος, Αὔλου υἱός.
Unpublished inscription.
MB 558.

b) She also erected, probably together with her mother, a monument in honour of Οὔεττία (q.v.). The inscription Σέξτου θυγάτηρ Οὔεττίαν/... καὶ Οὔεττύλα Αὔλου Οὔεττίαν, is later than the previous one (beginning of the 2nd cent. A.D.).
MB 546.

J.M.R. Cormack, *BSA* 41 (1940-45) 109 no. 7.

1242. Αὔλος Τορπίλιος, Αὔλου υἱός 1st/2nd cent. A.D.
Father of no. 1241.

1243. Τορπίλιος Λύκος 2nd or 3rd cent. A.D.
On a funerary stele, built into the church in the village of Neo Skyllitsi. On the monument erected by him to his wife Αἰλία Εὐτυχίς, reference is made to her good character and virtue.
Hodegos 4 (1921) 116.

— Τραϊανός, see Αἴλιος Τραϊανός

1244. Τράλιος f. of Ἀλέξανδρος 2nd/3rd cent. A.D.
I. Russu, *EphDac* 8 (1938) 218.
See Ἰούλιος Λεονᾶς col. I, 7.

— Τρεβωνία, see Λ(ουκία) Αὐρηλία Τρεβωνία Νικομάχη

1245. Τρειακαδίων f. of Ζώσιμος End of the 2nd cent. A.D.
See Ζώσιμος Τρειακαδίωνος.

— Τρ[---]ια, see Καικιλία Τρ[---]ια

1246. Τροφίμη Dios, A.D. 185
 Presented to the Mother of the Gods, along with the slaves Θαλάμη, Καλλιτύχη and Θεόδοτος and their descendants, to serve the goddess on festival days, while remaining in the service of the woman making the donation for the rest of the time.
 See 'Οφελλία Τροφίμη.
 — 'Οφελλία Τροφίμη
 — Τρόφιμος, see Δομίτιος Τρόφιμος
 — Τρύφων, see Μ(ἄρκος) Οὐαλέριος Τρύφων
 — Πο(πίλλιος?) Τρύφων
 — ΤΥΔΔΑ, see 'Αννία ΤΥΔΔΑ(?)
1247. Τυράννας(?) 2nd or 3rd cent. A.D.
 See Κλαυδία Βακχίς.
1248. Τύραννος 'Αλεξάνδρου 1st/2nd cent. A.D.
 In an unpublished inscription.
 See Τορπιλία Οὐεττύλα, α.
1249. Τυρία Νικαρέτη 2nd cent. A.D.
 On a funerary altar. She erected the monument to her husband Τυριανὸς Θάλλος.
 MB 37.
 A. Struck, *AM* 27 (1902) 315 no. 4.
 A.M. Woodward, *BSA* 18 (1911/12) 164 no. 44.
 I. Russu, *EphDac* 8 (1938) 218.
1250. Τυριανὸς Θάλλος 2nd cent. A.D.
 I. Russu, *EphDac* 8 (1938) 218.
 See Τυρία Νικαρέτη.
1251. Τύριος 'Ανδρομάχου 2nd cent. B.C.
 On a funerary altar found in a tomb with two chambers, in front of the niche with the same name, and probably intended for the same person. He was probably the father of Γαλέστης Τυρίου (q.v.) and 'Ανδρόμαχος Τυρίου.
 MB 124.
 M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 232, pl. 263.
SEG 24 (1969) 504.
 Cf. G. Bakalakis, *Deltion* 18 (1963) I 161-65.

1252. Τύριος f. of Ἀνδρόμαχος 2nd cent. B.C.
See Τύριος Ἀνδρομάχου. Probably to be identified with no. 1251.
1253. Τυρράνιος Αἰλιανός 1st half of the 3rd cent. A.D.
Macedoniarch; his name appears on a slab bearing a bilingual inscription, probably an imperial rescript.
Kanatoulis, *MP* no. 1368.
Kanatoulis, *MP Suppl* 42.
See Αἴλιος Κυῆτος.
1254. Τυχική A.D. 179/80
Slave. Presented to the Mother of the Gods Autochthonous at Leukopetra, along with her future descendants, to serve the goddess καὶ τὴν ἐξουσίαν ἐχούσης τῆς θεοῦ ἀνύβριστα.
See Μαρσιδία Μαμαρίς.
1255. Ὑγεῖνος Κλέωνος 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος Α[---] col. I, 4.
Kanatoulis, *MP Suppl* no. 1773.
— Ἰού(λιος) Ὑγεῖνος
— Ὑπερέχων, see Φλ(άβιος) Ὑπερέχων
1256. Φαβία and 2nd cent. A.D.
1257. Φάβιος 2nd cent. A.D.
See Σύνφορος.
— M. Aur(elius) Fabius
1258. [---] Φαβρικιανός 1st half of the 3rd cent. A.D.
In a fragment of a letter, probably of an emperor.
MB 394.
I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325-26 no. 11b, pl. 336a.
BullEpigr 1972, 258.
1259. Τ(ίτος) Φαβρίκιος 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρως Εὐβιότου line 1.

- Κλαύδιος Φαβρίκιος
 — Φαῖδρος, see Ἰούλιος Φαῖδρος
1260. Π(όπλιος) Φάριος ΟΚΡΑΤΙΑΝΟΣ 1st cent. B.C./1st cent. A.D.
 In a list of names. The appending of the ethnic or *supernomen* after the *nomen* is curious, and in the last analysis, the letters remain unexplained (Krateia was a city in Bithynia).
 See Λιμναῖος A[---] col. I, 5.
 Kanatsoulis, *MP Suppl* no. 1774: (Δημο)κρατιανός.
1261. Φαῦστα Λυκόφρονος Ca A.D. 120-140
 See Ἰόλη.
 — Φαυστίων, see Πομπώνιος) Φαυστίων
1262. Φαῦστος 2nd/3rd cent. A.D.
 On a funerary altar. He and his wife Νόημα erected the monument to their son Κομίνιος Εὐτυχίων.
 MB 646.
 P. Pantos, *Deltion* 32 (1977) *Chronika* 228.
1263. Φερωνία Κασανδριανή Ἰουλία (2nd or 3rd) cent. A.D.
 Priestess in an unpublished inscription from Leukopetra. The inscription is dated by the unspecified year 377, which will continue to be a problem until its final publication.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 282.
1264. Φῆλιξ End of the 2nd cent. A.D.
 Slave in an inscription from Leukopetra; he is named amongst a total of 15 slaves presented by Φλαύιος Εὐτράπελος (q.v.) to the Mother of the Gods Autochthonous. The donation was made with the *paramone* clause, and the slaves were obliged to serve the goddess τὰς ἐθίμους ἡμέρας. The donor had bought him for 1,000 *denarii*, which he owed to the goddess; the donation of this group of slaves freed him from the debt, and was to belong to him until the end of his life, on the conditions previously mentioned.
 See Φλαύιος Εὐτράπελος.
1265. Φιλ[---] 1st half of the 3rd cent. A.D.
 See [---]ήλιος Λεοντογένης.
1266. Φίλα 3rd cent. A.D.

On a relief funerary stele with two scenes, one above the other. The bottom of the stele is preserved, with part of the inscription. She erected the monument with her husband Ἰλαρος to her brother Ἄνθος.

MB 227.

A.M. Woodward, *BSA* 18 (1911-12) 154 no. 19.

Hodegos 2 (1920/21) 40: Γλαῦκος, Χρύσανθον (insted of Ἰλαρος and Ἄνθον).

1267. Φίλα ? cent. A.D.

On a relief funerary stele, now lost. The fact that the inscription is carved on the background of the relief affords some indication as to the date.

A.M. Woodward, *BSA* 18 (1911-12) 155 no. 21.

1268. [---]ς Φίλας 2nd cent. A.D.

Member of a religious society connected with the worship of Zeus Hypsistos.

See Ἔρωσ Εὐβιότου line 5.

— Αἰλία Φίλα

1269. Φίλη A.D. 192

Slave. With her mother, brother and sister, she was presented to the Mother of the Gods Autochthonous at Leukopetra. The registration of the donation took place when Κομίνιος Ἰερώνυμος (q.v.) was *epimeletes*, though the donation itself had been made 18 years earlier (in A.D. 174).

See Κλαυδία Πρόκλα.

1270. Φιλήμων f. of Ὀνήσιμος Middle of the 1st cent. A.D.

See Ὀνήσιμος Φιλήμονος.

1271. Φιλήρεμος 3rd cent. A.D.

On a funerary stele with a pediment, inscribed with an epigram. The monument was erected by his wife. In the church of the Phaneromeni (Beroea).

Delacoulonche no. 81.

Demitsas no. 74.

J.M.R. Cormack, *BSA* 58 (1963) 27 no. 14.

SEG 24 (1969) 507.

1272. Φίλητος 3rd cent. A.D.
 See Ἑρμιόνη (no. 461).
 — Τι(βέριος) Κλαύδιος Φίλητος
1273. Φίλινα Ἀδύμου 2nd cent. B.C.
 See Ἀδαῖος Φιλίππου.
1274. Φίλιος Ἀδύμου 1st cent. B.C./1st cent. A.D.
 In an unpublished inscription.
 See Τορπιλία Ουεττύλα α.
1275. Φιλίππα m. of Φίλιππος A.D. 177/78
 See Στάτιος Ἀντίγονος I line 29 and Φίλιππος Φιλίππας.
1276. Φιλιππᾶς A.D. 238
 Twenty five year old slave; attested along with three other male slaves, Ἀντίπατρος aged 23, Εὐτυχᾶς aged 22 and Παράμονος aged 20. They are all described as σώματα γένι μακεδονικά, οἰκογενῆς. In an unpublished inscription from Leukopetra.
 Ph. Petsas, *Ancient Macedonia* III (1983) 236.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289 and 300.
1277. [---] Φιλίππου Hellenistic period
 In a list of names.
 See [---]Πτολεμαίου line 42.
1278. [---] Φίλιππος 3rd cent. A.D.
 The first in a list of names arranged in two columns. His *nomen* is not preserved. A total of 22 names are preserved, of which seven at the bottom of the second column are preceded by the heading ἐξελευθερικοί. The stele is now lost.
 J. Hatzfeld, *BCH* 35 (1911) 237-38 no. 5.
 Ch. Avezou, Ch. Picard, *BCH* 37 (1913) 93-94 no. 5.
 F. Papazoglou, *Macedonia* (1983) 200 n. 58.
1279. Φίλιππος A.D. 227
 Slave in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 289.
1280. Φίλιππος Κλεωνόμου 1st cent. B.C./1st cent. A.D.
 In a list of names.

See Λιμναῖος A[---] col. I, 8.
Kanatoulis, *MP Suppl* no. 1777.

1281. Φίλιππος Φιλίππου 1st cent. B.C./1st cent. A.D.
In a list of names.
See Λιμναῖος A[---] col. II, 5.
Kanatoulis, *MP Suppl* no. 1778.
1282. Φίλιππος Φιλίππας A.D. 177/78
Erhebe. The correction followed is that of F. Papazoglou, *ZAnt* 5 (1955) 358 n. 29: Φιλίππας.
See Στάτιος Ἀντίγονος I line 29.
Kanatoulis, *MP* no. 1402a: Φιλίππας.
1283. Φίλιππος f. of Ἀγαθοκλῆς 2nd cent. B.C.
See Ἀγαθοκλῆς Φιλίππου.
1284. Φίλιππος f. of Ἀδαῖος 2nd cent. B.C.
See Ἀδαῖος Φιλίππου.
1285. Φίλιππος f. of Κλεοπάτρα 1st cent. A.D.
See Κλεοπάτρα Φιλίππου.
1286. Φίλιππος f. of Φίλιππος 1st cent. B.C./1st cent. A.D.
See no. 1281.
— Λικίνιος Φίλιππος
1287. Φιλίστα 3rd cent. B.C.
See Σαδάλας Νικάνδρου.
— Κομινία Φιλίστη
1288. Φιλοδέσποτος 1st half of the 3rd cent. A.D.
See Ζωσίμη (no. 523).
1289. Φιλοκράτης f. of Ἀλέξανδρος 17 B.C.
See Γάιος Ἰούλιος Θεοτένης.
1290. Φιλόνικος 2nd cent. A.D.
On a funerary altar with the busts of a couple carved in relief on the front. He erected the monument to his son Φιλόνικος and his wife Παραμόνα.
MB 510.

Aik. Rhomiopoulou, *Deltion* 27 (1972) *Chronika* 511 and 513, pls 447a-b.
SEG 27 (1977) 272.

1291. Φιλόνικος 2nd cent. A.D.
 See no. 1290.
1292. Φιλοξένα Σ[ωσ]ιγένους 2nd cent. B.C.
 On a funerary base, with unpublished inscription.
 MB 400.
1293. Φιλόξενος 2nd or 3rd cent. A.D.
 On a funerary stele. The monument was erected by his wife [---] φίλα.
 MB 308.
 J.M.R. Cormack, *Hesperia* 13 (1944) 29 no. 8.
 I. Touratsoglou, *Makedonika* 12 (1972) 66 B, pl. Ib.
1294. [---] Φιλοξένου A.D. 42-44
 Politarch, the second in the list. His name appears on the monument
 erected by the city of Beroea in honour of the emperor Claudius.
 See [Πόπλιος Μέμμιος Ῥῆγλος].
1295. Φιλόξενος Φιλοτ(έ)ρας 2nd/3rd cent. A.D.
 In a list of names. J.M.R. Cormack, *BSA* 58 (1963) 25, reads:
 Φιλοτρᾶς.
 See Ἰούλιος Λεονᾶς col. II, 22.
 — Οὐαλεριανὸς Φιλόξενος
1296. Φιλοτ(έ)ρα m. of Φιλόξενος 2nd/3rd cent. A.D.
 See Ἰούλιος Λεονᾶς col. II, 22 and no. 1295.
1297. Φιλουμένη 1st half of the 2nd cent. A.D.
 On a funerary altar. She erected the monument to her husband
 Ἀχιλλεύς.
 J.M.R. Cormack, *Hesperia* 13 (1944) 23-24, 28 no. 5.
SEG 12 (1955) 329.
 — Αἰλία Φιλουμένη
1298. Φίλων A.D. 192
 Slave. Presented with his mother, brother and sister to the Mother of
 the Gods Autochthonous at Leukopetra. The donation was registered

when Κομίνιος Ἰερώνυμος (q.v.) was *epimeletes*, though it had taken place 18 years previously (A.D. 174).

See Κλαυδία Πρόκλα.

1299. Φιλώτας f. of Εἵκαρος 2nd/3rd cent. A.D.
See Ἰούλιος Λεονᾶς col. II, 3.
1300. Φιλώτας f. of Μένανδρος and Ἀπελλᾶς 230-220 (?) B.C.
See Ἀντάνωρ Νεοπτολέμου.
— [Δ]έκμος Ποπλίκιος Φιλώτας
1301. Φιλωτέρα Probably 2nd or 3rd cent. A.D.
I. Russu, *EphDac* 8 (1938) 221.
See Ἔλενος (no. 433).
1302. Φλα[---] Probably 2nd or 3rd cent. A.D.
On a fragment of a funerary stele.
Delacoulonche no. 56.
Demitsas no. 104.
1303. Φλαβία Ἰσιδώρα 1st half of the 3rd cent. A.D.
Makedoniarchissa. Wife of the Macedoniarch Τι(βέριος) Κλ(αύδιος) Πρεῖσκος. In accordance with a decision by the *synedrion*, she erected a monument in honour of her daughter Τιβ(ερία) Κλ(αυδία) Κο(ι)ντιανή (q.v.). She is not otherwise known.
Kanatsoulis, *MP* no. 1453.
1304. Φλ(αβία) Σαμβατίς Beginning of the 2nd cent. A.D.
See (Ἰαυλῆνος) Λοῦππος.
1305. Φλαβιανός ὁ καὶ Παπποῦνις 1st half of the 3rd cent. A.D..
See Ἀννία Ἐπιγόνη.
1306. [Φ]λαύιος A.D. 253-260
His name appears in an imperial letter-rescript.
See Ἰουλιανός line 3.
1307. Γ(άιος) Φλ(άβιος) 2nd cent. A.D.
Member of a religious society connected with the worship of Zeus Hypsistos.
See Ἔρωσ Εὐβιότου line 1.

1308. Τ(ίτος) Φλάο[υιος] 2nd cent. A.D.
In a fragmentary inscription. The first line has a reference to the tribe A[---] of Beroea.
See Πλαυ[---] line 3.
1309. Φλάουιος Ἀγάθων Beginning of the 2nd cent. A.D.
On a funerary altar with a relief depicting a horseman on the main face.
MB 282.
J.M.R. Cormack, *BSA* 41 (1940-45) 109 no. 9.
I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325 no. 3, pl. 333c.
1310. Φλαύιος Ἀ[ρ]δους Peritios 4, Panemos 2, A.D. 181
Writer of the letter by which Ἡρακλείδης Βάστου and Σύρος Βάστου, the brothers of Ἀριάγνη Βάστου gave their consent to the donation by her of a female slave to the goddess Artemis Agrotera. The letter was inscribed on a stone stele five months later, in the presence of witnesses. See Ἀριάγνη Βάστου line 31 (in the publication by J.M.R. Cormack, *Ancient Macedonia* I (1970) 196 no. 5).
Cf. F. Papazoglou, *Macedonia* (1983) 203.
1311. Φλαύιος Γέλως A.D. 177/78
Ephebe. The correction Γέλως for Γέλλιος, made by I. Touratsoglou, *Deltion* 26 (1971), I 130 n. 5, is followed here.
See Στάτιος Ἀντίγονος I line 16.
Kanatoulis, *MP* no. 1431.
1312. Φλ(άβιος) Δρακᾶς 2nd/3rd cent. A.D.
In a list of names.
See Ἰούλιος Λεονᾶς col. II, 11.
1313. Φλαύιος Εὐπο[ρος] A.D. 177/78
Ephebe. The correction by J.M.R. Cormack, *Ancient Macedonia* I (1970) 195 no. 2, is followed here.
See Στάτιος Ἀντίγονος I line 20.
Kanatoulis, *MP* no. 1434.
1314. Φλαύιος Εὐτράπελος End of the 2nd cent. A.D.
Donated all his slaves to the Mother of the Gods Autochthonous at Leukopetra. Fourteen of them (Σελήνη, Πολυξένη, Ἀφ[---], Παράμονος, Νεικάνωρ, [Ἀ]λ[---], Μενναῖς, Νείκη, Ἀφροδισία, Ἀν[---], Ἀντίοχος, Λύκος, Λύκος, and Ἀλεξάνδρα) are said to be ἐν

Ἄλλιβέοι[ς], which was presumably where the donor's property was. Along with the slaves, he gave the goddess χειρόγραφα in which (see line 11: IC A= εἰς ᾧ) it is evident that he owed her 1,000 *denarii*, with which he had purchased the slave Φῆλιξ. By donating his slaves, with the *paramone* clause, and with the obligation to serve the goddess τὰς ἐθίμους ἡμέρας, he was relieved of his debt, while Φῆλιξ was to remain in his service, as indeed were the other slaves. After the death of the donor μηδένα εἶναι κύριον ἢ τὴν θεὸν μόνην. The only indication of the date is the reference to the priest Αὐρήλιος Σώπατρος, who is otherwise unknown. The inscription is incised on the same altar as, but before, the donation by Ἀβιδία Λεοντώ (q.v.), which is dated to A.D. 193 on the basis of the reference to the priestess. As we have seen elsewhere, this is not the only example of an *Aurelius* in the 2nd cent. A.D. (For *Aurelii* in the 2nd cent. A.D., cf. PB nos 261, 275, 277, 285, 301).

Ph. Petsas, *Praktika* 1975, 88-89, pl. 87b.

BCH 102 (1978) 714, fig. 146.

SEG 27 (1977) 294.

F. Papazoglou, *ZAnt* 31 (1981) 174.

1315. Φλ(άβιος) Εὐφρόσου[νος] 2nd quarter of the 3rd cent. A.D.

In a list of ephebes; his is the third name, following that of the *epimeletes* in charge of the anointing oil (the gymnasiarch at this period) and the ephebarch. He attended to the erection of the stele, which means that he defrayed its cost (τοὺς ἐφηβεύσαντας ἐνεχάραξεν). The reference to the name of his father, Φλ(άβιος) Οὐρβανός, indicates that he came from a well-known family of some standing in the city.

See Δομίτιος Πύρρος lines 5-6.

1316. Τ(ίτος) Φλαύιος Ζωσαῖς A.D. 177/78

Ephebe.

See Στάτιος Ἀντίγονος line 12.

Kanatsoulis, *MP* no. 1434b.

1317. Φλ(άβιος) Ἡρακλᾶς 2nd/3rd cent. A.D.

In a list of names.

See Ἰούλιος Λεονᾶς col. II, 12.

1318. Φλ(άβιος) Ἡρακλᾶς 3rd cent. A.D.
 In a list of names.
 See [---] Φίλιππος col. I, 11.
1319. Τ(ίτος) Φλάουιος Καισεννιανὸς Εὐλαιοις Beginning of the
 2nd cent. A.D.
 Husband of Δομιτία Ἰουλία; known from the monument erected in honour of his wife by the Beroeans. His *gentilicia* suggest that he was probably descended from a Roman aristocratic family of the 1st century A.D. L. Caesennius Paetus (*PIR*² no. 173), who was consul in A.D. 61, married Flavia Sabina (*PIR*² no. 440) the daughter of (T) Flavius Sabinus (*PIR*² no. 352). He was probably the grandson of this couple, one of whose children must have married a descendant of the old Macedonian aristocracy, judging by the survival of the name Εὐλαιοις.
 See Δομιτία Ἰουλία.
 M.I. Rostovtzeff, *Bull. Inst. Russe à Constantinople* 4 (1899) 178.
 I. Russu, *EphDac* 8 (1938) 186.
 Kanatsoulis, *MP* no. 1437.
1320. Φλ(άβιος) Καλόκαιρος 3rd cent. A.D.
 In a list of names. Freedman.
 See [---] Φίλιππος col. II, 15.
1321. Τ(ίτος) Φλάουιος Κάσσανδρος 1st/2nd cent. A.D.
 Honoured by the *boule* and the *demos* of Beroea. He was high priest and *agonothetes* of the Macedonian *koinon*. He was awarded the title υἱὸς Μακεδόνων καὶ τῆς πατρίδος. He is also called φιλοκαῖσαρ and φιλόπατρις. His public career was always in the interests of the ἔθνος — a term equivalent to the *koinon* — and of his native city.
 The *epimeletes* of the monument was [Δ]έκμος Ποπλίκιος Φιλώτας, whose name was restored by Touratsoglou with the addition of a fragment of the inscription published earlier by Cormack.
 MB 491.
 J.M.R. Cormack, *JRS* 33 (1943) 39-40.
 J.M.R. Cormack, *BSA* 41 (1940-45) 113 no. 24.
BullEpigr 1944, 124; 1972, 259.
 D. Kanatsoulis, *Makedonika* 3 (1953-55) 73-74 no. 4.
 Kanatsoulis, *MP* no. 1438.

Kanatsoulis, *MP Suppl* 43.

SEG 12 (1955) 318.

I. Touratsoglou, *AAA* 4 (1971) 207-208, fig. 1.

1322. Φλάβιος Κλεότειμος 2nd half of the 2nd cent. A.D.
 Erected a statue to his sister Ποντία Ἀμμία (q.v.) consequent upon a decision by the *synedroi*.
 Kanatsoulis, *MP* no. 1440.
1323. Τι(βέριος) Φλ(άβιος) Λέων 2nd/3rd cent. A.D.
 On a funerary altar. He erected the monument to his wife, Κλαυδία Βυζαντία.
 MB 584.
 J.M.R. Cormack, *BSA* 41 (1940-45) 109-10 no. 10.
 I. Touratsoglou, *Deltion* 30 (1975) *Chronika* 261.
1324. Φλ(άβιος) Λυκαρίων 2nd/3rd cent. A.D.
 In a list of names.
 See Ἰούλιος Λεονᾶς col. II, 17.
1325. Φλαύτιος Μάριος A.D. 177/78
 Ephebe.
 According to the correction by J.M.R. Cormack, *Ancient Macedonia I* (1970) 195 no. 2; Μάριος instead of Μᾶρκος.
 See Στάτιος Ἀντίγονος I line 15.
 Kanatsoulis, *MP* no. 1443a.
1326. Τι(βέριος) Φλάβιος Ὀνήσιμος 2nd (?) cent. A.D.
 Funerary monument (now lost), which he erected to his friend Καλλέας.
 A.M. Woodward, *BSA* 18 (1911-12) 156-57 no. 25.
1327. Φλ(άβιος) Οὐρβανός 2nd quarter of the 3rd cent. A.D.
 Father of Φλ(άβιος) Εὐφρόσυνος (q.v.).
 See Δομίτιος Πύρρος line 6.
1328. Φλ(άβιος) Σεβῆρος (2nd or 3rd) cent. A.D.
Epimeletes (κουρατορεύοντος) in three unpublished inscriptions from Leukopetra, without any precise date.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.

1329. Φλ(άβιος) Σύμφορος (2nd or 3rd) cent. A.D.
 Donated slaves, along with his mother Διδύμη in an unpublished inscription from Leukopetra.
 Ph. Petsas, *Ancient Macedonia* III (1983) 236.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295.
1330. Φλάβιος Σωκράτης and 2nd quarter of the 3rd cent. A.D.
1331. Φλ(άβιος) Ὑπερέχων 2nd quarter of the 3rd cent. A.D.
 Erphebes.
 See Δομίτιος Πύρρος lines 24 and 27.
1332. Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος End of the 2nd cent. A.D.
 On a funerary stele with arched top, in which are carved two upright hands. He was a gladiator - a *retiarus*, πρῶτος πάλος ῥητιαρίων. Most of the surface of the stele is covered with the text of the epigram, which is flanked by carvings of symbols connected with his profession: a five-pronged fork and a palm-branch to the left and a trident to the right. Above and below it are a total of 19 crowns, though the epigram informs us that he was victor on 7 occasions. The point is made emphatically —it is stated twice— that he was not killed by an opponent, but met a violent death. The monument was erected by his wife Ἑρμιόνη. The text ends with the warning that if anyone destroys or damages the monument, he will be obliged to pay the sum of 2,500 *denarii* to the public treasury.
 MB 323.
 A.M. Woodward, *BSA* 18 (1911-12) 133, 158-59 no. 30.
 Robert, *Gladiateurs* 82 no. 16 and p. 19.
 Kanatsoulis, *MP* no. 1460.
 D. Kanatsoulis, *Makedonika* 14 (1974) 180.
 Cf. F. Papazoglou, *ZAnt* 5 (1955) 358.
 — Φλῶρος, see Σεμπρώνιος Ἀμυντιανὸς Φλῶρος
 — Φοιβιανή, see (Αἰλία) Φοιβιανή
1333. Φοριτουνᾶτος Middle of the 2nd cent. A.D.
 See Εὐδοσία.
 — Φορτουναῖος, see Αὐρήλιος Φορτουναῖος

1334. (Φουλκινία) Βάσσα 2nd cent. A.D.
 Daughter of Φουλκίνιος Βάσσοις (q.v.).
1335. (Φουλκινία) Λαῖτα 2nd cent. A.D.
 Daughter of Φουλκίνιος Βάσσοις (q.v.).
1336. Φουλκίνιος Βάσσοις 2nd cent. A.D.
 Dedicated an altar to Artemis Digaia. The letter forms suggest that this is the earliest inscription on this altar from Metochi Prodromou. He erected the monument with his wife Ποπιλλία Ἑλπίδια and children Φουλκίνιοι: Σεῖλων, Τιβερεῖνος, Λαῖτα and Βάσσα.
 The earliest dated inscription on this altar is a donation of slaves in A.D. 189 (cf. Ἀλεξάνδρα Φούσκου τοῦ Μελίτας).
 Ph. Petsas, *Ancient Macedonia* III (1983) 239 n. 21, fig. 13.
1337. Φουλκίνιος Σεῖλων and 2nd cent. A.D.
1338. (Φουλκίνιος) Τιβερεῖνος 2nd cent. A.D.
 Sons of no. 1336.
1339. Φουνδάνιος Νεικέρως Daisios 3, A.D. 243
 Presented his female slave, Νεικοτύχη, to the Mother of the Gods Autochthonous at Leukopetra. The text gives a detailed description of the procedure and the various stages in the transfer of proprietorship to the temple. It also shows the relationship of Leukopetra to Beroea. The dating by both the provincial and the Actian era is followed by the full title of the city at this time: ἐν Βεροίᾳ τῇ μητροπόλει τῆς Μακεδονίας καὶ δις νεωκόρου.
 Ph. Petsas, *Praktika* 1975 87, pl. 87a.
BullEpigr 1978, 278.
SEG 27 (1977) 290.
 Ph. Petsas, *Acts of the 8th Epigr. Congr.* 298-99.
1340. Φούσκοις Μελίτας Peritios 16, A.D. 189
 Father of Ἀλεξάνδρα, and probably son of Κλεοπάτρα Διονυσᾶ. His daughter registered the donation of slaves made by her grandmother to Artemis Digaia.
 See Ἀλεξάνδρα Φούσκου τοῦ Μελίτας.
1341. Φωτίς Beginning of the 2nd cent. A.D.
 See Σύνετος.

1342. [Χ]αιρεφάνη[ς Ἄρ]τεμιδώρο[υ] Beginning of the 2nd cent. B.C.
On a funerary stele with a pediment; unpublished.
MB 168.
1343. Χαρίνος 3rd cent. A.D.
Threptos of Ἀγάθων (no. 14).
1344. Χάρτας Νικάνορος 249/48 B.C.
The first of the two *κυνηγοί* mentioned in the letters of Demetrios II to Ἄρπαλος. He and Ἀτύλος Νικάνορος, who was probably not his brother, in view of the repetition of the patronymic, were the recipients of the replies of Demetrios to the petitions of the priests of Herakles Kynagidas. The view that the *kynegoi* were part of the army organisation is not well founded.
Launey, *Armées* 1017 n. 30; cf. P. Roussel, *REG* 43 (1930) 366-67.
See Ἄρπαλος.
1345. Χλιδάνη 235 B.C.
Slave of Ἀττίνας Ἀλκέτου and probably wife of Ὀρτυξ. The terms on which she and the other slaves owned by Ἀττίνας were freed were recorded in detail (payment of a sum of money and the *paramone* clause).
See Ἀπολλωνίδης Γλαυκίου line 6.
1346. Χρησίμα 2nd cent. A.D.
See Εὐτυχος (no. 500).
1347. Χρήστη End of the 2nd cent. A.D.
Threpte of Ζώσιμος Τρειακαδίωνος (q.v.).
— (Χρύσανθος) = Ἄνθος, see Φίλα (no. 1266)
1348. Χρυσάριν and 2nd cent. A.D.
1350. Χρυσέρως 2nd cent. A.D.
MB 92.
See Διονύσιος (no. 393).
1350. Χρυσεῖς 1st half of the 3rd cent. A.D.
See Ἐλπίς (no. 437).
— Ὠφελίμα, see Καιπιανή Ὠφελίμα

1351. Ὡφελίων 3rd cent. A.D.
See Εὐτυχος (no. 501).
1352. [---] ΑΟΝΟ[Σ] Hellenistic period
In a list of names; part of the termination of a patronymic. The nominative of the name would have ended in -άων. Other names with this ending are: Λυκ-άων, Μυλ-άων, Μαχ-άων etc.
See [---] Πτολεμαίου line 22.
1353. [---] ΑΠΠΟΥ or [---] ΑΠΤΟΥ Hellenistic period
In a list of names; possible restorations are: Πάππος, Φιλόπαππος, Ἀριστόπαππος etc; Γράπτος seems less probable for this period.
See [---] Πτολεμαίου line 22.
1354. ΓΑΔΗΑ Ἀφροδισίου 1st cent. B.C.
Probably Ῥαδήα or Οὐαδήα.
See Ἀφροδείσις Λιμναίου.
1355. [---] ΔΕΤΑ Ἰολάου 2nd cent. A.D.
In an unpublished relief funerary stele (see no. 572).
MB 246.
1356. [---] δήμου Beginning of the 2nd cent. B.C.
In part of a decree or a dedication.
See Λυσικλῆς f. of [---]ος.
1357. [---] δωρος Apellaios 30, A.D. 234
On a relief funerary stele from Vergina. The monument was erected by his father, whose name has not been preserved. It is dated by both the provincial and the Actian era.
Heuzey-Daumet 234-35 no. 105.
Demitsas no. 210.
M.N. Tod, *BSA* 23 (1918/19) 207, 217 no. 15.
— [---]έντων, see Οὐείβιος [---]έντων
1358. [---]ενηα Ἀντιγόνου 2nd cent. A.D.
See Ἀντίγονος f. of [---]ενηα.
1359. [---]ΕΟΝΤΟ[Σ] 2nd or 3rd cent. A.D.
See Μεγεθ[---].

1360. [---]ΕΟΥΥ Hellenistic period
 In a list of names; part of a patronymic. The nominative would have ended in -εος. In addition to names ending in -θεος, we may note: Μηδεός, Ποσίδεος, Ποτίδεος etc.
 See [---] Πτολεμαίου line 28.
1361. [---]ήλιος Λεοντο(γ)ένης 1st half of the 3rd cent. A.D.
 On a relief funerary stele; he erected the monument to his wife Γραφίς (her *nomen* is not preserved), his son [---]τίσκος and his daughter Φιλ[---].
 MB 210.
 I. Touratsoglou, *Terra Antiqua Balcanica* 2 (1985) 420-21 no. 4 fig. 4: he suggests [Αὐρ]ήλιος.
1362. [---]ημα Probably 2nd or 3rd cent. A.D.
 On a relief funerary stele. The monument was erected by his parents. He died ἐν ἀποδημίᾳ. Now lost (?).
 J.M.R. Cormack, *Hesperia* 13 (1944) 23-24, 29 no. 7.
 SEG 12 (1955) 331.
1363. [---]ΗΤΟΥ Hellenistic period
 In a list of names; part of a patronymic. Probably to be restored [Ἀδμ]ήτου, a name that occurs in the same list.
 See [---]Πτολεμαίου line 29.
1364. [---]ΙΕΥΤΤΙΟΥ Hellenistic period
 In a list of names. Probably [Τ]ευττίου; another possibility is Ταρεύτιος.
 See [---] Πτολεμαίου line 7.
1365. [---]ιος Σωκράτης End of the 1st cent. A.D.
 See Λικινία Παραμόνα.
1366. [---]ισης 2nd or 3rd cent. A.D.
 On a funerary stele. He erected the monument to himself and his children.
 A.K. Orlandos, *Deltion* 2 (1916) 158-59.
 —[---]κράτης, see Τι(βέριος) Ἰούλιος [---]κράτης
1367. [---]λιννα Διονυσίου (?) cent. B.C.
 On a funerary stele with a pediment, bearing the inscription [---]ΟΥ Π.

ΔΙΝΝΑ ΔΙΟΝΥΣΙΟΥ. The probable restoration is Π[έ]λιννα, the ΟΥ being the termination of the patronymic of the first person named. Other names with the same ending are Φίλιννα and Μέλιννα, the former being more probable since it is attested in Beroea (cf. no. 1273). From the village of Rache. Now lost (?).

A.K. Orlandos, *Deltion* 2 (1916) 160 no. 25.

1368. [---]λιος Ὀνησίφορος 3rd cent. A.D.
In a lists of names. The reading [Αὐρή]λιος by Ch. Avezou-Ch. Ricard, *BCH* 37 (1913) 94, of this now lost inscription, could be restored as [Ἰού]λιος, [Κορνή]λιος etc.
See Φίλιππος line 11.
1369. [---]ΛΛ [---]ΙΟΥ [-], Ἀ[β]υδηνός 3rd/2nd cent. B.C.
Victor in a unknown competition.
See Ἀναξήνωρ Θεοδώρου line 21.
1370. [---]ΛΟΣ Panemos 25, A.D. 232/33
See Κορινία[---].
1371. [---]μης 2nd or 3rd cent. A.D.
Probable restoration: [Λά]μης or [Ὰ]μ]μης.
See Λέων (no. 803).
1372. [---]μοιέου Hellenistic period
In a lists of names (patronymic).
See [---] Πτολεμαίου line 14.
1373. [---]νιο[---] Ὀλυμπ [---] 2nd or 3rd cent. A.D.
Probably [Ἀντώ]νιο[ς] Ὀλύμπ[ιος], according to Woodward.
Ὀλυμπος is perhaps a more probable restoration.
See [Ἐρ]μιόνη (no. 462).
1374. [---]νίου Hellenistic period
Patronymic in a list of names; probably: Λυσανίου, Πausανίου, Φανίου etc.
See [---] Πτολεμαίου line 30.
1375. [---]νος Hellenistic period
Patronymic in a list of names; Probably [Κλέω]νος.
See [---] Πτολεμαίου line 26.

1376. [---]νου Hellenistic period
 Patronymic in a list of names.
 See [---] Πτολεμαίου line 24.
1377. [---]π[---] [᾽Α]λεξ[αν]δ[ρ]εύς 3rd/2nd cent. B.C.
 Victor in an unknown competition.
 See ᾽Αναξήνωρ Θεοδώρου line 27.
1378. [---]πενος Hellenistic period
 In a list of names. Patronymic. No known name ending in -ην has a stem ending in π, and no restoration is therefore proposed.
 See [---]Πτολεμαίου line 34.
1379. [---]πνου and Hellenistic period
1380. [---] ΠΟΑΟΥ(?) Hellenistic period
 In a list of names. Patronymics.
 See [---] Πτολεμαίου lines 25, 33.
1381. [---]ριανή 2nd cent. A.D.
 On a relief funerary stele. Probably [Πα]ριανή (cf. *IG* X 2, 1 1008 and 640: Παριανός), [Μα]ριανή etc.
 Unpublished.
 MB 307.
1382. [---]τήριν A.D. 132/33
 Female name in an unpublished inscription.
 MB 103.
1383. [---]τίας Εὐλαίου 1st cent. B.C.
 Probably [Τελευ]τίας (cf. Saatsoglou, *Mnemeia* 283 no. 67).
 See Εὐλαιοσ f. of [---]τίας.
1384. [---]τίσκοσ 1st half of the 3rd cent. A.D.
 Probably [Λεον]τίσκοσ.
 See [---]ήλιος Λεοντο(γ)ένης.
1385. [---]τίχου Hellenistic period
 In a list of names. Patronymic. Probably [᾽Αμυν]τίχου.
 See [---] Πτολεμαίου line 23.
1386. [---]των 3rd cent. B.C.
 Probably [Κρά]των, [Στρά]των etc.

See Ἀμύντας [---]τωνος.

1387. [---]φίλα 2nd or 3rd cent. A.D.
Probably [Παμ]φίλα.
See Φιλόξενος.
1388. [---]ωνίου 3rd cent. A.D.
In a list of names. Patronymic.
See [---] Φίλιππος line 19.
1389. [---]ωνος Hellenistic period
In a list of names. Patronymic (Κλέωνος, Μένωνος, Φίλωνος etc.)
See [---]Πτολεμαίου line 19.
1390. [---], Ἀλεξανδρεύ[ς] 3rd/2nd cent. B.C.
Victor in an unknown competition.
See Ἀναξήνωρ Θεοδώρου line 58.
1391. [---Θ]εσσα[λ]ονικεύς 3rd/2nd cent. B.C.
Victor in an unknown competition.
See Ἀναξήνωρ Θεοδώρου line 58.
1392. [---] 2nd or 3rd cent. A.D.
Priest, [ἀπὸ προγόνων ἐ]ρέων/ἱερωμένου διὰ βίου. In an inscription from Vergina.
A. Plassart, *BCH* 47 (1923) 181.
SEG 2 (1924) 395.
Kanatsoulis, *MP* no. 1484.
1393. [...], *praetorianus* Reign of Septimius Severus
In an inscription from Rome.
CIL VI 32624b, line 26.
Kanatsoulis, *MP Suppl* no. 1802.
Th. Sarikakis, *Ancient Macedonia* II (1977) 460 no. 240.
1394. [---] 4th/3rd cent. B.C.
Epistates of the city. His title appears on a monument erected by the city to Herakles Kynagidas.
MB 245.
A. Andreiomenou, *Deltion* 23 (1968) *Chronika* 346, pl. 290a.
BullEpigr 1970, 354.
Ph. Petsas, *Makedonika* 15 (1975) 272.

1395. [---] 3rd/2nd cent. B.C.
 Victor in the *dolichos*, in the men's category.
 See 'Αναξήνωρ Θεοδώρου line 6.
1396. [---] 3rd/2nd cent. B.C.
 Victor in a race, probably in the boys category.
 See 'Αναξήνωρ Θεοδώρου line 8.
1397. [---] 3rd cent. A.D.
 Victor in an unknown competition in the *Olympia* at Beroea. This man, who was a victor in many games of the period, is attested in an inscription from Perinthos.
IGRR I 802.
BullEpigr 1948, 133.
 Kanatsoulis, *Meletemata* 17.
 For the *Olympia* games at Beroea, cf. D. Kanatsoulis, *Makedonika* 3 (1953-55) 94-102.

PART II

Chapter I

THE NAMES OF BEROEA

Introduction

From the 700 years or so of the history of Beroea covered by the Prosopography presented in Part I, evidence has survived for 1397 persons. About 10% of these individuals have no contribution to make to the onomasticon of the city, either because their name has not survived, or is too incomplete to be restored with certainty, or because it never existed, as in the case of some names of Roman type with no *cognomen* (e.g. Γάιος Λάππιος, Μᾶρκος Λάππιος) which are discussed with the rest of the *nomina* of Beroea in the next chapter.

Table I (columns 9-12) lists a total of 684 names from Beroea that occur (a) as part of a Greek name (= name + patronymic), (b) as *cognomina* in names of Roman type and (c) as single names—that is, as the only name of the individual concerned. These names occur a total of 1262 times (table I, column 13).¹

The ratio of the number of names to the number of individuals is very high, owing to the fact that a large number of names (463 in all) occur on only a single occasion (table I, column 13). Only a tiny fraction of the people who lived in Beroea, of course, are represented in the total of surviving names, which accounts for some, at least, of the names occurring only once. The fact that the names attested on only one occasion cover 2/3 of the total and that, as will emerge from our examination of the distribution of the names, they include some very rare ones, is indicative of the rich range of the onomasticon of this great Macedonian city.

1. Not included in this total are the names of the proconsuls of Macedonia attested on inscriptions from Beroea although they are included in the Prosopography (PB nos 318 666, 879, 1233). For the formation of names in Macedonia see F. Papazoglou, *ZAnt* 5 (1955) 353, 356-57, 362-64, 367-69 and the summary in French 371-72. For the *nomina* included in table I see *infra* p. 397. For the complete list of *nomina* from Beroea see table III, pp. 391-94.

A further indication of the chance nature of the epigraphic material is furnished by names that are attested on more than one occasion, but with a gap of several centuries between the first and second occurrence (e.g. Ἀλκέτας, Πάνταυχος). One might, indeed have expected the transmission of names from generation to generation within the same family (e.g. Εὐάνδρος, Βάλακρος)² to have left more traces in the onomasticon of Beroea. And some typically Macedonian names that first appear in late inscriptions (which will be discussed at greater length below) are an indication that evidence has been lost relating to ancestors who must have had the same names (e.g. Εὐλαιοῦς, Κράτερος etc.).³

The formation of the rich onomasticon of Beroea undoubtedly owes much to the long period covered by it; a large number of names have certainly been lost, or have not yet come to light.⁴ An onomasticon develops in the same way as or at least with some parallels to language. Names become particularly popular at different phases of the history of a city, giving rise to fashions, which often involve the adoption of foreign names or the formation of entirely new ones.⁵ Alongside the appearance of new elements it is possible to detect the gradual abandoning of names, or even of entire categories of names. To trace the development of the onomasticon of a populous city such as Beroea, even when it is based on such fragmentary evidence, is to shed light on other gradual changes, and therefore constitutes a historical source of fundamental importance. At this point, the modern scholar involved in the study of names is aware of the debt owed to the work of L. Robert,

2. For the family of Εὐάνδρος see PB nos 32, 469-71; for the history of the name Βάλακρος over a period of three generations see PB nos 320, 321, 1011. For the identification of other families see *infra* pp. 421-23. See also Kallérís, *Macédoniens* I 291 n. 8 for the observation of the identical custom, that is the retention of the same names from generation to generation, throughout the Greek world.

3. See the discussion of these names *infra* pp. 367-68, 379.

4. A considerable number of names is included in the unpublished epigraphic material from Beroea, which, it is expected, will soon be published by the archaeologists of the 17th *Ephoreia* of Prehistoric and Classical Antiquities.

5. In this case, parallels with more recent phenomena are more indicative than any other kind of evidence. An example of the dissemination of a name as a result of historical circumstances is provided by the name Λευτέρης, due to the influence of Ἐλευθέριος Βενιζέλος; amongst foreign names a characteristic example is that of the name Βικτωρία – from Queen Victoria – which spread throughout the Balkans, while a more recent example of the creation of a new name is furnished by Λαοκρατία.

and the influence of his views: "Nous devons faire non point des catalogues de noms, mais l'*histoire* des noms, et même l'*histoire* par les noms".⁶

For the purpose of this study, the names of Beroea have been divided by century, at least for the pre-Christian era, the aim being to trace the ratio of local names relative to panhellenic names and the appearance of foreign names. The four centuries before the birth of Christ have been divided into five units, since one group of names had to be dated to the "Hellenistic period", because they were so described in the publications on which this study is based.⁷ The three centuries after Christ are treated as a single unit, though distinctions can be drawn, corresponding to centuries, on the basis of table I, columns 6-8.

In classifying the names by date, I did not use the date of the monument or the literary source, as in the Prosopography. In view of the fact that the name was given shortly after the birth of the person in question, names attested in a source dated to the transition between two centuries (e.g. 3rd/2nd cent. B.C., 2nd or 3rd cent. A.D.) are assigned to the earlier of the two. The same logic was applied to accurately dated *testimonia* from the beginning of a century, such as that relating to Ἀρπαλος Πολεμαίου (PB no. 230) and the other contemporaries of Perseus,⁸ who were without doubt born in the third century B.C. Where the inscription is dated to the first half of a century, the name has been assigned to the previous century only when it occurs as a patronymic.⁹

6. L. Robert, *EEPhSPA* 13 (1962/63) 529 = *OMS* II 987.

7. Names from lost inscriptions, such as a long list of names (= PB no. 1141), two funerary monuments (= PB nos 322, 902) and names incised on sherds, which cannot be dated precisely (= PB nos 104, 331, 365).

8. Other contemporaries of Perseus whose names were included with names of the 3rd cent. B.C., are: Σιμωνίδης Ἀπολλωνίδου, Ἰππίας, Μίδων and Πάνταυχος Βαλάκρου (PB nos 1182, 632, 901, 1011); the name of the latter's son (PB no. 320) was included in the 2nd cent. B.C.

9. The patronymics of the persons known from the gymnasiarchal law (Ἀμύντας, Ἡρᾶς, Ἰππόστρατος, Νικοκράτης = PB nos 167, 545, 636, 951) were included accordingly with the names of the 3rd cent. B.C., cf. table II, 2. The patronymics of the persons known from the monument to the emperor Claudius (Ἄλκιμος, Ἀριστόμαχος, Ἀρπαλος, Διοσκουρίδης, Θεόδοτος, Καλλικράτης, Μένανδρος, Φιλόξενος = PB nos 140, 223, 231, 409, 558, 658, 883, 1294) were considered as belonging to the 1st cent. B.C., cf. table II, 5. Due to the uncertainty of the dating, both name and patronymic of PB no. 119 were considered as belonging to the 4th cent. B.C.

Table I*

	Occurrence and frequency by century								Type of name and frequency				
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1. Ἀγάθη			1						1				1
2. Ἀγαθημερίς							1	1	2				2
3. Ἀγαθήμερος							2				1	1	2
4. Ἀγαθόβουλος								1		1			1
5. Ἀγαθοκλῆς			1						1				1
6. Ἀγαθόφορος							2				1	1	2
7. Ἀγάθων						2	4	1			4	3	7
8. Ἀγαθῶναξ or Ἀγαθωνᾶς								1				1	1
9. Ἀγαῖς						1			1				1
10. Ἀ[γ]ιππος		1							1				1
11. Ἀγνή							1			1			1
12. Ἀγοραῖος							1		1				1
13. Ἀδαῖος		1	2		2	1			6				6
14. Ἀδέα		1							1				1
15. Ἀδίστα			1						1				1
16. Ἀ[δ]μητος				1					1				1
17. ΑΔΟΡΕΟΥ				1					1				1
18. Ἀδυμος		1	2	2		3			8				8
19. Ἀθηνῶ						1		1	2				2
20. Ἀθικτος							1		1				1

* Occurrence and frequency

(1) 4th cent. B.C.

(2) 3rd cent. B.C.

(3) 2nd cent. B.C.

(4) Hellenistic period

(5) 1st cent. B.C.

(6) 1st cent. A.D.

(7) 2nd cent. A.D.

(8) 3rd cent. A.D.

Type of name and frequency

Exclusively as:

(9) Part of Greek or single name

(10) Cognomen

Both as:

(11) Part of Greek or single name

(12) Cognomen

(13) Total

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
21. Αἶας							1		1				1
22. Αἰλιανός						1?		1	1	1			2
23. Αἰνείας					1				1				1
24. Αἰσχυλῖνος		1							1				1
25. [᾽Ακα]ρίς							1			1			1
26. ᾽Ακή							1		1				1
27. ᾽Ακοῦτος							1			1			1
28. ᾽Ακτὴ						1			1				1
29. ᾽Αλεξάνδρα						1	4	6			7	4	11
30. ᾽Αλέξανδρος	1	1	2	2	4	5	12	8			30	5	35
31. ᾽Αλέξις								2	2				2
32. ᾽Αλέξιππος					1					1			1
33. ᾽Αλκαῖος								2		2			2
34. ᾽Αλκέτας, -ης		2					2		4				4
35. ᾽Αλκηστις								3			1	2	3
36. ᾽Αλκιμος					1				1				1
37. ᾽Αλκιππος							1		1				1
38. ᾽Αλυπος,					1		1		2				2
᾽Αλοιπος													
39. ᾽Αμάτοκος							1			1			1
40. ᾽Αμέριμνος								1	1				1
41. ᾽Αμμάδικος			1						1				1
42. ᾽Αμμία						3	10	3			10	6	16
43. ᾽Αμμιανός							1?	4	5				5
44. ᾽Αμμιλα,							2			2			2
᾽Αμιλα,													
᾽Αμιλλα													
45. ᾽Αμμιν							1		1				1
46. ᾽Αμύντας	1	3		1	2	3	1				8	3	11
47. ᾽Αμυντιανή								1	1				1
48. ᾽Αμυντιανός							2	1			1	2	3
49. ᾽Αμύντιχος				1					1				1
50. ᾽Αναξήνωρ		1							1				1
51. ᾽Ανδρέας	1								1				1
52. ᾽Ανδρίσκα								1	1				1
53. ᾽Ανδρόμαχος			1					1				1	
54. ᾽Ανδρόνεικος							1?		1				1
55. ᾽Ανδρων (?)	1								1				1
56. ᾽Ανεΐκτητος								1		1			1
57. ᾽Ανθέστιος (?)							1		1?				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
58. *Ανθος								1	1				1
59. *Αντάνωρ		1							1				1
60. *Αντιγένης							1		1				1
61. *Αντιγόνα	1						1	1	3				3
62. *Αντίγονος		1	2	1			7	4			12	3	15
63. *Αντίοχος							1		1				1
64. *Αντίπατρος				1				1	2				2
65. *Αουέρνας (?)							1			1?			1
66. *Απελλάς		1				1			2				2
67. *Απερ						1?				1			1
68. *Απολλόδωρος					1	1	3				4	1	5
69. *Απολλωνία								1?	1				1
70. *Απολλωνίδης		3							3				3
71. *Απολλώνις								1		1			1
72. *Α[ρ]δus							1			1			1
73. *Αριάγνη							2		2				2
74. *Αριστοκλείδης		1			1				1				1
75. *Αριστόμαχος					1				1				1
76. *Αριστόνους			1						1				1
77. *Αρίστυλλα		1							1				1
78. *Αρίστων							1		1				1
79. *Αρκαρία								1		1			1
80. *Αρνιον		1							1				1
81. *Αρπαλος		2			1	1			4				4
82. *Αρσένιος (?)						1			1?				1
83. *Αρτεμιδώρα							1	1	2				2
84. *Αρτεμίδωρος		1					2	1			3	1	4
85. *Αρτεμις							1		1				1
86. *Αρτεμισία							1		1				1
87. *Αρτέμων							1		1				1
88. *Αρχέπολις					1				1				1
89. *Ασανδρος	1	1							2				2
90. *Ασκληπᾶς							1			1			1
91. *Ασκληπιάδης			1				2				2	1	3
92. *Ασκληπιόδωρος			1					1			1	1	2
93. *Ασπασία			1						1				1
94. *Αταλάντη								1	1				1
95. *Αττίνας, *Ατίνας		1					1?		2				2
96. *Ατύλος	1	1							2				2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
97. Αὐρηλία							1	4			3	2	5
98. Αὐρήλιος								1	1				1
99. Ἀφροδείσια							1		1				1
100. Ἀφροδείσιος, Ἀφροδείσις					1		3				2	2	4
101. Ἀφροδιτώ							1	1	2				2
102. Ἀχαϊκός							1		1				1
103. Ἀχιλλᾶς							1		1				1
104. Ἀχιλλεύς, Ἀχειλλεύς							2	3			4	1	5
105. Βακχίς							1			1			1
106. Βακχύλος		1							1				1
107. Βάλακρος		1	1						2				2
108. Βαρδείας				1					1				1
109. Βαρναῖος					1				1				1
110. Βάσσα							1			1			1
111. Βάσιλα							1		1				1
112. Βάσσος					1?		2	1		4			4
113. Βάστος						1	1		2				2
114. Βερων(ί)κη								1	1				1
115. Βῆρος							1			1			1
116. Βῆτος						2				2			2?
117. Βιβώ				1					1				1
118. Βιδοίτας			1						1				1
119. Βικτωρεῖνος							1		1				1
120. Βίων								1		1			1
121. Βότρυς								1	1				1
122. Βυζαντία							1			1			1
123. Γαϊανός							3			3			3
124. Γάιος					1		4				3	2	5
125. Γαλέστης			1		2		1		4				4
126. Γαυάνης			2						2				2
127. Γέλως							1			1			1
128. Γέμελλος								1	1				1
129. Γερμάνα							1		1				1
130. Γερμανός							1?		1				1
131. Γλαύκα		1					1		2				2
132. Γλαυκίας		1							1				1
133. Γλαυκιννώ, Γλ(α?)υκιννώ			2						2				2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
134. Γραπτε[...]							1		1				1
135. Γραφίς								1		1			1
136. Δαβρ[είας]	1								1				1
137. Δάδα					1				1				1
138. [Δα]μοκλῆς (?)			1						1				1
139. Δαμόνικος				1					1				1
140. Δανάη							1		1				1
141. Δάφνη							2		2				2
142. Δείδας					1				1				1
143. Δένβερ							1		1				1
144. Δεντοῦς							1		1				1
145. Δεξιλαος		1							1				1
146. Δέος						1?			1				1
147. Δηλικᾶτος							1			1			1
148. Δημητρία								1	1				1
149. Δημήτριος			1	1	2	1?	4	2			7	4	11
150. Διδύμη							1+1?		2				2
151. Δίκαι(ο)ς						1			1				1
152. Διογένης					2				2				2
153. Διοδώρα							1		1				1
154. Διόδωρος					1				1				1
155. Διομήδης							1			1			1
156. Διονυσᾶς							1		1				1
157. Διονυσία							3	2			1	4	5
158. Διονυσιανός								3		3			3
159. Διονύσιος, -ις			3	1	2		7	3			15	1	16
160. Διονυσόδοτος						1			1				1
161. Διοσκουρίδης					1	1	1	1			2	2	4
162. Δίων		1			1				2				2
163. Δόναξ								1		1			1
164. Δούλης							1		1				1
165. Δρακᾶς							1			1			1
166. Δρακοντίς								1		1			1
167. Δράκων							1			1			1
168. Δρόσος							1	1		2			2
169. Δωρίς							2		2				2
— . Εἵκαρος, see Ψίκαρος													
170. Εἰλαρία								1	1				1
171. Εἰρήνη								1		1			1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
— . Εἰσιδόρα, see Ἰσιδώρα													
172. Εἰσίερος							1			1			1
173. Ἐκλεκτος							1	1			1	1	2
174. Ἐλένη							1	1	2				2
175. Ἐλενος							2	1			2	1	3
176. Ἐλευθέριον							1		1				1
177. Ἐλπίδια							2				1	1	2
178. Ἐλπίς							3	1			3	1	4
179. Ἐνδημία							1		1				1
180. Ἐνδημος							1	2			1	2	3
181. Ἐπάγαθος							2				1	1	2
182. Ἐπαφρᾶς							2			2			2
183. Ἐπαφρόδιτος								1	1				1
184. Ἐπιγᾶς								1	1				1
185. Ἐπιγένης		1						1			1	1	2
186. Ἐπιγόνη							2	1			1	2	3
187. Ἐπίγονος							3				2	1	3
188. Ἐπικράτης		1							1				1
189. Ἐπίκτητος							1	1			1	1	2
190. Ἐπτάχης							1			1			1
191. Ἐρβουλος								1		1			1
192. Ἐρμαδίων						1?	1				1	1?	2?
193. Ἐρμαῖς							1		1				1
194. Ἐρμᾶς, Ἐρμῆς							5+3?		8				8
195. Ἐρμείας							2			2			2
196. Ἐρμηόνη, Ἐρμιόνη							2	3	5				5
197. Ἐρμόφιλος								1	1				1
198. Ἐρως, Eros						1	2				2	1	3
199. Ἐσπερος							1		1				1
200. Ἐτυμος						1				1			1
201. Εὐάνγελος							1			1			1
202. Εὐανδρος					3				3				3
203. Εὐάρεσ[τος]							1			1			1
204. Εὐβίσιος							1		1				1
205. Εὐβούλη							1	1			1	1	2
206. Εὐβουλίδης					1		1				1	1	2
207. Εὐγάμος							1		1				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
208. Εὐγένεια							1		1				1
209. Εὔκαρπος							2				1	1	2
210. Εὔκριτος							1		1				1
211. Εὐκτήμων								1	1				1
212. Εὐλαιο					1	2					1	2	3
213. Εὐλανδρος			2						2				2
214. Εὐμήκειος								1	1				1
215. Εὐοδία							1		1				1
216. Εὐπορία		1					1		2				2
217. Εὐπορος							2				1	1	2
218. Εὐπορώ								1		1			1
219. Εὐπρέπης							1		1				1
220. Εὐρυδίκη, Εὐριδίκη			1				1	1			2	1	3
221. Εὐρύδικος								1		1			1
222. Εὐτράπελος							1			1			1
223. Εὐτύχα								1	1				1
224. Εὐτυχᾶς							3	1	4				4
225. Εὐτυχείδης							1		1				1
226. Εὐτύχης							1			1			1
227. Εὐτυχία							1		1				1
228. Εὐτυχίς							1+1?				1	1	2
229. Εὐτύχης							1			1			1
230. Εὐτυχίων							1	1		2			2
231. Εὐτυχος							2	1			2	1	3
232. Εὐφήλητος								1	1				1
233. Εὐφρόσυνος								1		1			1
234. Ζείπας							1		1				1
235. Ζησίμη							1		1				1
236. Ζμάραγδος							1		1				1
237. Ζοή — . Ζοῖλος, see Ζωῖλος — . Ζόσιμος, see Ζώσιμος — . Ζωή, see Ζοή							1+2?				2	1	3
238. Ζοῖχη							2		2				2
239. Ζωῖλος, Ζοῖλος	1		1		1		3	3			7	2	9
240. Ζώπυρος			1		1				2				2
241. Ζωσᾶς							2+1?				1	2	3

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
242. Ζωσίμα						1	2	6			7	2	9
243. Ζώσιμος, Ζόσιμος, Ζώσσιμος						1	5+1?	3			6	4	10
244. Ἡγησίμβροτος							1			1			1
245. [Ἡ]γησίστ[ρα- -τος](?)							1		1				1
246. Ἡδέα							1			1			1
247. Ἡθος			1						1				1
248. Ἡλιος							2			2			2
249. Ἡπις								1	1				1
250. Ἡρακλᾶς, Ἡρακλῆς							2+1?				2	1	3
251. Ἡράκλεα, Ἡράκλεια							2	1			2	1	3
252. Ἡρακλείδης				1			2		3				3
253. Ἡρακλέων							1	2			2	1	3
254. Ἡρακλιανός							1		1				1
255. Ἡρᾶς		1							1				1
256. Θαλάμη							1		1				1
257. Θάλαμος							1		1				1
258. Θάλλος							1			1			1
259. Θεαγένης							1		1				1
260. Θεμίσων					1				1				1
261. Θεογ[--], Θεο[-]ένης		1	1						2				2
262. Θεοδᾶς								1	1				1
263. Θεοδότη							1	2	3				3
264. Θεόδοτος					1	1	2				3	1	4
265. Θεότειμος						1				1			1
266. Θεοτένης (?)					1					1			1
267. Θεοφίλα								1	1				1
268. Θεόφιλος					1	1					1	1	2
269. Θερῖνος							1		1				1
270. Θηβαῖς						1			1				1
271. Θησεύς							2	1		3			3
272. Θυμέλη							1		1				1
273. Ἰανός							1?		1				1
274. Ἰάσων							1		1				1
275. Ἰέρων		1							1				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
276. Ἱερώνυμος, (Ἱερόνυμος)							1			1			1
277. Ἰκαρος, Εἵκαρος							2				1	1	2
278. Ἰλάρα — . Ἰλαρία, see Εἰλαρία							1		1				1
279. Ἰλαρίων							1?			1			1
280. Ἰλαρος								1	1				1
281. [Ἰ]όλαος							1		1				1
282. Ἰόλη							1		1				1
283. Ἰουλία (?)								1	1?				1
284. Ἰουλιανή							1		1				1
285. Ἰουλιανός							1		1				1
286. Ἰούλιος								1?	1				1
287. Ἰππίας		1							1				1
288. Ἰπποκράτης			2						2				2
289. Ἰππόστρατος		1				1			2				2
290. Ἰσαγόρας							1			1			1
291. Ἰσιδώρα, Εἰσιδώρα							3	2			4	1	5
292. Ἰσιδωρος — . Ἰσίερος, see Εἰσίερος							1			1			1
293. Ἰσόδημος								1		1			1
294. Καϊκίλις								1	1				1
295. Καλανδίων								1	1				1
296. Καλή								1		1			1
297. Καλημερία								1		1			1
298. Καλλέας							1		1				1
299. Καλλικράτης					1				1				1
300. Καλλιμέδων		1							1				1
301. Καλλίνας					1				1				1
302. Κάλλιπος			1						1				1
303. Κάλλιστος							1			1			1
304. Καλλιτύχη							1	1	2				2
305. Καλλίχη					1				1				1
306. Καλογέννητος								1		1			1
307. Καλόκαιρος								2			1	1	2
308. Κάλων							1		1				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
309. Κάνωπος							1			1			1
310. Καπίτων								2		2			2
311. Κάρειος							1		1				1
312. Καρποφόρος							1		1				1
313. Κάρπων							1		1				1
314. Κασανδριανή							1			1			1
315. Κάσσανδρος		1				1	4	2			6	2	8
316. Κάστωρ							1	1	2				2
317. Κέλερ								1		1			1
318. Κελερεΐνη							1			1			1
319. Κέροιμος							1		1				1
320. Κερτίμμας				2					2			2	
321. Κέστιλος							1		1				1
322. Κίσσος								1	1				1
323. Κλασσικός							1		1				1
324. Κλαυδιανός							1	3			2	2	4
325. Κλαύδιος							1		1				1
326. Κλέα							1			1			1
327. Κλεαγόρα								1	1				1
328. Κλεάνθης							1			1			1
329. Κλέαρχος							1			1			1
330. Κλεῖνος							1		1				1
331. Κλεῖτος				1?			1				1	1	2?
332. Κλεοπάτρα, Κλευπάτρα					1		3	2			3	3	6
333. Κλεότειμος							1			1			1
334. Κλευάτα — . Κλευπάτρα, see Κλεοπάτρα					1				1				1
335. Κλέων					1	1			2				2
336. Κλεωννιμα- νός(?)							1			1?			1
337. Κλεώννυμος					2				2				2
338. Κοῖντα						1				1			1
339. Κόιντος							1	1			1	1	2
340. Κοίρανος		1							1				1
341. Κοπρία							1+4?	1			5	1	6
342. Κόπρυλλος, Κοπρ[---], Κόπρυλος		1?					1+1?	1			2	2	4

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
343. Κόρραγος		1			1				2			—	2
344. Κόσμος		1							1				1
345. Κουάρτα							1		1				1
346. Κουαρτίων							1		1				1
347. Κράτεια (?), Κράτεια							1+1?				1	1	2
348. Κράτερος							1		1				1
349. Κρατεύας					1				1				1
350. Κρισπίνα							1		1				1
351. Κρισπίνος								1	1				1
352. Κρίσπος						1				1			1
353. Κρίτων							1		1				1
354. Κυῆτος								1		1			1
355. Κυννάνα		2							2				2
356. Κύριλλα								1	1				1
357. Λάανδρος			1					1				1	
358. Λαδόμα							1		1				1
359. Λαῖς							1			1			1
360. Λαῖτα							1			1			1
361. Λάκων		1							1				1
362. Λάλος							2				1	1	2
363. Λάμις							1		1				1
364. Λανείκα					1				1				1
365. Λαομάγα			1						1				1
366. Λᾱος					1				1				1
367. Λαρέτας		1							1				1
368. Λεάνδρος (?)		1							1				1
369. Λεονᾱς							1			1			1
370. Λεόντιος								1	1				1
371. Λεοντίσκος							1		1				1
372. Λεοντο(γ)ένης								1		1			1
373. Λεοντόλυκος							1			1			1
374. Λεοντώ							1			1			1
375. Λεύκη							1		1				1
376. Λεύκιος or Λούκιος							2		2				2
377. Λεύκων							3		3				3
378. Λέων					1		5				3	3	6
379. Λεωνίδας		1					2				2	1	3

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
380. Λιμναῖος			1		2				3				3
381. Λογγεῖ[νος], Λογῖνος, Λονγεῖνος						1	1	2			2	2	4
382. Λογισμ[ός]					1				1				1
383. Λοπεῖνα (?)							1		1				1
384. Λούπερκος							1		1				1
385. Λοῦππος						2				2			2
386. Λύκα							2				1	1	2
387. Λυκαρίων							2	1		3			3
388. Λυκῖνος							1			1			1
389. Λυκίων							1			1			1
390. Λυκκήια						1			1				1
391. Λυκολέ(αι)να							1?		1				1
392. Λυκολέων							1	1	2				2
393. Λυκομήδης							1			1			1
394. Λύκος							8	1			3	6	9
395. Λυκόφρων							1		1				1
396. Λυνκεύς								2		2			2
397. Λυσανίας			2						2				2
398. Λυσίας							1			1			1
399. Λυσικλῆς		1							1				1
400. Λυσιμάχη							2	1			2	1	3
401. Λυσίμαχος					3		2				3	2	5
402. Μακεδονία							1		1				1
403. Μακεδών					1		1+1?	2			2	3	5
404. Μακρόβεις							1		1				1
405. Μαμαρίς							1			1			1
406. Μάντα					1				1				1
407. Μαντώ							1			1			1
408. Μαξίμα							3		3				3
409. Μαξιμιανός							1		1				1
410. Μάξιμος						1	3	2			3	3	6
411. Μαρία							1		1				1
412. Μαριανός							1		1				1
413. Μαρίσκος							1		1				1
414. Μάρκελλος							1	4			1	4	5
415. Μαρκία							1	1			1	1	2
416. Μᾶρκος							1			1			1
417. Μαρσύας		1	1						2				2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
418. Μασκελλίς								1	1				1
419. Μεγεθ[--]							1		1				1
420. Μειλησία							1		1				1
421. Μελάνιπ(π)ος							1		1				1
422. Μελίτα			1				1	1	3				3
423. Μελίτων							1?		1				1
424. Μένανδρος	1	2			2	1	1	1			7	1	8
425. Μενέλαος, Menelaus				1			3				2	2	4
426. Μενναῖς							1		1				1
427. Μεννέας								1		1			1
428. Μεννίδας				1					1				1
429. Μένων			1	1			1				2	1	3
430. Μέσστριος								1	1				1
431. Μέστυς							1	1	2				2
432. Μηρύλος (?)							1		1				1
433. Μητρόδωρος						1?			1				1
434. Μητρώ							1			1			1
435. Μίδων		1							1				1
436. Μνασέας				1					1				1
437. Μόλυκκος			1						1				1
438. Μόνιμος				1					1				1
439. Μόσχος							1		1				1
440. Μουστιανός								1	1				1
441. Μυλλέας or Μυλλένας	1-2								1-2				1-2
442. Μύρισμος							1		1				1
443. Ναῖτα								1	1				1
— . Νείκανδρος, see Νίκανδρος													
— . Νεικάνωρ, see Νικάνωρ													
444. Νεικέρως								1		1			1
- . Νείκη, see Νίκη													
445. Νεικηφορίς							1		1				1
— . Νεικηφόρος, see Νικηφόρος													
446. Νεικόβουλος								2			1	1	2
447. Νεικολαῖς								1		1			1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
— . Νεικόλαος, see Νικόλαος													
448. Νεικομήδης								2		2			2
449. Νεικοπολιανός								1		1			1
— . Νεικόπολις, see Νικόπολις													
450. Νεικοτύχη								1	1				1
451. Νείκων							3	1			3	1	4
452. Νεοπτόλεμος		1	1?	1					2+1?				3?
453. Νeros							1			1			1
454. Νήφων							1		1				1
455. Νίγερ							1		1				1
456. Νικάδας					1				1				1
457. Νικάνδρα								1	1				1
458. Νίκανδρος, Νείκανδρος		1				2	2	1			5	1	6
459. Νικάνωρ, Νεικάνωρ		2			2		2	1			6	1	7
460. Νικαρέτη							1			1			1
461. Νίκη, Νείκη							4	1	5				5
462. Νικηφόρος, Νεικηφόρος							2				1	1	2
463. Νικοκράτης		1							1				1
464. Νικόλαος, Νεικόλαος					1		2	1			3	1	4
465. Νικομάχη								1	1				1
466. Νικόπολις, Νεικόπολις							3	1			3	1	4
467. Νίκυλλα		1							1				1
468. Νόημα							1		1				1
469. Νυμφέρως							1		1				1
470. Νυμφοδώρα								1	1				1
471. Ξανθίων		1?					1		1				1
472. Ξενό[κριτος?]			1?				1		2				2?
473. Ξενοφῶν		1							1				1
474. Ξένυλλα							1		1				1
475. Ξιφιάς							1		1				1
476. ΞΟκκος					2				2				2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
477. ΟΛΒΑΤΟΥ				1					1				1
478. Ὀλυμπιάς							3				2	1	3
479. Ὀλυμπιόδωρος			1						1				1
480. Ὀλύμπις								1		1			1
481. Ὀμηρικός								2		2			2
482. Ὀνησᾶς								1		1			1
483. Ὀνήσιμος						1	3				3	1	4
484. Ὀνησίφορος							1	1			1	1	2
485. Ὀρεστεινή							1			1			1
486. Ὀρέστης							1	3			1	3	4
487. Ὕρτυξ		1							1				1
488. Ὁ(σ?)τότριος(?)							1		1?				1
489. Οὐ(α)δήα			1						1				1
490. Οὐάκενα						1?				1			1
491. Οὐάλης								1		1			1
492. Οὐέσσ[α?]							1		1				1
493. Οὐεττύλα						1				1			1
494. Οὐρβάνα								1		1			1
495. Οὐρβανός								1		1			1
496. Ὕφελ[---]					1				1?				1
497. Παιδέρως							1			1			1
498. Παλάμανδρος			1						1				1
499. Παμφίλα							2				1	1	2
500. Πάμφιλος							1			1			1
501. Πανηγυριάρχης							1?		1				1
502. Παννυχίς								1		1			1
503. Πάννυχος							1	1	2				2
504. Πάνταυχος		1	1				1		3				3
505. Παραμόνα						1	3	2			4	2	6
506. Παράμονος				1	2	1	11	6			17	4	21
507. Παρασκευή								1	1				1
508. Παῤατος							1		1				1
509. Παρθενόπη							1		1				1
510. Παρμένεια, Παρμένεια		1					2		3				3
511. Παρμενίδης							1			1			1
512. Παρμενίων		1			1		1				2	1	3
513. Πασίνεικος								1	1				1
514. Πατερῖνος			1						1				1
515. Παῦλος						1			1				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
516. Πειέρεις								1	1				1
517. Πειερίων						3				3			3
518. Πεκουλιάρις								1	1				1
519. Περδίκ(κ)ας					1				1				1
520. Περιγένης							1			1			1
521. Περικλής							1			1			1
522. Περίτας			1		1				2				2
523. Περσεύς								1		1			1
524. Πετραῖος							1			1			1
525. Πετρονία							1		1				1
526. Πετρώνιος								3			2	1	3
527. Πηριδίων							1		1				1
528. Πίστος								1	1				1
529. Πλαυ[---]							1		1				1
530. Πλευρᾶτος			1	1					2				2
531. Πλωτεῖνος								1		1			1
532. Ποθινή							1		1				1
533. Πολεμαῖος		1							1				1
534. Πολύβιος							1		1				1
535. Πολυδεύκης							1		1				1
536. Πολυξένη							1		1				1
537. Πολύχαρμος								2		2			2
538. Πόντιος					1				1				1
539. Πόρος						1			1				1
540. Ποσειδίππος								1	1				1
541. Ποσιδώνειος, Ποσιδώνιος, Ποσιδώνις		1					2	3			4	2	6
542. Ποσιδωνία								1	1				1
543. Ποτάμων						1		1			1	1	2
544. Ποταμωνιανός								2		2			2
545. Πούδης						1				1			1
546. Πούπλιος							1		1				1
547. Πρεῖμος							1			1			1
548. Πρεῖσκος								1		1			1
549. Πρέπουσα							1		1				1
550. Πρίσκιλλα							2			2			2
551. Προθοήνωρ							1		1				1
552. Πρόκλα							1			1			1
553. Πρόκλος							1			1			1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
554. Πρόσδεκτος							1			1			1
555. Προτογένης							1			1			1
556. Πτολεμαῖος				1	1	1					2	1	3
557. Πτολεμαῖς							1		1				1
558. Πύθων						1	1			2			2
559. Πύρρος						1		1			1	1	2
560. Πῶλλα							1		1				1
561. ῥεκέπτος					1				1				1
562. ῥεστιτουτός							1		1				1
563. ῥόδη							1		1				1
564. ῥοδογύνη								1		1			1
565. ῥουφείνη								1		1			1
566. ῥουφείνος								1		1			1
567. ῥουφίων					1				1				1
568. ῥοῦφος, Rufus					1		2			3			3
569. ῥωμανός								1		1			1
570. Σαδάλας		1							1				1
571. Σαμβατίς, Σανβατίς							2				1	1	2
572. Σαμβατίων								1		1			1
573. Σαπφώ, Σαφφώ							1			1			1
574. Σάτυρος							1			1			1
575. Σεβήρος, Severus							2			2			2
576. Σείλων							1			1			1
577. Σεκοῦνδα, Secunda							2	1	3				3
578. Σεκούνδιλλα								1	1				1
579. Σεκοῦνδος							1			1			1
580. Σελήνη							1		1				1
581. Σεμπρώνιλλα							1		1				1
582. Σέπτουμος							1			1			1
583. Σεραπούς							1		1				1
584. Σεύθης			1						1				1
585. Σιδώνιος(?)						1			1				1
586. Σίλας						1		1	2				2
587. Σιλβανή							1		1				1
588. Σιμωνίδης		1							1				1
589. Σιτάλκης			1	1					2				2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
590. Σκεπτικός							1			1			1
591. Σκίλβας							3		3				3
592. Σόσσιος							1		1				1
593. Σοῦμμος						1	1			2			2
594. Σπαζᾶτις		1							1				1
595. Σπάταλος							1		1				1
596. Στάχυς						1			1				1
597. Στράτων		2				1			3				3
598. Σύμμαχος							1			1			1
599. Σύμφορος, Σύνφορος							4	1			4	1	5
600. Συνγραφή							1			1			1
601. Σύνετος						1			1				1
602. Συνφορίων							1		1				1
603. Σύρος							1		1				1
604. [Σω]ζομένη							1?		1				1
605. Σωζομενός							1?		1				1
606. Σωκράτης						1		1		2			2
607. Σώπατρος						1	1				1	1	2
608. Σωσιγένης			1				1?				1	1	2
609. Σωσιπάτρα								1		1			1
610. Σωσίπατρος					1				1				1
611. Σωστρατίδης				1					1				1
612. Σώταιρος				1		1			2				2
613. Σωτήρ							1			1			1
614. Σωτηρία								2	2				2
615. Σωτήριχος							3	2			3	2	5
616. Τάρυς						2			2				2
617. [Τ]ασοίτας						1			1				1
— Τειμόθεος, see Τιμόθεος													
618. Τέρπνη						1			1				1
619. Τέρπνος							2	1			1	2	3
620. Τερτία							1		1				1
621. Τερτίνος							1			1			1
622. Τιβερεῖνος							1			1			1
623. Τιμόθεος, Τειμόθεος						1		1	2				2
624. Τιτιανή							1		1				1
625. Τιτιανός								1	1				1

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
626. Τόρκος							1		1				1
627. Τορκουᾶτος						1	1				1	1	2
628. Τραϊανός								1		1			1
629. Τράλιος							1		1				1
630. Τρειακαδίων							1		1				1
631. Τροφίμη							2				1	1	1
632. Τρόφιμος								1		1			1
633. Τρύφων							2			2			2
634. ΤΥΔΔΑ								1		1			1
635. Τυράννας (?)							1		1				1
636. Τύραννος						1			1				1
637. Τύριος			2						2				2
638. Τυχηκή							1		1				1
639. Ὑγεῖνος					1		1				1	1	2
640. Ὑπερέχων							1			1			1
641. Φαβία							1		1				1
642. Φάβιος, Fabius							1	1			1	1	2
643. Φαῖδρος							1			1			1
644. Φαῦστα							1		1				1
645. Φαυστίων							1			1			1
646. Φαῦστος							1		1				1
647. Φῆλιξ							1		1				1
648. Φίλα, Φίλη						1?	3	1			4	1	5
649. Φιλήμων						1			1				1
650. Φιλήρεμος								1	1				1
651. Φίλητος							1	1			1	1	2
652. Φίλιννα			1						1				1
653. Φίλιος						1			1				1
654. Φιλίππα							1		1				1
655. Φιλιππᾶς								1	1				1
656. Φίλιππος			2	1	3	1	2	2			10	1	11
657. Φιλίστα, Φιλίστη		1					1				1	1	2
658. Φιλοδέσποτος								1	1				1
659. Φιλοκράτης					1				1				1
660. Φιλόνικος							2		2				2
661. Φιλοξένα			1						1				1
662. Φιλόξενος					1		3				3	1	4
663. Φιλουμένη							2				1	1	2

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
664. Φίλων							1		1				1
665. Φιλώτας		1				1	1				2	1	3
666. Φιλωτέρα, Φιλοτ(έ)ρα							2		2				2
667. Φλαβιανός								1	1				1
668. Φλαμμεάτης							1		1				1
669. Φλῶρος							1			1			1
670. Φοιβιανή							1?			1			1
671. Φορτουνᾶτος, Φοριτουνᾶτος							2				1	1	2
672. Φοῦσκος							1		1				1
673. Φωτίς						1			1				1
674. Χαιρεφάνης		1							1				1
675. Χαρίνος								1	1				1
676. Χάρτας		1							1				1
677. Χλιδάνη		1							1				1
678. Χρησίμα							1		1				1
679. Χρήστη							1		1				1
680. Χρυσάριν							1		1				1
681. Χρυσέρως							1		1				1
682. Χρυσεῖς								1	1				1
683. Ὠφελίμα							1			1			1
684. Ὠφελίων								1	1				1

Categories of names

The vast majority of the names of which the onomasticon of Beroea is comprised are Greek. Some of them are common Greek names, which are found all over the Greek world, others occur in only one, or in a limited number of areas, some are local to Macedonia, and yet others are rare, or even unique. Finally, there are foreign names. In arriving at these categories, account was taken of the names found in the rest of Macedonia, and the names of Macedonians attested outside the borders of ancient Macedonia.¹⁰ The classification was also linked with a comparison of the names with those found in the rest of the Greek world, or at least with a search for the names attested at Beroea in the onomasticon of other regions.¹¹

The significance of personal names for research into the Macedonian language, and therefore into the question of the ethnic origins of the ancient Macedonians, has been remarked on many occasions. O. Hoffmann's work,¹² which appeared at the beginning of this century, approximately one century after the beginning of the debate on the ethnic origins of the Macedonians, remains of fundamental importance. The more recent publications may be found in the bibliography of the most recent treatment of the subject, by M.B. Sakellariou;¹³ the same scholar has also realised the pressing need for a new collection of names found in Macedonia, or borne by Macedonians, on the basis of the epigraphic material, and has set the task afoot.¹⁴

10. The examination of the names found in the rest of Macedonia was based on the published epigraphic material filed in the Archive of Macedonian Inscriptions at the Centre for Greek and Roman Antiquity, cf. *supra* pp. 39, 41 nn. 1 and 6. My collection of the names of Macedonians attested with the ethnic Μακεδών or the ethnic of a Macedonian city is not yet complete.

11. Quite naturally, greater emphasis was placed on locating rare names and names which have not been commented upon by the specialists; also names which have not been assigned unanimously to a particular category.

12. O. Hoffmann, *Die Makedonen, ihre Sprache und ihr Volkstum* (Göttingen 1906) (= Hoffmann, *Makedonen*).

13. M.B. Sakellariou, *Macedonia* (1983) 46-63 and 533-35.

14. As the Director of the Centre for Greek and Roman Antiquity; see also Preface.

For the study of names, in addition to the work of O. Hoffmann referred to above, which mainly covers the names of people known from literary sources who lived in the 5th and 4th centuries B.C., the Prosopography of H. Berve¹⁵ remains a work of fundamental importance, since he used epigraphic as well as literary evidence on which to base his collection of individuals from the period of Alexander the Great. I. Russu's monograph,¹⁶ despite its omissions,¹⁷ is still indispensable, since it covers a longer period than the two preceding works, and makes use of a wide range of *testimonia* from inscriptions and papyri.

For a comprehensive collection of the names of Macedonia, it is still necessary to refer initially to the collection of M. Demitsas,¹⁸ and then to search for the epigraphic material from Macedonia published in a wide variety of sources. Important contributions have been made by the Prosopography of D. Kanatsoulis,¹⁹ and more recently by the valuable indices to the inscriptions from Thessalonike published by Ch. Edson.²⁰ The publication of the *corpus* of inscriptions of Upper Macedonia has added greatly to our knowledge of the onomasticon of this area of Macedonia.²¹

15. See Berve, *Prosopographie* 446 for the list of the patronymics of the Macedonians, a very important addition to the total of 833 persons of this prosopography.

16. I. Russu, *EphDac* 8 (1938) 105-232.

17. A basic defect in Russu's work, *op. cit.* (*supra* n. 16), is that he did not make full use of Demitsas' *corpus*, to which he refers very infrequently. This oversight produces a false picture with regard both to the existence of particular names and to the frequency of appearance of individual names. A number of omissions are perhaps justifiable – when for example the name is not included in Demitsas' index (e.g. the name Βούτιχος). However, names like Μένιππος, Μενίσκος *et al.*, which are to be found in this index, should not have been omitted, nor the entries for Μένυλλος, and even more the relevant *testimonia* of Πολεμοκράτης I, which can easily be located from Demitsas' index. As a result of Russu's presentation, the category of Macedonian names seems exceptionally large in comparison with those described, either with reservation or with certainty, as non-Macedonian. Of a total of about 450 personal names, Macedonian ones represent 60%. About 1/3 of those described by Russu as Macedonian are represented in the onomasticon of Beroea. On the same work see *supra* pp. 41, 68 with nn. 5 and 200.

18. Demitsas pp. 1014-1033; cf. *supra* n. 17.

19. Kanatsoulis, *MP* and Kanatsoulis, *MP Suppl.*

20. Despite the criticism they have received; see mainly L. Robert, *RevPhil* 48 (1974) 191-92; G. Mihailov, *CP* 70 (1975) 55-56.

21. Rizakis-Touratsoglou 205-221.

Naturally the earlier material is of greater importance for the study of the names: a significant addition to our knowledge of the 5th century material relating to names was made by the recent republication of the treaty between Perdikkas II and Athens, and to our knowledge of the 4th century material by the publication of the funerary stelai from Vergina.²²

The comments of I. Kallérís in the relevant chapters of his work form a sound basis for anyone wishing to approach the subject of Macedonian names.²³ They are complemented by the views of O. Masson²⁴ and P. Chantraine;²⁵ Macedonian names are also discussed, as we shall see, in many of the writings of L. Robert.

The drawing of a distinction between Macedonian and panhellenic names helps to establish what was local and what possibly came in from outside later, after Macedonia had been opened up to the spirit and influence of southern Greece, in the period of Philip II;²⁶ that is, it is an attempt to supplement the onomasticon for a period for which the evidence is limited. This distinction is likely to do an injustice, in terms of numbers, to the category of "Macedonian" names, since there is the risk of excluding from it panhellenic names that were in use in Macedonia, but which have no distinguishing phonetic features. This is especially true of names which, although they became frequent throughout the Greek world during the Hellenistic period, are attested earlier in Macedonia than in the rest of Greece.

Archaic and traditional names,²⁷ and names found in Homer²⁸ which then fell into disuse, have usually been treated as Macedonian

22. *IG I² 89* (= *IG I² 71*). For the names of Vergina see Saatsoglou, *Mnemeia* 269-86.

23. Kallérís, *Macédoniens* I 289-325; II 329-461, 488-503.

24. See primarily O. Masson, *AEHE* IVe sect. 1967/68, 175-80; *Die Sprache* 14 (1968) 164-65; *SMEA* 2 (1967) 27-40; *RevPhil* 50 (1976) 24-31 and 53 (1979) 244-50; *ZPE* 55 (1984) 133-36.

25. See primarily P. Chantraine, *BSL* 61 (1966) 157-66; *id.*, *REG* 54 (1941) 284-85, review of Russu, *op. cit.* (*supra* n. 16).

26. See J.R. Ellis, 'Macedonia under Philip', *Philip of Macedon* (eds M.B. Hatzopoulos, L.D. Loukopoulou, Athens 1980) 152-58; N.G.L. Hammond, G.T. Griffith, *A History of Macedonia* II (Oxford 1979) 453-58, 619-31; Kallérís, *Macédoniens* I 319-24.

27. Kallérís, *Macédoniens* I 292 n. 1.

28. O. Masson, *AEHE* IVe sect. 1967/68, 178; Kallérís, *Macédoniens* I 292, 320; cf. I.K. Promponas, *Ἡ συγγένεια μακεδονικῆς καὶ μυκηναϊκῆς διαλέκτου καὶ ἡ πρωτο-ελληνικὴ καταγωγή τῶν Μακεδόνων* (Athens 1973).

names. Greek names that have phonetic or morphological elements different from what one would expect in accordance with the rules of contemporary Attic, are also interpreted as local names.²⁹

The appearance, or the continued use of certain diminutives at a period when they had vanished from other areas of Greece, is a further indication of the survival of local names.³⁰ In the case of many of the names found in Macedonia, and more specifically in Beroea, no view has been expressed as to their provenance by any of the experts.

One of the difficulties involved in assigning the names to categories is that during the Hellenistic period many typically Macedonian names spread to other areas of the Greek world.³¹ Obviously, when comparisons are made with other areas, the earlier the evidence on which they are based, the greater the weight attaching to any conclusions drawn. Comparisons with the *Prosopographia Attica* have revealed that, if a name known in Macedonia is not found at all in Athens in the 5th and 4th centuries B.C., it is very often Macedonian. Comparisons with neighbouring areas have a different significance from comparisons with distant regions; in the case of the former, they reveal an affinity due to the ease of communications, as was to be expected, whereas in the case of the latter they point to identity of language and tradition.

In the case of names found in Beroea in *testimonia* later than the 4th century B.C., but attested in Macedonia as early as this century, it may be concluded with reasonable certainty that they were also known in Beroea at this period. The probability is greater the nearer the evidence was found, geographically speaking, and from this point of view the names of Vergina are of particularly great importance.

The categories of foreign names found at Beroea will be discussed in connection with their earliest occurrence.

29. E.g. 'Αλκέτας, 'Αντιγόνα, 'Αντώνωρ, 'Αδίστα, Δαμόνικος, Λάανδρος; cf. P. Chantraine, *BSL* 61 (1966) 165.

30. For the formation of diminutives see E. Locker, *Glotta* 22 (1934) 46-100 and M. Leumann, *Glotta* 32 (1953) 214-25. See also A. Panagiotou 'Μερικὲς περιπτώσεις ὑποκορισμοῦ σὲ ἐπιγραφὲς τῆς ἀρχαίας Μακεδονίας', *Studies in Greek Linguistics. Proceedings of the 5th Annual Meeting of the Department of Linguistics, Faculty of Philosophy, Aristotelian University of Thessalonike* (Thessalonike 1985) 9-27.

31. Kalléris, *Macédoniens* I 293. For the distribution of Macedonian names see *infra* p. 337 ff; cf. *LGPNI* for the frequency of names such as 'Αλέξανδρος, 'Αντίγονος *et al.*

NAMES OF THE 4th CENTURY B.C.³²

The following are the names of people from Beroea dated to the 4th century B.C.: Ἀλέξανδρος (PB no. 119), Ἀμύντας (no. 162), Ἀντιγόνα (no. 188), Ἀττύλος (no. 253), Δαβρείας (no. 362), Ζωῖλος (no. 517), Κοίρανος (no. 750), Μένανδρος (no. 885) and Μυλλέας (no. 909). To these may be added the names Ἄσανδρος (no. 243) and Μυλλένας (no. 910) which belonged to persons who were probably Beroeans. Individuals known from the same century add a further three names, producing a total of 14: Καλλιμέδων (no. 659), which was the name of an Athenian, and the names Ἀνδρέας (no. 175) and Ἄνδρων (no. 179); these occur as name and patronymic, probably followed by an ethnic, indicating that they were probably also the names of foreigners.

Interestingly, of the names found in this century that occur frequently throughout Greece, Ζωῖλος and Μένανδρος were also amongst the most commonly found in Macedonia.³³

The name Ἀλέξανδρος, known from the Mycenaean period and from the *Iliad*,³⁴ is attested epigraphically in the 5th century, in the

32. The total number of names attested in this century is included in the first paragraph of this section (= table II, 1). The subdivisions of tables II, 1-5 correspond with those in table I, 1-5. In the following notes reference to the occurrence of names outside Macedonia is made indicatively; an attempt to cover the relevant evidence exhaustively is made only for rare names.

33. Ζωῖλος: For the earliest Macedonian with this name see Berve, *Prosopographie* no. 541 (= PB no. 514). For the distribution and frequency of the name see e.g. Ch. Makaronas, *Makedonika* 2 (1941-52) 635 (= Leukadia, 3rd cent. B.C.); Kanatsoulis, *MP* no. 510, Demitsas nos 857, 864 (= Amphipolis); Gude, *Olynthus* no. 56 and D.M. Robinson, *TAPA* 69 (1938) 48 line 4 (= Olynthos); Kanatsoulis, *MP* nos 83, 84, 193+1337, 194, 485, 507, 508, 511, 512, 514-18, 853, 911, 985, 1112 and D. Vučković-Todorović, *ArchJug* 4 (1963) 80-81 (it occurs 6 times) (= Derriopos); *IG X 2*, 1 (= Thessalonike, 11 times). Μένανδρος: For the earliest testified Macedonian with this name see Berve, *Prosopographie* nos 322+824. See also Saatsoglou, *Mnemeia* 281 no. 53, nn. 970, 971 (= Vergina and distribution in Macedonia) and I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 lines 17, 18, 19, 29; cf. I. Russu, *EphDac* 8 (1938) 201 nos 1-5. See also A. Struck, *AM* 27 (1902) 314 no. 28, line 6 (= Kopanos); *IG X 2*, 1 (= Thessalonike, 5 times).

34. Hoffmann, *Makedonen* 133; O. Hoffmann, *Glotta* 28 (1940) 21-77; Kallérís, *Macédoniens* I 291 n. 9, 292 n. 1; O. Masson, *AEHE* IVe sect. 1967/68, 176; Promponas, *op. cit.* (*supra* n. 28), 23 n. 31.

treaty between Perdikkas II and the Athenians.³⁵ The examples of individuals with this name in Berve³⁶ show that until the time of Alexander the Great, it was borne exclusively by Macedonians, and that it was already quite common in Macedonia, and not restricted to members of the royal family. Subsequently, as can be detected from the examples from Beroea (tables I, V), it was very widely used, in Macedonia and also in the rest of the Greek world,³⁷ its popularity naturally being due to the prestige it enjoyed after the expansion of Macedonia. The name Ἀμύντας, one of the most typically Macedonian names, was similarly not exclusively used by the house of the Temenids.³⁸ Ἀντιγόνα falls into the same category as the two previous names.³⁹ Ἀττύλος, a rare name, occurs on one other occasion at Beroea,⁴⁰ but is not found in any other inscription from Macedonia, though it is known in Thessaly.⁴¹ The name Δαβρείας is attested in Eordaea and at Kalindoia⁴² and in areas in which Macedonians had settled.⁴³ Like the previous name, it was not distributed in the Hellenistic period. Κοίρανος, a name known from Homer,⁴⁴ is rather

35. *IG I*² 89 lines 60, 62 (= *IG I*² 71).

36. For persons with this name who lived at the time of Philip II see Berve, *Prosopographie* nos 56, 68, 446, 634. Two of the contemporaries of Alexander the Great (Berve, *Prosopographie* nos 39, 40) were not related to the royal family.

37. See e.g. Kirchner, *PA* nos 484-525 for the distribution of the name in 4th cent. B.C. Attica; see also *LGN I* (242 occurrences).

38. I. Russu, *EphDac* 8 (1938) 168-69; Kalléris, *Macédoniens* I 293 n. 1. For contemporaries of Philip II with this name see Berve, *Prosopographie* nos 199, 738, 775. For contemporaries of Alexander the Great, *ibid.*, nos 56-65. Frequent in Upper Macedonia: Rizakis-Touratsoglou index p. 206 (9 times). Much less widespread than the previous one; see e.g. *LGN I*.

39. The masculine is borne by a contemporary of Philip II: Berve, *Prosopographie* no. 87; it is also attested three times at Vergina: Saatsoglou, *Mnemeia* 271 no. 9. and twice at Kalindoia: I. Vokotopoulou, *Ancient Macedonia IV* (1986) 90 lines 11, 18. It was widely distributed in the Hellenistic period: see e.g. *LGN I* (160 occurrences).

40. PB no. 254 (= 3rd cent. B.C.).

41. *IG IX*, 2 515; the feminine: *IG IX*, 2 285, 457.

42. Rizakis-Touratsoglou nos 93 (= Kanatsoulis, *MP Suppl* no. 1587), 118; I. Vokotopoulou, *Ancient Macedonia IV* (1986) 93 line 38, 113 n. 96.

43. Attested in Egypt: see G. Daux, *BCH* 101 (1977) 348 nn. 51, 52.

44. *Il.* 17. 611, 614; *Il.* 5. 677. Borne by two contemporaries of Alexander the Great: Berve, *Prosopographie* nos 441 (= PB no. 750), 442.

rare. It is attested in 5th century inscriptions from Boeotia,⁴⁵ Attica and elsewhere.⁴⁶ F. Bechtel classifies it as a heroic name,⁴⁷ while A. Thompson⁴⁸ and A. Heubeck⁴⁹ have recently regarded it as a name related to the title or social position of the individual concerned; one other Macedonian occurrence is known, also from a literary source.⁵⁰

The only example so far known of the name Μυλλέας is from Beroea, while cognates such as Μύλλος, Μυλλίας, Μυλλίων are fairly rare.⁵¹ Μυλλένας which was probably the name of a Beroean, and is related to Μυλλέας, occurs on only this one occasion in Macedonia, though it is also found in Thessaly.⁵² Ἀσανδρος, also probably the name of a Beroean, is the earliest known occurrence of this name in Macedonia.⁵³ It is also found in Thessaly,⁵⁴ and is not completely unknown in the rest of the Greek world.⁵⁵ Of the names of foreigners, or those that probably belonged to foreigners, Ἀνδρέας is attested in Attica, though it is not very frequent there,⁵⁶ and is also found

45. IG VII 639; *BullEpigr* 1959, 184 p. 194.

46. IG I² 1007; also attested in Pantikapaion in the 4th cent. B.C., Bechtel, *Personennamen* 574. It occurs later in Ephesos: *IK Ephesos* II 573 line 32; III 901 line 15; VI 2026 line 18, 2900 line 28; VII, 2 4103, line 37A. Borne by a Milesian, Ath. 13.606e. For other *testimonia* and discussion of the name see Robert, *Noms* 382-98 and *infra* nn. 47-49. See also A. Christodouloupoulou-Proukaki, *ArchEph* 1976, 92 (= *BCH* 80 (1956) 334) for another early occurrence of the name in Ikaros (5th cent. B.C.) and *LGPN* I.

47. Bechtel, *Personennamen* 574.

48. A. Thompson, *Studies in Greek Personal Names down to about 400 B.C.* (Cambridge, Ph.D. Diss., 1979) 306.

49. A. Heubeck, *WürzbJbAltWiss* 4 (1978) 91-98 n. 5.

50. Arr., *An.* 3. 12. 4 (= Berve, *Prosopographie* no. 442).

51. Robert, *Noms* 155 and n. 5; Bechtel, *Personennamen* 504; Bechtel, *Spitznamen* 30. Cf. Μύλλος; *BullEpigr* 1970, 387 and 1977, 99; *IG* IX, 2 234 line 70; *LGPN* I (Μύλλος, 11 occurrences).

52. See *IG* XII 9 817 for a Thessalian in Eretria; cf. *IG* IX 2 234 lines 15, 16: Μυλλίνας.

53. Berve, *Prosopographie* no. 542=PB no. 243. For epigraphic evidence see Demitsas no. 848, line 3 (= Kaphtantzis no. 598), D. Lazaridis, *BCH* 85 (1961) 431 line 3 (= Kaphtantzis no. 602) (= Amphipolis). M. Karamanoli-Siganidou, *Δελτιον* 21 (1966) I 152 lines 16-17, 154 (= Torone). Rizakis-Touratsoglou no. 179 (= Lynkestis).

54. It occurs 11 times in *IG* IX 2 and 26 times in Gonnoi: Helly, *Gonnoi* II 244. The name of a Thessalian in Elimeia: Rizakis-Touratsoglou no. 40.

55. See e.g. Pape-Benseler and *LGPN* I (3 occurrences); rare in Attica, Kirchner, *PA* nos 2577-78; frequent in Delphi, see e.g. *GDI* IV, 212.

56. Kirchner, *PA* nos 832-38 and Sundwall, *PA Nachträge* p. 14

elsewhere;⁵⁷ it is rather rare in Macedonia.⁵⁸ This is also true of the name Ἄνδρων, though this is generally more widely found than the previous name,⁵⁹ and is certainly more common in Macedonia.⁶⁰

The name Καλλιμέδων is that of a person who simply visited Beroea, and need not be discussed here, especially since it does not occur in Macedonia.

This group of names from the 4th century includes examples from all the basic categories into which the Greek names of Macedonia are divided. There are (a) names known as typically Macedonian names that were diffused throughout Greece during the Hellenistic period (Ἀλέξανδρος, Ἀμύντας, Ἀντιγόνα); (b) names found exclusively in Macedonia, or for Macedonians (Δαβρείας, Μυλλέας), or attested also in neighbouring areas (Ἀττύλος, Μυλλένας), but which were not diffused at a later period; (c) names of the archaic period, probably known throughout Greece, but usually abandoned at a comparatively early date (Κοίρανος); (d) names known everywhere in Greece (Ζωῖλος, Μένανδρος) though not invariably frequent (Ἄσσανδρος).

Although the sample of names from this century is small, it is to be noted that the proportion of local names is greater than for the groups of names from the following centuries.

NAMES OF THE 3rd CENTURY B.C.

A total of 70 names can be attributed to this century, though it is anticipated that this number will soon increase significantly with the publication of the remainder of the inscriptions dating from this century, which contain a rich treasury of names.⁶¹ I thought it

57. See e.g. *LGPNI*; *IG* V 2 41, 26; Bradford, *Prosopography* 31.

58. N. Vulić, *Spomenik* 71 (1931) no. 17 (= Herakleia Lynkestis); Demitsas no. 972 (= Philippi); *IG* X 2, 1 404 line 4, *793 line 2 (= Thessalonike).

59. Mainly in the islands, *LGPNI* (33 occurrences) and in Attica: Kirchner, *PA* nos 916-27, Sundwall, *PA Nachträge* p. 15. See also Pape-Benseler. Attested also in Tegea *IG* V 2 41, 43, in Messenia *IG* V 1 1430 line 6 etc.

60. Kanatsoulis, *MP* nos 79, 80, 108, 916 (= Derriopos); D.M. Robinson, *TAPA* 65 (1934) 126 (= Olynthos); *IG* X 2, 1 514 (= Thessalonike). Ἄνδρων Κασσανδρεύς: *BCH* 17 (1893) 633.

61. In particular the inscription MB no. 710; cf. *supra* n. 4.

convenient, before dealing with the names by categories, to append a complete list of the names themselves, which are of interest as a group (table II, 2), since it is the largest list of its type for this period and may be compared with groups such as those from Pella⁶² and Leukadia.⁶³ Names that first appeared in the preceeding century and have already been discussed are included in parentheses. This practice will also be followed for the names of subsequent centuries.

A group of 23 names may be described as panhellenic names, quite widely found in many, or even all areas of the Greek world. These are: Ἀπελλᾶς, Ἀπολλωνίδης, Ἀριστοκλείδης, Ἀρτεμίδωρος, Γλαυκίας, Δίων, Ἐπιγένης, Ἐπικράτης, Εὐπορία, Θεο[-]ένης, Ἰέρων, Ἰππίας, Ἰππόστρατος, Λάκων, Λεωνίδας, Λυσικλῆς, (Μένανδρος), Νικοκράτης, Ξαν[---], Ξενοφῶν, Ποσιδώνιος, Σιμωνίδης, Στράταν. Some of these are known from H. Berve's Prosopography, as names borne by Macedonians of the 4th century: Ἰέρων, Γλαυκίας, Ἰππόστρατος, Λεωνίδας, Ποσειδώνιος.⁶⁴ The following are attested either as the names of Macedonians or in inscriptions from Macedonia: Ἀπελλᾶς,⁶⁵ Ἀπολλωνίδης,⁶⁶ Ἀριστοκλείδης,⁶⁷ Ἀρτεμίδωρος,⁶⁸ Γλαυκίας,⁶⁹

62. The majority of names included in the Prosopography of Pella are known from sources of the 3rd cent. B.C.; see Papakonstantinou, *Pella* 70-79.

63. Ph. Petsas, *ArchEph* 1961, 56-57; Petsas, *Leukadia* 135-36; Ch. Makaronas, *Makedonika* 2 (1941-52) 635.

64. Berve, *Prosopographie* nos: 75 (= Ἰέρων); 226 (= Γλαυκίας); 390 (= Ἰππόστρατος); 469, 470 (= Λεωνίδας); 656 (= Ποσειδώνιος); in Beroea the last is borne by an Alexandrian but it is also attested epigraphically for a contemporary Macedonian, see e.g. Γλαυκίας Ποσειδωνίου, Delphic *thearodokos* at Herakleion: A. Plassart, *BCH* 45 (1921) 17 III lines 51-52.

65. The earliest occurrence is at Amphipolis: D. Lazaridis, *BCH* 85 (1961) 431-33.

66. Delphic *thearodokos* at Pella: A. Plassart, *BCH* 45 (1921) 17 III line 61. For an Olynthian with this name see Gude, *Olynthus* no. 13.

67. Λύκος Ἀριστοκλείδου, Πυτναῖος: *IG* II² 339 = I. Russu, *EphDac* 8 (1938) 199, is the only evidence concerning Macedonia. It is attested in Athens from the 5th cent. B.C.: Kirchner, *PA* nos 1840, 1842; rather frequent in Euboea, *IG* XII 9 p. 184 *et al.*

68. For an early appearance of the name in Macedonia see Saatsoglou, *Mnemeia* 271 no. 12 (= Vergina).

69. I. Russu, *EphDac* 8 (1938) 182 nos 1-3. See also *supra* n. 64. For early epigraphic evidence of the name see I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 38 and Papakonstantinou, *Pella* 75 no. 52 and 143 no. 242 (= *IG* X 2, 1 *676); see also D.M. Robinson, *TAPA* 65 (1934) 124-27 no. 3 (= Olynthos).

Table II, 2

Names of the 3rd cent. B.C.

- | | |
|----------------------------|--------------------------|
| 1. Ἀ[γ]ίππος 18 | 36. Κάσσανδρος 676 |
| 2. Ἀδαῖος 20 | 37. Κοπρ[---] 755 |
| 3. Ἀδέα 26 | 38. Κόρραγος 765 |
| 4. Ἀδυμος 30 | 39. Κόσμος 766 |
| 5. Αἰσχυλῖνος 90 | 40. Κυννάνα 780, 781 |
| 6. (Ἀλέξανδρος) 103 | 41. Λάκων 785 |
| 7. Ἀλκέτας 135, 136 | 42. Λαρέτας 794 |
| 8. (Ἀμύντας) 164, 165, 167 | 43. Λέανδρος (?) 795 |
| 9. Ἀναξήνωρ 174 | 44. Λεωνίδα 806 |
| 10. Ἀντάνωρ 184 | 45. Λυσικλῆς 834 |
| 11. Ἀντίγονος 194 | 46. Μαρσύας 867 |
| 12. Ἀπελλᾶς 210 | 47. (Μένανδρος) 882, 884 |
| 13. Ἀπολλωνίδης 216-218 | 48. Μίδων 901 |
| 14. Ἀριστοκλείδης 222 | 49. Νεοπτόλεμος 936 |
| 15. Ἀρίστουλα 225 | 50. Νικάνδρος 944 |
| 16. Ἀρνιον 227 | 51. Νικάνωρ 947, 949 |
| 17. Ἀρπαλος 228, 230 | 52. Νικοκράτης 951 |
| 18. Ἀρτεμίδωρος 237 | 53. Νίκουλα 955 |
| 19. (Ἀσανδρος) 242 | 54. Ξαν[---] 959 |
| 20. Ἀττίνας 252 | 55. Ξενοφῶν 963 |
| 21. (Ἀττύλος) 254 | 56. Ὀρτυξ 979 |
| 22. Βακχύλος 319 | 57. Πάνταυχος 1011 |
| 23. Βάλακρος 321 | 58. Παρμένεια 1039 |
| 24. Γλαύκα 354 | 59. Παρμενίων 1040 |
| 25. Γλαυκίας 356 | 60. Πολεμαῖος 1082 |
| 26. Δεξίλαος 373 | 61. Ποσιδῶ[νιος] 1128 |
| 27. Δίων 412 | 62. Σαδάλας 1158 |
| 28. Ἐπιγένης 444 | 63. Σιμωνίδης 1182 |
| 29. Ἐπικράτης 448 | 64. Σπαζᾶτις 1193 |
| 30. Εὐπορία 487 | 65. Στράτων 1201, 1202 |
| 31. Ἡρᾶς 545 | 66. Φιλίστα 1287 |
| 32. Θεο[-]ένης 551 | 67. Φιλώτας 1300 |
| 33. Ἰέρων 568 | 68. Χαιρεφάνης 1342 |
| 34. Ἰππίας 632 | 69. Χάρτας 1344 |
| 35. Ἰππόστρατος 636 | 70. Χλιδάνη 1345 |

Δίων,⁷⁰ Ἐπιγένης,⁷¹ Ἐπικράτης,⁷² Εὐπορία,⁷³ Ἰέρων,⁷⁴ Ἰππίας,⁷⁵ Ἰππόστρατος,⁷⁶ Λεωνίδας,⁷⁷ Νικοκράτης,⁷⁸ Ξενοφῶν,⁷⁹ Ποσειδώνιος⁸⁰ and Στράτων.⁸¹ Some interest attaches to the name Λάκων,⁸² which

70. Attested in Amphipolis, Demitsas no. 898 (= Kaphtantzis no. 535). The examples from Thessalonike, *IG* X 2, 1 367 and *916, are later.

71. Rather frequent in Derripos: Kanatsoulis, *MP* nos 458-60, 1392, D. Vučković-Todorović, *ArchJug* 4 (1963) 80 line 7. Attested also in Amphipolis: *SEG* 27 (1977) 248, and in Lynkestis: Rizakis-Touratsoglou no. 156.

72. Ἀλκιμένης Ἐπικράτους, Πελλαῖος: *IG* IX, 1 17 line 69= I. Russu, *EphDac* 8 (1938) 167. *Thearodokos* of Epidauros at Akanthos: *IG* IV² 1 94 Ib line 22 (4th cent. B.C.). Attested also in Eordaea, Rizakis-Touratsoglou no. 92 line 5.

73. In Beroea it is borne by a slave: PB no. 487. All other epigraphic occurrences in Macedonia are later: Ph. Petsas, *Makedonika* 15 (1975) 202-203 (= Edessa); Εὐπορία Ρόδωνος, Ἐδεσσαία: *SEG* 28 (1978) 678; *IG* X 2, 1 448, *864, *878B (= Thessalonike) *et al.* For earlier evidence for this name, common in later times, see Bechtel, *Personennamen* 174, Bechtel, *Frauennamen* 134, Lambertz, *Sklavennamen* 4.

74. Attested in Chalcidice (Galatista): D.M. Robinson, *TAPA* 69 (1938) 72 no. 30 (2nd cent. B.C.). Of the Attic examples, three are of the 5th cent. B.C. (= Kirchner, *PA* nos 7521, 7524, 7525). See also Bechtel, *Personennamen* 217.

75. Attested at Leukadia: Ch. Makaronas, S.G. Miller, *Archaeology* 27 (1974) 248-59; the reading of the name is due to J. and L. Robert, *BullEpigr* 1976, 460. Attested also in Derripos: N. Vulić, *Spomenik* 98 (1941-48) no. 389 line 41; borne by a citizen of Thessalonike: *IG* X 2, 1 1028 line 11.

76. Attested in Elimeia and Orestis: Rizakis-Touratsoglou nos 14, 192.

77. Name of a Macedonian in Egypt: *SEG* 2 (1924) 864. Attested in Olynthos: D.M. Robinson, *TAPA* 65 (1934) 132-33; in Derripos: Kanatsoulis, *MP* no. 969; in Thessalonike: *IG* X 2, 1 70 line 11; in Orestis: Rizakis-Touratsoglou no. 186 line 42 (= Kanatsoulis, *MP* no. 85) and at Kalindoia: I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 line 24, 110.

78. Attested in Mende: Demitsas no. 772.

79. Attested in Amphipolis: Demitsas no. 921 (= Kaphtantzis no. 627) and D. Lazaridis, *BCH* 85 (1961) 429-31 lines 8-9 (= Kaphtantzis no. 601); also in Thessalonike: *IG* X 2, 1 592.

80. See *supra* n. 64; attested also in Thessalonike: *IG* X 2, 1 *129 line 6, 135 line 4, 243 col. II, 5 and in Upper Macedonia: Rizakis-Touratsoglou nos 135, 167, 187 line 20.

81. Attested in a 3rd cent. B.C. inscription from Pieria: J.M.R. Cormack, *Klio* 52 (1970) 61; in Thessalonike: *IG* X 2, 1 4 line 4, 90 line 2, 259 line 32; in Orestis: Rizakis-Touratsoglou no. 186 line 49 II, 187 line 17 (= Kanatsoulis, *MP* nos 1323, 1325) and 186 line 48 II; frequent in Derripos: Kanatsoulis, *MP* nos 124, 1322, 1326, 1381, D. Vučković-Todorović, *ArchJug* 4 (1963) 80-81 line 28, and also in Olynthos: D.M. Robinson, *TAPA* 62 (1931) 49; 69 (1938) 48 line 13, 55 no. 8, line 3.

82. Attested also in Thessalonike: *IG* X 2, 1 362 and 356 (Λάκωνα).

must either imply that a Laconian had settled in Beroea, or possibly reflects the prestige of Sparta, which is also indicated by the personal name Σπάρτη in an inscription from Leukadia.⁸³ Further examples of ethnic names used as personal names in Macedonia are Ἀθήναιος at Pella⁸⁴ and Ἀργεῖος, attested as the name of a man from Lete.⁸⁵ The only names in this category which are not attested epigraphically in Macedonia are Λυσικλῆς and Σιμωνίδης.⁸⁶

A second group within this category comprises names less common than the above, or even rare ones: Αἰσχυλῖνος, Ἀναξήνωρ, Ἀρίστυλλα, Βακχύλος, Δεξίλαος, Ἡρᾶς, Μίδων, Νίκυλλα, Χαιρεφάνης. Of these, only Βακχύλος,⁸⁷ probably Νίκυλλα,⁸⁸ and Χαιρεφάνης⁸⁹ are known from other inscriptions from Macedonia. Αἰσχυλῖνος is known elsewhere,⁹⁰ while a name with the same termination, Βυργῖνος, is attested for a Macedonian of the 5th century B.C.⁹¹ Ἀναξήνωρ is the name of a foreigner, and is therefore of no particular interest.⁹² Ἀρίστυλλα and Νίκυλλα are diminutives⁹³ that occur rarely among other places in Attica.⁹⁴ Δεξίλαος occurs in Athens, Rhodes, Delos and the Argolid.⁹⁵ The name Μίδων is found in Euboea and in a Greek

83. Ch. Makaronas, *Makedonika* 2 (1941–52) 635.

84. Πελλαῖος; Berve, *Prosopographie* no. 262 and P. Roesch, *REG* 97 (1984) 46–58.

85. In the list of Delphic *thearodokoi*, A. Plassart, *BCH* 45 (1921) 18 III line 73.

86. The former is quite frequent in Athens, Kirchner, *PA* nos 9416–9441. The earliest appearance of the latter is cited by Bechtel, *Personennamen* 398 (Samos 7th cent. B.C.); see also the evidence from Attica: Kirchner, *PA* nos 12713–12720, 12713a; see also *LGPNI*.

87. Attested in Derriopos: Kanatsoulis, *MP* no. 1355.

88. Attested in Pelagonia: N. Vulić, *Spomenik* 71 (1931) no. 408 (the restoration of the name is uncertain).

89. Ἀριστόμαχος Χαιρεφάνους, Ὀλύνθιος; K. Kourouniotis, *ArchEph* 1913, 208 = Gude, *Olynthus* no. 131.

90. *I. von Priene* 288, 354 no. 1; *IK Iasos* 1 line 47; *LGPNI* I (6 occurrences). In Thessalonike: Αἰσχύλος, *IG* X 2, 1 243 col. I, 1.

91. *IG* I³ 89 line 61; *ibid.*, line 73: Ἀττακῖνος, cf. Πατερῖνος, *PB* no. 1043.

92. See Pape-Benseler, *LGPNI* and *SIG*³ 766 (= Magnesia); not attested elsewhere in Macedonia.

93. For these and related names see E. Locker, *Glotta* 22 (1934) 60–68 and M. Leumann, *Glotta* 32 (1953) 214–219.

94. Kirchner, *PA* nos 2120–23, 11086, Sundwall, *PA Nachträge* p. 31. See also *SEG* 29 (1979) 67. Rare elsewhere, see e.g. *LGPNI* I.

95. Kirchner, *PA* nos 3229; *IG* IV² I 28 line 126, 71 line 47; *LGPNI* I, 3 occurrences; a rather rare name, the only occurrence in Macedonia.

inscription from Rome;⁹⁶ it is not attested epigraphically in Macedonia.⁹⁷ L. Zgusta wondered if it had any connection with the Phrygian Μίδας,⁹⁸ which is not unlikely for a name from the region under examination here.⁹⁹ Finally, Ἡρᾶς is an Ionian name,¹⁰⁰ as are Βακχύλος and Χαιρεφάνης.¹⁰¹

The category of names local to Macedonia consists of 29 names, some of which had already appeared in inscriptions from Beroea dating from the previous century, and have already been discussed (Ἀλέξανδρος, Ἀμύντας, Ἄσανδρος, Ἀττύλος). The remaining 25 are: Ἀ[γ]ίππος, Ἀδαῖος, Ἀδέα, Ἄδυμος, Ἀλκέτας, Ἀντάνωρ, Ἀντίγονος, Ἄρπαλος, Ἀττίνας, Βάλακρος, Κάσσανδρος, Κοπρ[---], Κόρραγος, Κυνάνα, Λαρέτας, Νεοπτόλεμος, Νικάνδρος, Νικάνωρ, Πάνταυχος, Παρμένεια, Παρμενίων, Πολεμαῖος, Φιλίστα, Φιλώτας, Χάρτας.

Some of these are attested epigraphically as the names of Macedonians of the 5th century B.C.: Ἀλκέτας, Νεοπτόλεμος, Ἄδυμος, Νικάνδρος.¹⁰² To these may be added occurrences of names borne by Macedonians of the period of Philip II, taken from Berve: Ἀντίγονος, Βάλακρος, Νικάνωρ, Παρμενίων, Φιλώτας,¹⁰³ and also names of contemporaries of Alexander the Great from the same source: Ἀ[γ]ίππος, Ἀδαῖος, Ἀδέα, Ἄρπαλος, Ἀττίνας, Κάσσανδρος,

96. *IG* XIV 1806. Attested in the 5th cent. B.C. as Μείδων in Euboea: *IG* XII 9 56 no. 266 (= Bechtel, *Personennamen* 302); with the same spelling it occurs 4 more times in *LGPN* I and also in Attica from the 4th cent. B.C. onwards: Kirchner, *PA* nos 9735-9746; Sundwall, *PA Nachträge* p. 124.

97. It is attested as Μίδων in Europos of Syria where Macedonians settled: *SEG* 2 (1924) 805, 805a cf. *supra* n. 96. The feminine Μιδία is attested on a funerary monument from Bottiaea: A. Struck, *AM* 27 (1902) 310 no. 16 (uncertain).

98. Zgusta, *Personennamen* 314 n. 203.

99. F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 164 n. 63.

100. See e.g. *IK Ephesos* II 545; III 973 lines 11, 15; IV 1042 line 6; V 1899A, 1933; *I. von Priene* 313 nos 391-393a and 516; *LGPN* I (28 occurrences, the majority of which, including the earliest examples, are from Thasos).

101. See e.g. *LGPN* I; for the first see also *GDI* III, 2 5692a lines 53, 59 (Erythrae).

102. *IG* I¹ 89 lines 60, 61 (= Ἀλκέτας), line 62 (= Νεοπτόλεμος), line 63 (= Ἄδιμος *sic*), line 64 (Νικάνδρος); the last is frequent in *LGPN* I from the 4th cent. B.C. onwards (90 occurrences).

103. Berve, *Prosopographie* nos 257, 776 (= Ἀντίγονος), 778 (= Βάλακρος), 200 (= Νικάνωρ), 295, 554, 802 (= Παρμενίων), 606 (= Φιλώτας).

Κόρραγος, Κυννάνη, Πάνταυχος, Παρμενίων, Πολεμαῖος.¹⁰⁴ The name Ἀ[γ]ιππος is attested in relation to Macedonia only in the case of Alexander's *hieromnemon* at Delphi¹⁰⁵ and the single example from Beroea; it is not found exclusively in Macedonia, however.¹⁰⁶ Ἀδαῖος is quite frequent in Macedonia¹⁰⁷ and is also found in Thessaly.¹⁰⁸ The name Ἀδέα occurs in the area of Amphipolis in the form Ἀδεία.¹⁰⁹ Ἀδυμος is frequent in Macedonia, especially at Beroea, and in Thessaly and is attested for Macedonians in Egypt. To the examples cited by Russu¹¹⁰ may be added occurrences from Vergina, Leukadia, Pieria, the area around Pangaion etc.¹¹¹ The name Ἀλκέτας is attested at Vergina and Lete.¹¹² Ἀντάνωρ, known in Homer, was the name of one of the ambassadors of Amyntas III in Athens.¹¹³ There is no

104. Berve, *Prosopographie* nos 14 (= Ἀγιππος), 22 (= Ἀδαῖος), 23 (= Ἀδέα), 143 (= Ἀρπαλος), 185 (= Ἀττινᾶς), 414 (= Κάσσανδρος), 444, 445 (= Κόρραγος), 456 (= Κυννάνη), 604 (= Πάνταυχος), 606 (= Παρμενίων), 643 (= Πολεμαῖος).

105. Berve, *Prosopographie* no. 14 = I. Russu, *EphDac* 8 (1938) 163 = *SIG*³ 241 C line 150.

106. Bradford, *Prosopography* 16 (twice).

107. See Kalléris, *Macédoniens* I 84 n. 5, 291 n. 9, 292 n. 2, 293 n. 1; II 503 n. 2; L. Robert, *Gnomon* 35 (1963) 60; Zgusta, *Personennamen* 47 n. 31; P. Chantraine, *BSL* 61 (1966) 164-166. Attested at Lete: Kanatsoulis, *MP* nos 8, 1137; at Derripos: Kanatsoulis, *MP* no. 117 and in Lynkestis: Rizakis-Touratsoglou no. 179 ia; also as Ἀδέος in Elimeia: Rizakis-Touratsoglou no. 25 line 5.

108. *IG* IX, 2 1103 line 7, 1268 line 17; attested also in Thasos, see L. Robert, *Gnomon* 35 (1963) 61 for the correction of the inscription *IG* XII, 8 355 line 32. Borne by an Athenian after the 4th cent. B.C.: Kirchner, *PA* no. 187; for other later occurrences see *LGPN* I (3 occurrences).

109. Demitsas no. 897 (= Kaphtantzis no. 534); see also I. Russu, *EphDac* 8 (1938) 164 nos 1-5; no. 3 corresponds to Demitsas no. 897. For the name see Kalléris, *Macédoniens* I 291 n. 3, 492 n. 2. Rare in *LGPN* I.

110. For its frequency in Beroea see *infra* pp. 408 table V, 414. For other attestations in Macedonia and Thessaly or for Macedonians see I. Russu, *EphDac* 8 (1938) 165; cf. *Pros. Ptol.* II 3781, IV 8792 a, 8909.

111. Saatsoglou, *Mnemeia* 269 no. 2 and nn. 745-53 (= Vergina); Ph. Petsas, *ArchEph* 1961, 26 IB line 17, IIE line 6 (= Leukadia); Oikonomos, *Epigraphai* 35-36 (= Pieria); Demitsas no. 918 (Karyane, prefecture of Kavala); Rizakis-Touratsoglou no. 101 lines 4-5 (= Eordaea); For the name see Kalléris, *Macédoniens* I 292 n. 2.

112. Saatsoglou, *Mnemeia* 270 no. 4 nn. 763-66 (= Vergina). Demitsas no. 677 line 12 = *SEG* 29 (1979) 608 (= Lete); c.f. e.g. *LGPN* I (7 occurrences).

113. *Il.* 2. 822. An archaic name according to Kalléris, *Macédoniens* 292 n. 1. For the ambassador of Amyntas III see *SIG*³ 157 line 7; see also I. Russu, *EphDac* 8 (1938) 170.

epigraphic evidence for it in Macedonia, but it is known elsewhere.¹¹⁴ Ἀντίγονος is a widely diffused name, the earliest epigraphic occurrences in Macedonia being from Vergina and Kalindoia.¹¹⁵ The name Ἀρπαλος is also attested at Vergina, Pella and elsewhere.¹¹⁶ Ἀττίνας occurs in both Macedonia¹¹⁷ and Thessaly,¹¹⁸ and also in areas in which Macedonians settled.¹¹⁹ Βάλακρος is a well known Macedonian name¹²⁰ attested in Asia Minor and Egypt, where Macedonians settled, and where it was used exclusively, or at least mainly by them.¹²¹ There is no published epigraphic evidence for the name in Macedonia. To the examples of the name Κάσσανδρος adduced by Russu¹²² may be added those from Upper Macedonia, Derripos and Thessalonike.¹²³ The following name Κοπρ[—] is clearly

114. *GDI* II no. 2221 line 2 (Delphi). In *LGNP* I also with the form Ἀντήνωρ (4+9 occurrences), also in Attica, Kirchner, *PA* nos 969-71.

115. Saatsoglou, *Mnemeia* 271 no. 9 nn. 784-86; I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 lines 11, 18; see also *supra* n. 39. For its distribution in Upper Macedonia see Rizakis-Touratsoglou index pp. 206-207 (17 times).

116. Twice in Vergina, Saatsoglou, *Mnemeia* 134, 194 and 271 no. 11; twice on a funerary monument as a name and patronymic (probably referring to the same person) in Pella, M. Karamanoli-Siganidou, *Deltion* 29 (1973/74) *Chronika* 713-14 = *SEG* 30 (1980) 582; in Amphipolis, see Demitsas no. 886; attested also at Kalindoia: I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 39, 113. Cf. Pape-Benseler and *LGNP* I for rare occurrences elsewhere.

117. I. Russu, *EphDac* 8 (1938) 174. Attested in Leukadia: Ph. Petsas, *ArchEph* 1961, 17-18 IB line 11 and also in Lete: Demitsas no. 677 = *SEG* 29 (1979) 608 line 8.

118. See the discussion on the name and its distribution by Ph. Petsas, *ArchEph* 1961, 17-18.

119. L. Robert, *Berytus* 16 (1966) 25; *id.*, *Hellenica* 4 (1948) 40. Cf. Ἀττινᾶς, *LGNP* I.

120. See Kalléris, *Macédoniens* 359-455 *passim* where there are frequent references to the name; see also Bechtel, *Spitznamen* 37-38. It is characterized as Macedonian by L. Robert, *Etudes* 163-64 and Krahe, *Personennamen* 14-15. See also I. Russu, *EphDac* 8 (1938) 178-79 for all relevant references and the distribution of the name.

121. Robert, *Noms* 219 and Robert, *Etudes* 163-64. For the most recent discussion on the name see J. and L. Robert, *Fouilles d'Amyzon en Carie* I (Paris 1983) 232-33.

122. I. Russu, *EphDac* 8 (1938) 190-91.

123. Attested in Eordaea, Lynkestis and Orestis: Rizakis-Touratsoglou nos 124 line 4, 151, 186 col. I line 52. Kanatsoulis, *MP* nos 125, 687-89, 1379 (= Derripos). *IG* X 2, I 68 line 40, 69 line 26, *849 (= Thessalonike). It was not widely distributed as can be seen e.g. in *LGNP* I (7 occurrences).

the earliest occurrence of the name Κόπρυλλος.¹²⁴ Κόρραγος is restored in an inscription from Vergina,¹²⁵ which is probably the earliest occurrence of the name in an inscription. It is also found at Eordaea, Derriopos and Thessalonike,¹²⁶ and there are many examples of Macedonians of this name.¹²⁷ Κυννάνα is not attested epigraphically elsewhere in Macedonia, but is found in Thessaly.¹²⁸ Λαρέτας is otherwise unknown, though the feminine form is attested in Italy.¹²⁹ The name Νεοπτόλεμος, known from the Iliad, is attested in the treaty between Perdikkas II and the Athenians,¹³⁰ and is also found at Neokastro in Emathia, at Herakleia Lynkestis, in Elimeia and in Pieria;¹³¹ it also occurs in Epiros at an early date.¹³² Νίκανδρος and Νικάνωρ are amongst the most common names in this category.¹³³

124. See table I for other attestations of the name in Beroea. Other occurrences: *IG* X 2, 1 *778 (= Thessalonike); Kanatsoulis, *MP* no. 1576 (= Edessa, borne by a slave); Αὐρήλιος Κόπρυλλος, J.M.R. Cormack, *Mélanges Daux* (1974) 52 line 37 (= Pieria). For names, with the same root see Bechtel, *Spitznamen* 77 and Bechtel, *Personennamen* 611; see also Robert, *Etudes* 175 and Zgusta, *Personennamen* 245 no. 683. For attestations of this and related names in Egypt see Preisigke, *Namenbuch* 181.

125. Saatsoglou, *Mnemeia* 278 no. 43.

126. Rizakis-Touratsoglou no. 87 line 4 and discussion on the name p. 87 (= Eordaea); Kanatsoulis, *MP* no. 788 (= Derriopos); *IG* X 2, 1 250 I line 6, 259 line 25, 573bis and as a cognomen: *ibid.*, 188 line 6, 189 line 11 (= Thessalonike).

127. See Holleaux, *Etudes* II 81-83 for the distribution of the name; see also Robert, *Etudes* 204-205, Robert, *Noms* 117, 419 and L. Robert, *Gnomon* 35 (1963) 60. See also I. Russu, *EphDac* 8 (1938) 194-195 and 130 (cf. Krahe, *Personennamen* 32), Kalléris, *Macédoniens* I 289, 294; II 394 n. 5, 492 n. 5. and A. Heubeck, *WörzJbAltWiss* 4 (1978) 92-93, 95. See also *supra* n. 104.

128. *IG* IX 2 334. On the name see Kalléris, *Macédoniens* I 293 n. 1, 297 n. 1, II 492 n. 5 and O. Masson, *ZPE* 55 (1984) 133-36. Cf. Krahe, *Personennamen* 33.

129. *IG* XIV 1322.

130. *IG* I³ 89 line 62.

131. Demitsas no. 211 (= Neokastro); Kanatsoulis, *MP* no. 1567 (= Herakleia Lynkestis); Rizakis-Touratsoglou no. 12 line 4 (= Elimeia); Demitsas no. 155, Ch. Edson, *Hesperia* 18 (1949) 91 (= Pieria).

132. For Epirote contemporaries of Alexander the Great see Berve, *Prosopographie* nos 546, 548; see also Bechtel, *Personennamen* 575 and *LGPNI*.

133. I. Russu, *EphDac* 8 (1938) 204-205; both names occur in Leukadia: Ph. Petsas, *ArchEph* 1961, 23, 41-42 I A line 4, B lines 14, 16, Γ line 24 II, Z lines 18, 19, I line 40. Νίκανδρος: attested also in Olynthos: D.M. Robinson, *TAPA* 62 (1931) 43; 65 (1934) 127-29. Borne by an Eordaeon, see Kanatsoulis *MP* no. 966. In Thessalonike it occurs 7 times (*IG* X 2, 1 index pp. 295, 306). For *testimonia* in Upper Macedonia see Rizakis-Touratsoglou nos 71, 98, 186 col. II lines 43, 50 (= Kanatsoulis, *MP* nos 965 and 964) and

Πάνταυχος occurs in inscriptions from Thessalonike, Edessa and Derriopos.¹³⁴ Παρμένεια also occurs at Edessa,¹³⁵ while Παρμενίων is attested in the area around Thessalonike, at Thessalonike itself, at Edessa, at Derriopos, in Pelagonia, in Pieria and elsewhere.¹³⁶ The name Πολεμαῖος¹³⁷ is rather rare. In Macedonia, it is attested epigraphically only at Herakleia Lynkestis,¹³⁸ though it also occurs in regions in which Macedonians settled.¹³⁹ Φιλίστα is attested in Thessalonike, in the form Φιλίστη,¹⁴⁰ while the masculine Φίλιστος occurs at Vergina.¹⁴¹ The name Φιλώτας is attested quite widely.¹⁴²

Kanatsoulis, *MP* nos 963, 966. Νικάνωρ: P. Papageorgiou, *Athena* 18 (1906) 36 line 12 (= territory of Lete); J.M.R. Cormack, *Ancient Macedonia* I (1970) 201-202 (= Edessa). In Thessalonike it occurs 7 times (*IG* X 2, 1 index pp. 295-96, 306. It occurs 3 times at Kalindioia: I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 line 15, 93 lines 33, 34. Frequent in Upper Macedonia: see e.g. Kanatsoulis, *MP* nos 171, 968 and Rizakis-Touratsoglou index pp. 214-15 (occurs 9 times). Cf. *LGPNI* for the frequency of both elsewhere.

134. *IG* X 2, 1 *2, 4 (= Thessalonike); J.M.R. Cormack, *ArchP* 22 (1973) 207 no. 10 (= Edessa); Kanatsoulis *MP* no. 1112 and D. Vucković-Todorović, *ArchJug* 4 (1963) 78-79 (= Derriopos). Attested also in Thermon *IG* IX² 1, 1 no. 102 line 9. See also I. Russu, *EphDac* 8 (1938) 207 and *BullEpigr* 1982, 204.

135. P. Papageorgiou, *Athena* 12 (1900) 73 no. 12; cf. Παρμένεια in Elimeia, Rizakis-Touratsoglou no. 46.

136. *SEG* 29 (1979) 587, *IG* X 2, 1 82 line 4, 99, 126 line 5 (= Thessalonike); Demitsas no. 23 = 512 (= Edessa); Kanatsoulis, *MP* nos 131, 460, 512, 1134 (= Derriopos); N. Vulić, *Spomenik* 71 (1931) nos 449 and 456 (= Pelagonia); Demitsas no. 176 (= Pieria); I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 37 (= Kalindioia). Frequent in Upper Macedonia: Rizakis-Touratsoglou index p. 216 (7 times). For its distribution see e.g. *LGPNI* (71 occurrences).

137. It is not included in Bechtel, *Personennamen*. Attested in Aetolia *IG* IX² 1, 1 34 line 17, 69 line 4, 161 line 3, 188 line 2. Also the name of an Athenian: Kirchner, *PA* no. 11880.

138. N. Vulić, *Spomenik* 75 (1935) no. 7; uncertain reading.

139. For attestations in Egypt see *Pros. Ptol.* II 2264, IV 9468. From the attestations in Asia Minor see *IK Nikaia* II 1 1414, 1592. From the epigraphic evidence on Antigonos' nephew, who is discussed *infra* p. 422 n. 53, see *IK Iasos* I 2 lines 2, 6, 10 and *BullEpigr* 1971, 620. For other *testimonia* of the name see *SEG* 12 (1955) 306 and *BullEpigr* 1983, 464.

140. *IG* X 2, 1 186 line 3.

141. Saatsoglou, *Mnemeia* 284 no. 70.

142. For its distribution elsewhere see Robert, *Noms* 225 and *LGPNI*. In Macedonia it is attested at Vergina (= Saatsoglou, *Mnemeia* 285 no. 73), Lete (= Kanatsoulis, *MP* no. 858, P. Papageorgiou, *Athena* 18 (1906) 35-36 lines 4, 10), in Derriopos (= Kanatsoulis,

Χάρτας is otherwise unknown. It occurs in the form Χαρτάδας in Thebes, Χαρτάδης in Athens and Χάρτος in the Argolid.¹⁴³

The names of slaves constitute a separate category in this century: Ἄρνιον, Γλαύκα, Κόσμος, Μαρσύας, Ὀρτυξ, Σπαζᾶτις, Χλιδάνη. Two of these, Ἄρνιον and Σπαζᾶτις, are unique, though a number of cognates of the former are known.¹⁴⁴ Γλαύκα also occurs at a later date in Beroea, as the name of a woman from Eordaea, while the masculine Γλαῦκος is attested in Thessalonike and Upper Macedonia.¹⁴⁵ Κόσμος is attested at Ekklesiochori, near Edessa and at Thessalonike.¹⁴⁶ Examples of the name Ὀρτυξ are to be found outside Macedonia, as are examples of other names in this category.¹⁴⁷ The rare name Χλιδάνη is attested quite early at Athens,¹⁴⁸ and the masculine Χλίδων is known in Cyrene, the Argolid and at Thebes.¹⁴⁹ Μαρσύας, a name borne by distinguished Macedonians as early as the 4th century, occurs only twice in Macedonian inscriptions, on both occasions at Beroea.¹⁵⁰ It is found in a number of parts of the Greek world, and is not

MP nos 970, 1414), in Orestis: Rizakis-Touratsoglou nos 87 line 11, 186 col. III lines 49, 51 and IV line 43 (= Kanatsoulis, *MP* nos 984, 1403, 1415). Attested also in Mygdonia, Chr. Saatsoglou, *EEphSPTh* 14 (1975) 121 line 5 = *SEG* 28 (1978) 541 and I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 line 24. See also I. Russu, *EphDac* 8 (1938) 220 nos 1-13.

143. See Pape-Benseler for Χάρτας; *IG* VII 2427 line 26 (= Χαρτάδας) and Kirchner, *PA* no. 15538 (= Χαρτάδης); for both see also *LGPNI*. *IG* IV² 1 103 line 127 (= Χάρτος).

144. Ἄρνίσκος: Bechtel, *Personennamen* 580. Ἄρνάκι: L. Zgusta, *Neue Beiträge zur kleinasiatischen Anthroponymie* (Prague 1970) 17 no. 98. Ἀρνεῖος: Zgusta, *Personennamen* 95 n. 352. Ἀρνείας: *IG* IX, 2 707, 1232. See also *BullEpigr* 1973, 247 on the etymology of the name.

145. *IG* X 2, 1 *241 A II line 30, 458 line 2. Rizakis-Touratsoglou nos 74 line 6, 170 line 4. Rather frequent in Attica, Kirchner, *PA* nos 2991-3009, as well as its cognates; see also *LGPNI*. For Γλαυκίας, Γλαῦκος see I. Russu, *EphDac* 8 (1938) 182; cf. Krahe, *Personennamen* 54-55 and *supra* nn. 64 and 69.

146. Demitsas no. 15 = no. 290. *IG* X 2, 1 *241 AI line 3, 483 line 2.

147. Bechtel, *Personennamen* 585, Bechtel, *Spitznamen* 68; cf. Bechtel, *Frauennamen* 92 n. 1, Κοσσύφα.

148. Bechtel, *Frauennamen* 48 = *IG* II² 11644 (4th cent. B.C.).

149. *IG* IV 824 line 6; Bechtel, *Spitznamen* 75; Pape-Benseler; *LGPNI*.

150. *PB* nos 867, 868. I. Russu, *EphDac* 8 (1938) 200 1-2. On the Pellean historian Marsyas see Berve, *Prosopographie* no. 489; on him and the other historian of the same name from Philippi see R. Laqueur, s.v. Marsyas nos 8, 9, *RE* XIV, 2 (1930) 1995-99.

necessarily to be attributed to the pre-Greek substratum of Macedonia-akin to that of Asia Minor, where the name occurs frequently.¹⁵¹

We close this review of 3rd century names with two more examples. The first, Λέανδρος, is doubtful, for it is attested as early as the 4th century in neighbouring Vergina, in the form Λάανδρος; it is also known in this form in an inscription of Beroea of the 2nd century B.C.¹⁵² Even if the reading is correct, it must be assumed to be the name of a foreigner.¹⁵³ The second is what is probably the earliest epigraphical occurrence of the Thracian name Σαδάλας;¹⁵⁴ this was later the name of two kings of the Odrysae.¹⁵⁵

NAMES OF THE 2nd CENTURY B.C.

Of the total of 53 names that can be assigned to this century, only 9 involve the repetition of names first attested in the two groups already examined. As we shall see, many of the names that first make their appearance in this century are known as the names of Macedonians from earlier sources, and it can safely be assumed that they would have formed part of the onomasticon of Beroea well before their earliest occurrence. The list of names, like that of the previous century, is of some interest as a group, and it is therefore appended here; this practice will be followed for the following groups.

The category of Greek names in general is represented by 23 examples in this century. Of these, Ἀγαθοκλῆς, Ἀσκληπιόδωρος and

151. It is attested, e.g., in Boeotia: *IG* VII 4181 and 1572 (borne by a Chalkidian); in Laconia: *SEG* 11 (1950) 471 line 6; in Delphi: *SEG* 12 (1955) 217 line 8; in Thessaly: *IG* IX, 2 index p. 298 (4 times) and *SEG* 15 (1958) 370 line 54; in Ephesos: *SEG* 15 (1958) 697 line 2; see also *LGPNI* (13 occurrences). On the name see Bechtel, *Personennamen* 570 and Robert, *Carie* II 78, 89-91. For its classification with pre-Greek names see F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 167 n. 80. Cf. Kallérís, *Macédoniens* I 291 n. 9.

152. See PB no. 783 and *infra* p. 355.

153. PB no. 795; the reading is uncertain; see *SEG* 12 (1955) 314 line 33: ΑΣΑΝΔΡΟΥ.

154. In Lete attested as Σεδάλας; Kanatsoulis, *MP* no. 1268.

155. For the *testimonia* of the name see Detchew, *Sprachreste* 408-409; add Th. Tziaphalias, *Thessalikon Hemerologion* 7 (1984) 217 line 37, the name of a slave in Thessaly.

Table II, 3

Names of the 2nd cent. B.C.

- | | |
|---|-------------------------|
| 1. Ἀγάθη 7 | 27. (Θεογ[--]) 550 |
| 2. Ἀγαθοκλῆς 11 | 28. Ἴπποκράτης 633, 634 |
| 3. (Ἀδαῖος) 23, 24 | 29. Κάλλιππος 661 |
| 4. Ἀδίστα 27 | 30. Λάανδρος 783 |
| 5. (Ἄδυμος) 31, 36 | 31. Λαομάγα 789 |
| 6. (Ἀλέξανδρος) 125, 128 | 32. Λιμναῖος 813 |
| 7. Ἀμμάδικος 145 | 33. Λυσανίας 832, 833 |
| 8. Ἀδρόμαχος 177 | 34. (Μαρσύας) 868 |
| 9. (Ἀντίγονος) 196, 200 | 35. Μελίτα 874 |
| 10. Ἀριστόνους 224 | 36. Μένων 892 |
| 11. Ἀσκληπιάδης 245 | 37. Μόλυκκος 903 |
| 12. Ἀσκληπιόδωρος 246 | 38. (Νεο[--]) 934 |
| 13. Ἀσπασία 247 | 39. Ξενο[--] 961 |
| 14. (Βάλακρος) 320 | 40. Ὀλυμπιόδωρος 972 |
| 15. Βιδοίτας 332 | 41. Οὐ(α)δήα 981 |
| 16. Γαλέστης 342 | 42. Παλάμανδρος 1005 |
| 17. Γαυάνης 345 | 43. (Πάνταυχος) 1012 |
| 18. Γλ(α?)υκιννώ,
Γλαυκιννώ 357, 358 | 44. Πατερῖνος 1043 |
| 19. [Δα]μοκλῆς(?) 364 | 45. Περίτας 1052 |
| 20. Δημήτριος 383 | 46. Πλευράτος 1077 |
| 21. Διονύσιος 401, 402, 406 | 47. Σεύθης 1176 |
| 22. Εὔλανδρος 482, 483 | 48. Σιτάλκης 1184 |
| 23. Εὐρυδίκη 491 | 49. Σωσιγένης 1213 |
| 24. (Ζωῖλος) 512 | 50. Τύριος 1251, 1252 |
| 25. Ζώπυρος 518 | 51. Φίλινα 1273 |
| 26. Ἥθος 534 | 52. Φίλιππος 1283, 1284 |
| | 53. Φιλοξένα 1292 |

Διονύσιος are attested as names of Macedonians of the period of Philip II,¹⁵⁶ and Ἀνδρόμαχος, Ἀριστόνους and Λυσανίας are exclusively the names of Macedonians in Berve's Prosopography.¹⁵⁷ At the same time, according to this same source, the names Δημήτριος and Μένων were borne by both Macedonians and other Greeks.¹⁵⁸ Of the above names, Δημήτριος and Λυσανίας are also attested at Vergina.¹⁵⁹ The name Διονύσιος occurs very widely in Macedonia, appearing almost everywhere and is found proportionately more frequently than in neighbouring Thessaly, for example.¹⁶⁰ Λυσανίας is also attested at Leukadia, Edessa and Lete, in Elimeia and in Pelagonia, and at Thessalonike.¹⁶¹ The name Ἀγαθοκλῆς is also found in Elimeia and Mygdonia.¹⁶² The inscriptional evidence for the name Ἀνδρόμαχος is restricted to an occurrence of the feminine form at Amphipolis.¹⁶³ Ἀριστόνους is also known in Thessaly, on Thasos and elsewhere, and in Macedonia is attested at Pella and Thessalonike.¹⁶⁴ The names

156. Berve, *Prosopographie* nos 47+187+480+774 (= Ἀγαθοκλῆς). 93 (= Ἀσκληπιόδωρος), 507 (= Διονύσιος).

157. Berve, *Prosopographie* nos 75-77 (= Ἀνδρόμαχος), 133 (= Ἀριστόνους), 479 (= Λυσανίας).

158. Berve *Prosopographie*, Δημήτριος: nos 256, 257, 260 (= Macedonians), 258, 259 (non-Macedonians); Μένων: nos 514, 515 (=Macedonians) 516, 517 (=non-Macedonians); cf. Ph. Petsas, *ArchEph* 1961, 14.

159. Saatsoglou, *Mnemeia* 273 no. 19, 280 no. 49.

160. This can be seen for example from the absence of the name at Gonnoi and the fact that it occurs only 20 times in the *corpus* of Thessalian inscriptions, fewer than in the corresponding *corpus* for Thessalonike, which has a smaller number of inscriptions. The work by E. Sittig, *De Graecorum nominibus theophris* (Halle 1912) is still useful though the relevant counts are no longer applicable, *ibid.*, 166-67; it appears to be the most frequent name in *LGPNI*.

161. Ph. Petsas, *ArchEph* 1961, 27 I B line 15, Γ line 25 and II ΣΤ line 10 (= Leukadia); J.M.R. Cormack, *ArchP* 22 (1973) 208 no. 13 (= Edessa); Demitsas no 677 = *SEG* 29 (1979) 608 line 9 (= Lete); Rizakis-Touratsoglou no. 18b (= Elimeia); F. Papazoglou, *BCH* 98 (1974) 281 line 7 (= Pelagonia); *IG X* 2, 1 70 line 12, *847 lines 1, 2, 5 (= Thessalonike).

162. Rizakis-Touratsoglou no. 56 (= Elimeia); Ch. Makaronas, *Makedonika* 2 (1941 - 52) 620 no. 43 (= Mygdonia). It occurs also as the patronymic of the Delphic *thearodokos* at Dion: A. Plassart, *BCH* 45 (1921) 17 line 54.

163. D. Lazaridis, *Praktika* 1957, 72 pl. 23α = *SEG* 24 (1969) 591.

164. *IG IX*, 2 index p. 287 (9 times). Rather frequent in Thasos: Dunant-Pouilloux 263 and *LGPNI* (10 occurrences in a total of 22). For Macedonia see Papakonstantinou, *Pella* 72 no. 19 and *IG X* 2, 1 28 line 4, 242 line 3.

Ἀσκληπιόδωρος¹⁶⁵ and Ἀσκληπιάδης¹⁶⁶ are, as was to be expected, widely found. Ζωῖλος was discussed along with the names from the 4th century. Ζώπυρος is one of the names found throughout Greece that was also frequent in Macedonia.¹⁶⁷ Ἴπποκράτης is attested as the name of a Macedonian, while an Ἴπποκρατίδης is known from Thessalonike.¹⁶⁸ Κάλλιππος, a name attested earlier in Attica,¹⁶⁹ occurs at Amphipolis and Derripos.¹⁷⁰ The name Ὀλυμπιόδωρος is not otherwise attested in Macedonia,¹⁷¹ while Σωσιγένης, the name of a Rhodian in Berve,¹⁷² is found in Macedonia, though it is not common.¹⁷³ The name

165. Papakonstantinou, *Pella* 73 no. 27, M. Karamanoli-Siganidou, *Deltion* 29 (1973/74) *Chronika* 713 (= Pella); Kanatsoulis, *MP* nos 193, 194, N. Vulić, *Spomenik* 98 (1941–48) no. 389 line 81, D. Vucković-Todorović, *ArchJug* 4 (1963) 81 line 16 (= Derripos); D.M. Robinson, *TAPA* 69 (1938) 72 no. 30, *SEG* 29 (1979) 572 (= Chalcidice); Kaphtantzis no. 38 (= Sintike); *IG X* 2, 1 50 line 7, *133 line 9, 186 line 5 (= Thessalonike).

166. Ch. Makaronas, *Deltion* 18 (1963) *Chronika* 203 n. 8 (= Pella); Rizakis-Touratsoglou nos 60 (= Kanatsoulis, *MP Suppl* no. 1779), 69 (= Elimeia); N. Vulić, *Spomenik* 71 (1931) no. 353, *Spomenik* 98 (1941–48) nos 343 line 4, 366 (= Pelagonia); *IG X* 2, 1 38B line 12, 244 I line 10, 476C line 11, 623A, 935B (= Thessalonike).

167. Ph. Petsas, *ArchEph* 1961, 33 I line 30, II ΣΤ line 7, Ζ line 14, Η line 20, Θ line 27 (= Leukadia); M. Karamanoli-Siganidou, *Deltion* 29 (1973/74) *Chronika* 713 = *SEG* 30 (1980) 582 (= Pella); Kanatsoulis, *MP* no. 523 (= Edessa); Kanatsoulis, *MP* no. 522 (= Lete); N. Vulić, *Spomenik* 98 (1941–48) no. 367 (= Pelagonia); Demitsas no. 821 line 19 (= Sintike); *SEG* 29 (1979) 593 (= Chalcidice); *IG X* 2, 1 79, 301, 1024 (= Thessalonike).

168. Berve, *Prosopographie* no. 389; *IG X* 2, 1 303.

169. This name and others compounded with -ῖππος have been examined by Alexandra Anne Thompson, *Studies in Greek Personal Names down to about 400 B.C.* (Ph.D. Diss; Cambridge 1979) 273–96, esp. 286–87. In addition it is e.g. borne by a Thessalian in Mesembria, *IGBR* I 309 (3rd cent. B.C.) and occurs in Thessaly: *IG IX*, 2 263b, 275 line 11, 546 line 19, 580 line 15, 1036. Broadly found from the 4th cent. B.C. onwards, see e.g. *LGPN* I.

170. *Ergon* 1970, 42 and D. Lazaridis, *BCH* 85 (1961) 426–29 = *SEG* 24 (1969) 583 (= Amphipolis). D. Vucković-Todorović, *ArchJug* 4 (1963) 81 line 20 (= Derripos).

171. On the name see Bechtel, *Personennamen* 147; for its earliest appearance in Attica: Kirchner, *PA* no. 11391 (5th cent. B.C.). Attested also in Thasos in the 5th cent. B.C.: *LGPN* I.

172. Berve, *Prosopographie* no. 737.

173. D.M. Robinson, *TAPA* 69 (1939) 72–73 no. 31 (= Anthemous). In Thessalonike: Σωσιγένης, *IG X* 2, 1 440.

Τύριος suggests some connection with Phoenicia.¹⁷⁴

Names that are not fully preserved, such as Θεογ[---], Ξενο[---] and [Δα]μοκλῆς will not be discussed here, since they are capable of more than one restoration; it is fairly clear, however, that they belong to the category of panhellenic names.

This category is completed by a number of women's names: Ἀγάθη, Ἀσπασία, Γλαυκινώ, Γλυκινώ (?) and Φίλινα, none of which are otherwise attested in Macedonian inscriptions.¹⁷⁵ Φίλινα was the name of one of the wives of Philip II, mother of Arridaïos from Larissa;¹⁷⁶ it is attested epigraphically at Ephesos and on many islands.¹⁷⁷

The category of names local to Macedonia is represented by 22 examples, seven of which also occur at an earlier date in Beroea: Ἀδαῖος, Ἄδυμος, Ἀλέξανδρος, Ἀντίγονος, Βάλακρος, Πάνταυχος and Νεο[---] which should probably be restored Νεοπτόλεμος.¹⁷⁸ The other names are: Ἀδίστα, Βιδοίτας, Γαλέστης, Εὐλανδρος, Εὐρυδίκη, Λάανδρος, Λαομάγα, Λιμναῖος, Μελίτα, Μόλυκκος, Παλάμανδρος, Πατερῖνος, Περίτας, Φίλιππος, Φιλοξένα. Of the names that make their first appearance in this century, Εὐρυδίκη and Λιμναῖος are names of Macedonians from the period of Alexander the Great.¹⁷⁹ The former has recently been attested at Vergina,¹⁸⁰ and is widely diffused in Macedonia.¹⁸¹ Λιμναῖος is generally agreed to be a Macedonian name, and is found in areas in which Macedonians settled.¹⁸² It is probably

174. Cf. *supra* pp. 342-43 nn. 82-85 for other more common ethnics used as personal names.

175. Cf. Γλαύκιννα, Bechtel, *Personennamen* 109 (= Attica); Ἀγάθη, Ἀντιοχίς: *IG* II², 8099. Related to the last one is the name Φιλλινώ attested in Potidaia, Aik. Rhomiopoulou, *AAA* 7 (1974) 194 no. 8.

176. Plut., *Alex.* 77. 7. W. Kroll, s.v. Philinna, *RE* XIX (1938), 2173.

177. *IK Ephesos* VI 2510 and *LGPNI* (19 occurrences). Cf., Bechtel, *Personennamen* 451 for the masculine.

178. See *supra* pp. 344, 347.

179. Berve, *Prosopographie* nos 23, 321, 474.

180. Εὐρυδίκη Σίπρα: M. Andronikos, *Ergon* 1982, 19 fig. 26 (= *SEG* 23 (1983) 556).

181. Demitsas no. 681 = *SEG* 29 (1979) 580 (= Lete); Demitsas no. 156 (= Pieria); *IG* X 2, 1 501 (= Thessalonike). See also I. Russu, *EphDac* 8 (1938) 186-87.

182. Robert, *Noms* 117. Holleaux, *Etudes* I 450 n. 4. See also I. Russu, *EphDac* 8 (1938) 198-99. Borne by a Macedonian of the 5th cent. B.C., *IG* I³ 89 line 68. See also *BullEpigr* 1983, 442.

related to one of the epithets applied to Dionysos and Artemis, and is therefore probably a theophoric name.¹⁸³ It is attested in Upper Macedonia and at Derripos.¹⁸⁴ Of the other names in this category, Ἀδίστα also occurs in Elimeia, and at Pella in the form Ἀδίστη;¹⁸⁵ it is also found on Lesbos.¹⁸⁶ The name Βιδοίτας is not attested epigraphically.¹⁸⁷ Γαλέστης, the name of the son of Amyndros, king of the Athamanians, is found in Asia Minor as a name borne by Macedonians,¹⁸⁸ but is not otherwise attested in Macedonia. The name Εὐλάνδρος which occurs epigraphically in the 5th century as the name of a Macedonian,¹⁸⁹ also occurs at Lete and Thessalonike.¹⁹⁰ It is not found outside Macedonia. The name Λάανδρος occurs at Vergina, Lete and Amphipolis.¹⁹¹ It is also attested rarely elsewhere.¹⁹² Λαομάγα is not

183. Sitting 95; see also *LSJ*.

184. Rizakis-Touratsoglou nos 94 lines 1, 2, 95 (= Eordaea), 3 (= Elimeia), 74 line 5 (= Tymphaea); Kanatsoulis *MP* nos 833, 853, D. Vucković-Todorović, *ArchJug* 4 (1963) 81, line 17 (= Derripos).

185. Rizakis-Touratsoglou no. 47 (= Elimeia); Ph. Petsas, *BSt* 4 (1963) 163 no. 7 = Papakonstantinou, *Pella* 70 no. 4 (= Pella).

186. *IG* XII 2 330; cf. *LGPN* I (2 occurrences). For this name and its masculine Ἀδιστος see P. Chantraine, *BSL* 61 (1966) 165-66.

187. According to A. Orlandos, *Deltion* 2 (1916) 155, who published this single epigraphic testimony of the name, it is the same name as Βιτοίτος which appears twice in Appian (App., *Gall.* 12, App., *Mith.* 111). See also E. Klebs, s.v. Bituitus nos 1, 2, *RE* III (1897) 546-48. For the formation of Greek words ending in -οίτης, see C.D. Buck-W. Petersen, *A Reverse Index of Greek Nouns and Adjectives* (Chicago 1949, repr. 1975) 544, 556.

188. On the name and its attestation in Asia Minor see Robert, *Villes* 249 n. 6, Robert, *Noms* 219, Zgusta, *Personennamen* 133. Cf. Krahe, *Personennamen* 52. See also *IK Stratonikeia* I 268, lines 3, 10; II, 1 684 line 2, 685 lines 2, 13, 14, 15. Also attested in Delos and Rhodes: *LGPN* I (6 occurrences from the 2nd cent. B. C. onwards) and in Egypt; *Pros. Ptol.* II 1870, 4660; III 5060; V 14067; VI 14904.

189. *IG* I³ 89 line 63. See also I. Russu, *EphDac* 8 (1938) 186.

190. Ch. Makaronas, *Makedonika* 2 (1941 - 52) 616, 618 (= Lete), *IG* X 2, 1 31 line 17 (= Thessalonike).

191. Saatsoglou, *Mnemeia* 279 no. 46 (= Vergina); Kanatsoulis, *MP* no 809 (= Lete); *Ergon* 1983, 27 fig. 25 (= Amphipolis).

192. *IG* V 2 549 line 25, Bechtel, *Personennamen* 279 (= Arcadia). *IG* XII 8 306 line 16 = Dunant-Pouilloux 286 (= Thasos), cf. *LGPN* I. Possibly also to be restored in Thessaly, Arvanitopoulos, *Mnemeia* 246 no. 51 line 4: ΔΑΑΝΔΡΟΥ.

otherwise known.¹⁹³ The name Μελίτα is not common in Macedonia.¹⁹⁴ Interest attaches to Μόλυκκος, which is attested as a name borne by a Macedonian of the 4th century B.C.,¹⁹⁵ and to Παλάμανδρος, which is not otherwise found in Macedonia, but is known as the name of one of the generals of Eumenes I.¹⁹⁶ Πατερῖνος is also a rare name, being located on one other occasion, at Messenia.¹⁹⁷ The name Περίτας occurs at Lete and Thessalonike,¹⁹⁸ and also in areas in which Macedonians settled.¹⁹⁹

The name Φίλιππος is connected with the beginnings of Macedonian history, according to the testimony of Herodotus.²⁰⁰ It is attested in Attica as early as the 6th century B.C.,²⁰¹ and occurs from the 5th century onwards in many other parts of Greece; this and its frequency in the Hellenistic period are evidence of its assimilation into the category of panhellenic names.²⁰² In Macedonia it ceased to be connected exclusively with the royal house as early as the 4th century B.C.;²⁰³ it is one of the most widely found names in Macedonia.²⁰⁴

193. See O. Masson, *ZPE* 55 (1984) 135. Cf. Λαμάγα, in the Argolid: *IG* IV 731 II line 21.

194. Cf. Μελίτεια in Vergina: Saatsoglou, *Mnemeia* 280-81 no. 52 and Μελίτεια in Elimeia (= Rizakis-Touratsoglou no. 51). Cf. Μελίτη: Bechtel, *Frauennamen* 73-74; Bechtel, *Personennamen* 567. Rare in general, see e.g. *LGN* I.

195. Ch. Habicht, *Chiron* 2 (1972) 106-107. Cf. I. Russu, *EphDac* 8 (1938) 203 and Robert, *Noms* 354.

196. Bechtel, *Personennamen* 51 and 356 (= *OGIS* 267 line 22).

197. *IG* V 1 1430 line 17 (2nd cent. B.C.).

198. Kanatsoulis, *MP* nos 389, 1141, 1142 (= Lete); *IG* X 2, 1 69 line 30 (= Thessalonike).

199. Most of the evidence cited by I. Russu, *EphDac* 8 (1938) 210 is from Egypt, cf. *Pros. Ptol.* II 2298. On the attestation of the name in Asia Minor see Robert, *Carie* II 87 and M.N. Tod, *JHS* 53 (1933) 56; one occurrence in *LGN* I.

200. Hdt. 8. 139. See also Thompson, *op. cit.* (*supra* n. 169) 268, 272.

201. Kirchner, *PA* nos 14364, 14365.

202. See e.g. *LGN* I (194 times).

203. See e.g. the contemporaries of Philip II, Berve, *Prosopographie* nos 87, 671.

204. Reference is made here to the earliest attestations of the name: J.M.R. Cormack, *BSA* 39 (1938/39) 95 no. 5 (= Vergina); Papakonstantinou, *Pella* 71 no. 11 = Ph. Petsas, *BSr* 4 (1963) 165 no. 10 (= Pella); A. Struck, *AM* 27 (1902) 314 no. 28 (= Mieza); Ph. Papadopoulou, *Deltion* 17 (1961/62) *Chronika* 207 (= Mygdonia); P. Papageorgiou, *Athena* 18 (1906) 36 lines 13, 16 (= territory of Lete); Demitsas no. 897 = Kaphtantzis no. 534 (Sintike). A considerable number of attestations of the name is cited in I. Russu, *EphDac* 8 (1938) 219-20.

The final name in this category, Φιλοξένα, occurs only in one other published inscription from Macedonia; the masculine form is certainly more common, occurring in Berve exclusively as the name of Macedonians,²⁰⁵ and being attested epigraphically quite frequently.²⁰⁶

The first pre-Greek names make their appearance in this century. One of the earliest attested names in this category in Macedonia is Ἀμμία, which occurs in an inscription from Vergina from the first half of the 3rd century B.C.,²⁰⁷ and is very common in Beroea from the 1st century A.D. onwards.²⁰⁸ There are four names in this category from the 2nd century B.C.: Ἀμμάδικος, Γαυάνης, Οὐαδήα and Ἡθος. The first is a cognate of Ἀμμία, as is Ἀμμαδίσκος, which occurs as the name of a Macedonian in Egypt,²⁰⁹ and Ἀμμαδις, found in Pieria.²¹⁰ The name Γαυάνης is assigned to this category by F. Papazoglou, who stresses the significance of the preservation of early names like this, which was the name of one of the three Temenids who founded the Macedonian state.²¹¹ The name is not attested elsewhere in Macedonia, nor in the areas in which Macedonians settled.²¹² The name Οὐαδήα,

205. Berve, *Prosopographie* nos 793-96. For the feminine attested in Eordaea see Rizakis-Touratsoglou no. 123.

206. *IG* X 2, 1 338, *913 (= Thessalonike); Demitsas no. 682 and I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 31 (= Mygdonia); Gude, *Olynthus* no. 129 = D.M. Robinson, *TAPA* 59 (1928) 226 line 5 (= Olynthos); Kaphtantzis no. 578 (= Sintike); Kanatsoulis, *MP* nos 938, and 1407, D. Vucković-Todorović, *ArchJug* 4 (1963) 77 line 3 (= Derripos); N. Vulić, *Spomenik* 71 (1931) no. 43 (= Pelagonia). Cf. its frequency elsewhere: Pape-Benseler; *LGPNI* (97 times).

207. Saatsoglou, *Mnemeia* 271 no. 8, interpreted as a Greek name.

208. See tables I, cols 6-8 and 13, V and *infra* pp. 416-17.

209. I. Russu, *EphDac* 8 (1938) 168 (son of Κλαῦκος, Μακεδών) = Preisigke, *Namenbuch* 25; not included in *Pros. Ptol.*; attested in a 4th cent. B.C. inscription from Kalindoia: I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 32, 112: proposed Ἀμμα[δίσκου].

210. Oikonomos, *Epigraphai* 35-36 no. 53. See the discussion on the name by F. Papazoglou, *Zbornik* 14 (1979) 14 n. 40; *id.*, *Balkanica* 8 (1977) 77 n. 46. It is probably related to the name Ἀμαδῖκα attested in Pella ca 400 B.C.: *SEG* 32 (1982) 642.

211. Hdt. 8. 137; F. Papazoglou, *Balkanica* 8 (1977) 77-78 n. 48 and table on p. 78; cf. Hoffmann, *Makedonen* 129 where it is interpreted as a Greek name and also Pape-Benseler.

212. Attested on a Thessalian coin: I. Russu, *EphDac* 8 (1938) 181. See the etymological examination by Hoffman, *Makedonen* 129; cf. Sitting 81 n. 1.

which occurs elsewhere in Macedonia, and also in the form Οὐαδέα,²¹³ is related to Οαδας, Ουαδις etc. found in Asia Minor,²¹⁴ and derives from the pre-Greek substratum common to Macedonia and Asia Minor, especially Phrygia.²¹⁵ This is also true of Ἀμμία and its cognates,²¹⁶ but there are no comparable examples of the name Γαυάνης that might confirm the above view.²¹⁷ Ἡθος appears to belong to the same category; it is found on a single occasion in Beroea, which is also one of the rare occurrences of the name. It is related by scholars to the name Ἡθαρος, which is epigraphically attested as the name of a Macedonian in the 5th century B.C.²¹⁸

Two more Thracian names make their appearance in this century, Σεύθης and Σιτάλκης, both of them belonging to Thracian kings, and neither of them a common Thracian name, at least in areas inhabited

213. Οὐαδέα: Oikonomos, *Epigraphai* 37 no. 59 (= Pieria); Kallipolitis-Lazaridis, *Epigraphai* 40, no. 13 line 8 (= Thessalonike); Kaphtantzis no. 514 = SEG 30 (1980) no. 612 (= Bisaltia). See also F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 162 n. 43. Οὐαδήα: Rizakis-Touratsoglou no. 94 (= Eordaea).

214. Zgusta, *Personennamen* 388.

215. F. Papazoglou, *Balkanica* 7 (1977) 65-68 and 80-82 (summary in French); *id.*, *Actes du VIIe Congr. Epigr.* (1979) 162 n. 44.

216. See e.g. the *testimonia* of the name Ἀμμία in Asia Minor: Zgusta, *Personennamen* 59-62. See also F. Papazoglou, *Balkanica* 7 (1977) 78.

217. See *supra* nn. 211, 212.

218. Ἡθαρος: IG I² 89 line 74. See F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 164 and I. Russu, *EphDac* 8 (1938) 187-88 and 123. It is, however, probably related to the name Ἡθαρος which is a Greek name according to L. Robert; see Robert, *Noms* 45-47 where reference is made to the occurrence of the name and where the view of G.G. Mateescu, *EphDac* I (1923) 119 n. 6 that it is a Thracian name is refuted. See Robert, *EtAnatoliennes* 107, 223 n. 5 for a correction of the reading of the same name in an inscription from Olynthos: D.M. Robinson, *TAPA* 65 (1934) 128-29 (cf. *IK Kyzikos* I, 239); see also L. Robert, *Hellenica* 11-12 (1960) n. 4 and Robert, *Etudes* 156 n. 3. Robert's view is followed by Zgusta, *Personennamen* 193 nn. 36, 37; cf. Kalléris, *Macédoniens* II 369 n. 4, 373 n. 1, 436. This classification of the name Ἡθος by F. Papazoglou, *loc. cit.*, however, was not rejected by J. and L. Robert, *BullEpigr* 1980, 155. In addition to the above correlations of the name, Ἡθος is also a Greek word comparable with Νόημα, Φήμη, Λογική *et al.* which also became proper names (cf. *infra* the discussion of the names of 1st-3rd cent. A.D.). The only other occurrence of the name that I could trace comes from Rome: Solin, *Personennamen* 1310.

by Thracians.²¹⁹ They occur in Macedonia and the rest of Greece,²²⁰ as the names of Thracians, even when this is not specifically stated.²²¹ Σεύθης occurs once in Elimeia²²² and twice in Thessalonike,²²³ and Σιτάλκης occurs again on a single occasion at Beroea.²²⁴

The Illyrian name Πλευρᾶτος²²⁵ also belongs to this century. It is attested in Orestis (and also in the forms Πλευρᾶδος and Πρευρᾶτος),²²⁶ and on one other occasion at Beroea.²²⁷

NAMES OF THE HELLENISTIC PERIOD²²⁸

Of these names, 11 have already been discussed in connection with their earliest appearance in Beroea: Ἀλέξανδρος and Ἀμύντας (4th century), Ἄδυμος, Ἀντίγονος, and Νεοπτόλεμος (3rd century) and Δημήτριος, Διονύσιος Μένων, Πλευρᾶτος, Σιτάλκης and Φίλιππος (2nd century).

The ratio of panhellenic to local names in this group is smaller than for the 3rd and 2nd centuries B.C. This is due mainly to the incomplete list, in which only patronymics are preserved, a large number of which belong to the category of Macedonian names.²²⁹ Of the panhellenic names, Δημήτριος, Διονύσιος and Μένων occur earlier, while of those

219. On these names see Detchew, *Sprachreste* 434-37, 450-52; for this specific evidence F. Papazoglou, *Balkanica* 8 (1977) 76 n. 44 believes that it is attributed to foreigners.

220. Detchew, *loc. cit.* (*supra* n. 219).

221. As can be seen from the majority of the occurrences cited in Detchew, *loc. cit.* (*supra* n. 219). The name Σεύθης is borne by an Athenian of the 2nd cent. B.C., Kirchner, *PA* no. 12629; it is also attested in Egypt, as is Σιτάλκης, Preisigke, *Namenbuch* 381, 386-87 and *Pros. Ptol.* II 2268, IV 9521, 9955 (Σιτάλκης); I 609, II 2943, 3580, IV 8732, 8733, 9516, 9517, 11783 (Σεύθης). The more frequent of the two, Σεύθης, occurs also in Asia Minor: Robert, *Noms* 114. Both persons bearing them in Berve, *Prosopographie* (nos 702, 712) are Thracians.

222. Rizakis-Touratsoglou no. 18.

223. *IG X 2*, I 69 line 36, 243 II line 12.

224. *PB* no. 1183.

225. Krahe, *Personennamen* 95; I. Russu, *EphDac* 8 (1938) 212.

226. Rizakis-Touratsoglou nos 179 ε, στ, ζ, 186 col. II line 45 (= Kanatsoulis, *MP* no. 1161), 195.

227. *PB* no. 1078.

228. See *supra* p. 311 n. 7.

229. On this list see *PB* no. 1141.

Table II, 4

Names of the Hellenistic period

- | | |
|---------------------------|-----------------------|
| 1. [᾿Α]δμητος 28 | 16. Κλεῖτος (?) 738 |
| 2. ΑΔΟΡΕΟΥ 29 | 17. Μενέλαος 887 |
| 3. (᾿Αδυμος) 33, 34 | 18. Μεννίδας 890 |
| 4. (᾿Αλέξανδρος) 104, 105 | 19. (Μένων) 891 |
| 5. (᾿Αμύντας) 163 | 20. Μνασέας 902 |
| 6. ᾿Αμύντιχος 172 | 21. Μόνιμος 904 |
| 7. (᾿Αντίγονος) 193 | 22. (Νεοπτόλεμος) 935 |
| 8. ᾿Αντίπατρος 204 | 23. ΟΛΒΑΤΟΥ 969 |
| 9. Βαρδείας 322 | 24. Παράμονος 1017 |
| 10. Βιβώ 331 | 25. (Πλευρᾱτος) 1078 |
| 11. Δαμόνικος 365 | 26. Πτολεμαῖος 1141 |
| 12. (Δημήτριος) 379 | 27. (Σιτάλκης) 1183 |
| 13. (Διονύσιος) 405 | 28. Σωστρατίδης 1215 |
| 14. ᾿Ηρακλείδης 540 | 29. Σώταιρος 1216 |
| 15. [Κ]ερτίμμας 684, 685 | 30. (Φίλιππος) 1277 |

that appear for the first time, ᾿Ηρακλείδης is to be found in Berve's Prosopography as the name of a Macedonian and also of a number of non-Macedonians contemporary with Alexander the Great,²³⁰ and Μόνιμος occurs in the same collection as the name of a non-Macedonian.²³¹ In any case, both are found in inscriptions from Macedonia, the former almost everywhere, while the latter is rather rare.²³² Σωστρατίδης does not occur elsewhere in Macedonia, though

230. Berve, *Prosopographie* nos 347, 348, Macedonians; non-Macedonians nos 349, 350. For its frequency see e.g. *LGPNI* (184 times).

231. Berve, *Prosopographie* no. 538. On the name see Robert, *Etudes* 177; on its distribution, among other places on the coast of Asia Minor, the Black Sea, Syracuse see Robert, *Noms* 58. Not attested in Attica (at least on the basis of Kirchner, *PA*); it occurs twice in *LGPNI*.

232. The earliest occurrences of the name ᾿Ηρακλείδης are at: Vergina (= Saatsoglou, *Mnemeia* 275 no 27); Pella (Papakonstantinou, *Pella* 77 no. 66 = Ph. Petsas, *BSt* 4 (1963) 152 no. 2); Mieza (A. Struck, *AM* 27 (1902) 314 no. 28 line 10); Amphipolis (= Demitsas no. 885 = Kaphtantzis no. 608); Olynthos, in the 2nd cent. B.C. (= Kanatsoulis *MP* no 533). Μόνιμος occurs in Derriopos (= D. Vucković-Todorović, *ArchJug* 4 (1963) 81 line 23 and in Thessaly (= *IG IX* 2 66a, 267 and 517 line 69).

Σώστρατος does.²³³

The name Μνασέας, which occurs in many parts of the Greek world, though not very frequently, is attested on one other occasion in Macedonia.²³⁴

Of the Macedonian names appearing for the first time, Ἀντίπατρος, Κερδίμματος - Κερτίμματος at Beroea - Μενέλαος and Πτολεμαῖος are names of Macedonians known from the period of Philip II,²³⁵ and of these, Μενέλαος is attested epigraphically as the name of a Macedonian as early as the 5th century B.C.²³⁶ Ἀδμητος, Κλεῖτος, Μενέλαος and Μεννίδας were the names of Macedonians contemporary with Alexander the Great.²³⁷ Of these, Ἀδμητος and Πτολεμαῖος are known from the Iliad,²³⁸ and there is later epigraphic evidence for them, particularly the latter, both as the names of Macedonians, and in Macedonian inscriptions.²³⁹ Of the other names

233. Borne by a Macedonian contemporary of Alexander the Great, Berve, *Prosopographie* no. 738.

234. In Pelagonia: F. Papazoglou, *BCH* 98 (1974) 281-82. As has been observed by O. Masson, *BCH* 93 (1969) 692, it is one of the most common names used by the Hellenized Phoenicians during the Hellenistic period; cf. its occurrence in *LGNP* I.

235. Berve, *Prosopographie* no. 94 (father of nos 41, 321, 386, 414, 552, 553, 629, 641) and no. 467 (= Ἀντίπατρος); no. 514 (= Κερδίμματος); no. 779 (= Μενέλαος); no. 669 (= Πτολεμαῖος). Of the two royal names, Ἀντίπατρος and Πτολεμαῖος, the first was more widely distributed in Macedonia. It is attested in the *chora* of Aegeae (= Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354 = *SEG* 25 (1971) 709; in Herakleia Lynkestis (= Demitsas no. 234, lines 36, 42; Papazoglou, *Heraclea* I 15-16); in Amphipolis (= D. Lazaridis, *Geras Keramopoulou* (Athens 1953) 159-67 = *SEG* 13 (1956) 406); in Olynthos (= D.M. Robinson, *TAPA* 62 (1931) 54 = Gude, *Olynthus* no. 11 and D.M. Robinson, *TAPA* 69 (1938) 48 line 6); in Elimeia (= Rizakis-Touratsoglou no. 20 lines 3-6); in Lynkestis (= Rizakis-Touratsoglou no. 164); in Orestis (= Rizakis-Touratsoglou n. 204). For other Macedonians bearing this name see I. Russu, *EphDac* 8 (1938) 171-72. For the name Πτολεμαῖος see *infra* n. 239. Both were widely distributed elsewhere during the Hellenistic period as can be seen e.g. in *LGNP* I.

236. *IG* I³ 89 line 61.

237. Berve, *Prosopographie* nos: 24 (= Ἀδμητος) 427, 428 (= Κλεῖτος; also the name of an Illyrian, *ibid.*, no. 426), 505 (= Μενέλαος) and no. 508 (= Μεννίδας).

238. *Il.* 2. 713, 714; 23. 289, 391, 532 (= Ἀδμητος); *Il.* 4. 228 (= Πτολεμαῖος). See Kallérís, *Macédoniens* I 289 n. 3 (= Ἀδμητος), Kallérís, *Macédoniens* II 492 n. 6, 501 n. 2 (= Πτολεμαῖος); cf. Promponas, *op. cit.* (*supra* n. 28) 15, 31, 33 (= Πτολεμαῖος).

239. Ἀδμητος: *IG* X 2,1 1028 line 29 (= Thessalonike); Demitsas no. 852 = Papastavru, *Amphipolis* 59 no. 2 (= Amphipolis). Πτολεμαῖος: Demitsas no. 677 = *SEG* 29 (1979) 608 lines 5, 11 (= Lete); *IG* X 2, 1 321 (= Thessalonike); Rizakis-Touratsoglou no. 186 lines 33-34 = Kanatsoulis, *MP* nos 756, 1380, Rizakis-Touratsoglou 186 line III 45

cited above, Κλεῖτος, known from the Odyssey, is attested at Vergina, and seems to have been particularly common in Orestis.²⁴⁰ The name Κερτίμμας occurs in inscriptions at Thessalonike and in Mygdonia, while Μεννίδας is attested only at Lete.²⁴¹ Μενέλαος is more widely found.²⁴²

Of the remaining names in this category, Ἀμύντιχος is attested in Thessaly,²⁴³ and Δαμόνικος occurs as the name of Macedonians and in Macedonian inscriptions.²⁴⁴ Παράμονος is very common, the earliest occurrence being at Vergina.²⁴⁵ Σώταιρος is quite a rare name.²⁴⁶

= Kanatsoulis, *MP* no. 1237, Rizakis-Touratsoglou no. 186 line IV 49 (= Orestis); Demitsas no. 763 = *SIG*³ 332 = Berve, *Prosopographie* no. 669 (= Potidaia). See also I. Russu, *EphDac* 8 (1938) 214-15 for other Macedonians with the same name. For the distribution of the name elsewhere cf. *supra* n. 235.

240. *Od.* 15. 249, 250. Saatsoglou, *Mnemeia* 277 no. 38 (= Vergina). Rizakis-Touratsoglou nos 186 lines 33, I 45, IV 47, IV 48 (= Kanatsoulis, *MP* nos 756, 1135, 126, 755) 205 (= Orestis); *BullEpigr* 1969, 372 (= Amphipolis). Cf. Κλειτίνος in Eordaea (= Rizakis-Touratsoglou no. 87 line 13) and Κλείτα in Lete (= Ch. Makaronas, *Deltion* 18 (1963) *Chronika* 194). For other occurrences of the name see also Krahe, *Personennamen* 31 and I. Russu, *EphDac* 8 (1938) 192-93.

241. Κερτίμμας: I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 line 23; K. Sismanides, *ArchEph* 1983, 77 line 7 (= Mygdonia); *IG* X 2, I 68 line 35 (= Thessalonike). On the name see L. Robert, *RevPhil* 48 (1974) 244-45, *BullEpigr* 1978, 295 and O. Masson, *RevPhil* 50 (1976) 30-31. Μεννίδας: Kanatsoulis *MP* no. 925 (= Lete).

242. *IG* X 2, I *133 line 12 and Ph. Petsas, *Deltion* 23 (1968) *Chronika* 330 (= Thessalonike); I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 line 17, Ph. Papadopoulou, *Deltion* 17 (1961/62) *Chronika* 207 (= Mygdonia); Rizakis-Touratsoglou no. 186 lines I 53, I 54, II 52, II 54 = Kanatsoulis, *MP* nos 982, 918, 1396, 919 (= Orestis); Rizakis-Touratsoglou no. 132 line 7 (= Eordaea); F. Papazoglou, *BCH* 98 (1974) 295-97 no. 8 (= Pelagonia); Kanatsoulis, *MP* no. 833, D. Vucković-Todorović, *ArchJug* 4 (1963) 80-81 lines 17, 23 and 81 line 17 (= Derripos); D. Lazaridis, *BCH* 85 (1961) 431 no. 3 line 6 (= Amphipolis); Demitsas no. 903 (= Sintike).

243. *IG* IX, 2 1111 line 7-8. Cf. Ὀλύμπιχος at Leukadia: Ph. Petsas, *ArchEph* 1961, 27, 28 I line Γ 26, II line ΣΤ 9.

244. Berve, *Prosopographie* no. 262, Πελλαῖος = P. Roesch, *REG* 97 (1984) 46, 58. Attested as Δημόνικος in Amphipolis (= Demitsas no. 848 line 5); in Sintike (= Kaph-tantzis no. 14) and in Bisaltia (= Kaph-tantzis no. 520). The feminine Δαμονεῖκα is attested in Thessalonike (= A. Vavritsas, *Deltion* 26 (1971) *Chronika* 377 no. 2). Δαμόνεικος is also attested on a funerary monument of Paeonia: N. Vulić, *Spomenik* 71 (1931) no. 231.

245. Saatsoglou, *Mnemeia* 282 no. 58. For the frequency of the name see e.g. *IG* X 2, I index pp. 296, 306 and *infra* p. 415. On the frequency of the appearance of the name in Boeotia, Thessaly, Macedonia see Robert, *Noms* 414 n. 1; cf. *LGNP* I.

246. Occurs in the Argolid: *IG* IV² I 102 lines 43, 44, 64, 260, 268, 269, 273; in

Finally, the name Βιβώ is unique: it is probably connected with the name Βιώ attested at Mende.²⁴⁷

The foreign names in this group are represented by the Illyrian Βαρδείας, which also occurs at Mieza,²⁴⁸ while the Illyrian Πλευρῶτος and the Thracian Σιτάλκης both occur again.²⁴⁹ Finally, the names ΑΔΟΡΕΟΥ and ΟΛΒΑΤΟΥ are uncertain.

NAMES OF THE 1st CENTURY B.C.

Of the 70 names in this group (table II, 5), 51 make their first appearance at Beroea during this century, though it can be demonstrated that the majority of these were known in Macedonia at an earlier date. A number of names that appeared in the earlier groups, discussed above, reoccur: from the 4th century, Ἀλέξανδρος, Ἀμύντας, Ζωῖλος, Μένανδρος; from the 3rd century, Ἀδαῖος, Ἄρπαλος, Δίων, Κόρραγος, Νικάνωρ, Παρμενίων; from the 2nd century, the names Γαλέστης, Δημήτριος, Διονύσιος, Ζώπυρος, Λιμναῖος, Περίτας, Φίλιππος; and, finally, from the group of names from the Hellenistic period, Παράμονος and Πτολεμαῖος. Interestingly, the majority of the above names belong to the category of names local to Macedonia, while only Δημήτριος, Διονύσιος, Δίων, Ζωῖλος, Ζώπυρος and Μένανδρος belong to the category of panhellenic names. This latter category is increased by the addition in this century of the following 26 names: Αἰνεῖας, Ἀλέξιππος, Ἄλκιμος, Ἄλυπος, Ἀπολλόδωρος, Ἀριστόμαχος, Ἀρχέπολις, Ἀφροδείσις, Διογένης, Διόδωρος, Διοσκουρίδης, Εὐάνδρος, Εὐβουλίδης, Θεμίσων, Θεόδοτος, Θεόφιλος, Καλλικράτης, Κλέων, Κλεώνυμος, Λέων, Λογισμός, Λυσίμαχος, Σωσίπατρος, Ὑγεῖνος, Φιλοκράτης, Φιλόξενος. Some of these, such as Ἀρχέπολις, Θεόδοτος and Φιλόξενος, appear in Berve's Prosopography either exclusively as the names of Mace-

Boeotia: *IG* VII 2088, 2154, 1777 line 23, 2444 IVb line 3 and in Attica: *Kirchner, PA* nos 13380, 13381; the name of an Ἀμφιπολίτης: *IG* II² 421 line 5; cf. *LGPN* I (5 occurrences).

247. J. Alexander, *Ancient Macedonia* I (1970) 132 n. 20.

248. A. Struck, *AM* 27 (1902) 314 no. 28 line 12. See also I. Russu, *EphDac* 8 (1938) 179; cf. Krahe, *Personennamen* 16, Βάρδουλis, and in Thessalonike, Βαρδίων, *IG* X 2, 1 781.

249. *Supra* pp. 358-59 nn. 220-24.

Table II, 5

Names of the 1st cent. B.C.

- | | |
|-------------------------------------|------------------------------------|
| 1. (᾽Αδαῖος) 22, 25 | 36. Καλλίχη 664 |
| 2. Αἰνείας 89 | 37. Κλεοπάτρα 739 |
| 3. (᾽Αλεξάνδρος) 115, 117, 122, 127 | 38. Κλευάτα 742 |
| 4. ᾽Αλέξιππος 907 | 39. Κλέων 744 |
| 5. ᾽Αλκιμος 140 | 40. Κλεώνυμος 746, 747 |
| 6. ᾽Αλυπος 143 | 41. (Κόρραγος) 764 |
| 7. (᾽Αμύντας) 166, 1000 | 42. Κρατεύας 771 |
| 8. ᾽Απολλόδωρος 214 | 43. Λανείκα 788 |
| 9. ᾽Αριστόμαχος 223 | 44. Λᾱος 790 |
| 10. (᾽Αρπαλος) 231 | 45. Λέων 805 |
| 11. ᾽Αρχέπολις 241 | 46. (Λιμναῖος) 812, 814 |
| 12. ᾽Αφροδείσις 309 | 47. Λογισμ[ός] 817 |
| 13. Βαρναῖος 323 | 48. Λυσίμαχος 837-839 |
| 14. Βάσσος 1066 | 49. Μακεδών 845 |
| 15. Γάιος 339 | 50. Μάντα 850 |
| 16. (Γαλέστης) 341, 343 | 51. (Μένανδρος) 883, 886 |
| 17. Δάδα 363 | 52. Νικάδας 940 |
| 18. Δεΐδας 369 | 53. (Νικάνωρ) 946, 948 |
| 19. (Δημήτριος) 380, 381 | 54. Νικόλαος 952 |
| 20. Διογένης 387, 388 | 55. ᾽Οκκος 966, 967 |
| 21. Διόδωρος 390 | 56. ᾽Οφέλ[λας] or ᾽Οφέλ[ιμος] 1002 |
| 22. (Διονύσιος) 398, 403 | 57. (Παράμονος) 1018, 1032 |
| 23. Διοσκουρίδης 409 | 58. (Παρμενίων) 1041 |
| 24. (Δίων) 411 | 59. Περδίκ(κ)ας 1050 |
| 25. Εϋάνδρος 469-471 | 60. (Περίτας) 1051 |
| 26. Εϋβουλίδης 475 | 61. Πόντιος 1091 |
| 27. Εϋλαιοι 481 | 62. (Πτολεμαῖος) 1142 |
| 28. (Ζωῖλος) 514 | 63. ᾽Ρεκέπτος 1148 |
| 29. (Ζώπυρος) 519 | 64. ᾽Ρουφίων 1157 |
| 30. Θεμίσιων 549 | 65. Rufus 968 |
| 31. Θεόδοτος 558 | 66. Σωσίπατρος 1214 |
| 32. Θεοτένης (?) 605 | 67. ᾽Υγεῖνος 1255 |
| 33. Θεόφιλος 560 | 68. (Φίλιππος) 1280, 1281, 1286 |
| 34. Καλλικράτης 658 | 69. Φιλοκράτης 1289 |
| 35. Καλλίνας 660 | 70. Φιλόξενος 1294 |

donians,²⁵⁰ or as the names of Macedonians amongst others, like Λυσίμαχος.²⁵¹ According to the same source, Ἀλέξιππος, Διογένης, Διόδωρος, Θεόφιλος, Καλλικράτης, Κλέων and Λέων are not names of Macedonians.²⁵² Of these last, Λέων occurs in an inscription of the 4th century as the name of a Macedonian, and is found quite widely in Macedonia.²⁵³ The name Διογένης is also widely attested,²⁵⁴ Διόδωρος, Θεόφιλος, Καλλικράτης and Κλέων are fairly frequent,²⁵⁵ while Ἀλέξιππος is an uncommon name.²⁵⁶

Of the remaining names in this same category, interest attaches to Αἰνείας, known from the Iliad as the name of the leader of the Dardanians; it is found in many parts of the Greek world, but does not occur frequently.²⁵⁷ It is attested in the territory of Amphipolis, at

250. Berve, *Prosopographie* nos 160, 161 (= Ἀρχέπολις); 361 (= Θεόδοτος); 793-96 (= Φιλόξενος). The first, which is relatively rarer, occurs in Thessalonike (= *IG* X 2, 1 58 line 10, 512 line 5) and in Derriopos (= Kanatsoulis, *MP* no. 190). The other two names appear frequently; on Φιλόξενος see *supra* nn. 205, 206 and *infra* n. 269.

251. Berve, *Prosopographie* no. 480 = Πελλαῖος, 481 = Ἀκαρνάν. Borne by Macedonians e.g. in Delos: *IG* X 1, 4 1276.

252. Berve, *Prosopographie* nos 43, 270, 273+274, 366, 401, 437, 468.

253. Λέων Ἡγησάνδρου, *naopoios* in Delphi: *SIG*³ 252 N 30 = I. Russu, *EphDac* 8 (1938) 198. Borne by a Πελλαῖος, Papakonstantinou, *Pella* 80 n. 11; attested in Lete: Demitsas no. 676; in Derriopos: Kanatsoulis, *MP* nos 855, 922, D. Vucković-Todorović, *ArchJug* 4 (1963) 80-81 line 23; in Thessalonike: *IG* X 2, 1 70 line 11, 201 line 5, 202 line 6, 472 line A16, *876, *905; in Eordaea: Rizakis-Touratsoglou no. 100.

254. For Macedonia earliest attestations are: at Pella (= Papakonstantinou, *Pella* 74, no. 36); Leukadia (= Ph. Petsas, *ArchEph* 1961 14 n. 4, and I A line 6); borne by a Macedonian in Thessaly (= *IG* IX 2 367 = L. Robert, *Hellenica* 11-12 (1960) 276-79) and other Macedonians in Athens (= H. Pope, *Foreigners in Attic Inscriptions* (Philadelphia 1947, repr. Chicago 1976) 106-107).

255. Διόδωρος: N. Papadakis, *Athena* 25 (1913) 460 = *SEG* 12 (1955) 347; Demitsas no. 1066; *IG* X 2, 1 109 line 12, 568. The earliest occurrence is from Olynthos: D.M. Robinson, *TAPA* 62 (1931) 43, Gude, *Olynthus* no. 33 and from Torone; M. Karamanolis-Siganidou, *Deltion* 21 (1966) I 152 line 9 = *SEG* 24 (1969) 574. Θεόφιλος: *IG* X 2, 1 127, 241B, 416, 457, 621; Demitsas no. 234 lines 36, 42 = Vulic, *Karte Pr. Bit.* 14; Rizakis-Touratsoglou no. 187 line 13. The earliest evidence for the rest of these names comes from Olynthos. Καλλικράτης: D.M. Robinson, *TAPA* 65 (1934) 128 line 3 = Gude, *Olynthus* no. 73. Κλέων: D.M. Robinson, *TAPA* 69 (1938) 54-55 no. 7, line 4.

256. Attested at Dion: J.M.R. Cormack, *Essays Laourdas* (1975) 108-109 no. 7. It is not frequent elsewhere: see *IG* VII 220 (Αἰγοσθενίτης); *IG* V, 1 1426 line 29; *LGPNI*.

257. *Il.* 2. 820. Attested as Αἰνέας in Gonnoi, Helly, *Gonnoi* II nos 23 line 18, 48 line 3. For other attestations of the name see e.g. *LGPNI* and *IK Ephesos* II 573 line 15; IV 1051 line 4; VI 2900 line 4, 2938. See also Pape-Benseler.

Derriopos and in Paeonia.²⁵⁸ It possibly belongs to the category of the Macedonian names –that is, it was in use in Macedonia from a very early date.²⁵⁹ This is also true of Ἀλκιμος, which occurs in the *Iliad* and is quite widely found in the Greek world; it has recently been attested at Vergina.²⁶⁰

The name Ἀπολλόδωρος is widely found in Macedonia, while Ἀφροδείσις, or Ἀφροδείσιος is not very common.²⁶¹ Ἀριστόμαχος is not otherwise attested in Macedonia, but the feminine form is found in Thessalonike, indicating that it was certainly known.²⁶² Διοσκουρίδης is a name quite widely found in Macedonia, the earliest occurrence of it being from Mieza.²⁶³ The name Εὐάνδρος²⁶⁴ is found throughout Greece, though in Macedonia it is attested only in connection with the sculptor from Beroea and his family.²⁶⁵ The name Θεμισών,²⁶⁶ which is in general less common, is not otherwise known in Macedonia. Κλεώνυμος is attested at Vergina,²⁶⁷ Σωσίπατρος at Thessalonike,²⁶⁸ and Φιλόξενος at Thessalonike, Herakleia Lynkestis and elsewhere.²⁶⁹ Φιλοκράτης, a name known from a number of places including Athens and Thessaly, is also attested at Olynthos.²⁷⁰

This category of names found throughout the Greek world includes

258. Demitsas no. 904 = Kaphtantzis no. 541 (= Amphipolis); Kanatsoulis, *MP* no. 903 (= Derriopos); N. Vulić, *Spomenik* 98 (1941–48) no. 406 (= Paeonia).

259. See L. Robert, *EEPhSPA* 1962/63, 522 = *OMS* II 980.

260. *Il.* 19. 392; 24. 474, 574. Saatsoglou, *Mnemeia* 270 no. 5 and nn. 767–73.

261. Cf. their frequency in *LGPN* I; for the second: Ἀφροδείσιος, *IG* X 2, 1 247, *366; Ἀφροδείσις, *IG* X 2, 1 *771.

262. *IG* X 2, 1 *677.

263. A. Struck, *AM* 27 (1902) 314 no. 28 line 7.

264. See e.g. Pape-Benseler and *LGPN* I.

265. *PB* nos 32, 469–471.

266. Cf. e.g. Kirchner, *PA* nos 6671–6673, Sundwall, *PA Nachträge* p. 91; *LGPN* I (26 occurrences); *IG* IX 2 568 line 32; Pape-Benseler. See also Robert, *Etudes* 180.

267. Saatsoglou, *Mnemeia* 278 no. 41.

268. *IG* X 2, 1 126, 133 line 10, 1028 line 10.

269. *IG* X 2, 1 338 line 3, *913 (= Thessalonike); N. Vulić, *Spomenik* 71 (1931) no. 43 (= Herakleia Lynkestis); D.M. Robinson, *TAPA* 69 (1938) 70 no. 26, Ch. Edson, *Essays Laourdas* (1975) 99–100 (= Chalcidice). See also *supra* nn. 205, 206, 250.

270. Kirchner, *PA* nos 14568–14634, 14577a–c, and Sundwall, *PA Nachträge* pp. 165–66. *IG* IX, 2 index p. 307 (6 times); very frequent in Rhodes: *LGPN* I. It occurs twice in Olynthos, D.M. Robinson, *TAPA* 65 (1934) 126 no. 3, *id.*, *TAPA* 69 (1938) 48 no. 5.

*Αλυπος, one of a group of new names that begins to appear at the end of the Hellenistic period and later came to form a large part of the Greek onomasticon. More will be said about these new names in the following section, which deals with the names from the period after Christ. This, the first name in this group,²⁷¹ is also attested at Edessa, Olynthos and Derriopos.²⁷² *Υγεῖνος probably also belongs to this category; it is found at Thessalonike, Lete and elsewhere.²⁷³

Λογισμός is an interesting and quite rare name, though it is attested on two other occasions in Macedonia;²⁷⁴ Θεοτένης, finally, is unique, and although it occurs in an official monument, it is probably due to a lapicidal error for the name Θεογένης.²⁷⁵ Finally, the name *Οφελ[---] probably belongs to this category.²⁷⁶

The category of names from Beroea that are local to Macedonia is increased by the addition of 11 examples from this century:²⁷⁷ Εὔλαιος, Καλλινας, Καλλιχη, Κλεοπάτρα, Κρατεύας, Λανείκα, Λᾶος, Μακεδών, Νικάδας, Νικόλαος, Περδίκ(κ)ας.

271. For a more extensive discussion of these names see *infra* pp. 386-88. Their classification amongst the newer names was based on the study of Solin, *Personennamen* I-III and my observation that they were not to be found either as individual names or as categories of names in relevant collections which do not extend to or cover the period in which these names were widely disseminated. Comparison with the *Prosopographia Attica*, which covers the centuries before Christ, was a good basic pointer in this direction. The distinguishing of the new trends in the onomasticon of the Roman period was also based on the discussion of gladiators' names in Robert, *Gladiateurs* 298-302. Cf. G. Mihailov, *Thessalonike* (1982) 74-77, where the names of Thessalonike are classified on the basis of *IG* X 2, 1; see also F. Papazoglou, *Balkanica* 8 (1977) 75 n. 39.

272. Kanatsoulis, *MP* no. 1429 (= Edessa); Ph. Petsas, *Deltion* 22 (1967) *Chronika* 377 pl. 284b (= Olynthos); Kanatsoulis, *MP* no. 1322 (= Derriopos); cf. *IG* X 2, 1 552 lines 1, 7: *Αλοίπη.

273. *IG* X 2, 1 *435 line 4; in Lete as *Υγιῆνος; Kanatsoulis, *MP* no. 1371.

274. In Thessalonike: A. Vavritsas, *Deltion* 26 (1971) *Chronika* 377; in Derriopos: Kanatsoulis *MP* no. 834. See also Pape-Benseler; it does not occur in *LGNP* I.

275. Which probably occurs once more in Beroea, see table I.

276. If the restoration of the name is *Οφέλ[ιμος]; see PB no. 1002 for other probable restorations.

277. The rest of the names of this category appearing in table II, 5 *Αλέξανδρος and *Αμύντας are attested in Beroea for the first time in the 4th cent. B.C.; *Αδαῖος, *Αρπαλος, Κόρραγος, Νικάνωρ, Παρμενίων in the 3rd cent. B.C.; Γαλέστης, Λιμναῖος, Περίτας, Φίλιππος in the 2nd cent. B.C., as tables II 1-3 show. The names Παράμνος, Πτολεμαῖος were examined in the group of the Hellenistic period (table II, 4).

The name Εὔλαιος is the subject of an article by L. Robert of fundamental importance for the study of Macedonian names, and also for the relationship between prosopography and onomasticon;²⁷⁸ it is attested epigraphically at Thessalonike and Derriopos.²⁷⁹ Καλλίνας and Καλλίχη are not otherwise found in Macedonia, but are attested in Boeotia and Megara, and are rare;²⁸⁰ the former is known as the name of a Macedonian from the period of Alexander the Great.²⁸¹ The name Κλεοπάτρα is common in Macedonia and is attested from the 4th century onwards.²⁸² Κρατεύας is attested as a name borne by Macedonians,²⁸³ and occurs epigraphically in Eordaea, Pelagonia and the territory of Neapolis.²⁸⁴ Λανείκα, known from the 4th century in the form Λανίκη, does not otherwise occur in inscriptions from Macedonia.²⁸⁵ The name Λᾶος is known only from Egypt, where Macedonians had settled.²⁸⁶ The ethnic Μακεδών occurs as a proper name in inscriptions from Macedonia from the late Hellenistic and Roman periods.²⁸⁷ It is attested epigraphically from the 5th century

278. L. Robert, 'Εὔλαιος: Ἱστορία καὶ ἀνθρωπωνυμία', *EPhStPA* 1962/63, 519-529 = *OMS* II 977-987.

279. *IG* X 2, 1 243 I line 6 (= Thessalonike); Kanatsoulis *MP* nos 487, 489, 1372, Kanatsoulis, *MP Suppl* 38, 42 (= Derriopos). For literary evidence see I. Russu, *EphDac* 8 (1938) 186, nos 1-21. See also *Pros. Ptol.* VI 14602. Cf. L. Robert *op. cit.* (*supra* n. 278) 523-24 = 981-82.

280. Καλλίνας: *IG* VII 29 line 10; Καλλίχη: *IG* VII line 2973.

281. Berve, *Prosopographie* no. 405.

282. Berve, *Prosopographie* nos 433-34. Known from the *Iliad*: *Il.* 9. 556; see Kallérís, *Macédoniens* I 291 n. 9; II 492 n. 3 and I. Russu, *EphDac* 8 (1938) 193.

283. Berve, *Prosopographie* no. 447; I. Russu, *EphDac* 8 (1938) 196 nos 1, 3-5.

284. Rizakis-Touratsoglou no. 87 line 17, 121 a (?), b (= Eordaea); N. Vulić, *Spomenik* 71 (1931) nos 437, 489 (= Pelagonia); *BullEpigr* 1969, 378 and *SEG* 24 (1969) 624 (= territory of Neapolis).

285. Berve, *Prosopographie* no. 462; cf. Λανίχης, *IG* XII 3 580 (Thera, archaic period).

286. Foraboschi, *Onomasticon* p. 177; see also Pape-Benseler.

287. It occurs 7 times in Thessalonike on the basis of *IG* X 2, 1 index pp. 295, 305. Some other evidence: Kanatsoulis *MP* no. 113 and Kanatsoulis, *MP Suppl* 37; Rizakis-Touratsoglou nos 29, 287 line 19 (= Kanatsoulis, *MP* no. 1395); Kanatsoulis, *MP* no. 865. Rather frequent in Paeonia: N. Vulić, *Spomenik* 71 (1931) no. 233; *id.*, *Spomenik* 75 (1933) nos 108, 128; *id.*, *Spomenik* 98 (1941-48) no. 120.

B.C.,²⁸⁸ but appears to have become widespread only later; the closest analogy to it, Θεσσαλός, is attested in Attica from the 6th century B.C.²⁸⁹ The name Νικάδας, like Καλλίνας and Καλλίχη discussed above, occurs in Boeotia and Megara, though morphologically it belongs to the category of local names;²⁹⁰ it is also attested in Bisaltia.²⁹¹ Νικόλαος is local to Epiros and Thessaly, while it is very widely found in Macedonia, being particularly common at Orestis.²⁹² It is attested as the name of a Macedonian from the beginning of the 4th century.²⁹³ Finally, Περδίκκας is a very well known Macedonian name.²⁹⁴

One interesting group from this century consists of non-Greek names: Βαρναῖος, Δάδα, Δείδας, Κλενάτα, Μάντα and Ὕκκος. Four of these, Δάδα, Δείδας, Μάντα and Ὕκκος, probably belong to the pre-Greek substratum common to Macedonia and Asia Minor, as F. Papazoglou has demonstrated,²⁹⁵ basing her conclusions on the

288. *CIG* 2660, as the name of a sculptor in Caria (Μακεδῶν Διονυσίου, Ἡρακλεώτης); see also G. Lippold, s.v. Makedon no. 7, *RE* XIV (1928) 637; the name of a slave from Amphipolis: Bechtel, *Personennamen* 540.

289. P. Pantos, 'Θεσσαλός, Θεσσαλία καὶ συγγενῇ ἀνθρωπωνύμια', *Archeion Thessalikou Meleton* 5 (1979) 88-89.

290. *IG* VII 3179 line 17; Νικάτας 'Ἀρχεδάμου, *proxenos* of Megara: *IG* VII 13. Also as Νικάτας in the Argolid: *IG* IV² 1 28 line 73, 102 line 12, 103 line 107, 229, 651. Attested also in Thasos: Dunant-Pouilloux, 292-93; cf. *LGPNI* for later occurrences.

291. Demitsas no. 905 = Kaphtantzis no. 540.

292. The evidence cited by P. Cabanes, *Actes Esclavage* 1972 174, 182 is indicative for the frequency of the name in Epiros. For the frequency in Thessaly see *IG* IX, 2 index p. 300. Of the 44 occurrences cited in *LGPNI* only one, from Crete, is of the 5th cent. B.C.. See also Rizakis-Touratsoglou no. 186 lines I 43, 46, 49, 53, II 56, III 43, 51, for the frequency of the name in Orestis. Of the other occurrences of the name in Macedonia we note those of Pella: Papakonstantinou, *Pella* 77 no. 64; Lete: Demitsas no. 676; Amphipolis: D. Lazaridis, *Praktika* 1958, 81 and *SEG* 24 (1969) 585; Derriopos: Kanatsoulis, *MP* nos 978-981, 983 *et al.*

293. Berve, *Prosopographie* nos 60+604.

294. The earliest epigraphic evidence for the name is from the 5th cent. B.C.: *IG* I³ 89 line 60. See also Berve, *Prosopographie* nos 626-628, I. Russu, *EphDac* 8 (1938) 209-210, I. Vokotopoulou, *Ancient Macedonia* IV (1986) 93 line 32 and the discussion of the name by P. Chantraine, *BSL* 61 (1966) 163.

295. F. Papazoglou, *Balkanica* 8 (1977) 65-80 (and summary in French 80-82); *Actes du VIIe Congr. Epigr.* (1979) 153-69. On the name Δάδα see also G. Mihailov, *Actes du Ier congrès international des études balkaniques et sud-est européennes VI* (Sofia 1968) 551-52. It occurs in Lesbos, *LGPNI* I (4 occurrences). See also *supra* pp. 357-58 for other names of the same category.

epigraphic material from Macedonia and the regions bordering on it to the north, and the works of L. Zgusta²⁹⁶ and L. Robert²⁹⁷ on names of Asia Minor. Μάντα is the most frequently attested of these names in Macedonia,²⁹⁸ while Ὀκκος occurs only on this one occasion at Beroea.²⁹⁹ Κλευάτα, which is thought to be an Illyrian name, is not otherwise attested with certainty in Macedonia, but is local to southern Illyria.³⁰⁰ Finally, Βαρναῖος is probably a Semitic name³⁰¹ and does not otherwise occur in Macedonia.

This century sees the appearance of the earliest Roman names at Beroea. In one case the name is expressed in full (*praenomen* + *nomen* + *cognomen*) and was certainly the name of a Roman, L. Octavius Rufus (PB no. 968). In one example the *praenomen* is omitted (Πετρώνιος Βάσσος, PB no. 1066), as frequently happens, both in Macedonia and in the Greek East in general, with individuals who had acquired Roman citizenship.³⁰² The remaining Roman names, Γάιος, Πόντιος, Ῥεκέπτος and Ῥουφίων are given in the form typical in Macedonia, of the main name followed by the patronymic, and rarely the metronymic; they were, therefore, the names of individuals who were not Roman citizens. Of the Roman names used as main names followed by the patronymic it is clear, as F. Papazoglou has already observed, that use was made indiscriminately of a *praenomen* (Γάιος), a *nomen* (Πόντιος) and of *cognomina* (Ῥεκέπτος, Ῥουφίων).³⁰³ These

296. Zgusta, *Personennamen*.

297. Robert, *Noms*; Robert, *EtAnatoliennes*; Robert, *Carie II*; Robert, *Villes*.

298. Attested in Thessalonike: *IG X 2*, 1 307, 357, *441, *846, 849, *920; in Lynkestis: Rizakis-Touratsoglou no. 153; in Philippi: Kanatsoulis, *MP* no. 870 and in other places of East Macedonia: Kanatsoulis, *MP* no. 871, Kanatsoulis, *MP Suppl* no. 1579 *et al.*

299. Cf. Ὀκκα: Zgusta, *Personennamen* 372.

300. The name can probably be restored in Vergina: ΚΛΕΥ[---], Ph. Petsas, *Makedonika* 15 (1975) 275 no. 157. On the name see Krahe, *Personennamen* 31; F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 158 n. 14; I. Russu, *EphDac* 8 (1938) 193, s.v. Cleuas.

301. *BullEpigr* 1944, 34 and 1972, 81 where reference is made to other Semitic names with bibliography.

302. F. Papazoglou, *ZAnt* 5 (1955) 362; G. Daux, *AJPh* 100 (1979) 19.

303. See F. Papazoglou, *ZAnt* 5 (1955) 363-64 and *infra* pp. 396, 398.

names form a larger proportion of the total in this and the following century than they do later, when many of the Roman names, where they do not form part of a name of the Roman type, are used simply as single names without a patronymic. This is also true of names in other categories, as we shall see in the following section.

This century saw the emergence of a phenomenon which cannot be detected at a later date: the omission of the *cognomen*, which is attested in three cases (PB nos 791, 792, 793).

Two of the five *nomina* dated to this century, Πετρώνιος and Ουολκάκιος (Volcarius), should probably be assigned to the following century, contemporary with their first appearance at Thessalonike.³⁰⁴ They, together with the rest of this group -Λάππιος, Μουνάτιος, Φάριος (Farius)- will be discussed in the chapter on the society of Beroea. Finally, the only names that make their appearance as *cognomina* in this century are: Ἀλέξιππος, Ἀμύντας and Βάσσος, the last two of which probably belong to the following century.³⁰⁵ Π(όπλιος) Φάριος ΟΚΡΑΤΙΑΝΟΣ is inexplicable; the probability that it represents the ethnic Κρατιανός may be discounted.³⁰⁶

NAMES OF THE 1st-3rd CENTURIES A.D.

Local names. Older and newer Greek names.

As emerged from the discussion of the names of the 2nd and 1st centuries B.C., it was not the Roman conquest that resulted in the change in the onomasticon of Beroea. Changes, or rather additions, to the onomasticon began to occur a century after the conquest, and really became perceptible two hundred years later. A quick glance at the list of names from the centuries after the birth of Christ (table I, 6-8)

304. *IG X 2*, 1 399: Ουολκάκιος; *IG X 2*, 1 68 line 32 = *IG X 2*, 1 69 line 21, the earliest Πετρώνιος attested in Thessalonike. See PB nos 1000, 1066 for the uncertainty in dating the evidence from Beroea.

305. See PB nos 1000, 1066.

306. If, as seems likely, the article is included, this might suggest that it should be classified as a *supernomen*. It appears, however, from the observations of Kajanto, *Supernomina* 5-8 on the formation of the names in this category, that no other cases are attested of the *supernomen* immediately following the *nomen*.

Table II, 6

Names of 1st-3rd centuries A.D. excluding Roman names

(cf. Table I col. 6-8)

- | | |
|--|--|
| | 258, 413, 582, 692, 983, 1090 |
| 1. Ἀγαθημερίς 8, 9 | 29. Ἀμμιανός 156-160 |
| 2. Ἀγαθήμερος 10, 1057 | 30. Ἀμμιν 161 |
| 3. Ἀγαθόβουλος 274 | 31. Ἀμμιλα, Ἀμιλα, Ἀμιλλα
44, 1055 |
| 4. Ἀγαθόφορος 12, 335 | 32. (Ἀμόντας) 168, 169, 709,
1064 |
| 5. Ἀγάθων 13-16, 707, 1189,
1309 | 33. Ἀμυντιανή 170 |
| 6. Ἀγαθῶναξ or Ἀγαθωνᾶς
1097 | 34. Ἀμυντιανός 171, 276, 1167 |
| 7. Ἀγαῖς 17 | 35. Ἀνδρίσκα 176 |
| 8. Ἀγνή 1092 | 36. Ἀνδρόνεικος 178 |
| 9. Ἀγοραῖος 19 | 37. Ἀνεΐκτητος 710 |
| 10. (Ἀδαῖος) 21 | 38. Ἀνθος 181 |
| 11. (Ἀδυμος) 32, 35, 37 | 39. Ἀντιγένης 185 |
| 12. Ἀθηνῶ 38, 39 | 40. (Ἀντιγόνα) 186, 187 |
| 13. Ἀθικτος 40 | 41. (Ἀντίγονος) 190-192, 195,
197-199, 201, 628, 1196, 1197 |
| 14. Αῖας 41 | 42. Ἀντίοχος 202 |
| 15. [Ἀκα]ρίς 42 | 43. (Ἀντίπατρος) 203 |
| 16. Ἀκή 91 | 44. (Ἀπελλᾶς) 209 |
| 17. Ἀκτή 93 | 45. (Ἀπολλόδωρος) 211-213,
745 |
| 18. Ἀλεξάνδρα 43, 96-102, 270,
776, 995 | 46. Ἀπολλωνία 215 |
| 19. (Ἀλέξανδρος) 106-114, 116,
118, 120, 121, 123, 124, 126,
129-132, 275, 1063, 1150,
1170, 1227 | 47. Ἀπολλώνις 711 |
| 20. Ἀλέξις 133, 134 | 48. Ἀ[ρ]δυσ 1310 |
| 21. Ἀλκαῖος 679, 680 | 49. Ἀριάγνη 220, 221 |
| 22. (Ἀλκέτης) 137, 138 | 50. Ἀρίστων 226 |
| 23. Ἀλκηστις 139, 691, 1079 | 51. (Ἀρπαλος) 229 |
| 24. Ἀλκιππος 141 | 52. Ἀρτεμιδώρα 233, 234 |
| 25. (Ἀλυπος), Ἀλοιπος 142 | 53. (Ἀρτεμίδωρος) 235, 236,
593 |
| 26. Ἀμάτοκος 68 | 54. Ἀρτεμις 238 |
| 27. Ἀμέριμνος 144 | 55. Ἀρτεμισία 239 |
| 28. Ἀμμία, Ammia 146-155, | 56. Ἀρτέμων 240 |
| | 57. Ἀσκληπᾶς 1065 |

58. (Ἀσκληπιάδης) 244, 277
59. (Ἀσκληπιόδωρος) 69
60. Ἀταλάντη 248
61. (Ἀττίνας), Ἀτίνας 249
62. Ἀφροδισία 307
63. (Ἀφροδείσιος) 308, 869, 1229
64. Ἀφροδιτώ 310, 311
65. Ἀχαϊκός 312
66. Ἀχιλλᾶς 314
67. Ἀχιλλεύς, Ἀχειλλεύς 70, 313, 315-317
68. Βακχίς 693
69. Βάσσα 1334
70. Βάσιλα 324
71. (Βάσσοι) 279, 1067, 1336
72. Βάστος 325, 326
73. Βερων(ι)κη 327
74. Βίων 669
75. Βότρυς 334
76. Βυζαντία 694
77. (Γαλέστης) 340
78. Γέλως 1311
79. Γερμάνα 352
80. Γερμανός 353
81. (Γλαύκα) 355
82. Γραπτε[---] 360
83. Γραφίς 361
84. Δανάη 366
85. Δάφνη 367, 368
86. Δένβερ 371
87. Δεντοῦς 372
88. Δέος 374
89. Δημητρία 375
90. (Δημήτριος) 65, 377, 378, 382, 587, 987, 1175
91. Διδύμη 384, 385
92. Δίκαι(ο)ς 386
93. Διοδώρα 389
94. Διομήδης 1068
95. Διονυσᾶς 391
96. Διονυσία 259, 392, 762, 818, 1136
97. Διονυσιανός 279-281
98. (Διονύσιος), Διονύσις 393-397, 399, 400, 404, 407, 1098
99. Διονυσόδοτος 408
100. (Διοσκουρίδης) 410, 629, 988
101. Δόναξ 1099
102. Δούλης 420
103. Δρακᾶς 1312
104. Δρακοντίς 260
105. Δράκων 841
106. Δρόσος 421, 597
107. Δωρίς 422, 423
108. Εἰλαρία 426
109. Εἰρήνη 250
110. Εἰσίερος 849
111. Ἐκλεκτός 429, 985
112. Ἐλένη 430, 431
113. Ἐλενος 432, 433, 650
114. Ἐλευθέριον 434
115. Ἐλπιδία 435, 1093
116. Ἐλπίς 436-438, 847
117. Ἐνδημία 439
118. Ἐνδημος 347, 440, 588
119. Ἐπάγαθος 441, 712
120. Ἐπαφρᾶς 598, 779
121. Ἐπαφρόδοτος 442
122. Ἐπιγᾶς 443
123. (Ἐπιγένης) 72
124. Ἐπιγόνη 182, 261, 445
125. Ἐπίγονος 446, 447, 599
126. Ἐπίκτητος 73, 449
127. Ἐπτάχης 600

128. Ἑρμαδίων 450, 1069 (?)
129. Ἑρμαῖς 451
130. Ἑρμᾶς, -ῆς 452, 453, 455, 460
131. Ἑρμείας 601, 1120
132. Ἑρμηόνη, -ιόνη 454, 461-464
133. Ἑρμόφιλος 465
134. Ἑρως, Eros 466, 467, 652
135. Ἑσπερος 468
136. Ἑτυμος 713
137. Εὐάγγελος 1100
138. Εὐάρεστος 472
139. Εὐβίσιος 473
140. Εὐβούλη 474, 695
141. (Εὐβουλίδης) 1198
142. Εὐγάμος 476
143. Εὐγένεια 477
144. Εὐκαρπος 478, 714
145. Εὐκριτος 479
146. Εὐκτῆμων 480
147. (Εὐλαιο) 715, 1319
148. Εὐμήκειος 484
149. Εὐοδία 485
150. (Εὐπορία) 486
151. Εὐπορος 488, 1313
152. Εὐπορώ 262
153. Εὐπρέπης 489
154. (Εὐρυδίκη), Εὐριδίκη 490, 696
155. Εὐρύδικος 415
156. Εὐτράπελος 1314
157. Εὐτύχα 492
158. Εὐτυχᾶς 493-496
159. Εὐτυχείδης 497
160. Εὐτύχης 602
161. Εὐτυχία 498
162. Εὐτυχίς 47, 499
163. Εὐτύχης 989
164. Εὐτυχίων 283, 753
165. Εὐτυχος 500, 501, 603
166. Εὐφήλητος 502
167. Εὐφρόσυκος 1315
168. Ζείπας 503
169. Ζησίμη 504
170. Ζμάραγδος 505
171. Ζοή 346, 506, 507
172. Ζοῖχη 509, 510
173. (Ζωῖλος), Ζοῖλος 508, 513, 515, 516, 604, 1044
174. Ζωσᾶς 74, 520, 1316
175. Ζωσίμα, Ζωσίμη 263, 521-527, 1188
176. Ζώσιμος, -σσιμος, Ζόσιμος 511, 528-532, 644, 748, 1152, 1237
177. Ἑγησίμβροτος 716
178. [Ἑ]γησίστ[ρατος]? 533
179. Ἑδέα 697
180. Ἑλιος 1101, 1102
181. Ἑπὶς 535
182. Ἑρακλᾶς, -ῆς 543, 1317, 1318
183. Ἑράκλεα, -εια 536, 537, 1094
184. (Ἑρακλείδης) 538, 539
185. Ἑρακλέων 284, 541, 542
186. Ἑρακλιανός 544
187. Θαλάμη 546
188. Θάλαμος 547
189. Θάλλος 1250
190. Θεαγένης 548
191. Θεοδᾶς 552
192. Θεοδότη 553-555
193. (Θεόδοτος) 556, 557, 848
194. Θεότειμος 71

- | | |
|---|--|
| 195. Θεοφίλα 559 | 231. Κέροιμος 683 |
| 196. (Θεόφιλος) 606 | 232. Κίσσος 689 |
| 197. Θερῖνος 561 | 233. Κλέα 577 |
| 198. Θηβαῖς 562 | 234. Κλεαγόρα 736 |
| 199. Θησεύς 607, 1058, 1059 | 235. Κλεάνθης 608 |
| 200. Θυμέλη 563 | 236. Κλέαρχος 1104 |
| 201. Ἰανός 564 | 237. Κλείνος 737 |
| 202. Ἰάσων 565 | 238. (Κλεῖτος) 609 |
| 203. Ἰερώνυμος 754 | 239. (Κλεοπάτρα), Κλευπάτρα 48-50, 583, 740, 741 |
| 204. Ἰκαρος, Εἵκαρος 285, 425 | 240. Κλεότειμος 1322 |
| 205. Ἰλάρα 569 | 241. (Κλέων) 743 |
| 206. Ἰλαρίων 717 | 242. Κλεωνυμιανός (?) 745 |
| 207. Ἰλαρος 570 | 243. Κοπρία 578, 756-760 |
| 208. [Ἰ]όλαος 572 | 244. (Κόπρυλλος) 718, 761, 1171 |
| 209. Ἰόλη 573 | 245. Κράτεια (?), Κράτεια 52, 769 |
| 210. (Ἰππόστρατος) 635 | 246. Κράτερος 770 |
| 211. Ἰσαγόρας 416 | 247. Κρίτων 775 |
| 212. Ἰσιδώρα, Εἰσιδώρα 428, 637-639, 1303 | 248. Κύριλλα 782 |
| 213. Ἰσίδωρος 75 | 249. Λαδόμα 784 |
| 214. Ἰσόδημος 996 | 250. Λαῖς 53 |
| 215. Καλανδίων 655 | 251. Λάλος 786, 1105 |
| 216. Καλή 627 | 252. Λάμις 787 |
| 217. Καλημερία 656 | 253. Λεονᾶς 611 |
| 218. Καλλέας 657 | 254. Λεόντιος 796 |
| 219. Κάλλιστος 1191 | 255. Λεοντίσκος 797 |
| 220. Καλλιτύχη 662, 663 | 256. Λεοντόλυκος 1106 |
| 221. Καλογέννητος 687 | 257. Λεοντο(γ)ένης 1361 |
| 222. Καλόκαιρος 665, 1320 | 258. Λεοντώ 5 |
| 223. Κάλ(λ)ων 667 | 259. Λεύκη 798 |
| 224. Κάνωπος 1103 | 260. Λεύκιος (?) 799 |
| 225. Κάρειος 670 | 261. Λεύκων 800-802 |
| 226. Καρποφόρος 671 | 262. (Λέων) 78, 803, 804, 1070, 1323 |
| 227. Κάρπων 672 | 263. (Λεωνίδας) 807, 1107 |
| 228. Κασανδριανή 1263 | 264. Λύκα 823, 1056 |
| 229. (Κάσσανδρος) 286, 287, 673-675, 677, 678, 1321 | 265. Λυκαρίων 66, 614, 1324 |
| 230. Κάστωρ 681, 682 | 266. Λυκῖνος 1108 |

267. Λυκίων 351
268. Λυκκήττα 824
269. Λυκολέ(αι)να 825
270. Λυκολέων 826, 827
271. Λυκομήδης 79
272. Λύκος 80, 289, 615, 828-830, 1071, 1109, 1243
273. Λυκόφρων 831
274. Λυνκεύς 720, 895
275. Λυσίας 616
276. Λυσιμάχη 579, 835, 836
277. (Λυσίμαχος) 290, 721
278. Μακεδονία 843
279. (Μακεδών) 81, 82, 778, 844
280. Μακρόβεις 846
281. Μαμαρίς 866
282. Μαντώ 370
283. Μαρία 858
284. Μασκελλίς 870
285. Μεγεθ[--] 871
286. Μειλησία 872
287. Μελάνιπ(π)ος 873
288. (Μελίτα) 875, 876
289. Μελίτων 877
290. (Μένανδρος) 589, 880, 881
291. (Μενέλαος), Menelaus 417, 617, 888
292. Μενναῖς 889
293. Μεννέας 998
294. (Μένων) 723
295. Μέστυς 897, 898
296. Μηρύλος (?) 899
297. Μητροδώρος 900
298. Μητρώ 54
299. Μόσχος 905
300. Μύρισμος 911
301. Ναῖα 913
302. Νεικέρως 1339
303. Νεικηφορίς 924
304. Νεικόβουλος 293, 926
305. Νεικολαῖς 584
306. Νεικομήδης 328, 329
307. Νεικοπολιανός 990
308. Νεικοτύχη 930
309. Νείκων 931-933, 1110
310. Νήφων 937
311. Νικάνδρα 941
312. (Νίκανδρος, Νείκανδρος) 916, 917, 942, 1156
313. (Νικάνωρ), Νεικάνωρ 292, 918, 945
314. Νικαρέτη 1249
315. Νίκη, Νείκη 920-923, 950
316. Νικηφόρος, Νεικηφόρος 925, 1072
317. (Νικόλαος), Νεικόλαος 927, 928, 1181
318. Νικομάχη 269
319. Νικόπολις, Νεικόπολις 264, 929, 953, 954
320. Νόημα 956
321. Νυμέρως 957
322. Νυμοδώρα 958
323. Ξανθίων 960
324. (Ξενό[κριτος]) 962
325. Ξένυλλα 964
326. Ξιφιᾶς 965
327. Ὀλυμπιάς 61, 970, 971
328. Ὀλύμπις 896
329. Ὀμηρικός 294, 295
330. Ὀνησᾶς 768
331. Ὀνήσιμος 973-975, 1326
332. Ὀνησίφορος 976, 1368
333. Ὀρεστείνη 55
334. Ὀρέστης 84, 978, 1140, 1172

335. Ὁ(σ?)τότριος? 980
 336. Παιδέρως 763
 337. Παμφίλα 1006, 1095,
 1387 (?)
 338. Πάμφιλος 1229
 339. Πανηγυριάρχης 1007
 340. Παννυχίς 219
 341. Πάννυχος 1008, 1009
 342. (Πάνταυχος) 1010
 343. Παραμόνα 642, 808, 1013-
 1016
 344. (Παράμονος) 296, 330, 645,
 1019-1031, 1033, 1111
 345. Παρασκευή 1034
 346. Παρθενόπη 1036
 347. (Παρμένεια) 1037, 1038
 348. Παρμενίδης 618
 349. (Παρμενίων) 1073
 350. Πασίνεικος 1042
 351. Πειέρεις 1048
 352. Πειριών 724-726
 353. Περιγένης 85
 354. Περικλῆς 619
 355. Περσεύς 1045
 356. Πετραῖος 646
 357. Πηριδίων 1074
 358. Πίστος 1075
 359. Ποθινή 1081
 360. Πολύβιος 1084
 361. Πολυδεύκης 1085
 362. Πολυξένη 1086
 363. Πολύχαρμος 297, 977
 364. Πόρος 1123
 365. Ποσειδίππος 1124
 366. Ποσιδώνειος, (Ποσιδώνιος),
 - ις 298, 299, 1125, 1127,
 1129
 367. Ποσιδωνία 1126
 368. Ποτάμων 86, 1130
 369. Ποταμωνιανός 1154, 1155
 370. Πρέπουσα 1138
 371. Προθοήνωρ 1139
 372. Πρόσδεκτος 1113
 373. Προτογένης 620
 374. (Πτολεμαῖος) 728
 375. Πτολεμαῖς 1143
 376. Πύθων 1112, 1114
 377. Πύρρος 418, 1144
 378. Ῥόδη 1151
 379. Ῥοδογύνη 266
 380. Σαμβατίς, Σανβατίς 1159,
 1304
 381. Σαμβατίων 621
 382. Σαπφώ, Σαφφώ 268
 383. Σάτυρος 1195
 384. Σελήνη 1166
 385. Σεραποῦς 1174
 386. Σιδώνιος(?) 177
 387. Σκεπτικός 623
 388. Σκίλβας 1185-1187
 389. Σπάταλος 1194
 390. Στάχυς 1199
 391. (Στράτων) 1200
 392. Σύμμαχος 87
 393. Σύφορος, Σύνφορος 1203-
 1205, 1208, 1329
 394. Συγγραφή 1096
 395. Σύνετος 1206
 396. Συνφορίων 1207
 397. Σύρος 1209
 398. [Σω]ζομένη 1210
 399. Σωζομένος 1211
 400. Σωκράτης 1330, 1365
 401. Σώπατρος 301, 1212
 402. (Σωσιγένης) 1117
 403. Σωσιπάτρα 702

- | | |
|-------------------------------------|---|
| 404. (Σώταιρος) 1217 | 429. Φίλητος 735, 1272 |
| 405. Σωτήρ 730 | 430. Φίλιος 1274 |
| 406. Σωτηρία 1218, 1219 | 431. Φιλίππα 1275 |
| 407. Σωτήριχος 272, 1145, 1220-1222 | 432. Φιλίππας 1276 |
| 408. Τάρυς 1223, 1224 | 433. (Φίλιππος) 810, 1278, 1279, 1282, 1285 |
| 409. [Τ]ασοίτας 1225 | 434. (Φιλίστη) 752 |
| 410. Τέρπη 1230 | 435. Φιλοδέσποτος 1288 |
| 411. Τέρπνος 731, 732, 1231 | 436. Φιλόνικος 1290, 1291 |
| 412. Τιμόθεος, Τειμόθεος 1226, 1234 | 437. Φιλόξενος 984, 1293, 1295 |
| 413. Τόρκος 1238 | 438. Φιλουμένη 1297 |
| 414. Τράλιος 1244 | 439. Φίλων 1298 |
| 415. Τρειακαδίων 1245 | 440. (Φιλώτας) 1122, 1299 |
| 416. Τροφίμη 1001, 1246 | 441. Φιλωτέρα, Φιλοτ(έ)ρα 1296, 1301 |
| 417. Τρόφιμος 419 | 442. Φοιβιανή 60 |
| 418. Τρύφων 986, 1118 | 443. Φοῦσκος 1340 |
| 419. ΤΥΔΔΑ (?) 183 | 444. Φωτίς 1341 |
| 420. Τυράννας (?) 1247 | 445. Χαρίνος 1343 |
| 421. Τύραννος 1248 | 446. Χρησίμα 1346 |
| 422. Τυχική 1254 | 447. Χρήστη 1347 |
| 423. (΄Υγεῖνος) 624 | 448. Χρυσάριν 1348 |
| 424. ΄Υπερέχων 1331 | 449. Χρυσέρως 1349 |
| 425. Φαῖδρος 625 | 450. Χρυσεῖς 1350 |
| 426. Φίλα, Φίλη 1266-1269 | 451. ΄Ωφελίμα 649 |
| 427. Φιλήμων 1270 | 452. ΄Ωφελίων 1351 |
| 428. Φιλήρεμος 1271 | |

reveals that there was a marked decrease in the number of Macedonian names, while two categories of names that had first appeared in the 1st century B.C. occupied an important position, though without affecting the general character of the onomasticon. The two categories that made their presence felt are Roman names which, as we have already seen,³⁰⁷ appear as *cognomina*, as single names or as part of names of Greek type, and the newer Greek names that became generally popular in the Greco-Roman world at this period.³⁰⁸

Of the roughly 70 names local to Macedonia that made their

307. See *supra* n. 303.

308. See *supra* n. 271.

appearance during the centuries before Christ, the following 31 continue to be attested: Ἀδαῖος, Ἀδυμος, Ἀλέξανδρος, Ἀλκέτης (formerly -ας), Ἀμύντας, Ἀντιγόνα, Ἀντίγονος, Ἀντίπατρος, Ἀρπαλος, Ἀτ(τ)ίνας, Γαλέστης, Εὐλαιο, Εὐρυδίκη, Κάσσανδρος, Κλεῖτος, Κλεοπάτρα, Κόπρυλλος, Μακεδών, Μελίτα, Μενέλαος, Νίκανδρος, Νικάνωρ, Νικόλαος, Πάνταυχος, Παράμονος, Παρμένεια, Παρμενίων, Πτολεμαῖος, Σώταιρος, Φίλιππος, Φιλώτας. These names account for more than 1/2 of the panhellenic and Macedonian names that continue to be found in the centuries after Christ, a proportion which, as we shall see below, does not reflect the reality of the situation, but is probably due to the fragmentary nature of the sources. By contrast, it is no coincidence that of the above group of names, fewer than 1/2 survive until the 3rd century A.D., nor that amongst those that do survive are included some of the most widely found Macedonian names: Ἀλέξανδρος, Ἀντιγόνα, Ἀντίγονος, Ἀντίπατρος, Εὐρυδίκη, Κάσσανδρος, Κλεοπάτρα, Κόπρυλλος, Μακεδών, Μελίτα, Νίκανδρος, Νικάνωρ, Νικόλαος, Παραμόνα, Φίλιππος.

It is as a result of the fragmentary nature of the sources that known Macedonian names such as Ἀντίοχος,³⁰⁹ Ἀταλάντη,³¹⁰ Ἰόλαος,³¹¹ Κοπρία,³¹² Κράτερος,³¹³ Πιερίων³¹⁴ and Φίλα³¹⁵ first appear in

309. Attested epigraphically for a Macedonian of the 5th cent. B.C., *IG I*² 89 line 69. For contemporaries of Philip II see Berve, *Prosopographie* nos 58, 347, 700. For its wide distribution later see e.g. *LGPNI* (124 occurrences).

310. Berve, *Prosopographie* no. 177; cf. *LGPNI* for later occurrences elsewhere.

311. Berve, *Prosopographie* nos 94, 386, 387. For the earliest epigraphically attested Macedonian with this name see *IG II*² 561, line 6.

312. I. Russu, *EphDac* 8 (1938) 194. On the name see L. Robert, *RevPhil* 48 (1974) 246 and n. 437; cf. *IK Smyrna* I 543.

313. Berve, *Prosopographie* no. 446. Attested in Thessalonike: *IG X* 2, I 137 line 11, 327, 349 lines 2, 9, 514.

314. Berve, *Prosopographie* no. 639, a Greek of unknown origin. The earliest epigraphic evidence for the name is very probably that from Vergina, Saatsoglou, *Mnemeia* 282 no. 61 nn. 994a-996. Attested also in the area around the Middle Strymon: G. Mihailov, *Studies Edson* (1981); in Pieria: J.M.R. Cormack, *Mélanges Daux* (1974) 51 lines 14, 17; in Skydra: Ph. Petsas, *BCH* 81 (1957) 389 line 7 = *SEG* 17 (1960) 317 line 7; in Thessalonike: *IG X* 2, I *250 I line 9, 1040 A2.

315. The name of a daughter of Antipater: Berve, *Prosopographie* no. 772; in the same work it is the name of a woman from Thebes (= Berve, *Prosopographie* no. 773). See also Saatsoglou, *Mnemeia* 284 no. 69 for the earliest epigraphic evidence of the name in Macedonia (= Vergina). For later occurrences elsewhere see e.g. *LGPNI*.

inscriptions from Beroea in the centuries after Christ. This category undoubtedly includes the female names Ἀλεξάνδρα, Ἀνδρίσκα, Βερονίκη, Ἰόλη, Μακεδονία, Νικάνδρα, Παραμόνα, Φιλίππα, Φιλωτέρα and probably also Εὐρύδικος, known from the feminine form, which is not attested elsewhere in Macedonia.³¹⁶ The category of Macedonian names also includes Δρακᾶς,³¹⁷ Μεννέας,³¹⁸ Μενναῖς³¹⁹ and Περσεύς,³²⁰ and probably also Δέος,³²¹ Ζοῦχη,³²² Λαδόμα,³²³

316. The occurrences of women's names are in general fewer and later in date. References will be given here only to those names in this category that have not already been discussed with reference to the first appearance of the corresponding masculine name. Ἀνδρίσκος: the earliest evidence, 4th cent. B.C., is in an inscription from Pella: Demitsas no. 497 = J.M.R. Cormack, *ArchP* 22 (1973) 203. Βερενίκη: Berve, *Prosopographie* no. 211. On Φιλωτέρα see Bechtel, *Frauennamen* 43; Bechtel, *Personennamen* 511; it occurs, among other places, in Upper Macedonia: Rizakis-Touratsoglou nos 9, 62, 192; Thessalonike: *IG* X 2, 1 77, line 5, 176 line 5, 558 line 3, *758A. Εὐρύδικος: Rizakis-Touratsoglou no. 38 (refers to the same person as PB no. 415); it is attested in Amorgos: *IG* XII 7 431 (= Φίλα Εὐρυδικου), Chios and Rhodes: *LGPN* I.

317. The name is considered Macedonian by L. Robert, *Etudes* 185 n. 5; *id.*, *Gnomon* 35 (1963) 77 nn. 4, 5, where there are references to the occurrences of the name; the earliest, from Susa (3rd/2nd cent. B.C.), is probably that of a Macedonian, *SEG* 7 (1934) 21. The uncertainty as to the accentuation of the name derives from L. Robert; in publications of inscriptions preference is usually given to the version Δρακᾶς (which is consistent with the names ending in -ᾶς, see *infra* p. 387); see e.g. Kanatsoulis, *MP* no. 439; cf. Rizakis-Touratsoglou nos 92, 147, 188. On the accentuation of the names see O. Masson, in *Recherches sur les amphores grecques*, *BCH Suppl.* XIII (1986) 39.

318. Name with wide distribution, although not frequent, which is somehow local to Pisidia; see L. Robert, *Hellenica* 13 (1965) 26. See also *LGPN* I (10 occurrences). Borne by a Macedonian: *IG* IX 2 174. See also Bechtel, *Personennamen* 312. Attested in Thessalonike: *IG* X 2, 1 27 line 3 and in the territory of Amphipolis: Demitsas no. 848 line 3. Attested also in Egypt: Preisigke, *Namenbuch* 213, *Pros. Ptol.* II 4008, III 5197, 5198, 7995, V 13947, VI 15221a. Cf. Zgusta, *Personennamen* 310.

319. Probably the feminine of the foregoing; it has not been found in any other published inscription.

320. The only known epigraphic evidence from Macedonia; for other evidence see Bechtel, *Personennamen* 576 and Pape-Benseler.

321. Attested in Egypt and cited only in Foraboschi, *Onomasticon* 90.

322. It occurs in Eordaea: Rizakis-Touratsoglou no. 116 line 2, 117a, b line 4. The evidence from Beroea, PB nos 509, 510, comes from Leukopetra.

323. Unknown elsewhere.

Σωτήριχος,³²⁴ [Τ]ασοίτας³²⁵ and Φούσκος.³²⁶ These 27 names, together with the 31 which, as we have just seen, continue to be attested in the centuries after Christ, show that the decrease in this category of local names, mentioned above, is the result not of a reduction in absolute numbers, but of a decline in relation to the large number of Greek names in general that now make their first appearance.

A comparatively small number of previously known panhellenic names continues to be attested in the centuries after Christ. The names in question are: Ἄλυπος, Ἀπελλᾶς, Ἀπολλόδωρος, Ἀρτεμίδωρος, Ἀσκληπιόδωρος, Ἀφροδείσιος, Γλαύκα, Δημήτριος, Διονύσιος, Διοσκουρίδης, Ἐπιγένης, Εὐβουλίδης, Εὐπορία, Ζωῖλος, Ἡρακλείδης, Θεόδοτος, Θεόφιλος, Κλέων, Λέων, Λεωνίδα, Λυσίμαχος, Μένανδρος, Μένων, Ξενο[--], Ποσιδώνιος, Στράτων, Σωσιγένης, Φιλίστη, which form only a small part of the category of panhellenic names. The total number in this category that appear for the first time is almost 350, and accounts for approximately 1/2 of all the names from Beroea.

In what follows, a distinction will be drawn as far as possible between older and newer names common throughout Greece, on the assumption that at least some of the older ones must have been known in Beroea in the centuries before Christ. The names Ἀγάθων, Ἀντιγένης and Βότρυς are attested epigraphically as the names of Macedonians in the 5th century B.C. while Ἀνδρόνεικος, Ἀρίστων, Κλέαρχος, Ὀλυμπιάς, Σωκράτης, Τιμόθεος and Φίλων were the names of Macedonians as early as the 4th century.³²⁷ The following also

324. Attested in Thessalonike: *IG* X 2, 1 327, 664, *877 and in the territory of Neapolis: Demitsas no. 1007 = G. Bakalakis, *ArchEph* 1936, 28-29. Fairly frequent in Sparta: Bradford, *Prosopography* 402-403 and in Pisidia: *TAM* III, 1 123 line 16, 315, 410, 555, 630; attested also in Epidaurus: *IG* IV² 1 128 line 120, 96 lines 60, 64, 371. See also *LGPNI* (46 occurrences, the earliest in Amorgos). Not attested in *Prosopographia Attica*.

325. Attested in Egypt: Preisigke, *Namenbuch* 419.

326. Attested in Derriopos: Kanatsoulis *MP* no. 1470 and D. Vucković-Todorović, *ArchJug* 4 (1963) 77 where the feminine Φούσκα, also occurs. It occurs also in Egypt: Preisigke, *Namenbuch* 468; it is more probable that it is connected with the Φύσκος, Φύσκων (= nickname of Ptolemy IX, cf. Φύσκα, a city of Macedonia, according to Steph. Byz.) than with the Latin Fuscus.

327. Ἀγάθων, Ἀντιγένης, Βότρυς (Βότρες): *IG* I³ 89 lines 78, 63, 77. On Βότρυς see L. Robert, 'Index commenté des noms de personnes', in N. Firatli, *Les stèles funéraires*

occur as the names of Macedonians in inscriptions of the 4th and 3rd centuries: Ἀπολλώνιος,³²⁸ Ἀρτέμων,³²⁹ Δίκαιος,³³⁰ Διόδωρος,³³¹ Ἐπίγονος,³³² Ἡρακλέων,³³³ Θάλλος,³³⁴ Κλεῖνος,³³⁵ Λύκος,³³⁶ Μητρόδωρος,³³⁷ Μόσχος,³³⁸ Νίκων,³³⁹ Ὀλύμπις,³⁴⁰ Ὀνήσιμος,³⁴¹ Πάμφιλος,³⁴² Περιγένης,³⁴³ Ποσειδίππος,³⁴⁴ Σάτυρος,³⁴⁵ Στάχυς,³⁴⁶ and Σύμμαχος.³⁴⁷ Similarly, names that occur in Macedonian inscriptions of

de Byzance grecoromaine (Paris 1964) 145. For other later attestations see *LGPN* I and Pape-Benseler. The following names were borne by Macedonians of the 4th cent. B.C. the numbers refer to Berve, *Prosopographie*: Ἀγάθων, nos 8, 9; Ἀνδρόνικος nos 78, 79, 664; Ἀντιγένης nos 83, 84, 620; Ἀρίστων no. 137; Κλέαρχος nos 424, 425; Ὀλυμπιάς no. 581; Σωκράτης no. 732; Τιμόθεος no. 750; Φίλων nos 797-799, probably Macedonians. For an early attestation of Ἀγάθων see I. Vokotopoulou, *Ancient Macedonia* IV (1986) 90 lines 1, 16.

328. *Thearodokos* of Delphi at Lete: A. Plassart, *BCH* 45 (1921) 18 III line 74.

329. Σωσικράτεια Ἀρτέμωνος, Μακέτα: Arvanitopoulos, *Mnemeia* 133-34, no. 11; Ἀριστόδημος Ἀρτέμωνος, Κασσανδρεύς, *ibid.*, 417 no. 167.

330. *Thearodokos* of Delphi at Allanteion: A. Plassart, *BCH* 45 (1921) 17 III line 64.

331. Ἀφυ(ταῖος): *IG* II² 1951, 241; Κασσανδρεύς: E. Mastrokostas, *Praktika* 1958, 30 line 14.

332. Αἰγαῖος, in Thasos: *IG* XII 9 169 line 10.

333. Πελλαῖος: Papakonstantinou, *Pella* 75 no. 44 = A.S. Arvanitopoulos, *Praktika* 1912, 186.

334. Κασσανδρεύς: *IG* II² 8999.

335. Πελλαῖος: Papakonstantinou, *Pella* 75 no. 50 and n. 11 = Berve, *Prosopographie* no. 163. In Beroea the name is borne by a foreigner, PB no. 737.

336. *IG* II² 337: Λύκος Ἀριστοκλείδου, Πυτναῖος.

337. Ἀμφιπολίτης: *OGIS* 220 line 10; cf. Bechtel, *Personennamen* 317.

338. Delphic *thearodokos* at Edessa: A. Plassart, *BCH* 45 (1921) 17 III line 60.

339. P. Plassart, *BCH* 45 (1921) 17 III line 53 the patronymic of the *thearodokos* at Leibethra. The name is also attested in Olynthos: D.M. Robinson, *TAPA* 62 (1931) 43 = Gude, *Olynthus* no. 98; in Pella, Papakonstantinou, *Pella* 77 no. 67.

340. Μενδαῖος: *IG* II² 9336.

341. Ὀνάσιμος Ἐπικρατίδου, Πελλαῖος: *SIG*¹ 585 line 104 = Papakonstantinou, *Pella* 77 no. 67.

342. Τορωναῖος: *IG* II² 10454.

343. Ἀγαθοκλῆς Περιγένης, Μακεδών: *IG* VII 313. Ἀλέξανδρος Περιγένης, Μακεδών: *SEG* 26 (1976/77) 1770. Cf. Bechtel, *Personennamen* 106.

344. Πελλαῖος: Papakonstantinou, *Pella* 77 no. 73 = *IG* IX² 1, 1 17 line 24.

345. Μακεδών Πράσσιος: *IG* II² 9269. Cf. Bechtel, *Spitznamen* 19; Bechtel, *Personennamen* 567.

346. Ὀπώρα Στάχυος, Ἀκανθία: *IG* II² 7995. On the name see L. Robert, *Gnomon* 35 (1963) 70 n. 2.

347. Σύμμαχία Συμμάχου, Μενδ(α)ίου: *IG* II² 9337.

this time were probably also known in Beroea at the same period. Of these we may note: Ἀλκαῖος,³⁴⁸ Βίων,³⁴⁹ Δημητρία,³⁵⁰ Εὐβίωτος,³⁵¹ Εὐβούλη,³⁵² Εὐγένεια,³⁵³ Ἡγησίστρατος,³⁵⁴ Λυκόφρων,³⁵⁵ Λυσίας,³⁵⁶ Περικλῆς,³⁵⁷ Ποτάμων³⁵⁸ etc. (names that have already been cited in the two preceeding groups of this category are omitted). To these may be added the corresponding feminine versions of names attested earlier at Beroea: Ἀρτεμιδώρα, Ἀφροδεισία, Διονυσία, Θεοδότη, Θεοφίλα, Λυσιμάχη, Ποσιδωνία, Σωσιπάτρα.³⁵⁹ Similarly, names such as Ἀπολλωνία, Διοδώρα, Ἐπιγόνη, Ἡράκλεια, Κλεαγόρα, Λύκα, Νικομάχη, the corresponding masculine versions of which, are attested as the names of Macedonians or in inscriptions found in Macedonia, were probably known at Beroea at the same period.³⁶⁰

348. Attested in Amphipolis: Demitsas no. 885.

349. The earliest attestation of the name is at Leukadia, see Ph. Petsas, *ArchEph* 1961, 27 IG line 21.

350. The earliest attestation is at Vergina: Saatsoglou, *Mnemeia* 273 no. 18.

351. Attested in an inscription of a later date from Bisaltia: Kaphtantzis no. 516. The frequency of the name in Thessaly: *IG IX 2* index p. 292, cf. J.A.O. Larsen, *CP* 48 (1953) 86-95 and *BullEpigr* 1954, 70 and at the same time the existence in Macedonia of many names compounded with Εὐ- (e.g. Εὐάνδρος, Εὐλανδρος, Εὐλαιο, Εὐβουλίδης) are indicative of the strong probability of its appearance in Macedonia in earlier times.

352. Εὐβούλα Λύσωνος, at Pella: Papakonstantinou, *Pella* 74 no. 39 = *SEG* 24 (1969) 547.

353. [Ε]ὐγένει[α] Δρωπίωνος, at Amphipolis: *SEG* 24 (1969) 605; attested also as the name of a Μακέτις in a Rhodian inscription, *IG XII*, 1 305.

354. Attested at Amphipolis: D. Lazaridis, *Praktika* 1959, 45, pl. 50a = *SEG* 24 (1969) 586.

355. Attested at Vergina: Saatsoglou, *Mnemeia* 279 no. 47 and Olynthos: D.M. Robinson, *TAPA* 65 (1934) 130-31 no. 6. For this and other compounds of Λυκο- see Bechtel, *Personennamen* 289; cf. I. Russu, *EphDac* 8 (1938) 199.

356. Attested at Vergina: Saatsoglou, *Mnemeia* 280 no. 50.

357. Attested in an inscription from Olynthos: D.M. Robinson, *TAPA* 69 (1938) 51-52 no. 5, [Πε]ρικλῆς.

358. Attested at Pella: Papakonstantinou, *Pella* 77 no. 74.

359. See the section on the names of the 3rd cent. B.C., for the names Ἀρτεμίδωρος, Ποσιδώνιος, those of the 2nd cent. B.C. for Διονύσιος and of the 1st cent. B.C. for: Ἀφροδείσις, Θεόδοτος, Θεόφιλος, Λυσίμαχος, Σωσίπατρος.

360. Κλεαγόρας is attested at Vergina, Saatsoglou, *Mnemeia* 277, no. 36. Νικόμαχος is attested as the name of a Macedonian of the 4th cent. B.C., Berve, *Prosopographie* no. 569; for the other names see above in the same chapter; cf. table I.

A large number of panhellenic names attested in the Classical period in Attica and also many other parts of the Greek world –regions which, as we have already seen, had some names in common with those of Beroea– probably formed part of the earlier onomasticon of the city. It may be supposed that it was at a period of social upheaval and new settlements, such as the centuries under discussion, that some of these names –namely, those found commonly during the imperial period as *cognomina*, mainly of freedmen– first came to the city. It has been demonstrated that those who bore Greek names or *cognomina* under the Roman empire, did not necessarily originate from areas within the Greek world, and that the Greek onomasticon, which was both rich and flexible, was used to cover the deficiencies of the Roman, which certainly possessed neither of these qualities; at the same time it met the needs of the Romans to incorporate within the Empire large numbers of persons of barbarian origins, who had names that were to them incomprehensible.³⁶¹ A large part of the rich Greek onomasticon attested in Rome belonged to freedmen and slaves,³⁶² and partly reflects the absorption by their masters of Greek culture; some of them were naturally the names of Greeks from the conquered areas of the Greek East. There are many Macedonian names in this group, but it does not necessarily follow, at least in the case of names that became popular during the Hellenistic period,³⁶³ that those who bore them came from Macedonia. On the other hand it would be unreasonable to suppose that at Beroea, Τι(βέριος) Κλαύδιος Πτολεμαῖος and Τι(ίτος) Φλάουιος Κάσσανδρος, for example, did not belong to the local population on the grounds that their *cognomina* belonged to the group

361. The basic presentation of this subject is still that by M.L. Gordon, *JRS* 14 (1924) 93-111, esp. 101-103.

362. *Op. cit.* (*supra* n. 361) 101, and L.R. Taylor, *AJA* 82 (1978) 114, 125 and, primarily, Solin, *Personennamen* I-III, a work that constitutes the basis for investigating the social value of names or categories of names. A concise presentation of names borne by slaves from the 5th cent. B.C. to the early imperial period is to be found in O. Masson, *Actes Esclavage* 1971 13-21.

363. On the distribution of Macedonian names see *supra* pp. 335, 337 nn. 31, 37 and Solin, *Personennamen* I 186-227 where, alongside very frequent names, such as 'Αλέξανδρος, 'Αντίγονος, 'Αντίοχος, 'Ολυμπιάς *inter al.*, names such as 'Αμύντας, 'Αρπαλος, 'Αρριδαῖος occur 1-4 times each (= Solin, *Personennamen* I 199, 208, 209); it is highly probable that the bearers of these last names were from Macedonia.

that were diffused outside Macedonia and became popular. I believe that this is also true of a large proportion of the panhellenic names that made their appearance at Beroea during this period, irrespective of whether they are at the same time attested in other parts of Macedonia. The appearance of these names in comparatively early sources from other regions of Greece,³⁶⁴ is a strong indication that they were also to be found at Beroea at an earlier date, whereas their occurrence at Rome does not indicate the contrary.³⁶⁵ Accordingly, in the case of the names³⁶⁶ Ἀλέξις, Ἀλκιππος, Ἄνθος, Ἀχιλλεύς, Διομήδης, Δόναξ, Δράκων, Ἑλένη, Ἑλενος, Ἐπίκτητος, Ἑρμείας, Ἑρμιόνη, Εὐάνγε-λος, Εὐκριτος, Εὐκτήμων, Εὐτυχείδης, Εὐτύχης, Εὐτυχία, Εὐφύλητος, Εὐφρόσυνος, Ἡδέα, Θεαγένης, Θεότειμος, Ἰάσων, Ἰερώνυμος, Ἰσαγόρας, Ἰσιδώρα, Ἰσίδωρος, Ἰσόδημος, Καλλέας, Κά(λ)λων, Κίσσος, Κλεότιμος, Κρίτων, Λεόντιος, Λεοντίσκος, Λεοντο(γ)ένης, Λεύκων, Λυκῖνος, Λυκομήδης, Μελάνιπ(π)ος, Μαντώ, Μελίτων, Νεικόβουλος, Νεικομήδης, Νικαρέτη, Νικόπολις, Ξανθίων, Ξένυλλα, Παρμενίδης, Πολυξένη, Πολύχαρμος, Προθοήνωρ, Προτογένης, Πύθων, Πύρρος, Σώπατρος, Φαῖδρος, Φιλήμων, Φίλιος, Φιλόνικος, Φιλουμένη, Χαρίνος, Ὠφελίων, it is safer to assume that they existed

364. Kirchner, *PA* and Bechtel, *Personennamen* are the two most convenient guides, covering as they do an enormous volume of material, a large part of which consists of names found throughout the Greek world. The dating of the *testimonia* given in these two basic sources, particularly the first, constitutes an important indicator on which to base the distinction between older and newer names. Moreover, the absence of the names under examination from these two sources is a strong indication that they should be classified as local names.

365. On the basis of Solin, *Personennamen* I-III; cf. *supra* n. 363.

366. On the following names see Kirchner, *PA* and Sundwall, *PA Nachträge*; on the feminine names see mainly Bechtel, *Frauennamen*. Names cited in these collections have been included in Bechtel, *Personennamen* (references are given only to those names difficult to locate). Most of the following names are attested in Rome (= Solin, *Personennamen*). Not attested in Rome are: Ἰσαγόρας, Ἰσόδημος, Καλλέας, Κλεότιμος, Λεοντίσκος, Λεοντο(μ?)μένης, Λυκῖνος, Μαντώ (= Bechtel, *Personennamen* 295), Μελάνιππος, Ξανθίων (= Bechtel, *Personennamen* 339), Ξένυλλα (for the masculine form see Bechtel, *Personennamen* 342 and Kirchner, *PA* no. 11319), Παρμενίδης, Πολύχαρμος, Φίλιος and Προθοήνωρ; the last, known from Hom., *Il.* 2. 495, is not cited in either of the above collections (nor in the relevant list in Bechtel, *Personennamen* 571-78); see also *infra* n. 368.

at an earlier date at Beroea, like their many cognates, which have already been discussed in connection with names from the centuries before Christ (some of which continue to be found³⁶⁷), rather than that they came to Beroea from elsewhere at this period. This hypothesis is perhaps less secure for the names Ἀχιλλεύς, Διομήδης and probably Προθοήνωρ, which represent a category that became particularly popular in the imperial period,³⁶⁸ to which we may add Αἴας and Θησεύς.³⁶⁹ A number of rare names, such as the curious Κέροιμος,³⁷⁰ and Λάμις,³⁷¹ Λεοντόλυκος³⁷² and Μηρύλος,³⁷³ were probably also earlier names.

Reference has already been made to the new names during the discussion of the names of the 1st century B.C.,³⁷⁴ in connection with the first appearance of Ἀλυπος, which also occurs in the form Ἀλοιπος and is accompanied by other analogous names, such as Ἀθικτος, Ἀμέριμος and Ἀνείκτης. A feature of this new category of names is the occurrence of many compounds of the words εὖ-, καλός and τύχη: Ἀγαθημερίς, Ἀγαθήμερος, Ἀγαθόβουλος, Εὐάρεστος, Εὐγάμος, Εὐκαρπος, Εὐμήκειος, Εὐπρέπης, Εὐτράπελος, Καλημερία, Κάλλιστος, Καλόκαιρος, Εὐτύχης, Εὐτυχίς, Εὐτυχίων, Καλλιτύχη, Τυχηκή.³⁷⁵

367. See the names in parenthesis in table II, 6.

368. On the distribution of names of this category see Solin, *Personennamen I* 454-559. The name Ἀχιλλεύς is one of the most common in this category of heroic names (= Solin, *Personennamen I* 464-66); this also applies to the name Διομήδης (= Solin, *Personennamen I* 469-70, III 1343). In contrast the name Προθοήνωρ, borne by a Boeotian in Hom., *Il.* 2.495, is not attested elsewhere in an inscription and probably belongs to the archaic names which survived longer in Macedonia than in other Greek areas; for literary evidence for the name see Pape-Benseler.

369. Solin, *Personennamen I* 456, 487-88. Names of this category are attested for gladiators, see Robert, *Gladiateurs* 299-300.

370. Not attested elsewhere with this spelling. The closest I could find is Καίριμος, Kirchner, *PA* nos 7744, 7745 and *IG IX 2* 276b.

371. Cf. Λάμιος, Kirchner, *PA* nos 8984-86; one occurrence in *LGPN I*.

372. Attested in Thessaly: *IG IX 2* 624. It does not occur elsewhere in Macedonia although compounds of Λέων and Λύκος were very popular; cf. table I.

373. The reading is uncertain; cf. Βακχύλος, *supra* p. 343. For the names ending in -ύλος see M. Leumann, *Glotta* 31 (1953) 216-18.

374. *Supra* p. 367 n. 271.

375. Most of them were not unknown earlier; cf. *supra* n. 351 for names compounded with Εὖ- in Macedonia. Names that were certainly newer are: Εὐμήκειος, Εὐτράπελος,

Another characteristic feature of the new trends is the appearance of compounds in which the first or second component consists of the word νίκη. These were by no means previously unknown (nor indeed were the majority of the compounds cited above), but are merely compounded in a different fashion: Νικηφόρος, Πασίνεικος (cf. the earlier Ἀνδρόνικος, Νικάνωρ, Νικόλαος etc.). Even more characteristic is the name Ἔρωσ and its derivatives, which are represented in abundance at Beroea: Εἰσίερωσ, Νεικέρωσ, Νυμέρωσ, Παιδέρωσ, Χρυσέρωσ.

Names ending in -ᾱς, some of them known from earlier periods, others new, form a sizeable group in this category: Ἀσκληπᾱς, Ἀχῖλλᾱς, Διονυσᾱς, Ἐπαφρᾱς, Ἐπιγᾱς, Ἑρμᾱς, Εὐτυχᾱς, Ζωσᾱς, Ἡρακλᾱς, Θεοδᾱς, Ξιφιᾱς, Ὀνησᾱς.³⁷⁶ Older Macedonian names are also adapted to end in -ᾱς: Πτολεμᾱς, Φιλипπᾱς. The group consisting of names ending in -οῦς, which was quite common in Asia Minor, is represented only by the name Σεραποῦς.³⁷⁷

Names of gods used without modification by humans, such as Ἄρτεμις, Ἑρμῆς, also belong to the category of new names.³⁷⁸

Many names relating to either the personal characteristics or the status of the individual concerned either appear for the first time or become more common during this period: Ἀγνή, Ἐκλεκτος,

Ἀγαθόβουλος, Ἀγαθόφορος, Καλημερία, Καλόκαιρος, Τυχική *inter al.*, while others such as e.g. Εὐπρέπης were originally given to slaves, see O. Masson, *Actes Esclavage* 1971 14 IX, 15 X.

376. For names ending in -ᾱς see Robert, *Noms* 38, Robert, *Etudes* 169, 182. These names were not unknown earlier; see e.g. Διονυσᾱς Διονυσοδώρου, *thearodokos* of Delphi ἐν Ἀσσάροις: A. Plassart, *BCH* 45 (1921) 18 III line 88. For names ending in -ᾱς see also W. Peterson, *CP* 32 (1937) 121-30; P. Chantraine, *La formation des noms en grec ancien* (Paris 1933) 31; O. Masson, *Amsterdam Studies in the Theory and History of Linguistic Science* IV, *Current Issues in Linguistic Theory II* (1979) 549-53.

377. For names with the same ending see G. Mihailov, *La langue des inscriptions grecques en Bulgarie* (Sofia 1943) 127-129, (esp. 128 line 35). See also M. Tačeva-Hitova, *Pulpudeva* 2 (1978) 84, G. Mihailov, *Actes du 1er congrès international des études balkaniques sud-est européennes* VI (1968) 550-51. For the ending in -οῦς of names of Asia Minor see Zgusta, *Personennamen* 674 col. 3, 675 col. 2.

378. On these names see F. Papazoglou, *Zbornik* 14 (1979) 7-16, with bibliography. See also *infra* pp. 417-19 and nn. 34-40. Cf. O. Masson, *ZPE* 66 (1986) 126-30 for the early appearances of the name Ἄρτεμις which probably represents an exception to this category of names and the distribution of these names in *LGPNI*.

Ἔτυμος, Ἰλάρα, Ἰλαρίων, Ἰλαρος, Καλή, Λάλος, Πίστος, Ποθινή, Πρέπουσα, Πρόσδεκτος, Σπάταλος, Σκεπτικός, Σύμφορος, Σύνετος, Συνφορίων, Τροφίμη, Τρόφιμος, Τρύφων, Ὑπερέχων, Φιλήρεμος, Φιλοδέσποτος, Χρησίμα, Χρήστη. It is clear from a general review of these names that they are not used exclusively by slaves.³⁷⁹ Many of the new names are particularly interesting. We may note the theophoric names Ἀγοραῖος and Καρποφόρος,³⁸⁰ and also the names Ζμάραγδος and Μύρισμος³⁸¹ whose only shared characteristic is that they were typical of their period. The name Νόημα, although attested earlier, probably became widespread during the imperial period.³⁸² Ἀγαῖς, Ἀριάγνη, Ἐνδημία, Ἐνδημος, Ἡπῖς, Μασκελλίς and Πηριδίον are all rare names.³⁸³

Finally, the names: Ἀμυντιανή, Ἀμυντιανός, Διονυσιανός, Ἡρακλιανός, Κασανδριανή, Κλεωνυμιανός, Νεικοπολιανός, Ὀρεστεΐνη, Ποταμωνιανός, and Φοιβιανή, which were formed on the

379. O. Masson, *Actes Esclavage* 1971 21.

380. For the classification of these names with the theophoric names see *LSJ* and J. Marcillet-Jaubert, A.M. Vêrilhac, *Index du BullEpigr* I, IV, V: Ἀγοραῖος, epithet of Athena, Artemis, Zeus and Hermes *inter al*; Καρποφόρος epithet of Demeter (see Sitting 82-83) and of Dionysos; also attributed to the deified empresses: N.H. Roscher, *Lexicon der griechischen und römischen Mythologie* (Leipzig 1890-94) II, 1 968; L. Robert, *REA* 62 (1960) 290-92.

381. Ζμάραγδος and other words for precious stones became popular as names in the imperial period; see Robert, *Noms* 275-76. Names associated with perfumes are also characteristic of the imperial period: L. Robert, *Gnomon* 35 (1963) 77 n. 2, *BullEpigr* 1953, 194 p. 175 and 1974, 571 p. 295.

382. This feminine name is attested in the 3rd cent. B.C. in Attica: *IG II²* 1534 line 207, Bechtel, *Personennamen* 615 = Bechtel, *Frauennamen* 136. See also *LGNP* I (2 occurrences). Attested also in Thessalonike: A. Vavritsas, *Deltion* 26 (1971) *Chronika* 377 no. 3. For related names see L. Robert, 'Index commenté des noms de personnes', in N. Firatli, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) 180.

383. Among these only the name Ἀριάγνη is attested elsewhere in Macedonia, in Skydra: L. Robert, *Hellenica* I (1940) 70 line 4 = *SEG* 2 (1924) 396. On the names Ἐνδημος and Ἡπῖος see Bechtel, *Personennamen* 153, 501; for attestations of the latter see *LGNP* I (2 occurrences), and Preisigke, *Namenbuch* 122. The closest names to Μασκελλίς I could find are Μασκέλλα and Μασκελλείνης (genitive): *IG XIV* 152, and 2412 no. 24; Μασκουλείνος, Μασκουλῖνος: Preisigke, *Namenbuch* 208; cf. also Μασκελλίων, Foraboschi, *Onomasticon* 192; Ἀγαῖς and Πηριδίον were not found elsewhere.

analogy with Roman names, are an indication of the influence of the Roman onomasticon.³⁸⁴

Roman names

The large number of names in this category led to their being treated separately from the others attested during this period (tables II, 7 and III). The majority of the names in this category at Beroea date

Table II, 7 (Cf. Table I, 6-8)

Roman names appearing as *cognomina* or single names in the 1st-3rd centuries A.D. All those appearing for the first time in the 1st cent. B.C. are included in parenthesis (see also table III).

- | | |
|---------------------------------------|---|
| 1. Αἰλιανός 64 | 22. Καϊκίλις 647 |
| 2. Ἀκοῦτος 1062 | 23. Καπίτων 777, 878 |
| 3. Ἀνθέστιος (?) 180 | 24. Κέλερ 1173 |
| 4. Ἀουέρνας (?) 207 | 25. Κελερεΐνη 1169 |
| 5. Ἄπερ 668 | 26. Κέστιλος 686 |
| 6. Ἀρκαρία 1087 | 27. Κλασσικός 690 |
| 7. Ἀρσένιος 232 | 28. Κλαυδιανός 71, 703, 704, 1053 |
| 8. Αὐρηλία 45, 255-257, 688 | 29. Κλαύδιος 705 |
| 9. Αὐρήλιος 273 | 30. Κοΐντα 251 |
| 10. Βῆρ[ο]ς 648 | 31. Κόιντος 612, 749 |
| 11. Βῆτος 595 (?) 596 | 32. Κουάρτα 699 |
| 12. Βικτωρεῖνος 333 | 33. Κουαρτίων 767 |
| 13. Γαῖανός 206, 630, 1168 | 34. Κρισπίνα 772 |
| 14. (Γάιος) 337, 338, (339), 350, 631 | 35. Κρισπῖνος 774 |
| 15. Γέμελλος 348 | 36. Κρίσπος 719 |
| 16. Δηλικᾶτος 860 | 37. Κυῆτος 77 |
| 17. Ἔρβουλος 282 | 38. Λαῖτα 1335 |
| 18. Ἰουλία (?) 574, 1263 | 39. Λούκιος (?) Λούκις 799, 820 |
| 19. Ἰουλιανή 581 | 40. Λογγεῖνος, Λογῖνος, Λονγεῖνος, 359, 613, 815, 816 |
| 20. Ἰουλιανός 586 | 41. Λοπεῖνα (?) 819 |
| 21. Ἰούλιος 592 | |

384. Cf. Kajanto, *Cognomina* 36-37, 109-10.

42. Λούπερκος 821
43. Λοῦππος 205, 566
44. Μαξίμα 851-853
45. Μαξιμιανός 854
46. Μάξιμος 305, 567, 855-857, 893
47. Μαριανός 859
48. Μαρίσκος 862
49. Μάρκελλος 83, 280, 281, 722, 863
50. Μαρκία 864, 865, 1088
51. Μάρκος 997
52. Μέσστριος 894
53. Μουστιανός 908
54. Neros 1132
55. Νίγερ 938
56. Ουάκενα 700
57. Ουάλης 915
58. Ουέσσ[α?] 992
59. Ουεττύλα 1241
60. Ουρβάνα 265
61. Ουρβανός 1237
62. Παρᾶτος 1035
63. Παῦλος 1047
64. Πεκουλιάρης 1049
65. Πετρονία 1054
66. Πετρώνιος 278, 1060, 1061
67. Πλαυ[--] 1076
68. Πλωτεῖνος 729
69. (Πόντιος) 1091
70. Πούδης 640
71. Πούπλιος 1134
72. Πρεῖμος 271
73. Πρεῖσκος 727
74. Πρίσκιλλα 56, 580
75. Πρόκλα 701
76. Πρόκλος 1112
77. Πῶλλα 1146
78. (ῚΡεκέπτος) 1148
79. ῚΡεστιτοῦτος 1149
80. ῚΡουφεῖνη 57
81. ῚΡουφεῖνος 809
82. (ῚΡουφίων) !157
83. ῚΡουῖφος, (Rufus) 67, 427, 968, 1121
84. ῚΡωμανός 300
85. Σεβῆρος, Severus 1133, 1328
86. Σείλων 1337
87. Σεκοῦνδα, Secunda 1162-1164
88. Σεκούνδιλλα 1165
89. Σεκοῦνδος 1046
90. Σεμπρόνιλλα 1119
91. Σέπτουμος 622
92. Σίλας 1178, 1179
93. Σιλβανή 1180
94. Σόσσιος 1190
95. Σοῦμμος 1115, 1116
96. Τερτία 1232
97. Τερτῖνος 733
98. Τιβερεῖνος 1338
99. Τιτιανή 1235
100. Τιτιανός 1236
101. Τορκουᾶτος 571, 1239
102. Τραῖανός 88
103. Φαβία 1256
104. Φάβιος, Fabius 302, 1257
105. Φαῦστα 1261
106. Φαυστίων 1089
107. Φαῦστος 1262
108. Φῆλιξ 1264
109. Φλαβιανός 1305
110. Φλαμμεάτης 1332
111. Φλῶρος 1167
112. Φορτουναῖτος, Φοριτουναῖτος 303, 1333

from the centuries after Christ. A number of general comments were made about the formation of Roman names in the discussion of the names of the 1st century B.C.;³⁸⁵ some specific observations may be added here that derive from an overall review of the Roman names of Beroea.

Fewer than half the names in table II, 7 occur exclusively as *cognomina* (table I, columns 9-12). Some of them appear in the position of a *cognomen*, though they usually fulfil a different function

Table III

Nomina epigraphically attested in Beroea; those in parenthesis belong to Roman officials whose *cognomina* we did not include in table II, 7.

1. -	᾿Αβιδία
2. Αἴλιος, ᾿Ελιος	Αἴλία, ᾿Ελία
3. Αἴλιανός	Αἴλιανή
4. Α(ι)μιλιανός(?)	-
5. -	᾿Ακουτία
6. ᾿Ανθέστιος	-
7. -	᾿Αννία
8. ᾿Αντώνιος	-
9. ᾿Ανχαρηνός	-
10. -	᾿Αππία
11. Apronianus	Aproniane (= Aproniana)
12. ᾿Αρσένιος	-
13. ᾿Αττιος	᾿Αττία
14. Αὐρήλιος	Αὐρηλία
15. Αὐρηλιανός	Αὐρηλιανή
16. Αὐφίδιος, Aufidius	-
17. (Βαίβιος)	-
18. Βειλιανός	-
19. Βετουληνός	-
20. Βρούττιος	-
21. Γέλλιος	Γελλία
22. Γεμίνιος	-

385. *Supra* pp. 370-71 nn. 302-304.

23. Γράνιος	-
24. Δειδιανός	Δειδιανή
25. Δομίτιος, Domitius	Δομιτία, Domitia
26. Ἰαυλῆνος	-
27. Ἰνστέιος	-
28. Ἰνστειανός	-
29. Ἰούλιος, Iulius	Ἰουλία
30. Ἰουλιανός	Ἰουλιανή
31. Ἰούνιος	Ἰουνία
32. Ἰουνιανός	-
33. Ἰουουέντιος	-
34. Ἰτύριος	-
35. Καϊκίλιος, -ις	Καικιλία
36. Καϊπιανός	Καιπιανή
37. Καισεννιανός	-
38. Caesernius	-
39. Καΐσιος	Καισία
40. (Καλπούρνιος)	-
41. Κανολήιος	-
42. Καπρείλιος	-
43. Κάσσιος	-
44. Κασσιανός	Κασσιανή
45. Κεσστρωνιανός	Κεστρωνιανή
46. Κλαύδιος	Κλαυδία
47. Κλαυδιανός	Κλαυδιανή
48. Κλώδιος	-
49. Κομίνιος	Κομινία
50. Κορνήλιος	Κορνηλία
51. Κούρτιος	-
52. Κουσπίδιος	-
53. Κρισπίνιος	-
54. Κυϊντιανός	Κυϊντιανή
55. Κυϊντιλιανός	-
56. Λάππιος	-
57. Λικίνιος	Λικινία
58. -	Λονγιν[ία]
59. Μάγνιος	-
60. Μάλλιος, Μάλειος	Μαλεία

61. Μάριος	-
62. Μαριανός	-
63. Μάρκελλος	-
64. Μαρκελλιανός	-
65. -	Μαρκία
66. Μαρκιανός	-
67. -	Μαρσιδία
68. Μαρωνιανός	-
69. ([Μέμμιος])	-
70. Μέσσιος	-
71. Μέστριος, Μέσστριος	-
72. Μουνάτιος	-
73. Μουστιανός	-
74. Ναιβήνος(?)	-
75. Νασιδιηνός	-
76. -	Νουννία
77. Octavius	-
78. Ὀνωρατιανός	-
79. Οὐαλέριος	-
80. Οὐαλεριανός	Οὐαλεριανή
81. Οὐαριανός	-
82. Οὐείβιος	-
83. Οὐέττιος	Οὐεττία
84. Οὐλπιος	Οὐλπία
85. Οὐολκάκιος	-
86. Ὀφελ[---]?	Ὀφελλία
87. Πατερνιανός	-
88. Πετίλλιος	-
89. Πετρώνιος	Πετρωνία
90. Πετρωνιανός	-
91. -	Πλωτιανή
92. Πομπώνιος	Πομπωνία
93. Πόντιος	Ποντία
94. Ποπίλλιος	Ποπιλλία
95. Ποπλίκιος, Publicius	Ποπλικία, Publicia
96. Πρειμιλλιανός	Πρειμιλλιανή
97. Πρόκλος	Πρόκλα
98. Προκλιανός	-

99.	Πωλλιανός, Πωλιανός	-
100.	-	Ῥαβωνία
101.	Ῥεφριανός	-
102.	Ῥοπίλιος	-
103.	Ῥουτίλιος	-
104.	Ῥουφεῖνος	Ῥουφεΐνη
105.	Ῥουφινιανός	-
106.	(Ῥούφριος)	-
107.	-	Σαλλουστιανή
108.	Σαλλούστιος	-
109.	Σάτιος	-
110.	Σεμπρώνιος	-
111.	Σέξτιος	-
112.	Σεπίμιος	Σεπιμία
113.	Σέργιος	-
114.	Σιλβανός	Σιλβανή
115.	Σκίρτιος	Σκιρτία
116.	Σόσσιος	-
117.	Σουλπίκιος	-
118.	Σπέδιος	-
119.	Στάτιος	-
120.	Τερεντιανός	-
121.	(Τερτυλλιανός)	-
122.	Τιτιανός	Τιτιανή
123.	Τορπίλιος	Τορπιλία
124.	Τραϊανός	-
125.	-	Τρεβωνία
126.	-	Τυρία
127.	Τυριανός	-
128.	Τυρράνιος	-
129.	Φαβρίκιος	-
130.	Φαβρικιανός	-
131.	Φάριος	-
132.	-	Φερωνία
133.	Φλάβιος, Φλάουϊος, Φλαύιος	Φλαβία
134.	Φλαβιανός	-
135.	Φουλκίνιος	(Φουλκινία)
136.	Φουνδάνιος	-

in the tripartite Roman name, being either *praenomina* or *nomina*. Although the *praenomen* was often missing, as we have already seen,³⁸⁶ 11 names from this category are attested at Beroea; these are, in order of frequency: Λούκιος (13 times),³⁸⁷ Τιβέριος (12),³⁸⁸ Τίτος (11),³⁸⁹ Γάιος (10),³⁹⁰ Μάρκος (9),³⁹¹ Πόπλιος (8),³⁹² Σέξτος (5),³⁹³ Κόιντος

386. *Supra* p.370 n. 302.

387. PB nos: 272 (= Λούκιος Αὐρηλιανὸς Σωτήριχος), 335 (= Λ(εύκιος) Βρούττιος Ἀγαθόφορος), 336 (= Λ(εύκιος) Βρούττιος Ποπλικιανός), 567 (= Λ(εύκιος) Ἰαυλῆνος Μάξιμος), 841 (= Λ(εύκιος) Μάγνιος Δράκων), 842 (= Λούκιος Μάγνιος Οὐαλεριανός), 914 (= Λ(ούκιος) Ναιβῆνος), 915 (= Λ(ούκιος) Νασιδιηνὸς Οὐάλης), 968 (= L(ucius) Octavius Rufus), 999 (= Λεύκιος Οὐολκάκιος), 1000 (= Λεύκιος Οὐολκάκιος Ἀμύντας), 1161 (= Λού(κιος) Σάτιος), 1170 (= Λ(εύκιος) Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος).

388. PB nos: 626 (= Τι(βέριος) Ἰούλιος [---]κράτης), 708 (= Τι(βέριος) Κλαύδιος Α(ι)μιλια[νός]), 713 (= Τι(βέριος) Κλαύδιος Ἔτυμος), 715 (= Τι(βέριος) Κλαύδιος Εὐλαιο), 717 (= Τι(βέριος) Κλαύδιος Ἰλαρίων), 724 (= Τι(βέριος) Κλαύδιος Πειερίων Ι), 725 (= Τι(βέριος) Κλαύδιος Πειερίων ΙΙ), 727 (= Τι(βέριος) Κλαύδιος Πρεῖσκος), 728 (= Τι(βέριος) Κλαύδιος Πτολεμαῖος), 735 (= Τι(βέριος) Κλαύδιος Φίλητος), 1323 (= Τι(βέριος) Φλ(άβιος) Λέων), 1326 (= Τι(βέριος) Φλάβιος Ὀνήσιμος).

389. PB nos: 73 (= Τίτος Αἴλιος Ἐπίκτητος), 631 (= Τίτος Ἰουουέντιος Γάιος), 651 (= T(itus) Caesernius Apronianus), 652 (= T(itus) Caesernius Eros), 849 (= Τίτος Μάλλιος Εἰσίερος), 1132 (= T(itus) Publicius Nepos), 1133 (= T(itus) Publicius Severus), 1308 (= T(ίτος) Φλάουιος), 1316 (T(ίτος) Φλαῦιος Ζωσᾶς), 1319 (= T(ίτος) Φλάουιος Καϊσεννιανὸς Εὐλαιο), 1321 (= T(ίτος) Φλάουιος Κάσσανδρος).

390. PB nos: 605 (= Γάιος Ἰούλιος Θεοτένης), 613 (= Γ(άιος) Ἰούλιος Λογγεῖν[ος]), 617 (= Γ(άιος) Ἰούλιος Μενέλαος), 640 (= Γά(ιος) Ἰτύριος Πούδης), 668 (= Γ(άιος) Κανολήιος Ἄπερ), 791 (= Γάιος Λάππιος), 792 (Γάιος Λάππιος), 861 (= Γ(άιος) Μάριος Δομίτιος), 1189 (= Γ(άιος) Σκίρτιος Ἀγάθων), 1307 (= Γ(άιος) Φλ(άβιος)).

391. PB nos: 71 (= Μ(ᾱρκος) Αἴλιος Βειλανὸς Κλαυδιανὸς Θεότειμος) 275 (= Μᾱρκος Αὐρήλιος Ἀλέξανδρος), 288 (= Μᾱρκ(ος) Αὐρήλιος Κασσιανός), 571 (= Μ(ᾱρκος) Ἰνστέιος Τορκουᾶτος), 793 (= Μᾱρκος Λάππιος), 893 (Μ(ᾱρκος) Μέσσιος Μάξιμος), 986 (= Μ(ᾱρκος) Οὐαλέριος Τρύφων), 996 (= Μ(ᾱρκος) Οὐλπιος Ἰσόδημος), 1117 (= Μ(ᾱρκος) Ποπίλλιος Σωσιγένης); attested also as a second *praenomen*: Π(όπλιος) Μ(ᾱρκος) Κυῖντιανὸς Μακεδών (= PB no. 778); cf. *infra* n. 398.

392. PB nos: 68 (= Πόπλιος Αἴλιος Ἀμάτοκος), 778 = Π(όπλιος) Μ(ᾱρκος) Κυῖντιανὸς Μακεδών), 878 (= Π(όπλιος) Μέμ(μιος) Κυῖντιανὸς Καπίτων), 906 (= Πόπ[λιος] Μουν[άτιος]), 907 (= Πόπλιος Μουνάτιος Ἀλέξιππος), 1067 (= Πόπλιος Πετρώνιος Βάσσος), 1145 (= Πό(πλιος) Πωλιανὸς Σωτήριχος), 1260 (= Π(όπλιος) Φάριος ΟΚΡΑΤΙΑΝΟΣ).

393. PB nos: 205 (= Σέξτος Ἀντώνιος Λοῦππος), 654 (= Σέξτος Καΐσιος), 1108 (= Σέξτος Ποπίλλιος Λυκῖνος), 1115 (= Σέξτος Ποπίλλιος Σούμπος), 1116 (= Σέξ(τος) Ποπίλλιος Σούμπος, νεώτερος).

(3),³⁹⁴ Αὔλος (1),³⁹⁵ Γναῖος (1),³⁹⁶ Δέκμος (1).³⁹⁷ The occurrence of two of them in the same name is not completely unknown, though this phenomenon is less common than double or multiple *nomina* and *cognomina*.³⁹⁸ Of the above names, Μᾶρκος also occurs as a *cognomen*, Λούκιος as a patronymic and as a single name, Γάιος and Κόιντος as *cognomina* and as parts of names of Greek type, while Πούπλιος is found only as a single name.³⁹⁹

The occurrence of four women's names with the *praenomen* Λουκία, Γαῖα, Τιβερία⁴⁰⁰ is of interest. Examples of this type have been considered very rare,⁴⁰¹ but they are not the only ones of their kind in Roman Macedonia.⁴⁰²

394. PB nos 1111 (= Κόιντος Ποπίλλιος Παράμονος), 1112 (= Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανὸς Πύθων), 1114 (= Κ(όιντος) Ποπίλλιος Πύθων).

395. PB no. 1242 (= Αὔλος Τορπίλιος).

396. PB no. 417 (= Gn(aeus) Domitius Menelaus); cf. PB no. 809 (Μ. Γναῖος) Λικίνιος Ῥουφείνος and *infra* n. 398.

397. PB no. 1122 (= Δέκμος Ποπλίκιος Φιλώτας). The *praenomen* Decimus is usually abbreviated as D or Dec, see R. Cagnat, *Cours d'épigraphie latine* (Rome 1976) 39.

398. PB nos: 778 (Π(όπλιος) Μ(ᾶρκος) Κυῖντιανὸς Μακεδόν), 809 (= Μ. Γναῖος) Λικίνιος Ῥουφείνος; cf. *supra* n. 392, 396; the latter was not included in the above counts because in both Beroea and Thessalonike (*IG* X 2, 1 142) his name appears without the *praenomen*. The formation of the names Γ(άιος) Ἀουέρνας? (PB no. 207, uncertain reading) and Λ(ούκιος) Πουφίκης (PB no. 1135), in which there is no *nomen* is irregular. For more than one *nomina* see: Αἴλιος Κάσσιος (PB no. 76), Αὔρηλιος Ἀττίος Πετρώνιος (PB no. 278), Iulius Aufidius (PB no. 594), Ἰούλιος Λικίνιος Κόιντος (PB no. 612), Κάσσιος Σαλλούστιος Ἀλκαῖος (PB nos 679, 680), Μάλειος Κορνήλιος Θεόδοτος (PB no. 848), Γ. Μάριος Δομίτιος (PB no. 861), Ῥοπίλιος Μάριος (PB no. 1153), Φλαύιος Μάριος (PB no. 1325) etc.

399. Οὔλπιος [Μ]ᾶρκο[ς] (PB no. 997); Γλαῦκα Λουκίου, Ἑορδαία (PB no. 355), Λούκις (PB no. 820); Γεμίνιος Γάιος (PB no. 350), Τίτος Ἰουουέντιος Γάιος (PB no. 631), Ἀντίγονος Γαῖου (PB no. 195), Διονύσιος Γαῖου (PB no. 399), Γάιος Ὀφέλ[λα] or Ὀφελ[ίμου] (PB no. 339); Ἰούλιος Λικίνιος Κόιντος (PB no. 612), Κόιντος Ζωῖλου (PB no. 749); Πούπλιος (PB no. 1134).

400. Λουκία Αὔρηλια Τρεβωνία Νικομάχη (PB no. 269), Λουκία Αὔρηλιανή Ἀλεξάνδρα (PB no. 270), Γαῖα Ἰουλία Κασσιανή (PB no. 576), Τιβ(ερία) Κλ(αυδία) Κο(ῖ)ντιανή (PB no. 698).

401. I. Kajanto, *L'onomastique latine* (1977) 148-50, estimated that in a total of 200,000 inscriptions of the imperial period in *CIL* the genuine examples of women's names with *praenomen* are ca 75.

402. Cf. e.g. some of the relevant attestations from Thessalonike *IG* X 2, 1: Γ. Ἰουλία Ἀρτεμιδώρα 204 line 14; Γ. Ἰουλία Ὀλυμπιάς 206 line 7; Γ. Κλαυδία Σωζομένη *823.

The list of Roman names (table II, 7) includes the *nomina*: Ἀνθέστιος, Ἀρσένιος, Αὐρήλιος, -α, Ἰούλιος, -α, Καϊκίλι(ο)ς, Κλαύδιος, Μαρκία, Μέσστριος, Πετρώνιος, -α, Σιλβανή, Σόσσιος, Φάβιος, -α, most of which also occur as single names.⁴⁰³ As has been generally observed with women's names, when two *nomina* occur that are not followed by a *cognomen*, the second *nomen* takes the place of the *cognomen*.⁴⁰⁴ To the examples of this from Beroea may be added similar formations with men's names too.⁴⁰⁵ In the case of a woman's name, when the *nomen* occurs without a *cognomen*, it may be regarded as a regular *nomen*, providing of course that the monument, or the rest of the text permits this assumption.⁴⁰⁶ A similar phenomenon in the case of a man's name is to be interpreted as the single, ordinary name of the individual, and is an indication of a late date, or of a particular social class, or of both.⁴⁰⁷ The reversal of the normal order of the components of a name of Roman type that occurs in female names has been interpreted by I. Kajanto as an indication that the individuals in question were freedwomen; an example of this phenomenon at Beroea is furnished by the name Ἰουλία Κοπρία Νουννία (PB no. 578) and probably by Κοῖντα Ἰουλία (PB no. 575).⁴⁰⁸ The category of *cogno-*

403. It may be deduced from the social rank of those bearing them that the names Ἀνθέστιος (PB no. 180) Ἀρσένιος (PB no. 232) and Ἰουλία (PB no. 574) were in fact the *nomina* of these persons. The majority of the remaining names also occur as *cognomina*, while Μαρκία, Φάβιος, -α (PB nos 864, 1256, 1257) occur as single names. For the increasing use of single names which were originally borne by slaves and the accompanying decline in the importance of *nomina* see I. Kajanto, *L'onomastique latine* (1977) 421-30.

404. As e.g. in the cases of Αἰλία Αὐρηλία (PB no. 45), Αἰλία Ἰουλία (PB no. 48), Ἀκουτία Ῥαβωνία (PB no. 92), Δομιτία Ἰουλία (PB no. 414), Πομπωνία Μαρκία (PB no. 1088); see I. Kajanto, *L'onomastique latine* (1977) 155-56 and Kajanto, *Studies* 19.

405. See e.g., Αἴλιος Κάσσιος (PB no. 76), Iulius Aufidius (PB no. 594), Γ. Μάριος Δομίτιος (PB no. 861), Ῥοπίλιος Μάριος (PB no. 1153), Φλαύιος Μάριος (PB no. 1325). For the use of *nomina* as *cognomina* in the late imperial period see Kajanto, *Studies* 18-19.

406. This seems to be the case for: Ἰουλία (PB no. 574), Καισία (PB no 653), Τορπιλία (PB no. 1240); because of uncertainty the first of these names has also been included in table I.

407. See *supra* n. 403.

408. I. Kajanto, *L'onomastique latine* (1977) 151-52; *id.*, *Akten des VI. internationalen Kongresses für griechische und lateinische Epigraphik* (Munich 1973) 404. On the same

mina also includes derivatives of the above categories, such as Γαϊανός, Αἰλιανός, Ἰουλιανός, -η, Κλαυδιανός, Μαρτιανός, Μουστιανός, Τιτιανός, -η, Φλαβιανός. With the exception of the first of these, which is attested in the position of a *cognomen*, the above names occur at Beroea as single names or as part of names of Greek type,⁴⁰⁹ while some of the names derived from *nomina* such as Αἰλιανός, Ἰουλιανός etc. also occur themselves as *nomina*.⁴¹⁰ For this reason, they have been included in table III, which contains all the *nomina* attested at Beroea. This list also includes all the derivatives of names in this category, even those that occur as single names.⁴¹¹

The following 37 male names are also attested at Beroea as *cognomina* and as single names: Ἀκοῦτος, Ἄπερ, Βῆρος, Βῆτος, Δηλικᾶτος, Ἐρβουλος, Καπίτων, Κέλερ, Κυῆτος, Λογγεῖνος, Λοῦππος, Μάξιμος, Μάρκελλος, Nepos, Οὐάλης, Οὐρβανός, Πλωτεῖνος, Πούδης, Πρεῖμος, Πρεῖσκος, Πρόκλος, Ῥουφεῖνος, Ῥοῦφος, Ῥωμανός, Σεβῆρος, Severus, Σείλων, Σεκοῦνδος, Σέπτουμος, Σοῦμμος, Τερτίνος, Τιβερεῖνος, Τορκουᾶτος, Τραϊανός, Φαυστίων, Φλῶρος, Φορτουνᾶτος. To these may be added the following nine female names: Ἀρκαρία, Κελερεῖνη, Λαῖτα, Οὐάκενα, Οὐρβάνη, Πρίσκιλα, Πρόκλα, Ῥουφεῖνη, Σιλβανή. These are all included in the work of I. Kajanto,⁴¹² whose classifications and counts may suggest certain conclusions about the social status of those who bore these names at Beroea. It is certainly true that, in the case of Roman names, as with the Greek names contemporary with them, there is no distinction between the names of free men and those of slaves,⁴¹³ and the

phenomenon see also Kajanto, *Studies* 23-24. Κοῖντα Ἰουλία is an uncertain case, probably a *praenomen* in its correct position.

409. The first is the only derivative of a *praenomen* in this group, (Ἰουουέντιος) Γαϊανός (= PB no. 630). For the other names see table II, 7.

410. Αἰλιανός: PB nos 65-67 and Αἰλιανή: PB no. 61. Ἰουλιανός: PB nos 587-589 and Ιουλιανή: PB nos 582-84. On the *nomina* formed with the addition of the ending -anus see Schulze, *Eigennamen* 17. On the formation of *cognomina* from *nomina* with the addition of the same ending, see Kajanto, *Cognomina* 32-35.

411. The existence of these names is of course an indication that the *nomina* reflected by them were known at Beroea.

412. Kajanto, *Cognomina*.

413. See the observations and counts by P. Castrén for the *cognomina* of Pompeii: Castrén, *Ordo* 264-65. On freedmen's *cognomina* see Fabre, *Libertus* 104-108. On Latin

name itself cannot therefore be used as the only criterion by which to determine the origin or social status of the individual concerned. Some of the above names are rare: Ἐρβουλος, Πλωτεῖνος, Τραϊανός and Ἀρκαρία.⁴¹⁴ Οὐάκενα, which is thought to be a pre-Greek name, may perhaps represent the Roman name Vaccaena.⁴¹⁵

With regard to the name Βάσσος, -α (table II, 6) I follow the view of the expert on the subject, I. Kajanto, that it is not derived from a Latin word.⁴¹⁶

A group of 28 names occur in Beroea as single names. The majority occur elsewhere as *cognomina*: Βικτωρεῖνος, Γέμελλος, Κλασσικός, Κουάρτα, Κουαρτίων, Κρισπίνος, -α, Κρίσπος, Λοπεῖνα, Λούπερκος, Μαξίμα, Μαρίσκος, Νίγερ, Οὐεττύλα, Παῤῥατος, Πεκουλιάρης, Πῶλλα, Ῥεστιτοῦτος, Σεκοῦνδα, Σεκούνδιλλα, Σεμπρώνιλλα, Σίλας, Τερτία, Φαῦστα, Φαῦστος, Φῆλιξ.⁴¹⁷ Κέστιλλος and Φλαμμεάτης are the names of gladiators.⁴¹⁸ Οὐέσσ[α] is found only as the name of a city in Sicily,⁴¹⁹ while Γ(άιος) Ἀουέρνας is a curious, unique name.⁴²⁰

Some of the names cited above –Νίγερ, Τορκουᾶτος and Μαξίμα–

names borne by slaves see M.L. Gordon, *JRS* 14 (1924) 107-109. See also Kajanto, *Studies* 125-37 for the mixing of Greek and Roman names in the formation of the single-name Christian onomasticon.

414. The numbers refer to pages in Kajanto, *Cognomina*: Herbula 336; Plotinus, -na 242; Traianus, -na 157; Arcarius 319.

415. See Schulze, *Eigennamen* 376 = *CIL* VI 13858; cf. F. Papazoglou, *Balkanica* 8 (1977) 78, 80.

416. Kajanto, *Cognomina* 244; cf. G. Mihailov, *L'onomastique latine* (1977) 346 and discussion *ibid.* 352; see also *infra* n. 448.

417. The numbers refer to pages in Kajanto, *Cognomina*: Victorinus/na 278; Gemel(l)us/la 75, 295; Classicus/ca 319; Quarta 130, 293; Quartio 293; Crispinus/na 223; Crispus/pa 223; Lupinus/na 100, 328; Lupercus/ca 318; Maximus/ma 29, 30, 71, 72, 74, 104, 133, 275, 294; Mariscus 334; Niger/gra 64, 228; Vettulla 171; Paratus/ta 260; Peculiaris 289; Paul(l)us/la, Pol(l)a 243; Res(ti)tutus/ta 356; Secundus/da 105, 292; Secundillus/la 127, 292; Sila 105, 237; Tertius/ia 30, 74, 75, 78; Faustus/ta 29, 30, 41, 72, 73, 134, 272; Felix, 13, 22, 26, 29, 30, 57, 72, 73, 134, 272-73.

418. See Robert, *Gladiateurs* 297, where it is noted that gladiators usually had a single name without a patronymic and rarely a tripartite Roman name; for other Roman names borne by gladiators *ibid.* 297-98; cf. *BullEpigr* 1968, 507 and 1978, 407 for other gladiators by the name Κέστιλλος.

419. Polyæn. 5.1.4.

420. The reading of the name is uncertain; the part of the inscription where the name was inscribed is missing, see PB no. 207.

also occur as the main name or a patronymic in a name of the Greek type.⁴²¹

The group consisting of Roman names used as a name standing on its own is indicative of the diffusion of the names that became known as a result of the Roman presence in Beroea (from their use as the appropriate part of a name of Roman type). These names, which in their preserved form were used by people who were certainly not Romans, afford supplementary evidence for our perception of the settlement of Romans in the city; this subject is discussed at greater length in the following chapter,⁴²² which also deals with the *nomina*. The list of *nomina* is appended here in order to make the present chapter more comprehensive.

Other categories of names from the 1st-3rd centuries A.D.

The long list of names from Beroea from the 1st to the 3rd centuries A.D. is completed by a further 26 names. Although these names constitute only a small proportion – a mere 4.5% – of the total number of names for these centuries they are of particular interest, since they represent a variety of different categories.

The category of pre-Greek names has already been mentioned during the discussion of the names of the 2nd and 1st centuries B.C.⁴²³ The names in this category, which occur in both Macedonia and Asia Minor, have been attributed to the existence of a substratum common to these two areas;⁴²⁴ to them are now added, firstly, the names Ἀμμία, Ἀμμιανός, Ἀμμιν, Ἀμμίλα or Ἀμίλα. The name Ἀμμία, which is particularly common in Beroea (tables II, columns 6-8 and V), is attested at Vergina as early as the 1st half of the 3rd century B.C.;⁴²⁵ it is found in many other parts of Macedonia⁴²⁶ and is very frequent in Asia

421. See PB nos 938, 389 (= 852), 1239. To these examples those formed by Roman names of other categories, such as Μαρκία Ὀρέστου PB no. 865, can be added; see also *supra* n. 399.

422. *Infra* pp. 439-46.

423. *Supra* pp. 357-58, 369-70.

424. *Supra* n. 423, esp. n. 215.

425. Saatsoglou, *Mnemeia* 271 no. 8 where it is interpreted as a Greek name.

426. *IG* X 2, 1 126 line 6, 188 line 10+189 line 7, *248 II line 4 (= Thessalonike). Rizakis-Touratsoglou nos: 120, 121b, 126 (= Eordaea); 44 (= Elimeia); 156, 164 line 3, 171

Minor,⁴²⁷ where the cognates Ἀμμιν and Ἀμμιλα are also attested.⁴²⁸ The latter also occurs in Thessalonike.⁴²⁹ Ἀμμιανός, formed on analogy with Roman names ending in -anus, is also known elsewhere.⁴³⁰ The name Ἀρδύς also probably belongs to this category, but it is not otherwise attested in Macedonia.⁴³¹

Λυκκήια, attested for Macedonia only at Beroea, is described by F. Papazoglou as a pre-Greek name;⁴³² it also occurs once in Thessaly.⁴³³ Δούλης, a name that occurs at Derriopos, in Pelagonia, at Thessalonike and in East Macedonia,⁴³⁴ also appears to be a local pre-Greek

(= Lynkestis). N. Vulić, *Spomenik* 98 (1941 – 48) nos 29, 366, 378, *id.*, *Spomenik* 71 (1931) nos 61, 475; Demitsas no. 229 = Vulić, *Karte Pr. Bit.* 46; R. Marić, *Starinar* 5-6 (1954/55) 361 = *SEG* 16 (1959) 410 (= Pelagonia). A.E. Contoleon, *REG* 12 (1899) 171 = P. Papageorgiou, *Athena* 12 (1900) 72 no. 6 (= Edessa). Oikonomos, *Epigraphai* 35-36 no. 58 = *IG* IX, 2 230 (= Pieria). N. Vulić, *Spomenik* 98 (1941 – 48) nos 73, 76, 140; *id.*, *Spomenik* 71 (1931) no. 83, Kanatsoulis, *MP* no. 633 (cf. F. Papazoglou, *ZAnt* 2 (1952) 262-66, *BullEpigr* 1954, 162 and 1956, 67 (= Paeonia). Also attested in East Macedonia: Kaphtantzis nos 21, 519 (= G. Mihailov, *Philologia* 6 (1980) 15 no. 43), Demitsas no. 863 (= Kaphtantzis no. 620).

427. Zgusta, *Personennamen* 59-62. See also Robert, *Noms* 348, 547 n. 1 and L. Robert, *Hellenica* 6 (1948) 90 where the distribution of this and other names of the same category is discussed. Attested also in Boeotia *IG* VII 3562, and Thessaly *IG* IX 2 71 line 11, 568 line 27, 895, 1261 (no. 230 is from Pieria, cf. *supra* n. 426). In Athens it is attested as the name of foreigners; see mainly *BullEpigr* 1944, 90 and 1969, 206. Attested 10 times in *LGNP* I. On this name see also F. Papazoglou, *Zbornik* 14 (1979) 14 n. 40 and *supra* n. 215.

428. Zgusta, *Personennamen* 63, 64.

429. *IG* X 2, 1 462 B line 5; cf. Ἀμεια *IG* X 2, 1 408.

430. *IG* X 2, 1 * 241 AI line 12 (= Thessalonike); Vulić, *Karte Pr. Bit* 17 (= Herakleia Lynkestis); Kanatsoulis, *MP* no. 213 (= Edessa).

431. Borne by an illegitimate son or general of Antiochos III; see Holleaux, *Etudes* III 185, and 191 n. 2 where the name is characterized as Lydian. See also Zgusta, *Personennamen* 89.

432. F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 164; *id.*, *Balkanica* 8 (1977) 78, 79.

433. *IG* IX, 2 538 line 33: Λυκκήια.

434. Kanatsoulis, *MP* no. 438 and F. Papazoglou, *Klio* 52 (1970) 305-15 (= Derriopos). N. Vulić, *Spomenik* 98 (1941 – 48) nos 340, 361, 378 (cf. *BullEpigr* 1950, 135 p. 173), *id.*, *Spomenik* 71 (1931) nos 75, 386, 439 (cf. F. Papazoglou, *ZAnt* 27 (1977) 138 nn. 9-10, 146 n. 27) (= Pelagonia). *IG* X 2, 1 *249 line 9, *441, 564, *728 (= Thessalonike, where also the feminine Δούλη, *IG* X 2, 1 1002). More frequent in East Macedonia: Kaphtantzis no. 18 = *SEG* 30 (1980) 590, lines 6, 19; Kaphtantzis no. 40; Kaphtantzis no.

name.⁴³⁵ Βάστος, Ζείπας, Μέστυς and Τόρκος, which, like the previous name, are usually thought to be Thracian,⁴³⁶ are classified by F. Papazoglou amongst the pre-Greek names.⁴³⁷ The first of these, in addition to the two occurrences at Beroea, is also found in Egypt.⁴³⁸ Ζείπας occurs in East Macedonia and at Thessalonike,⁴³⁹ as do Τόρκος⁴⁴⁰ and Μέστυς.⁴⁴¹ Of this group of four names, the only one that is attested in *IGBR* is Ζείπας,⁴⁴² for which, moreover, F. Papazoglou's view seems less

487 = *SEG* 30 (1980) 607; Kaphtantzis no. 546 = *SEG* 24 (1969) 614 line 3; Kaphtantzis no. 556 = *SEG* 30 (1980) 610; Kaphtantzis no. 568 lines 11-12 (uncertain reading); Kaphtantzis no. 588 = *SEG* 30 (1980) 609; Kaphtantzis nos 676, 677 = G. Bakalakis, *Thrakika* 13 (1940) 23-24 (cf. G. Bakalakis, *AJA* 74 (1970) 290). A. Salač, *BCH* 47 (1923) 65 line 6, *IGBR* IV no. 2286 (= Middle Strymon).

435. See F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 160, 163 n. 51; *id.*, *Balkanica* 8 (1977) 77, 78; *id.*, *ZAnt* 27 (1977) 146 nn. 27-30. Usually classified with Thracian names: Detschew, *Sprachreste* 152-53 and *IGBR* IV index, where most of the relevant evidence, such as Δόλης, Δόληους; see also G. Mihailov, *Thessalonike* (1982) 82.

436. Detschew, *Sprachreste* 45, 189-90, 299-300, 513. *IGBR* IV index and G. Mihailov, *loc. cit.* (*supra* n. 435).

437. F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 169-67; *id.*, *GodBalkIsp* 12 (1974) 68.

438. Preisigke, *Namenbuch* 72; for other attestations of the name see Detschew, *Sprachreste* 45. See also F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 162 n. 40.

439. *IG* X 2, 1 1004 line 7 (= Thessalonike); Kanatsoulis, *MP* no. 505 (= Lete). Very frequent in East Macedonia: Kaphtantzis no. 18 = *SEG* 30 (1980) 590 line 36; Kanatsoulis, *MP* no. 1251 = Demitsas no. 1104; Kaphtantzis no. 518 = *SEG* 30 (1980) 591; Kaphtantzis no. 565 = *SEG* 30 (1980) 594 A lines 2, 11, B lines 2, 5, 7, 9, 10; Kanatsoulis, *MP* no. 503; Kanatsoulis, *MP Suppl* nos 1607, 1608; Kaphtantzis nos 669-671, 685-687; G. Bakalakis, *Thrakika* 13 (1940) 17-23; *id.*, *AJA* 74 (1970) 290. See also F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 165.

440. *IG* X 2, 1 296, 446, *849 lines 1, 5, *926 (= Thessalonike). Frequent in East Macedonia: Demitsas no. 863 = Kaphtantzis no. 620; Kaphtantzis, nos 10, 24 = V. Besevliev-G. Mihailov, *Belomorski Pregled* 1 (1942) 318, 319-20 nos 1, 4; cf. *BullEpigr* 1948, 106. Demitsas no. 821 = Kaphtantzis no. 1 lines 3, 9, 31, 32; Kaphtantzis no. 492 = *SEG* 30 (1980) 596; Kaphtantzis no. 18 = *SEG* 30 (1980) 590 lines 6, 9, 26.

441. Kaphtantzis nos 18, 495, 565, 588, 556 = *SEG* 30 (1980) 590 line 16, 599, 594 B line 4, 609, 610. In these cases and also in Thessalonike (= *IG* X 2, 1 468) it is attested as Μέστος. In the area of Philippi Με[ς]tus: A. Salač, *BCH* 47 (1923) 69-70 no. 25. The feminine Μέστα is attested in Lynkestis: Rizakis-Touratsoglou no. 166 and p. 153 where the distribution of the name is discussed; cf. *IGBR* IV 2284.

442. *IGBR* IV 2336 line 13.

convincing.⁴⁴³ The question of the definitive study and classification of the above names has certainly not been settled, and is in any event not of great importance for Beroea, where their occurrence is rare.⁴⁴⁴

The view that Ἀμάτοκος is a Thracian name is generally accepted;⁴⁴⁵ it occurs in the form Ἀμάδωκος at Vergina in an inscription of the 4th century B.C., making it the earliest attested name from this category in this part of Macedonia.⁴⁴⁶ It is perhaps no coincidence that this name, like Σαδάλας which is attested at Beroea in the 3rd century B.C., was one of the names of the kings of the Odrysae.⁴⁴⁷ Βάσσα and Βάσσος are thought to be Thracian names; they occur elsewhere in Macedonia and are more common than the previous ones;⁴⁴⁸ however, they are also particularly common in Rome, for

443. Here presentation of the relevant recent bibliography has been combined with reference to the distribution of the names of this group. One of the important contributions made by F. Papazoglou in this field of research was to establish the importance of considering the distribution of these names; cf. *BullEpigr* 1980, 155. It should be added here that the names Δούλης, Ζίπας, Τόρκος, attested in Thessalonike, are regarded as Thracian names by G. Mihailov, *Thessalonike* (1982) 82.

444. They occur only once or twice, see tables I, 13, II, 6.

445. For the attestations of the name see Detschew, *Sprachreste* 15-16. See also Holleaux, *Etudes* I, 149; L. Robert in N. Firatli, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) 134; F. Papazoglou, *Balkanica* 8 (1977) 77; *BullEpigr* 1981, 648.

446. Saatsoglou, *Mnemeia* 270, no. 6, where the spelling with ω is attributed to the needs of the epigram.

447. See *supra* p. 350 n. 155 and Detschew, *Sprachreste* 15 nos 1-3. With the exception of the occurrence at Vergina, *supra* n. 446, the name is not attested elsewhere in Macedonia.

448. On the name see *supra* n. 416; cf. the reservations expressed by F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 162 n. 37, who tends to characterise it as Latin; J. Touratsoglou, *Pulpudeva* 2 (1978) 131-32 no. 2 a-h classifies it with the Thracian names; cf. the comment on the name in Rizakis-Touratsoglou no. 20, p. 36 (= Elimeia). Attested also in Thessalonike: *IG X 2*, 1 16 line 3, 58 line 8, 236 line 8, 573, 665 line 7, *681, *825, 977 (= Βάσσος), 475 (= Βάσσα); in Herakleia Lynkestis: Demitsas no. 234, line 33 = N. Vulić, *Spomenik* 71 (1931) no. 28; in Pelagonia: N. Vulić, *Spomenik* 71 (1931) no. 385; in Derriopos: D. Vucković-Todorović, *ArchJug* 4 (1963) 68-69 no. 4 line 6; in Edessa: Kanatsoulis, *MP* no. 1147. For other attestations of the name Βάσσα in Macedonia see Rizakis-Touratsoglou no. 167b, J. Touratsoglou, *Pulpudeva* 2 (1978) 132 no. 2f (= *SEG* 28 (1978) 544).

example,⁴⁴⁹ and their classification is difficult.⁴⁵⁰ The names Τάρυς and Τράλιος are known only from Beroea, but their affinity with similar Thracian names suggests that they belong to the same category.⁴⁵¹ Finally, Δεντούς, attested in East Macedonia, also belongs to this category.⁴⁵²

Μαρία, Σαμβατίς and Σαμβατίων are Semitic names, probably connected with the Jewish element in the city.⁴⁵³ The names Ἀκί⁴⁵⁴ and Ἀκαρίς⁴⁵⁵ also seem to have been of a more generally eastern origin. Μαμαρίς, which is probably related to these, has not been found elsewhere.⁴⁵⁶ Ὁ(σ?)τότριος is uncertain, and probably an erroneous reading. Finally, the names Δένβερ and Σκίλβας are unknown elsewhere.

Supernomina

These were names acquired by the individuals concerned not at birth, but later in life.⁴⁵⁷ Thirteen such names occur at Beroea, dating, with one exception, from the 2nd and 3rd centuries A.D.⁴⁵⁸ These names

449. As can be gathered from a comparison of their appearance in Rome with that of frequent names of the same category, as seen in Kajanto, *Cognomina* 29-30. For the attestations of the name in Rome see L. Vidman, *CIL VI Indices* (1980) p. 229.

450. See *supra* nn. 416 and 448.

451. See Detschew, *Sprachreste* 489 (= Ταρυς), 518 (= Τραλις). In Beroea the latter occurs in the genitive as Τραλίου; according to I. Russu, *EphDac* 8 (1938) 218, the nominative is Τράλιος. It is very possible that it is the same as Τράλις, attested in Chalcidice: D.M. Robinson, *TAPA* 69 (1938) 72-73 no. 31. On the name see also *Bull Epigr* 1939, 175, J. Touratsoglou, *Pulpudeva* 2 (1978) 136 no. 16 and F. Papazoglou, *Actes du VIIe Congr. Epigr.* (1979) 165.

452. G. Bakalakis, *Thrakika* 13 (1940) 25 = Detschew, *Sprachreste* 125. On the example from Beroea see J. Touratsoglou, *Pulpudeva* 2 (1978) 133 no. 5, 137.

453. Wuthnow, *Menschennamen* 73, 104. On the Jewish element in Beroea see *infra* pp. 454-55.

454. Zgusta, *Personennamen* p. 51; Wuthnow, *Menschennamen* 15; Preisigke, *Namenbuch* 15.

455. Wuthnow, *Menschennamen* 15. Preisigke, *Namenbuch* 14.

456. Cf. Μαρις; Wuthnow, *Menschennamen* 73.

457. Kajanto, *Supernomina* 5-6 and Kajanto, *Studies* 31-32.

458. See table IV. On the increase of their occurrence in Rome during the 2nd cent. A.D. see Kajanto, *Studies* 30 and Kajanto, *Supernomina* 8.

usually follow the person's original name, though sometimes the opposite occurs, as in the case of Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος whose new name, which was more appropriate to his profession of gladiator, precedes his earlier, fairly common name.⁴⁵⁹ Another gladiator from Beroea, Μελάνιπ(π)ος ὁ κὲ Καῦμα, has a *supernomen* similar in meaning to that of Ζώσιμος, but in this case it follows his main name.⁴⁶⁰

Table IV

Supernomina

The *supernomina* in parenthesis are also attested as names or *cognomina*.

- | | |
|------------------|---|
| 1. Ἀνακτόριος, | Ἰούνιος Ἀντίγονος ὁ καί, PB no. 628,
3rd cent. A.D. |
| 2. Δουλκίτιος, | Ἰούνιος Διοσκουρίδης ὁ καί, PB no. 629,
3rd cent. A.D. |
| 3. (Ζώσιμος), | Φλαμμεάτης ὁ τὸ πρὶν, PB no. 1332, 2nd
cent. A.D. |
| 4. Ἠγήσιλλα, | Πομπωνία Ἀρκαρία ἡ καί, PB no. 1087, 3rd
cent. A.D. |
| 5. (Ἰανός), | Ἑρμόφιλος ὃ τε, PB no. 465, 3rd cent. A.D. |
| 6. Καῦμα, | Μελάνιπ(π)ος ὁ καί, PB no. 873, 2nd cent. A.D. |
| 7. ΟΚΡΑΤΙΑΝΟΣ, | Π. Φάριος, PB no. 1260, 1st cent. A.D. |
| 8. Λύχνας, | Ἀμέριμος ὁ καί, PB no. 144, 3rd cent. A.D. |
| 9. (Ὀλύμπις), | Καλόκαιρος ὁ καί, PB no. 665, 3rd cent. A.D. |
| 10. ΟΞΥΤΕΠΟΣ, | Πετρωνιανὸς Θησεὺς ὁ καί, PB no. 1059, 3rd
cent. A.D. |
| 11. Παντακιανός, | Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ κέ, PB
no. 299, 2nd cent. A.D. |
| 12. Παπποῦνις, | Φλαβιανὸς ὁ καί, PB no. 1305, 3rd cent. A.D. |
| 13. Σχοινᾶς, | Ρουφινιανὸς Νείκανδρος ὁ καί, PB no. 1156,
3rd cent. A.D. |

459. That is a change of name; see Robert, *Gladiateurs* 297. On the order of the names see Kajanto, *Supernomina* 15-16.

460. See Robert, *Gladiateurs* 297 for other *supernomina* of gladiators. For Καῦμας see Wuthnow, *Menschennamen* 63.

Chapter II

THE SOCIETY OF BEROEA

Introduction

The discussion of the names of Beroea, and the examination of the fluctuations through time of the categories into which they are divided, which formed the main subject of the last chapter, might suggest certain conclusions as to the society of Beroea and possible changes in its composition during the period covered by this study. Any conclusions based solely on lists of names, however, runs the danger of resulting in a very general view of the population that is far removed from the reality. There is no doubt that the overwhelming majority of the population of this Macedonian city or its territory lived and died without their existence ever being recorded. Some traces of their impersonal presence no doubt "survived", however, through a number of names which, in a sense, lend confirmation to their existence. Naturally there will be gaps in the record, analogous perhaps to the gaps in the sphere of named individuals, evidence for whose existence has survived only to the degree permitted by chance. In order to achieve as full as possible a picture of the population of Beroea we have to examine the extent to which differences in the onomasticon, on the basis of which the names are divided into categories, are reflected in the social stratification. The basis for this investigation is furnished by our evaluation of the data contained in the Prosopography, from which it is possible to discern the social categories to which named individuals belonged.

The Prosopography of Beroea has certain advantages over those of other Macedonian cities, making for an effective investigation in this direction, in that the social status of the individuals concerned is frequently indicated in the source from which the information is

Table V

The frequent names of Beroea

Names	Total occurrences	Source		B.C.	A.D.
		A'	B' (funerary)		
Ἀλέξανδρος	35	30	5	10	25
Παράμονος	21	15	6	3	18
Διονύσιος, -ις	16	10	6	6	10
Ἀμμία	16	9	7	—	16
Ἀντίγονος	15	10	5	4	11
Ἀλεξάνδρα	11	9	2	—	11
Ἀμύντας	11	9	2	7	4
Δημήτριος	11	8	3	4	7
Φίλιππος	11	8	3	6	5
Ζώσιμος, Ζώσσιμος, Ζόσιμος	10	7	3	—	10
Ζωῖλος, Ζοῖλος	9	7	2	3	6
Ζωσίμα, -η	9	2	7	—	9
Λύκος	9	7	2	—	9
Ἄδυμος	8	4	4	5	3
Ἑρμᾶς, -ῆς	8	6	2	—	8
Κάσσανδρος	8	6	2	1	7
Μένανδρος	8	6	2	5	3
Ἀγάθων	7	5	2	—	7
Νικάνωρ, Νεικάνωρ	7	3	4	4	3
Ἀδαῖος	6	3	3	5	1
Κλεοπάτρα, Κλευπάτρα	6	4	2	1	5
Κοπρία	6	6	—	—	6
Λέων	6	4	2	1	5
Μάξιμος	6	2	4	—	6
Νίκανδρος, Νείκανδρος	6	4	2	1	5
Παραμόνα	6	—	6	—	6
Ποσιδώνειος, Ποσιδώνιος, Ποσιδώνης	6	6	—	1	5

derived.¹ We cannot know how far this fact, which is owed largely to the group of inscriptions from Leukopetra, is the result of chance factors. It is beyond doubt, however, that a large proportion of the *testimonia* relating to highly placed persons is the result of the well known fact that Beroea was the headquarters of the Macedonian *koinon*.²

One feature of the *testimonia* as a whole is the circumstance that the total number of people attested in funerary inscriptions is smaller than the total number of those attested in other kinds of inscription. One would have expected the opposite to be the case, especially in a city which was continuously inhabited and in which funerary monuments therefore had a greater chance of being preserved, since they served as useful building material, and were set in positions where they were able to resist the ravages of time; by contrast, large slabs containing valuable evidence for individuals, such as list of names, decrees etc., have often been re-used as floors.³ This expectation is confirmed by a comparison with the corresponding numbers of individuals from Thessalonike, based on *IG X 2, 1*, which demonstrates that the number of people known from funerary monuments is significantly greater than the number of those attested in inscriptions of all other categories.⁴ This also appears to have been the rule for all the other cities in Macedonia, with the exception of special cases like Styberra.⁵ This particular

1. This will become evident in this chapter; see e.g. *infra* p.484 and table VI for the large number of slaves known from Beroea; cf. *IG X 2, 1* index IX p. 311 for the absence of relevant *testimonia* from the inscriptions of Thessalonike.

2. D. Kanatsoulis, *Makedonika* 3 (1953–55) 38–43; *id.*, *Prosphora Kyriakides* (1953) 295; I. Touratsoglou, *Ancient Macedonia* I (1970) 287–89.

3. E.g. the inscriptions Demitsas nos 54, 56, 57 = Delacoulonche nos 60, 54, 61 which contain some of the most important lists of persons found in Beroea; the first and the third of these texts, which were already badly damaged when seen by A. Delacoulonche, were eventually lost; cf. J.M.R. Cormack, *BSA* 58 (1963) 24.

4. According to the counts on the basis of *IG X 2, 1* of a total of 2,239 persons, attested in inscriptions dated to the end of the 3rd cent. A.D., 1,305 persons are known from funerary monuments; see A. Tataki, *Ancient Macedonia* IV (1986) 593, table II. In Beroea, of a total of 1,397 persons only 529 are known from funerary monuments.

5. This is due to the large number of persons included in the ephebic lists found in this city; see N. Vulić, *Spomenik* 98 (1941–48) nos 388, 389, D. Vucković-Todorović, *ArchJug* 4 (1963) 68–69, 79–81 and F. Papazoglou, *Ancient Macedonia* IV (1986) 431–32.

characteristic of Beroea will be accentuated even further with the anticipated addition of a large number of individuals in the near future.⁶

The evidence derived from funerary monuments forms a completely separate category of information. The difference is that the details deriving from them concerning the social position of the individuals in question are, apart from a few exceptions, inferred indirectly from criteria such as the quality and type of the monument, the scene depicted in the relief, and so on. Generally, one would expect the persons named in funerary monuments to be more broadly representative of the society as a whole than those attested in other inscriptions. It is debatable whether this is true in the case of Beroea, however, largely on account of the large number of slaves known from the inscriptions from Leukopetra. The contribution made by funerary monuments to the formation of a fuller picture of the society of the city is certainly greater than the value of the information they contain as to the social position of the people named in them, since they are almost the only indication of the aesthetic, and in the final analysis of the intellectual level of the society under examination.

A large number of named individuals from Beroea is attested in a way that makes it impossible to derive any clear information as to their social position. This lack of clarity is the result of the state of preservation of the inscriptions. The majority of these persons is known from lists of which neither the beginning, nor any other element that might give a clear indication of their nature, is preserved. Of the three most important of these lists, the first – now lost – is dated to the Hellenistic period,⁷ the second between the 1st century B.C. and the 1st century A.D.,⁸ and the third to between the 2nd and 3rd centuries A.D.⁹

It goes without saying that direct evidence for named persons carries the greatest weight for the subject under investigation — that is, our attempt to establish the relations between certain categories of names and certain social categories, and to trace the degree of mobility

6. MB nos 709, 710 *et al.*; to be published by Mrs. V. Allamani-Souri, *Epimeletria of Antiquities*.

7. On this inscription see PB no. 1141.

8. See PB no. 812.

9. See PB no. 611.

between social classes in so far as it can be detected through personal names.

Our examination of the names revealed that the greatest changes in the onomasticon of Beroea occurred in the centuries after Christ.¹⁰ Down to the 1st century B.C. it had a basically stable character, in which the major categories remained the same — namely panhellenic and local names. The general picture underwent a significant change in the 1st-3rd centuries A.D., in which new Greek and also Roman names were strongly represented, while the proportion of local names declined.

In the light of all this, the evidence presented in table V, which accompanies this section, is divided into two groups, depending on the source from which it is derived: the first comprises evidence from the literary sources and inscriptions of all kinds except tombstones (source A); the second consists entirely of evidence from funerary inscriptions (source B). This table also distinguishes between occurrences B.C. and A.D. of every name, so as to make it easier to trace the changes in the occurrences of names by category.

THE FREQUENCY OF THE NAMES

As we have already seen, a large number of names at Beroea — 463 to be precise — occur only once.¹¹ These names represent approximately 2/3 of the total, and with only a few names appearing with any great frequency (compare table V with table I, col. 13), this group accounts for almost 37% of the total number of individuals whose name has been preserved. The significance of the contribution made by these names to the study of the population and society of Beroea lies in the fact that the additional evidence derived from them reinforces the general picture formed from the rest of the names in the category to which they belong. When names which occur only once at Beroea also happen to be rare elsewhere, this lends particular weight to the presence of examples of this category in Beroea. In the case of local names, for example, the

10. See *supra* pp. 371-405 and tables II, 6 and II, 7.

11. *Supra* p. 309 and table I, 13.

occurrence amongst them of a number of rare names, e.g. Βιδοίτας, Λαδόμα, Λαρέτας, Χάρτας, indicates the variety of the local onomasticon and suggests that a large proportion of this group has been lost, or is yet unknown. Similar observations in the case of foreign names increase the importance of other evidence, especially when the category in question is strongly represented, as with the Roman names of the centuries after Christ.¹² The large number of Roman names, and the fact that they include some rare ones, taken together with the fact that those who bore them were not exclusively Romans,¹³ increases the significance of the Roman presence in the city.

A comparatively large number of names occurs at Beroea between 2 and 5 times; there are 193 such names, representing about 42% of the individuals whose names are preserved (see table I, col. 13). It could be argued that, in the context of Beroea, any name that occurs more than three times is frequent. However, the indications to be derived from both the frequency of the names in this group and the relative frequency between names will almost certainly undergo some changes in the future with the appearance of new epigraphic publications –which will also affect the list of names that occur only once. Rare names are of particular importance in this group, too. For example, the occurrence four times of the name Γαλέστης (PB nos 340-343), which is not found elsewhere in Macedonia, may be regarded as an indication that it was local to Beroea.¹⁴

The list of frequent names will of course be less seriously affected by new additions. These names have a quite specific significance, since it is they that determine the character of their particular group, and define its position within the broader area of Macedonia. Furthermore,

12. *Supra* pp. 389-400, tables II, 7 and III.

13. As is evident from the large number of single names in this category: *supra* pp. 398-400.

14. At this point it may be useful to add some further names of the same category which are either attested exclusively for Beroeans or not otherwise epigraphically attested in Macedonia; Μυλλέας, Μυλλέντας (*supra* p. 338 nn. 51, 52), Βάλακρος (p. 346 nn. 120, 121), Κυννάνα (p. 347 n. 128), Λαρέτας (p. 347 n. 129), Πολεμαῖος (p. 348 nn. 137-39), Χάρτας (p. 349 n. 143), Βιδοίτας (p. 355 n. 187), Λαομάγα (p. 356 n. 193), Μόλυκκος (p. 356 n. 195), Παλάμανδρος (p. 356 n. 196), Πατερῖνος (p. 356 n. 197), Λανείκα (p. 368 n. 285), Λᾱος (p. 368 n. 286), Ἀττύλος (p. 337 nn. 40, 41), Ἀντάνωρ (pp. 345-46 nn. 113-114), Καλλίνας, Καλλίχη (p. 368 nn. 280, 281) *et al.*

frequent names make a contribution to investigation into a very important factor in the history of a cultural unit – that of continuity, which also, of course, finds expression in other aspects of the society in question, as we shall see at another point of this chapter. By tracing continuity through the names, it is possible to distinguish stages in the evolution of the society, to recognise new phases, and to discern the transition to new historical periods. The commonest names at Beroea are presented in table V in numerical order of occurrence. There are 27 names, the occurrences of which range from 35 to 6 times each, involving a total of 278 occurrences, and therefore representing about 22% of the total number of persons whose name is sufficiently well preserved to be included in the statistics. I believe that not only is this sample not the result of chance circumstances, but that its composition reflects the particular character of the onomasticon of Beroea and furnishes clear evidence for the composition of its population. The numerically largest category of names in this group is that of local Macedonian names, of which there are 14 – that is, over 1/2 of the total number. The names in question are: Ἀδαῖος, Ἄδυμος, Ἀλεξάνδρα, Ἀλέξανδρος, Ἀμύντας, Ἀντίγονος, Κάσσανδρος, Κλεοπάτρα, Κοπρία, Νικάνδρος, Νικάνωρ, Παραμόνα, Παράμονος, Φίλιππος. These local names are also the most frequent, and occur a total of 162 times, accounting for about 58% of the total number of occurrences in this group. These names are particularly common in the centuries before Christ, constituting about 70% of the total. Their frequency declines significantly in the centuries after Christ, though during this period they continue to occur marginally more frequently than the rest of the names in this group.

A number of comparisons reveal that both the frequency of this group of names as a whole and the frequency of certain individual names is typical of Beroea. Comparison with the occurrence of names at Thessalonike was made on the basis of the indices of *IG X 2,1*, combined with a count of the number of named persons included in this work,¹⁵ to allow for the discrepancy in the total number of persons known from the two cities. The named persons known from Beroea are only about 56% as many as those known from Thessalonike, which

15. See *supra* p. 409 n. 4.

means that for the name in question to have the same frequency in the two groups, it has to occur about twice as often at Thessalonike as at Beroea.¹⁶ This is not true of any of the names in this category; indeed, for most of them the reverse is true, and the names occur at Beroea with greater frequency, even in terms of absolute numbers. The only names at Thessalonike which approach the frequency of those at Beroea, even in absolute numbers, are: Ἀντίγονος, Κλεοπάτρα, Νίκανδρος, Νικάνωρ, Παραμόνα and Φίλιππος.

These comparisons with the names of Thessalonike were made only as an indication, and because of the state of publication of the epigraphic material from Macedonia in general. It was not to be expected that the local names would occur with the same frequency in a city as different from Beroea, on account of its site and its history, as Thessalonike. A further, more definitive reason for this difference lies in the decline, already referred to, in the frequency of local names in the centuries after Christ: the nature of the inscriptional material from the two cities is quite different, there being a significantly greater volume of epigraphic evidence from Beroea for the Hellenistic period.¹⁷ Nonetheless, the fact that the name Ἀδαῖος, which is attested six times at Beroea, does not occur at all at Thessalonike, while Ἀδυμος occurs there only twice, compared with eight times at Beroea, clearly indicates that some of the names found at Beroea had a local character. It is not necessary – at least in the context of the present study – to make further comparisons between the frequently occurring local names of Beroea and those from other parts of Macedonia. One general observation may be made with regard both to the presence of such names¹⁸ and their frequency – namely that both become more pronounced the further

16. For the names of Thessalonike see *IG* X 2, I indices I and II, pp. 291-98 and 304-307; cf. *supra* p. 409 n. 4.

17. There are no texts from Thessalonike comparable with the royal letters of Beroea (= PB no. 228), the manumission of 235 B.C. (= PB no. 216), the gymnasiarchal law (= PB no. 633) or the agonistic list (= PB no. 174).

18. On the occurrence of this category of names in the inscriptions of Thessalonike see G. Mihailov, *Thessalonike* (1982) 78-80. On the attestation of these names in Lete see e.g. the two long texts, Demitsas no. 675 = *SIG*³ 700 lines 50-51 and Ch. Makaronas, *Makedonika* 2 (1941-1952) 619-20 no. 42b. For the frequency of these names in Upper Macedonia see e.g. the list of the citizens of Orestis, Rizakis-Touratsoglou no. 186 cols I-IV lines 43-59 and *ibid.*, index pp. 205-219.

west we proceed from Thessalonike. One example that lends support to this statement is to be found in the two most common names of Beroea, Ἀλέξανδρος and Παράμονος, which are attested as the names of a total of 4.4% of the named persons known from the city; the former occurs with very great frequency in Orestis and Eordaea, in Upper Macedonia,¹⁹ while in the case of the latter it is interesting that it is attested 40 times at Styberra, in a sample smaller than that of Beroea.²⁰

The second largest category represented in the group of frequent names consists of panhellenic names, of which there are 10: Ἀγάθων, Δημήτριος, Διονύσιος, Ζωῖλος, Ζωσίμη, Ζώσιμος, Λέων, Λύκος, Μένανδρος, Ποσιδώνιος. These occur a total of 91 times and account for about 33% of the total. The occurrences of these names in the centuries before Christ represent almost 29% of the frequent names of this period; the proportion increases in the centuries after Christ to reach almost 34%. Two of these names probably belong to the category of new names, namely Ζώσιμος, Ζωσίμη, which are not attested anywhere in Macedonia in earlier sources.²¹ The rest of them, even those that make their appearance at Beroea at a rather late date, such as such Ἀγάθων and Λύκος, occur quite early as the names of Macedonians or in inscriptions from Macedonia, as we have already seen.²² The frequency of these names is an indication that they form part of the same group as those that are usually described as Macedonian. The only difference is that they are names common throughout Greece, though their frequency obviously varies from region to region, and they

19. According to Rizakis-Touratsoglou index pp. 205-206 it is attested 10 times in Orestis, 6 in Eordaea, 4 in Elimeia, 3 in Lynkestis; it occurs with comparable frequency in Derriopos, see e.g. Kanatsoulis, *MP* nos 79-81, 83, 84, 89 (and Kanatsoulis, *MP Suppl* 37), 849, 1114, 1115 etc.

20. Kanatsoulis, *MP* nos 130, 395, 413, 534, 654, 753, 843, 851, 913, 933, 967, 983, 993, 1009, 1114-16, 1118, 1119, 1121-23, 1125, 1127, 1129-31, 1398-1400, 1411. See also N. Vulić, *Spomenik* 98 (1941-48) nos: 388 lines 43-44, 52; 389 lines 46-47, 54-55, and D. Vucković-Todorović, *ArchJug* 4 (1963) 79-80 lines 13, 15, 32, 35, 38, 39; *ibid.*, 80-81 lines 9, 12, 17.

21. This conclusion derives from the fact that the sole attestation of the name Ζώσιμος in the *Prosopographia Attica* is of the 1st cent. B.C., Kirchner, *PA* no. 6273; all its attestations in *LGN I* are late.

22. *Supra* pp. 381 n. 327 (= Ἀγάθων), 382 n. 336 (= Λύκος).

exist alongside the names local to each particular area;²³ the latter have not received the same attention as that bestowed on the Macedonian names, since in the case of their own local areas there were no comparable factors to create interest in them.²⁴

This discussion of the frequent names is completed by three more: Ἀμμία, Ἑρμᾶς, -ῆς and Μάξιμος. The last is a Roman name, which appears both in its normal position as a *cognomen* in names of Roman type, and as a single name (table I cols 11, 12); in the latter case, as we have already seen, it was the name of individuals who were not Romans.²⁵ The fact that it is a frequent name is undoubtedly an indication of the wide use of Roman names in Beroea.

The name Ἀμμία is representative of the category of pre-Greek names within this group, most of which are also to be found in Asia Minor – an indication that there was an early population stratum common to both these areas, although these names are not completely unknown in other parts of the Greek world.²⁶ At Beroea, Ἀμμία is the most frequent woman's name; it occurs only in the centuries after Christ, to which belong almost all the occurrences of frequent women's names,²⁷ and represents more than 7% of the occurrences of names from this group contemporary with it; with respect to the occurrences of frequent women's names, the proportion is almost 30%.

Of course, the chances of a woman's name surviving in any other

23. The names of Boeotia (*IG* VII) and the Argolid (*IG* IV) are especially interesting from this point of view.

24. See Kalléris, *Macédoniens* I 11-20.

25. See *supra* pp. 398-400.

26. The name Ἀμμία e.g. is attested in the Argolid (= *IG* IV 731 col. I 10, 13, col. II 1, 732 col. II 10), in Boeotia (= *IG* VII 3562), in Thessaly (*IG* IX 2 568 line 27, 895, 1261); attested 10 times in *LGPNI*. On evidence of names of the same category from Macedonia and Asia Minor, see *supra* pp. 357-58 nn. 207-18, 400-403 nn. 425-44.

27. The only feminine names attested in Beroea in pre-Christian times are: Ἀντιγόνα (= 4th cent. B.C.); Ἀδέα, Ἀρίστουλλα, Ἄρνιον, Γλαύκα, Εὐπορία, Κυννάνα, Νίκουλλα, Παρμένεια, Σπαζῆτις, Φιλίστα, Χλιδάνη (= 3rd cent. B.C.); Ἀγάθη, Ἀδίστα, Ἀσπασία, Γλαυκιννώ, Εὐρυδίκη, Λαομάγα, Μελίτα, Οὐ(α)δήα, Φίλιννα, Φιλοξένα (= 2nd cent. B.C.); Βιβώ (= Hellenistic period); Δάδα, Καλλίχη, Κλεοπάτρα, Κλευάτα, Λανείκα, Μάντα (= 1st cent. B.C.); these names are always a small fraction of the total of names by century (see tables II 1-5). Of the names listed here only Κλεοπάτρα, attested in Beroea for the first time in the 1st cent. B.C., appears in the list of the frequent names (table V). Most of the above names appear on funerary monuments.

way than in a funerary inscription were very slight in the earlier period. And women's names, in terms of both number and frequency, are in general rarer than those of men in the Greco-Roman world – a phenomenon reflecting a social condition so well known that it needs no documentation here. To return to the specific context however, it is no coincidence that of the 27 most frequent names in Beroea, only 6 are those of women.²⁸

The frequency of the name Ἀμμία at Beroea is matched by its frequency in parts of Upper Macedonia.²⁹ There is also evidence that the name existed in this region of Macedonia at an earlier date, for it is attested at Vergina in the 1st half of the 3rd century B.C., where it is one of 15 women's names that occur in a group of tombstones from the 4th and 3rd centuries B.C.³⁰ Even without the evidence from Vergina, however, the relatively early appearance at Beroea of names from this category,³¹ together with the frequency with which the name Ἀμμία occurs, suggests that part of the pre-Greek population survived after the establishment there of the Macedonian tribes. The evidence relating to names in this category suggests certain conclusions about the social stratification at Beroea and the place occupied within it by the section of the population attested through these names; this subject will be dealt with in the next section of this chapter.

The name Ἐρμῆς, -ῆς belongs to the category of new names.³² As F. Papazoglou has observed, the phenomenon that can be detected in connection with this name and others like it, that first appear in the centuries after Christ – namely ordinary mortals being called by the names of gods – does not appear to be of Greek or Roman origin.³³ There are a few scattered occurrences of names of this type from as early as the 4th century B.C., mainly the names of slaves,³⁴ but the

28. As in the ancient Greek world, in general, both the frequency of relevant *testimonia* and the number of feminine names is less than the masculine ones, as can be checked from the lists of names arranged by sex in *GDI* III, IV.

29. *Supra* p. 400 n. 426.

30. Saatsoglou, *Mnemeia* 271 no. 8.

31. In the 2nd cent. B.C.; *supra* pp. 357-58.

32. See *supra* p. 387 nn. 376, 378.

33. F. Papazoglou, *Zbornik* 14 (1979) 9.

34. Cf. O. Masson, *ZPE* 66 (1986) 126-28 who does not accept this view and refers to citizens bearing the name Ἀπτεμῆς; see also L. Robert in N. Firatli, *Les siècles funéraires*

practice became widespread in the centuries after Christ. This use of the names of gods is, of course, entirely different from the extensive use of theophoric names, which, by contrast, is quite typical of the Greek attitude towards names; according to F. Papazoglou, it was probably the expression of the same section of the population attested as having pre-Greek names, a view that is supported by the occurrence of these names in Asia Minor at the same period.³⁵ The occurrences of names of this category in Rome, where they were frequently the names of freedmen and slaves,³⁶ and in other urban centres like Athens,³⁷ demonstrate that they were not connected with any specific local substratum of the population, but were a more general phenomenon of an epoch at which names had lost some of their original meaning. A factor that contributed to this change was the incorporation of a large number of foreigners within the Greco-Roman world,³⁸ in a manner that did not have so decisive an influence on the future of themselves or of their descendants as did the condition of slavery in the Classical and Hellenistic periods. Thus, in the case of the name in question, which represents almost 4% of the total number of occurrences of frequent names at this same period, the social rank to which it usually belonged in Beroea³⁹ can be determined with greater confidence than can the origin of the name, which remains obscure. The names of slaves generally speaking, as we have seen earlier, give no indication of the

de Byzance grecoromaine (Paris 1964) 179-80; *id.*, *Actes du VIIe Congr. Epigr.* 37-38. Most of the relevant attestations in *LGPN* I are accompanied by a patronymic. The earliest attested name in this category for a slave is Ἄρτεμις, according to Reilly, *Slaves* 17 no. 378 = *IG II*² 1570 lines 39-41; for the names Ἀφροδίτη, Ἑρμῆς see Reilly, *Slaves* nos 496, 974, cf. F. Papazoglou, *Zbornik* 14 (1979) 8-9.

35. F. Papazoglou, *Zbornik* 14 (1979) 12 n. 33.

36. See e.g. Solin, *Personennamen* 318 (= Ἀφροδείτη), 271 (= Ἀθηνᾶ), 309 (= Διόνυσος), 338 (= Ἑρμῆς).

37. *IG II*² 10834-38; cf. O. Masson, *ZPE* 66 (1986) 127 n. 8 for the name Ἄρτεμις. In *IG II*² 10485 the name is followed by the ethnic [Φρυ]γία.

38. M.L. Gordon, *JRS* 14 (1924) 105, O. Masson, *Actes Esclavage* 1971 14 no. VI. On the places of origin of slaves see W.V. Harris, *MAAR* 36 (1980) 125-28.

39. Of the total of 8 occurrences of the name Ἑρμᾶς, -ῆς, four involve slaves (= PB nos 456-59); of the remaining occurrences two come from funerary monuments (= PB nos 452, 455), one relates to a donor of slaves at Leukopetra (= PB no. 453) and the last is a patronymic (= PB no. 460). Thus 1/2 of the occurrences, which are the only ones where the social rank of those who bore the names is indicated, relate to slaves.

origin of those who bore them, unless they happen to be neither Greek nor Roman names.⁴⁰

We have tried to demonstrate the significance of frequently occurring names in determining the continuity and the particular character of a specific region of Macedonia, as it is expressed through its onomasticon. It has become clear that the population of the city continued to show a preference for the same basic names and to express its character through them, with very few changes — far fewer than one could have deduced on the basis of the onomasticon as a whole, with no account being taken of the frequency of the names.

Many of the less frequent names attested in sources from the Classical and Hellenistic periods no doubt did not survive, but the more frequent amongst them did. This observation is of significance in tracing developments over such a long period of time, for 2/3 of which both the particular region under consideration and the whole of the broader area around it in which Greek was the language, were under foreign, namely Roman, domination. One indication of the importance of frequent names is the fact that the conclusions that arise from a consideration of this group would also have emerged on the basis of those names that occur more than 10 times, which happen to be the first 10 names in table V, whereas if the 15 names that occur 5 times each are added, the picture changes. The majority of the latter occur only in the centuries after Christ; it may be useful to list them here: Ἀμμιανός, Ἀπολλόδωρος, Ἀχιλλεύς (Ἀχειλλεύς), Διονυσία, Ἑρμιόνη (Ἑρμήνη), Ἰσιδώρα (Εἰσιδόρα), Λυσίμαχος, Μακεδών, Νίκη (Νείκη), Σύμφορος (Σύνφορος), Σωτήριχος, Φίλα, -η, and the Roman Αὐρηλία, Γάιος, Μάρκελλος.

THE SOCIETY OF BEROEA AT THE TIME OF THE MACEDONIAN MONARCHY

Nobles.

The rarity of some of the names that belonged to people who held office enables us to identify the aristocratic families of Beroea. The fact that the evidence for important people in the period before the

40. M.L. Gordon, *JRS* 14 (1924) 98, 100, 102, 109, 110; O. Masson, *Actes Esclavage* 1971 21. On the change of name of slaves on manumission see P.M. Fraser, *BSAA* 40(1953) 56-59.

subjection of Macedonia to the Romans is relatively abundant in comparison with that available for other Macedonian cities, makes Beroea a suitable place for investigating the composition of the Macedonian aristocracy. Since moreover, by further good fortune, specific information relating to the social stratification is preserved in the epigraphic evidence from Beroea, alone of Macedonian cities so far, this makes it a suitable subject for a wider investigation of society at this period, as we believe will emerge in what follows.

One of the conclusions of the fundamental article on Beroea written by Ch. Edson about 50 years ago⁴¹ was that it was the native city of Antigonos I, Monophthalmos, the founder of the house of the Antigonids. This accounted for the increase in the importance of the city, inferred by Edson from a comparison of the number of named Macedonians for whom Beroea is attested as their place of origin with those originating from other Macedonian cities. Mainly on the basis of Berve's Prosopography, Edson noted that of those known from the entourage of Alexander the Great only two persons came from Beroea compared with 14 from Pella, which gives an indication of the relative importance of the two cities at this period; by contrast, in the latter years of Philip V, out of a total of 14 named Macedonians whose city or area of origin is known, six were from Beroea, and none from Pella. Finally, all the known important individuals in the age of Perseus were from Beroea.⁴² The connection of Antigonos and his successors with Beroea has not been accepted by P. Briant, author of the recent monograph on the subject.⁴³ I believe that the epigraphic evidence and literary sources relating to this question justify Edson's conclusion. The special connections of the dynasty with the city contributed to the formation of the local aristocracy, part of which, as we shall see below, was bound by ties of kinship to the royal family. This was probably the reason why the names of the earliest known persons from Beroea do not occur later. The two Beroeans⁴⁴ known to have taken part in the expedition to Asia Minor were Κοίρανος (PB no. 750) and Μυλλέας

41. Ch. Edson, *HSCP* 45 (1934) 213-46.

42. Ch. Edson, *HSCP* 45 (1934) 233-35.

43. Briant, *Antigone* 17-19 and n. 3 on p. 19.

44. On the use of the ethnic see Robert, *Etudes* 258.

Ζωΐλου (PB no. 909). The former must have been a man in whom Alexander had complete trust, judging by the positions entrusted to him; he was in charge of the treasury for the first five years of the campaign, a position he shared with Philoxenos; he was subsequently in charge of the collection of taxes in Phoenicia, while a single individual, Harpalos son of Machatas, was made responsible for the treasury.⁴⁵ The other person from Beroea, Μυλλέας Ζωΐλου, was one of the Macedonian trierarchs; according to Berve,⁴⁶ it is likely that his father (PB no. 517) also took part in the expedition. The probability is rendered rather slight by the frequency of the name Ζωΐλος in Macedonia.⁴⁷ Μυλλένας Ἀσάνδρου (PB no. 910), upon whom every conceivable distinction of the period was bestowed by the council and assembly of the Eretrians, was probably a relative, since this was perhaps the same name. The next official person whose origin was from Beroea was Ἀλέξανδρος Μυλλ[---] (PB no. 119), related to one of the preceding individuals.⁴⁸ The highest honours were bestowed on him by the Athenians, in a decree discovered on the Acropolis of Athens. Like Κοίρανος, the names Μυλλέας and Μυλλένας also do not occur later, either in Beroea or elsewhere in Macedonia; their disappearance probably indicates that the families to which they belonged fell into disfavour, to be replaced by others who had ties of kinship or friendship with Antigonos and his successors.

One of the names borne by distinguished Beroeans in the 3rd century B.C. and later was Ἄρπαλος (PB nos 228-231), though, generally speaking, it was not so rare as the previous names.⁴⁹ The earliest Macedonian known to have this name was Harpalos son of Machatas, who, as we saw above, replaced Κοίρανος as the keeper of the treasury during Alexander's expedition to Asia Minor; he probably came from Elimeia.⁵⁰ It would be of interest to demonstrate his relationship to the *Harpaloi* of Beroea; the fact that his brother, Tauron,⁵¹ was honoured by the Eretrians at the same time as Μυλλένας

45. Berve, *Prosopographie* no. 143.

46. Berve, *Prosopographie* nos 339, 541.

47. *Supra* p. 336 n. 33.

48. PB nos 909, 910.

49. *Supra* p. 346 n. 116.

50. Berve, *Prosopographie* no. 143 pp. 75-76; Hoffmann, *Makedonen* 164.

51. Berve, *Prosopographie* no. 741.

ἸἈσάνδρου perhaps gives some indication in this direction.⁵² It is in any event quite likely that he was a relative of ἸἈρπαλος (PB no. 228) who is known from the inscription dated to the 36th year of the reign of Antigonos Gonatas (249/8 B.C.). ἸἈρπαλος Πολεμαίου (PB no. 230), who was *hieromnemon* of Perseus at Delphi and later his ambassador to Rome, was probably his grandson. The patronymic suggests a connection with the family of Antigonos himself, more specifically with his nephew, Polemaios.⁵³ The relative rarity of this name, which causes it to be confused in the literary sources with Πτολεμαῖος, strongly supports this identification.⁵⁴

The *thearodokoi* of Delphi at Beroea, ἸἈντάνωρ Νεοπτολέμου (PB no. 184) and the brothers Μένανδρος and ἸἈπελλᾶς Φιλώτα (PB nos 882, 210) must also have been descended from noble families. The first named was probably a descendant of one of the ambassadors of Amyntas III to Athens in about 370 B.C.;⁵⁵ the rarity of the name is a supporting argument in this case too.⁵⁶ He is perhaps also to be identified with the ambassador of the same name sent by Perseus to Rhodes in 172 B.C., who was later in charge of the Macedonian fleet in the Aegean, according to Schoch's identification.⁵⁷ The patronymic of the other two *thearodokoi*, and the name of the first of them, are both too common in Macedonia to permit any prosopographical identifications.⁵⁸ ἸἈπελλᾶς Φιλώτα was perhaps the same man as one of the "First Friends" of Philip V, who is first attested in 184 B.C., when he accompanied Demetrios, the son of Philip, to Rome.⁵⁹ The existence of an earlier Apelles, in the close circle of Antigonos Doson, weakens the force of these identifications as evidence for the dating of

52. They are both defined as Μακεδόνες in the inscription which is virtually the rule for *testimonia* of this period; see PB no. 910.

53. Berve, *Prosopographie* no. 741; Th. Lenschau, s.v. Polemaios, *RE* XXI (1951) 1252-55.

54. On the confusion of the name with Πτολεμαῖος see Th. Lenschau, s.v. Ptolemaios, *RE* XXI (1951) 1252; on the name see *supra* p. 348 nn. 137-39.

55. SIG³ 157 line 7; see also I. Russu, *EphDac* 8 (1938) 170.

56. *Supra* pp. 345-46 nn. 113, 114.

57. P. Schoch, s.v. Antenor, *RE Suppl.* IV (1924) 31-32.

58. *Supra* pp. 336 n. 33, 348 n. 142.

59. U. Wilcken, s.v. Apelles no. 7, *RE* I (1894) 2688; see also S. Le Bohec, *REG* 98 (1985) 105-106.

the list of *thearodokoi*.⁶⁰ we may infer from it, however, that the same people exercised authority in a variety of different spheres, and that certain families formed part of the close circle of the monarch of the day, their members assuming the highest military and administrative offices.

Another person from the court of Philip V who was probably connected with Beroea was Limnaios, ambassador of Philip to Flamininus in 198/7 B.C.;⁶¹ he is attested in Polybius, but without his patronymic, as is usually the case in literary sources. He is probably Λιμναῖος Ξενο[—] (PB no. 813) mentioned on a statue base. Nothing is known of Α[...7....] Ξενοφώντος the Βερωαῖος *proxenos* of Epidaurus and *thearodokos* of Apollo and Asklepios (PB no. 2); he was probably from the same family as the previous person, though the dates of the inscriptions from which they are known seem to preclude the possibility that they were brothers.

One of the men from the circle around Perseus, Πάνταυχος Βαλάκρου (PB no. 1011), enables us to identify another family that was active alongside the Antigonids. His son, Βάλακρος (PB no. 320), furnishes an example of the way in which noble families retained their ancient family names, and demonstrates that the disappearance of many of the names of this category after the Roman conquest was due mainly to the decimation of the class that bore them. Πάνταυχος himself must have been a descendant, and possibly the grandson, of Demetrios Poliorketes' general of the same name, who was defeated by Pyrrhos after a heroic struggle.⁶² It has been suggested that the second of the *hieromnemes* of Perseus at Delphi, Σιμωνίδης Ἀπολλωνίδου (PB no. 1182), was the son of Ἀπολλωνίδης Δεξιλάου (PB no. 217), the priest of Atargatis.⁶³ Despite the fact that theophoric names are an even less secure basis for this kind of identification, the name Ἀπολλωνίδης is not one of the commonest names in this category, and the father of the *hieromnemon* might therefore be identified more probably with the eponymous priest of the city, Ἀπολλωνίδης Γλαυκίου (PB no. 216).

60. Cf. *supra* pp. 70-71 nn. 211-20.

61. Polyb. 18.34.4. See P. Schoch, s.v. Limnaios no. 3, *RE* XIII (1926) 708.

62. H. Berve, s.v. Pantauchos no. 2, *RE* XVIII 3 (1949) 694.

63. A.D. Nock, *Conversion* (Oxford 1933) 59, 282.

There is no evidence by which we can trace the origins of the other people known from the period to the last Antigonids, Ἀδαῖος (PB no. 20), Ἀλέξανδρος (PB no. 103), Ἰππίας (PB no. 632) and Μίδων (PB no. 901).

The persons discussed above were, of course, from Beroea, but with the exception of the surrender of the city to the Romans by the three Friends of Perseus,⁶⁴ the activities for which they are known took place outside the city and were connected, as we have seen, with the conducting of state affairs of great moment. The examples examined above suggest that positions of trust were given repeatedly to the same families, though this does not mean that we are able to claim that the Macedonian court was completely closed. The disappearance after the Roman conquest of a large number of the names of the individuals discussed so far suggests an explanation for the fact that archaic names in general in Macedonia were preserved until the 2nd century B.C.:⁶⁵ these names were an indication of aristocratic origin and consequently of superior social class, and a large number of them disappeared when the class with which they were associated was annihilated, or at least ceased to wield authority. At the same time, of course, the onomasticon of the Macedonian aristocracy always included panhellenic names, as we have seen from the indiscriminate use of names of this category by these same families (e.g. Μένανδρος and Ἀπελλᾶς Φιλώτα).

The structure of society

Relatives of the persons discussed above undoubtedly lived in the city and its territory, and would have held office at a local level. Ἄρπαλος (PB no. 228), who was probably *epistates* of the city, and to whom the dated royal letters are addressed, is one example of the link between the central authority and the city. We also saw above that the eponymous priest of the city, Ἀπολλωνίδης Γλαυκίου (PB no. 216), was probably related to one of the *hieromnemes* of Perseus at Delphi. Other magistrates who are known from this period include Ἱπποκράτης Νικοκράτου (PB no. 633), the eponymous *strategos*, and the gymnasiarch Ζώπυρος Ἀμύντου (PB no. 518); the latter introduced the gymnasiarchal law into the assembly, together with two other

64. Livy 44.45, 1-6. Cf. PB nos 632, 901, 1011.

65. *Supra* pp. 334-35.

citizens, Ἀσκληπιάδης Ἡρᾶ (PB no. 245) and Κάλλιπος Ἱπποστράτου (PB no. 661), who were probably gymnasium officials. Κάλλιπος has the same name as Perseus' admiral, with whom he was contemporary, but it cannot be claimed that they were one and the same person.⁶⁶ The existence of these six persons is attested in the three most important inscriptions from Beroea; in chronological order these are: the letters of Demetrios II, the act of manumission dated by regnal year and by the eponymous priest, and the gymnasiarchal law, which is dated by the eponymous *strategos*.⁶⁷ The content of these inscriptions is of vital importance for the interpretation of many aspects of Macedonian history. One of the most important of these questions is the contribution made by these texts, and above all, by the gymnasiarchal law, to our understanding of the social organisation of the Macedonian cities. The prohibition of slaves and freedmen from membership of the gymnasium was extended to the sons of the latter.⁶⁸ This lag of two generations before those who could become freedmen were fully admitted to the ranks of the free accords with the general practice throughout the Greek world.⁶⁹ However, the exclusion from the gymnasium τῶν ἀγοραίων τέχνη κεχρημένων,⁷⁰ poses certain questions about the social status of this group, which would certainly have included both professionals exercising a variety of skills (craftsmen, merchants etc.) and an unspecialised, seasonally employed workforce.⁷¹ L. Robert wondered whether the exclusion of this group from the gymnasium at Beroea reflected an exclusively Macedonian practice.⁷² The regulation probably indicates the existence in Macedonia of a social rank with restricted political rights, similar to that attested in neighbouring Thessaly, at Sparta and at Gortyn.⁷³ It could be argued

66. F. Stähelin, s.v. Kallippos no. 16, *RE* X (1919) 1667.

67. For the bibliography of these inscriptions see PB nos 228, 216, 633.

68. J.M.R. Cormack, *Ancient Macedonia* II (1977) 143-44 lines B 27-28 (= *SEG* 27 (1977) 261 lines B 27-28).

69. See Ste Croix, *Class Struggle* 174; cf. Westermann, *Slave Systems* 25-27.

70. *Op. cit.* (*supra* n. 68) line B 29.

71. See Y. Garlan, *Non-Slave Labour* (ed. P. Garnsey 1980) 6-22 and E.Ch. Welskoph, *ibid.*, 23-25.

72. L. Robert, *ACF* 1974/75, 535-36.

73. On Thessaly see: M. Sordi, *La lega Tessala fino ad Alessandro Magno* (Rome 1958) 325-27; F. Miltner, s.v. Penesten no. 1, *RE* XIX (1937) 494-95. On Sparta see: P.

that this social situation is reflected in the views of Aristotle on physical labour,⁷⁴ and his hesitant answer to the question ἡ καὶ τοὺς βαναύσους πολίτας θετέον;⁷⁵ The situation in Macedonia formed probably the real basis for the views of Aristotle, who was not only born in Macedonia, but also spent a large part of his life there.⁷⁶

The gymnasiarchal law of Beroea reveals the severity of the measures taken to preserve the privilege of the exclusive use of the gymnasium. The provisions of the law also reveal the distinctions within the social category that had access to the gymnasium; these distinctions were dependent on the age of those who had the right to frequent the gymnasium, and are known to have applied throughout the rest of the Greek world. The clear division by age of those who exercised in the gymnasium into those above 30 years,⁷⁷ ephebes and those below 22 years,⁷⁸ and *paides*,⁷⁹ was reinforced by prohibitory regulations that were no doubt intended to prevent homosexuality (μηδὲ λαλείτω τοῖς παισίν).⁸⁰ In order to protect those who frequented the gymnasium, people who might cause an unpleasant atmosphere or exercise a bad influence were forbidden to participate, as is clear from the regulations: μηδὲ ἀπάλαιστρος [μη]δὲ ἡται[ρ]ευκῶς.... μηδὲ μεθύων, μηδὲ μαινόμενος.⁸¹

Oliva, *Sparta and her Social Problems* (Amsterdam 1971) 38-62; P. Cartledge, *Sparta and Laconia* (London 1979) 160-95. On Crete see: R.F. Willetts, *Aristocratic Society in Ancient Crete* (London 1955) 37-56; *id.*, *Ancient Crete; a Social History* (London 1965) 95-109; *id.*, *The Law Code of Gortyn. Kadmos Suppl I* (1967) 12-17.

74. A. Lesky, *A History of Greek Literature* (Transl. of 2nd ed., London 1966) 568; R.G. Mulgan, *Aristotle's Political Theory* (Oxford 1977) 94, 98; L. Moretti, *RivFC* 110 (1982) 53-54.

75. Arist., *Pol.* 1277β.

76. J. Aubonnet, *Aristote Politique I*, ed. 'Les Belles Lettres' (Paris 1968) XLIX-LXII, LXXXVIII-XCV.

77. J.M.R. Cormack, *Ancient Macedonia II* (1977) 143 line B1 = *SEG* 27 (1977) 261 line B1.

78. *Op. cit.* (*supra* n. 77) line B11.

79. *Op. cit.* (*supra* n. 77) lines B 13-14. On the function of the gymnasium as a place of education for *paides* see *SIG* 578. For the educational function of the gymnasium see C.A. Forbes, *CP* 40 (1945) 32-37; on the education of children in particular *ibid.*, 33.

80. *Op. cit.* (*supra* n. 77) lines B 13-14.

81. *Op. cit.* (*supra* n. 77) 144 lines B 28-29. See also L. Moretti, *RivFC* 110 (1982) 49.

The penalties envisaged for any kind of transgression of the regulations were invariably financial in the case of free men, who included the gymnasiarch and others who taught at or frequented the gymnasium.⁸² The punishment for those of the teachers who were not free men, and for *paides* who misbehaved was invariably flogging.⁸³ It is interesting that although the *paidagogoi* included slaves, the παιδοτρίβαι who were in charge of athletic training, were all free men; this may be inferred from the penalty imposed upon them if they did not appear at the gymnasium at the appointed time.⁸⁴ The punishment for *paides* was flogging — the same, that is, as for the slaves.⁸⁵ This rather grim picture of non-free *paidagogoi* being flogged at their place of work is rendered even darker by the fact that other contemporary or earlier evidence suggests that slaves, or at least some of them, possessed property,⁸⁶ from which it may be deduced that the reason that corporal punishment was inflicted on them was not purely economic. By contrast, the penalties imposed on slaves in the Gortyn code involved sums of money, even for much more serious “misdeeds”.⁸⁷

The picture of an absolutely static society deriving from the gymnasiarchal law is modified to some extent by the existence alongside it of the manumission acts of the period. As M. Andronikos has concluded,⁸⁸ these acts reveal that the manumission of slaves was governed by law, and was an act that the state had made obligatory for the master when the slave had fulfilled certain conditions. The same

82. *Op. cit.* (*supra* n. 77) lines B 5, 10, 15, 20, 23, 31, 34, 40, 43, 44, 52, 69, 70, 95, 101, 102.

83. *Op. cit.* (*supra* n. 77) lines B 9, 22, 70, 99.

84. *Op. cit.* (*supra* n. 77) lines B 19-21.

85. On the flogging of slaves in Athens, as opposed to the imposition of a fine for a citizen, see *IG II²* 1362 line 9. Cf. Aristotle's view on *paides*, πολῖται μὲν γὰρ εἶσιν, ἀλλ' ἀτελεῖς (Arist., *Pol.* 1278a).

86. The case of Attinas' slaves, who deposited 50 gold staters for their freedom, is typical (for the bibliography of the inscription see PB no. 216); see Andronikos, *Epigraphai* 10 line 9 and the discussion on slaves' property *ibid.*, 13-14.

87. Such as rape and adultery; the penalties involved sums of money even when the crime was perpetrated by a slave against a free person, the difference being that in such cases the amount involved was significantly larger; see R. F. Willetts, *Ancient Crete; a Social History* (London 1965) 94; *id.*, *The Law Code of Gortyn. Kadmos Suppl. I* (1967) 16-17.

88. Andronikos, *Epigraphai* 23 n. 47.

scholar attributes these arrangements to the social ideas of Antigonos Gonatas, which were formed under the influence of Stoic philosophy. This is certainly suggested by the provision punishing anyone who does not honour the manumission with a fine of 100 χρυσοῦς, payable to the king.⁸⁹ The condition attached to manumissions that the freed slave should continue to live with the master (*paramone*)⁹⁰ seems to indicate a divergence between the practice of these enactments and the ideas by which they were inspired. Both Ἀττίνας Ἀλκέτου (PB no. 252), who freed three families of slaves and a woman at Beroea, and Ἀσάνδρος Μενάνδρου (PB no. 242), who offered a female slave to Pythian Apollo at Delphi, continued to keep them in their service for as long as they lived, even though they had been paid the money for their freedom. What these enactments did offer those freed was a guarantee that their freedom would be respected after the death of their master, and that they would be protected from any future claims by his heirs. This is clear both from the presence of witnesses,⁹¹ and from the reference to the sons of Ἀττίνας: Ἀλκέτας and Λαρέτας (PB nos 135 and 794), and also to the wife and even the grandchildren of the first of them.⁹² According to A.E. Samuel,⁹³ the fact that the slaves referred to in the inscription from Beroea owned their own property and families⁹⁴ indicates that they had already been freed at the time that the act of manumission was drawn up.⁹⁵ One of the terms of the enactment is that they should continue to serve their former master, and stay with him to the end of his life. The *paramone* clause, according to A.E. Samuel, thus has the force here of a contract of work entered into by a free person.⁹⁶

89. Andronikos, *Epigraphai* 10 lines 20-22 (= *SEG* 12 (1955) 314 lines 20-22) and 23 n. 48.

90. The most complete study of *paramone* is by A. E. Samuel, *JJurPap* 15 (1965) 221-311; see also W. L. Westermann, *JJurPap* 2 (1948) 9-50 and Babacos, *Actes* 76-85.

91. Andronikos, *Epigraphai* 10-11 lines 28-32 (= *SEG* 12 (1955) 314 lines 28-33); *Bull Epigr* 1951, 136. See also PB nos 18, 795.

92. Andronikos, *Epigraphai* 10 lines 14-16, (= *SEG* 12 (1955) 314 lines 14-16) and 15.

93. A.E.Samuel, *JJurPap* 15 (1965) 289, 294 -95.

94. Andronikos, *Epigraphai* 9-10 lines 5-10 (= *SEG* 12 (1955) 314 lines 5-10) and 13-14.

95. A.E.Samuel, *JJurPap* 15 (1965) 294-95.

96. *Loc. cit.* (*supra* n. 95). Samuel's interpretations were not accepted by K. Hopkins, *Conquerors and Slaves* (Cambridge 1978) 137 n. 6, 142 n. 19, though he did not refute

With regard to the origins of the slaves known from the sources of the period, it may be concluded that foreigners were included in their number; this is proved by the mysterious name Σπαζᾶτις (PB no. 1193), and probably by the name Κόσμος (PB no. 766), which may have been a substitute for a foreign name that was difficult to pronounce.⁹⁷ We know of no slave in Macedonia from the period before the birth of Christ who had a Macedonian name; this seems to be no coincidence, for at least some of these names were connected with the aristocracy of the period.⁹⁸ Slaves with Macedonian names are attested only outside Macedonia,⁹⁹ and these were undoubtedly Macedonians who had fallen victim to the wars of the period of Philip V.

The generally late appearance of the category of pre-Greek names¹⁰⁰ is an indication that those who bore them were not previously able to leave any testimony to their existence since they were of inferior social status; it cannot, however, be proved on the basis of the evidence at present available, that those who bore these names were invariably slaves. In Beroea the majority of the individuals who bear these names are attested on very few occasions and mainly in funerary inscriptions, only the name Ἀμμία, as we have seen,¹⁰¹ occurring at all frequently. The upward social movement achieved by some members of this section of the population therefore became possible only as a result of the Roman conquest, one of the consequences of which was undoubtedly the disturbance of the existing social balance.

Priests

Mention has already been made of the eponymous priest of the city, Ἀπολλωνίδης Γλαυκίου, and the priest of Atargatis, Ἀπολλωνίδης

them adequately. Moreover, Hopkins' views, which are based on inscriptional evidence of a later period, have not been generally accepted; cf. some of the criticism of this work: G. Alföldy, *Gymnasium* 87 (1980) 451-53, J. Deininger, *HZ* 229 (1979) 654-57, K.R. Bradley, *CP* 76 (1981) 82-87, E. Badian, *JRS* 72 (1982) 164-69.

97. For the substitution of the original names of slaves see M.L. Gordon, *JRS* 14 (1924) 96-109; O. Masson, *Actes Esclavage* 1971 13-21.

98. Cf. *supra* pp. 419-24.

99. See e.g. Reilly, *Slaves*: no. 125 Ἀλέξανδρος, τὸ γένος Μακεδόνα; nos 152-154 Ἀμύντας; nos 191-201 Ἀντιγόνα; nos 202-205 Ἀντίγονος; nos 214-222 Ἀντίοχος; nos 225-28 Ἀντίπατρος.

100. See *supra* pp. 357-58 (names of the 2nd cent. B.C.).

101. *Supra* pp. 416-17 and 494-95 table VI.

Δεξιλάου. No names are known of the priests of the other sanctuaries in the city, which included a sanctuary of Athena, on which Philip V, famous for his generosity elsewhere, bestowed a number of stoas,¹⁰² and a sanctuary of Dionysos.¹⁰³ The letters of Demetrios II to Ἄρπαλος (PB no. 228) refer to economic privileges enjoyed by the priests of Asklepios, which are granted to the priests of Herakles. The king's replies to the requests of the priests of Herakles on this matter were given to the *kynegoi* Χάρτας Νικάνορος and Ἀττύλος Νικάνορος (PB nos 1344 and 254).¹⁰⁴ One of the earliest known inscriptions from Beroea refers to the dedication to Herakles Kynagidas made by an *epistates*, presumably of the city, whose name is not preserved (PB no. 1394). Ἀσκληπιόδωρος Πλευράτου (PB no. 246) was a priest of this same god, known from an inscription probably dating from after the Roman conquest. He had a theophoric name, like the other two priests just mentioned (which was probably no more than a coincidence) and an Illyrian patronymic.

Foreigners

This same Illyrian name, Πλευράτος (PB no. 1078), also occurs at an earlier date in a list dating from the Hellenistic period, now lost, but known thanks to the copy made by Delacoulonche.¹⁰⁵ This long list includes 47 patronymics (the majority of which are local names), the first name being [---] Πτολεμαίου (PB no. 1141); it also contains one other foreign name, the Thracian Σιτάλκης (PB no. 1183). The former of these names is probably to be connected with the settlement of Illyrians at Beroea and other cities of Macedonia mentioned by Livy, and dated to the period of Antigonos Doson or Philip V;¹⁰⁶ the same source attributes the settlement of Thracians in Macedonia to Philip V.¹⁰⁷ The earliest Thracian name attested at Beroea, Σαδάλας (Νικάνδρου, PB no. 1158), occurs on a tombstone. The same stele was

102. Ph. Petsas, *Deltion* 2 (1965) *Chronika* 427 (= *SEG* 24 (1969) 501).

103. Aik. Rhomiopoulou, *Deltion* 28 (1973) *Chronika* 433, pl. 391c (= *SEG* 27 (1977) 275).

104. On the *kynegoi* see P. Roussel, *REG* 43 (1930) 366-67; cf. Launey, *Armées* 1017 n. 30 and PB no. 1344.

105. Delacoulonche no. 60; see PB no. 1141 for the bibliography of this list.

106. Livy 45.30.5; Launey, *Armées* 416; Tarn, *Antigonos*, 183 n. 50; Walbank, *Philip V* 244.

107. Livy 39.24.4; see also Walbank, *Philip V* 224 n. 6, 243-244.

inscribed with the name of his wife, Φιλίστα (PB no. 1287), followed not by a patronymic but by the qualification Σαδάλα γυνή, and of his son Στράτων Σαδάλα (PB no. 1201). The names Σεύθης (PB no. 1176) and Σιτάλκης (PB no. 1184) also occur on a funerary monument of the 2nd century B.C. All three are known as the names of Thracian leaders and have in common the fact that they were rare in areas inhabited by Thracians.¹⁰⁸ The evidence of the tombstones reveals that all three names occur intermingled with local and panhellenic names in the same families, demonstrating that the individuals in question had been integrated into the population. However, from the evidence for the social organisation of Beroea, the description of this inscription as a list of ephebes, which was referred to above, is not very convincing.¹⁰⁹

The only foreigners who are attested with their ethnic at this period are Καλλιμέδων (PB no. 659), an Athenian who visited the city at the time of Philip II, Ἀνδρέας Ἀνδρωνος (PB no. 175), possibly a foreigner of unknown origin who died at Beroea, and a number of athletes. The last are named in the large agonistic list, now lost, which was dated by Ch. Makaronas to the 3rd-2nd centuries B.C..¹¹⁰ This list, which is the earliest of its kind from Macedonia, demonstrates that already in the Hellenistic period, Beroea was an important centre for athletic competitions, in which foreigners, Macedonians from other cities in Macedonia, and Beroeans took part. The largest group of foreigners was of Alexandrians (PB nos 3, 1080, 1083, 1128, 1202, 1377, 1390), and there was also a competitor from Laodicea (PB no. 174) and one from Abydos (PB no. 1369). That other Macedonian cities took part in these games is attested by the presence of a man from Thessalonike (PB no. 1391) and a man from Phylakai (PB no. 1040). Some of the names not accompanied by an ethnic¹¹¹ would have

108. See the discussion on these names *supra* pp. 350 nn. 154-55, 358-59 nn. 219-24.

109. It is considered to be an ephebic list by J. Touratsoglou, *Pulpudeva* 2 (1978) 145 no. 13β. On the opening of the gymnasium to foreigners during the Hellenistic period see Baslez, *L'étranger* 323-26.

110. Ch. Makaronas, *Makedonika* 1 (1940) 484; see also PB no. 174.

111. As has been already stated (PB no. 174); for this now lost inscription I have followed the reading of A.M.Woodward, *BSA* 18 (1911/12) 161-62 no. 35; nevertheless the reading of some lines is not clear, in particular that of line 6 which was rendered by Demitsas no. 56 as: Μυτιληναῖος. This reading (Delacoulonche no. 54 line 6: ΜΠΥΛΗΝΑΙΟΣ) was not included in the present Prosopography since it is very uncertain.

belonged to competitors from Beroea (PB nos 6, 95, 208, 412, 424, 755, 785, 806, 959); the absence of an ethnic in some cases is no doubt due to the condition of the inscription. Those who took part in the games included *paides*, ἀγένοιοι and men, and the events in which they competed were the *dolichos*, boxing and the *pankration*.¹¹² The games were not solely athletic in character, as is clear from the reference to *kitharodoi*.¹¹³ The competitors from Beroea would have first distinguished themselves in the gymnasium and the *palaistra*.¹¹⁴ The gymnasiarchal law gives a clear picture of the organisation of the *Hermaia*, a religious festival with associated games; the festival was organised by the gymnasiarch and took place every year in the month of Hyperberetaios.¹¹⁵ Ephebes would have participated to a significant degree in both the athletic and religious festivals of the city.¹¹⁶

Women

In the almost completely male-dominated society of the period, the only women whose names are known were priestesses and the royal mothers or wives.¹¹⁷ Although this is a commonplace familiar to all those who have studied ancient Greek history, new examples that illustrate the phenomenon in a specific area are of some interest. The earliest occurrence of a woman's name in a source other than a funerary monument is that of the priestess of Ennodia Κυννώνα

112. A. M. Woodward, *BSA* 18 (1911/12) 161-62 no. 35 lines 6, 18, 54; see also PB no. 174.

113. A. M. Woodward, *op. cit.* (*supra* n. 112) line 2; PB no. 174.

114. See the reference to the *palaistra* in the gymnasiarchal law: J.M.R.Cormack, *Ancient Macedonia* II (1977) 143 line B 4 (= *SEG* 27 (1977) 261 line B 4) μηδὲ ἐν ἄλλῃ παλαιστρᾷ ἀλειφέσθω; cf. L. Moretti, *RivFC* 110 (1982) 46 n. 2.

115. J.M.R.Cormack, *Ancient Macedonia* II (1977) 144 line B 45 (= *SEG* 27 (1977) 261 line B 45) and 146. On the Macedonian month Ὑπερβερεταῖος which corresponds roughly to September see Kalléris, *Macédoniens* II 554, 571-72.

116. As can be concluded from the regulations of the *Hermaia* of the gymnasiarchal law; J.M.R.Cormack, *Ancient Macedonia* II (1977) 144-46, lines B 45-87 (= *SEG* 27 (1977) 261 lines B 45-87) and 146-47. On relevant regulations of a comparable epigraphic text see D. Lazarides, *Ergon* 1984, 23 no. 13.

117. On the latter see C. Vatin, *Recherches sur le mariage et la condition de la femme mariée à l'époque hellénistique* (Paris 1970) 81-85, 100-103. On the position of women in ancient Greece see D. Schaps, *Economic Rights of Women in Ancient Greece* (Edinburgh 1979) 92-98.

Ἐπιγένους (PB no. 781). Her main name is rare in Macedonia; the only example of it outside Beroea is as the name of a daughter of Philip II.¹¹⁸

A base found in Beroea bearing the inscription [---]ῆ Κορράγου (PB no. 765), was clearly erected in honour of some important woman of the time, and probably supported a statue of her. Bearing in mind the evidence relating to Εὐρυδίκη Σίππα from nearby Vergina,¹¹⁹ we may form the hypothesis that the woman in question here was probably the wife of the founder of the Antigonid dynasty, Στρατονίκη Κορράγου.¹²⁰ The hypothesis is supported by the circumstance that almost all the other evidence for women from this period comes from funerary monuments, or refers to slaves. Although the date of the base is rather later than the rule of the son of Stratonike, Demetrios Poliorketes, who would be likely to have erected a statue of his mother, it is not impossible that the monument was erected by some other descendant, and formed part of a sculptural ensemble. A monument with bronze statues of his forebears was dedicated by Antigonos Doson to Delian Apollo.¹²¹ The date of the inscription from Beroea shows that the likeliest candidate to have erected a similar monument in the city, with which the dynasty had specially close links, is Philip V. If this hypothesis is correct, the monument at Beroea would have consisted of a group of statues of his ancestors, bearing their names.¹²²

Metronymics

The position of women in Macedonian society was no different, generally speaking, from that in the rest of the Greek world. Nevertheless, greater importance has been attached to the existence of

118. Berve, *Prosopographie* no. 456; on the name see *supra* p. 347 n. 128.

119. M. Andronikos, *Praktika* 1982, 55, pl. 38b; see also *BullEpigr* 1984, 249.

120. Berve, *Prosopographie* no. 725; F. Geyer, s.v. Stratonike no. 7, *RE* IVA (1931) 318-19; see also Briant, *Antigone* 24 n. 2-4, 161 n. 7.

121. Tarn, *Antigonos* 390 n. 61; Ch. Edson, *HSCP* 45 (1934) 217-18 and n. 1. On the stoa of Antigonos see F. Courby, *Exploration archéologique de Délos V* (Paris 1912) 74-83. See also R. Vallois, *Exploration archéologique de Délos VII*, 1 (Paris 1923) 25-75 for the stoa of Philip V; cf. Stella G. Miller, *Hellenistic Macedonian Architecture: its Style and Painted Ornamentation* (Ann Arbor Mich.; University Microfilms, 1972) 175-78.

122. It would have been analogous to the monument of Antigonos in Delos; see *supra* n. 121.

metronymics in Macedonia than is justified by the evidence; they have even been described as a Macedonian usage.¹²³ Metronymics are also found in other parts of the Greek world, and the explanation given for them is that they were borne by illegitimate children.¹²⁴ I believe that this is also the explanation of the phenomenon in Macedonia, since there is no evidence to suggest that women there enjoyed a better position in society at this period than in other areas. This view is based on indications relating to the frequency and the date of the occurrence of these names, and also the social status of the people who bore them. There are a total of 11 such names in Beroea.¹²⁵ At Thessalonike 15 examples are known, representing a very small proportion of the total number of persons in *IG X 2,1*,¹²⁶ that is, they form a smaller proportion than at Beroea. Only one of the examples from Thessalonike occurs in an inscription of this period; the inscription is on a funerary monument, and the bearer of the name is a woman.¹²⁷ All the other examples of metronymics date from the centuries after the birth of Christ. No important person in Macedonia in general is known to have had a name of this type, at least before the Roman conquest, and possibly even before Christ. The earliest example from Beroea occurs on a painted stele of the 3rd century B.C., which has two female names: Παρμένεια Ἀριστύλλας (PB no. 1039) and Νίκυλλα Ἰέρωνος (PB no. 955). They were perhaps sisters, the first of them being born before the marriage of Ἀρίστυλλα to Ἰέρων. It is interesting that, as at Thessalonike, this early example involves a woman's name. The next

123. See Kanatsoulis, *MP Suppl* no. 1550. According to F. Papazoglou, *Zant* 5 (1955) 353, they are rare.

124. See A.P. Christophilopoulos, 'Αἱ μητρωνυμῖαι παρὰ τοῖς ἀρχαίοις Ἑλλήσιν', *Δίκαιον καὶ Ἱστορία* (Athens 1973) 60-67.

125. PB nos 153, 214; 389, 530, 881, 1039, 1123, 1268, 1282, 1295, 1340.

126. On the total number of persons known from *IG X 2, 1* see *supra* p. 409 n. 4. The persons with a metronymic attested in the inscriptions of Thessalonike are: Ἀθηνογένης Πλουσίας, *IG X 2, 1* *133 line 11; Ἀντώνιος Κλεοπάτρας, *ibid.* 242 II line 6; Ἀσιατικός Φίλας, *ibid.* 68 line 24, 69 line 18; Δημήτριος Νεικοπόλεως, *ibid.* 126 line 4; Διονύσιος Κλεοπάτρας, *ibid.* 68 line 23, 69 line 17; Ζωῖλος Σωσιπάτρας, *ibid.* 69 line 11; Κάσσανδρος Ἀξιόματος, *ibid.* 68 line 40, 69 line 26; Κώτης Εἰρήνης, *ibid.* 288 lines 4-5, *289 line 5; Πύθων Λουκεῖας, *ibid.* 288 lines 8-9; Σωσίπατρος Κλεοπάτρας, *ibid.* 126 line 1; Ταῦρος ὁ Ἀμμίας καὶ Ρῆγλος, *ibid.* 126 line 6; four more persons are known from funerary monuments: Ἀντίγονος Ἑλλανίκας, *IG X 2, 1* 421 line 2; Ἀριστομάχη Ματοῦς, *ibid.* *677; Κοπρία Πολυνείκης, *ibid.* 387; Μᾶρκος Μεγίστης, *ibid.* 642.

127. Ἀριστομάχη Ματοῦς, *IG X 2, 1* *677.

occurrence of a metronymic comes from a list of names dating from the 1st century B.C./1st century A.D. This list, the beginning of which is not preserved, is described by D. Kanatsoulis as a catalogue of ephebes,¹²⁸ and its appearance certainly justifies this assumption. The presence in it of a metronymic, however, gives rise to some doubt as to the nature of the list, a question to which we shall return.

THE SOCIETY OF BEROEA AFTER THE ROMAN CONQUEST

A new era was ushered in for the inhabitants of the city by the surrender of Beroea to the Romans in 168 B.C., after the surrender of the Beroean Friends of the last Antigonid,¹²⁹ with which it was perhaps not unconnected. The dissolution of the Macedonian monarchy that followed was accompanied by the removal from the country of the nobles who had staffed the administration and the military organisation of the country.¹³⁰ Beroea thereby lost at least a section of this class, as is shown by the disappearance of some names discussed above.¹³¹ The removal of the nobles from the country has already been associated with the disappearance at this time of a style of burial characteristic of Macedonia, the Macedonian tomb.¹³² Tombs of this type have not yet been found at Beroea, though they would certainly have existed; they should perhaps be sought in the three mounds a short distance from the city mentioned by Delacoulonche.¹³³

The regulation of Macedonian affairs in 167 B.C. is separated by a long period from the latest epigraphical evidence used in the present study, which is dated to the first years of Constantine the Great.¹³⁴ Two phases can be distinguished in this interval, though it is not possible to draw the dividing line between them with any clarity. In a previous section of this chapter, we traced one of the factors for continuity in the society of Beroea, on the basis of our examination of frequent names.

128. Kanatsoulis, *MP Suppl* nos 1550, 1581, 1583, 1590, 1613, 1660, 1663-1665, 1669, 1671, 1677, 1728, 1731, 1744, 1773, 1774, 1777, 1778.

129. Livy 44. 45. 1-6; PB nos 632, 901, 1011.

130. *Supra* pp. 419-24

131. *Supra* p. 379.

132. See B. Gossel, *Makedonische Kammergräber* (Berlin 1980) 5-6.

133. Delacoulonche 113. See also Ph. Petsas, *PECS*, s.v. Beroia 151.

134. This inscription is from Leukopetra; Ph. Petsas, *Praktika* 1975, 88-90, pl. 87a = SEG 27 (1977) 293 (= PB no. 296).

Here we shall try to detect the opposite, that is, to identify factors in the evolution of this society that tended to disrupt continuity, and which illustrate a transition to a new phase. The evidence from Beroea for the period of the republic is scant, as we shall see, and consists mainly of funerary inscriptions. By contrast, the evidence from the 1st century A.D. is greater in volume and more important, and yields some interesting details relating to the society of this period.

Two methods used by Roman policy to impose its presence and assert its authority in the territories conquered by it were the award of Roman citizenship and the introduction of emperor worship.¹³⁵ This policy was initiated by Augustus and continued by his successors, and accounts for the predominance of imperial *gentilicia* at least in the eastern provinces of the Roman empire.¹³⁶ We do not know the date at which Beroea gained the right to build an officially recognised temple to the emperor — that is, when it received the title νεωκόρος.¹³⁷ We do know, however, that under the emperor Nerva (A.D. 96-98) the city almost lost its exclusive exercise of this right, though in the end it retained it, thanks to the embassy of Κ(όιντος) Ποπίλλιος Πύθων (PB no. 1114). Roman citizenship would already have been awarded on some scale in this century, as is clear from the number of *Iulii*, *Claudii* and *Flavii*,¹³⁸ but it had not brought about the intended result, for the majority of the magistrates attested during this period still had names of the Greek type. The fact that names of the Roman type became prevalent amongst the people who were the wielders of authority, and also the fact that people who, in addition to holding office in the provincial or local administration, were also the organisers of the imperial cult, as is clear from the epigraphic evidence, are both new

135. See Sherwin White, *Roman Citizenship* 221-24; C. Bradford Welles, *BAmSocP* 1 (1965) 42-45, 75-77; P.A. Brunt, *Vle Congrès international d'études classiques*, Madrid 1974 (Paris 1976) 166-67, 168.

136. Mainly from the reign of Claudius onwards; see Sherwin White, *Roman Citizenship* 244-48, 260-63, 277-80. Some of those bearing imperial *gentilicia* in general were freedmen, *ibid.* 322-31; moreover the *testimonia* from Beroea do not furnish any relevant evidence.

137. See D. Kanatsoulis, *Makedonika* 3 (1953-55) 72-73.

138. *Iulii*: PB nos 574-580, 593-626; *Claudii*: PB nos 691-701, 706-735; *Flavii*: PB nos 1303-1304, 1306, 1331.

phenomena that justify our speaking of a new phase. They are certainly not the only phenomena tending in this direction.

It is not known when gladiatorial combats and contest involving wild animals were first organised at Beroea. This type of spectacle certainly marked a fundamental change in the areas of both public spectacles and the life of the city in general. The enormous gap between these spectacles and those of the Hellenistic period¹³⁹ undoubtedly reflects the distance separating the society of the period from the previous phase of its evolution. The earliest evidence for gladiatorial combats at Beroea dates from the last years of the 1st century A.D., and refers to the organiser of the spectacles, Κ(όιντος) Ποπίλλιος Πύθων who was mentioned above. The fact that tombstones of gladiators first appeared in Beroea in the second century A.D. demonstrates that even if he was not the first man to organise them, such spectacles would not have had any significant past¹⁴⁰ prior to his own act of generosity.

The same conclusion, that is the setting of the dividing line between the two phases in the evolution of Beroean society towards the end of the 1st century A.D., is suggested by an examination of the funerary monuments. The main forms of funerary monument that had existed from the Hellenistic period onwards continue to be found up to the end of the 1st century A.D., constituting another factor for continuity. Fundamental changes can be observed from the 2nd century onwards, at which time the funerary altar came into widespread use, there were differences in the form taken by funerary stelai, and, most important of all, there were innovations in the nature of the texts found on funerary monuments, as we shall see below.

THE SOCIETY OF BEROEA FROM 167 B.C. TO THE END OF THE 1st CENTURY A.D.

The Romans

The abolition of the Macedonian state was accompanied not only by the exiling of at least a section of the Macedonian aristocracy,

139. See *supra* pp. 431-32 nn. 110-16; cf. Price, *Rituals* 89, 116.

140. The same applies for the relevant evidence from the other Greek areas; see Robert, *Gladiateurs* 263-66, and 239-48 (for the distribution of these spectacles).

discussed above, but also by the settlement of Romans in many of the Macedonian cities, including Beroea.¹⁴¹ The fictitious proclamation of the freedom of the Macedonians that ushered in the new condition of subjection was swiftly followed by the conversion of the country into a province of the Roman empire, with the organisation of 148 B.C.¹⁴² It was natural that events of such fundamental significance had an effect on the social balance that had prevailed hitherto, and led to new formations. Some of these were direct and sprang from the establishment of a foreign governor whose absolute authority included the power to conscript Macedonians into the army.¹⁴³ In addition to the temporary presence of the governor of the time and the other Roman magistrates who formed the staff of the provincial administration,¹⁴⁴ there were settlements of merchants and veterans in Macedonia during this period.¹⁴⁵ The earliest evidence for this in the case of Beroea dates from the middle of the 1st century B.C., and is connected with the earliest evidence for a Roman official honoured by the city — the monument erected by Βεροιαῖοι καὶ οἱ ἐνκεκτημένοι Ρωμαῖοι to Λεύκιος Καλπούρνιος Π(ε)ΐσων (PB no. 666), proconsul of Macedonia in the years 57-55 B.C. Beroea is the only Macedonian city in which there is evidence that the Romans settled there had the right to acquire land (γῆς ἔγκτησις). The evidence on the subject from the other cities of Macedonia in which Romans settled, refers to them as συμπραγματευομένους,¹⁴⁶ a translation of the Latin *negotiatores*. According to J. Hatzfeld, whose work still forms the basis for the study of this issue, ἐγκεκτημένοι Romans are found outside Beroea only on

141. See D. Kanatsoulis, *Makedonika* 4 (1955-60) 264-65; on the *negotiatores* of Thessalonike see A. Rizakis, *Ancient Makedonia* IV (1986) 511-24.

142. See F. Papazoglou, *ANRW* II 7. 1 (1979) 302-308; *id.*, *Macedonia* (1983) 192-93.

143. F. Papazoglou, *Macedonia* (1983) 195; cf. Th. Sarikakis, *Ancient Macedonia* II (1977) 431-64 and F. Papazoglou, *ANRW* II 7. 1 (1979) 346-48 n. 201; see also *supra* p. 73 nn. 233-37 on the evidence for Beroeans in the Roman army.

144. See Sarikakis, *Archontes* I, II; A. Aichinger, *AVes* 30 (1979) 603-91; Thomasson, *Laterculi* 179-88; F. Papazoglou, *ANRW* II 7. 1 310-11.

145. *Supra* n. 141; see also F. Papazoglou, *Macedonia* (1983) 196 nn. 23-26.

146. D. Kanatsoulis, *Makedonika* 4 (1956) 265. Cf. F. Papazoglou, *ANRW* II 7. 1 (1979) 356-357, Sarikakis, *Archontes* I 16-17, and A. Rizakis, *Ancient Macedonia* IV (1986) 513 n. 8.

Kos and Chios;¹⁴⁷ to these may now be added the evidence for Romans settled in Messenia.¹⁴⁸ The right to acquire land was one of the privileges that accompanied *proxenia* and the award of honorary citizenship,¹⁴⁹ and it reveals that the settlement of Romans at Beroea had a different character from that in other Macedonian cities, and was intended to be permanent, which was certainly not true of the settlements of the συμπραγματευόμενοι.¹⁵⁰ The impetus to the settlement at Beroea would have been supplied by the tracts of land that remained ownerless after the removal of the nobles, whose property had no doubt been based on the fertile territories of Emathia. The ἐγκεκτημένοι Romans who joined with the Beroeans to honour the supreme magistrate of the province, Lucius Calpurnius Piso, would no doubt have already formed their own representative body (*conventus civium Romanorum*),¹⁵¹ like that attested later at Thessalonike.¹⁵² The next time that the Romans settled at Beroea are attested is on the monument erected by the city to the emperor Claudius (A.D. 41-54), according to the felicitous restoration by I. Touratsoglou.¹⁵³ Following the same restoration, another Roman official was referred to in the monument: Publius Memmius Regulus (PB no. 879) who was *legatus Augusti pro praetore* of Moesia, Macedonia and Achaëa during the years A.D. 35-44.

There is little evidence for the first Romans to settle in Beroea, though this is not an indication of the size of their presence in the city, since the body of epigraphic evidence for the 1st century B.C. and the 1st century A.D. is significantly smaller than that for the following two centuries. Without doubt, however, many of the *gentilicia* attested at Beroea after the 1st century A.D. would have belonged to families that

147. Hatzfeld, *Trafiqants* 55-56 (= Beroea), 46-47, 99-100 (= Kos), 46, 95-97 (= Chios).

148. See Wilson, *Emigration* 150; Brunt, *Manpower* 222.

149. Marek, *Proxenie* 158-59, 388.

150. See e.g. Wilson, *Emigration* 111-13. For Romans who spent part of their life in the Greek East, *ibid.* 161-63.

151. D. Kanatsoulis, *Makedonika* 5 (1961-63) 25-26; cf. PB no. 666. Cf. Wilson, *Emigration* 14, 17-18, Brunt, *Manpower* 220-24.

152. *IG X 2*, 1 32 and 33; see A. Rizakis, *Ancient Macedonia* IV (1986) 513 n. 9.

153. I. Touratsoglou, *Ancient Macedonia* II (1977) 488 line 2.

settled there earlier. The number of *nomina* attested at Beroea,¹⁵⁴ even those that are accompanied by non-Latin *cognomina*, is evidence of the size of the Roman community in the city. A preliminary comparison of the total of 136 *nomina* may be made with the total number of *nomina* in the Greek East, which was 241 according to Hatzfeld's list.¹⁵⁵ From the total at Beroea should be subtracted the imperial *gentilicia*, which were usually accompanied by non-Roman *cognomina*, and were therefore the names of persons who were not Romans by descent but who had acquired Roman citizenship, probably thanks to the favour of the emperor.¹⁵⁶ To this category belong the *nomina*: *Aelius*, *Claudius*, *Flavius*, *Iulius*, *Septimius*, *Ulpus* and the name *Aurelius*, though this is a special case.¹⁵⁷ Some of the *nomina*, a total of 32, occur in Hatzfeld's list, and come from known families that have been identified in various parts of mainland Greece and the Eastern Mediterranean. The families in question are: the *Acutii*, *Anni*, *Antonii*, *Attii*, *Aufidii*, *Baebii*, *Bruttii*, *Caecilii*, *Clodii*, *Cornelii*, *Granii*, *Insteii*, *Iunii*, *Licinii*, *Marcii*, *Memmii*, *Munatii*, *Octavii*, *Petronii*, *Pomponii*, *Pontii*, *Popillii*, *Rupillii*, *Rutilii*, *Sallustii*, *Sempronii*, *Spedii*, *Turrani*, *Valerii*, *Vettii*, *Vibii* and *Volcacii*.¹⁵⁸ The last appears only once in Hatzfeld's list, and is in fact the specific testimony in the list from Beroea.¹⁵⁹ All the others occur more than once in a variety of places, though predominantly in ports, where there were greater opportunities for these families to pursue their activities. Most of the above names also occur on Delos, and probably belonged to members of the families who had settled on the island earlier and began to leave it after the Mithridatic Wars.¹⁶⁰ These families, — the *Anni*, *Antonii*, *Aufidii*, *Caecilii*, *Clodii*, *Cornelii*, *Granii*, *Licinii*, *Marcii*, *Memmii*, *Messii*, *Octavii*, *Petronii*, *Pomponii*, *Rupillii*, *Rutilii*, *Spedii*, *Valerii*, and *Vibii* — were certainly only a

154. See table III, pp. 391-94.

155. Hatzfeld, *Trafiqants* 383-407.

156. Sherwin White, *Roman Citizenship* 310-311; see also *supra* n. 136.

157. Sherwin White, *Roman Citizenship* 386; see also *infra* p. 479.

158. In Beroea the vast majority of these names occur in the Greek language (see table III and also the Prosopography); they are given here in Latin to facilitate reference to the works Schulze, *Eigennamen* and Hatzfeld, *Trafiqants* 383-407. On the transliteration of Latin names into Greek see *supra* p. 75 n. 258.

159. It also occurs in Thessalonike; *IG* X 2, I 399.

160. Hatzfeld, *Trafiqants* 30-31.

a small fraction of the 155 *gentes* known from Delos;¹⁶¹ to them should be added three more *nomina* that occur at Beroea, the *Fabricii*, *Messii* and *Turpili*.¹⁶² Of the names that do not occur on Delos, the *Acutii* and *Pontii* are attested at Chalkis and elsewhere, the *Attii* and *Sempronii* at Larissa, the *Bruttii* at Thespieae, the *Turrani* at Athens, the *Insteii* at Mytilene, the *Vettii* on Syros, and the *Iunii* and *Sallustii* on Samothrace.¹⁶³ To the names that were not included in Hatzfeld's list may now be added the *Statii*, who occur frequently in Attica.¹⁶⁴

Many of the families of Beroea are also attested at Thessalonike, which has the biggest number of *nomina* in Macedonia, with more than 170 names.¹⁶⁵ The following *nomina* occur at both cities, demonstrating that some of the above families were to be found in the two cities at the same time: *Annii*, *Antonii*, *Appii*, *Attii*, *Aufidii*, *Baebii*, *Caecilii*, *Canuleii*, *Cassii*, *Clodii*, *Cominii*, *Cornelii*, *Domitii*, *Geminii*, *Iunii*, *Lappii*, *Licinii*, *Mallii*, *Marcii*, *Marii*, *Memmii*, *Mestrii*, *Nunnii*, *Octavii*, *Petronii*, *Pomponii*, *Pontii*, *Popillii*, *Rupillii*, *Rutilii*, *Sextii*, *Sergii*, *Silvani*, *Sulpicii*, *Spedii*, *Turpili*, *Trebonii*, *Turii*, *Valerii*, *Vibii* and *Volcacii*.¹⁶⁶ Reservations have been expressed by P. Castrén, however, as to the possibility of distinguishing between families of different origins who had the same *nomen*, in connection with the names of Pompeii.¹⁶⁷ The difficulties are even greater with respect to Macedonia, since the evidence is later and further removed from the centre.

The question of the date of the evidence undoubtedly gives rise to very great difficulty in determining the origin of the people who bear these particular names. According to A.J.N. Wilson, most *nomina*

161. J. Hatzfeld, *BCH* 36 (1912) 10-94. Cf. Wilson, *Emigration* 107.

162. Attested in Delos: J. Hatzfeld, *BCH* 36 (1912) 35-36, 51, 86; not included in the later published work Hatzfeld, *Trafiqants*.

163. Hatzfeld, *Trafiqants*: 383 (= *Acutii*), 400 (= *Pontii*), 385 (= *Attii*), 402 (= *Sempronii*), 387 (= *Bruttii*), 405 (= *Turrani*), 393 (= *Insteii*), 406 (= *Vettii*), 394 (= *Iunii*), 401 (= *Sallustii*).

164. See e.g. *IG* III 2 index p. 385.

165. As in the case of Beroea, *nomina* which are formed by the addition of the ending -anus were also included in this number; such names were not included in the lists of Hatzfeld, *op. cit.*, *supra* n. 162.

166. On the basis of *IG* X 2, 1 index p. 298-303 and *supra* table III. Some of them are attested earlier in Beroea than in Thessalonike: *infra* p. 446 n. 199.

167. Castrén, *Ordo* 23.

ceased to be connected with particular parts of Italy as early as the 2nd century B.C.¹⁶⁸ Nevertheless, the comments made by A. Rizakis, who derives the origins of the majority of the Romans of Thessalonike from Campania and other regions of southern Italy, and also from Rome and the cities of the surrounding area,¹⁶⁹ appear also to be valid for the Romans of Beroea. The further observation that a significant number of the Romans settled at Thessalonike came to the city by way of other parts of Greece and the Greek East,¹⁷⁰ also holds good for Beroea, as may be seen from the above comparison with names that occur on Delos and in other parts of the Greek East.

Some of the Romans of Beroea are to be found only in Macedonia; these include the *Appii*, *Lappii* and *Volcacii*, who also occur in Thessalonike,¹⁷¹ and the *Caprilii*, *Didiani*, *Fulcinii*, *Fundanii*, *Longinii*, *Mallii*, *Nasidieni*, *Publicii*, *Rabonii*, *Titiani* and *Vetuleni* who are also attested in other parts of Macedonia.¹⁷² This category also includes a number of *gentilicia* that have been found only at Beroea: *Ancharieni*, *Avidii*, *Caesennii*, *Caesernii*, *Caestronii*, *Crispinii*, *Cuspidii*, *Farii*, *Feronii*, *Marsidii*, *Petillii*, *Quintiani*, *Sat(t)ii* and *Scirtii*.¹⁷³ Some of these names, such as *Ancharius*, *Avidius*, *Didius*, *Fulcinus* etc.,

168. Wilson, *Emigration* 107-108.

169. A. Rizakis, *Ancient Macedonia* IV (1986) 517-18 nn. 24-27.

170. A. Rizakis, *op.cit.* (*supra* n. 169), 518-19 nn. 28-32.

171. *IG X 2*, 1: 508 (= *Appius*), 127 line 5 (= *Lappius*), 399 (= *Volcacii*: Παμφίλα, Νίγερ, Φιλότημος).

172. *Caprilii* are attested in Amphipolis and Herakleia Lynkestis: H. Duchêne, *BCH* 110 (1986) 513-530. Διδιανή Ἀντιγόνα in Olynthos: Demitsas 745. C. Fulcinus Epictetus, in Stobi: Kanatsoulis, *MP* no. 1466. Φουνδανός Ποσειδώνιος, in Orestis: Rizakis-Touratsoglou no. 187 line 20 (= Kanatsoulis, *MP* no. 1464) which should probably be read Φουνδάνιος. Μ. Μάλει[ος] in Elimeia: Rizakis-Touratsoglou no. 34 line 3 (= Kanatsoulis, *MP* no. 866); cf. Mal(ius), N. Vulić, *Spomenik* 71 (1931) no. 594. Δέκμος Ραβώνιος, in Dion: Demitsas no. 168. For the other names see e.g. N. Vulić, *Spomenik* 71 (1931) no. 566: *Longinia*; *ibid.* nos 560, 561: *Publicia*; *ibid.* no. 550: *Titianus*. Φαβρίκιος Βετούληνός Λύκος in Bottiaea (Jannitsa): Mendel, *Catalogue* III no. 959 = A. Rüsch, *JdI* 84 (1969) 152 no. R14. On *Nasidienus* see N. Vulić, *Spomenik* 71 (1931) no. 71 = *SEG* 18 (1962) 273; on the rarity of this *nomen* see I. Touratsoglou, *Ancient Macedonia* II (1977) 486.

173. See table III. Cf. Schulze, *Eigennamen* 131, 337, 428, 437 (= *Avidius*), 106, 122 (= *Anch(ar)ienus*), 135, 351 (= *Caesennius*), 136a (= *Caesernius*), 210, 351 (= *Caestr(a)nus*), 156 (= *Crispinus*), 162 (= *Cuspidius*), 272, 356, 424 (= *Farius*), 165

probably originally belonged to a proconsul or other provincial magistrate,¹⁷⁴ and represent cases of the award of Roman citizenship or the granting of freedom by provincial magistrates.

In the context of the present study, it would clearly be of greater interest to establish the social background of the Romans who settled at Beroea than their precise place of origin. It would undoubtedly be of importance if it were possible to investigate the extent to which these Romans came from noble or plebeian families, and, even more importantly, how far they were born in families that bore this particular name, or acquired it later as freedmen of these families. With regard to the first of these questions the biggest part of the *negotiatores* in the Greek East consisted, according to Hatzfeld, of bourgeoisie from the Italian cities, and were therefore mainly representative of the middle class.¹⁷⁵ With the exception of the *Popillii*, who will be discussed below, the evidence from Beroea leaves little room to investigate these matters. The evidence relating to the first Romans who settled in the city has almost all been lost, and at the same time, there are only a few instances, both in Beroea and in Macedonia in general, in which it is indicated that the person in question is a freedman.¹⁷⁶ Consequently the status of freedman usually has to be inferred, and some reservation is therefore called for.¹⁷⁷ There are names, however, which afford some clue to establishing the social category of those who bore them. One example of this is the name *Publicius*, which probably indicates that some at least of those who bore it were originally public slaves.¹⁷⁸ In the case of some common *nomina*, such as the name *Licinius*, which belonged to one of the most important and wealthy plebeian *gentes* of Rome,¹⁷⁹ and which is attested at an early date on Delos,¹⁸⁰ it is not

(= *Feronius*), 189, 360 (= *Marsidius*), 208, 443 (= *Petillius*), 229 (= *Quintius*), 224, 424 (= *Sat(t)ius*), 32 (= *Scirtius*). See also Robert, *Etudes* 174 n. 1 on Ἀνχαρηνός.

174. Sarikakis, *Archontes* I 175 (= *Ancharius*), 64 (= *Didius*), 169 (= *Fulcinus*); II 235 (= *Avidius*).

175. Hatzfeld, *Trafiqants* 255.

176. D. Kanatsoulis, *Makedonika* 4 (1955-60) 254 n. 1.

177. See e.g. PB no. 335. Cf. F. Papazoglou, *Macedonia* (1983) 200 n. 58 = PB no. 611 and *infra* p. 468.

178. According to Castrén, *Ordo* 211 no. 325; see *contra* Schulze, *Eigennamen* 414.

179. Castrén, *Ordo* 182 no. 218.

180. J. Hatzfeld, *BCH* 36 (1912) 46 and Hatzfeld, *Trafiqants* 394.

possible to establish any connection with those who bore the name at Beroea; the difficulty increases when, as in this particular case, the name is also borne by a local magistrate, M. Licinius Crassus.¹⁸¹

One approach to this question, that is, our assessment of the social value of the names is afforded by an examination of frequent *nomina*, together with the date of their earliest appearance. It is clear from the Prosopography, that imperial *gentilicia* are the most common, with the exception of *Ulpus* and *Septimius*, which occur only 4 and 5 times respectively.¹⁸² It is certainly no coincidence, however, that the most common of the non-imperial *gentilicia* in Beroea is *Popillius*, which occurs 27 times — as often, that is, as the imperial *nomen Flavius*. The first man attested with this name is Κ(ρίντος) Ποπίλλιος Πύθων (PB no. 1114), who according to the evidence for the Roman period must have been the wealthiest man in the entire province. His *nomen* is attested in areas near Rome and at Pompeii, and also on Delos and other parts of the Greek East.¹⁸³ The frequent occurrence of the name at Beroea is certainly due not only to other members of the family, such as Σέξ(τος) Ποπίλλιος Σοῦμμος (PB nos 1115, 1116), Κ(ρίντος) Ποπίλλιος Πρόκλος Ἰουλιανὸς Πύθων (PB no. 1112) and probably Μ(ἄρκος) Ποπίλλιος Σωσιγένης (PB no. 1117) and Σέξστος Ποπίλλιος Λυκῖνος (PB no. 1108), but also to the freedmen of this family.¹⁸⁴ The mixture of Greek and Roman *cognomina* in this family was probably the result of mixed marriages.¹⁸⁵

The next name to appear fairly frequently at Beroea is *Petronius*, which occurs in central Italy¹⁸⁶ and is also attested on Delos and elsewhere.¹⁸⁷ It appears from the examples of this name (PB nos 1055,

181. Sarikakis, *Archontes* I 145 and 39 (another magistrate with the same *nomen*).

182. PB nos 995-998 (= Οὔλπιος), 1169-1173 and probably 1181 (= Σεπτίμιος).

183. Hatzfeld, *Trafiqants* 400; Wilson, *Emigration* 120. See also Castrén, *Ordo* 209 no. 319.

184. PB no. 1097. According to F. Papazoglou, *Macedonia* (1983) 200, n. 58 (p. 539-40) our PB nos 1104-1106, 1109, 1110, 1113, 1118 were probably also freedmen. See also *infra* pp. 467-68.

185. The offspring of a lawful union between a Roman citizen and a woman who was not, were themselves Roman citizens; conversely, when only the mother possessed Roman citizenship the children were *peregrini*; see Berger, *Dictionary* 389, s.v. *Civitas Romana*.

186. Castrén, *Ordo* 203 no. 305, Schulze, *Eigennamen* 209.

187. J. Hatzfeld, *BCH* 36 (1912) 66. It is a frequent *nomen* in Italy as well as elsewhere where Romans are attested; see e.g. Jean-Marie Lassère, *Ubique Populus*.

1056, 1062-1073) that the family was not a particularly important one at Beroea.¹⁸⁸ These two frequent *nomina* are attested for the first time in the 1st century A.D., but it is likely that the families settled at Beroea at an earlier date; this is probably also true for the rest of the fairly frequent names in this category.¹⁸⁹

As we have already seen, there is little information on the first Romans to settle in Beroea. The only Romans referred to in an inscription other than a tombstone appear in a list, of which the beginning is not preserved.¹⁹⁰ Of this list, 15 names of Greek type are preserved and 4 to 6 Roman names,¹⁹¹ of which two have the same *praenomen* and *nomen*: Γάιος Λάππιος (PB nos 791, 792), and a third the same *nomen*: Μάρκος Λάππιος (PB no. 793). To these may be added Π(όπλιος) Φάριος ΟΚΡΑΤΙΑΝΟΣ (PB no. 1260), who is a curious case,¹⁹² and the ambiguous Γάιος Ὀφελ [---] (PB no. 339). Finally, there is evidence for one more person with a Roman name, Πόντιος Ρεκέπτου (PB no. 1091), though the form of the name suggests that he was probably not a Roman.¹⁹³ It is evident from later lists of ephebes¹⁹⁴ that in Macedonia it was not the practice to record the names of foreigners separately, in accordance with some hierarchical principle, as it was in lists of this kind from Delos, for example.¹⁹⁵ Although this indirectly suggests that this list was one of ephebes, the appearance in it of a name with a metronymic indicates otherwise. The name in question is Ἀπολλόδωρος Μάντας (PB no. 214), whose

Peuplement et mouvements de population dans l'Afrique romaine (Paris 1977) 134, 186, 223, 462.

188. No person holding public office bears this *nomen*; in a total of 13 persons the most distinguished seem to be ephebes (= PB nos 1063, 1068, 1072). The rest are donors of slaves (= PB nos 1055, 1056), persons known from funerary monuments (= PB nos 1064, 1066, 1067, 1069) and the remainder are attested in a list considered to be a list of freedmen (= PB nos 1062, 1065, 1070, 1073); cf. *supra* nn. 177, 184 and *infra* pp. 467-68.

189. Much less frequent are the: *Domitii*, PB nos 413-419; *Caecilii*, PB nos 642-646; *Publicii*, PB nos 1119-1122.

190. *Supra* p. 435 n. 128; PB no. 812.

191. PB nos 791, 792, 793, 1260; uncertain cases are PB nos 339, 1091.

192. *Supra* p. 371 n. 306.

193. F. Papazoglou, *ZAnt* 5 (1955) 355; cf. *id.*, *Ancient Macedonia* IV (1986) 431-36.

194. See PB nos 418, 1196.

195. Baslez, *L'étranger* 323-25.

mother's name furnishes a further indication of his social origin, and therefore of the nature of the list, which probably contained the names of members of a religious society, like similar lists contemporary with it from Thessalonike.¹⁹⁶

Although it seems that the Roman community of Beroea was quite a large one, none of the official texts of the period is in Latin, which is confined to two funerary inscriptions, on the tombstones of L. Octavius Rufus (PB no. 968) and Iulius Aufidius (PB no. 594). The inscription on the tomb of the former, who belonged to the tribe *Aemilia* contains an invocation to the gods of the underworld.¹⁹⁷ The latter was a legionary who died at the early age of 27 years, and was not, therefore, a veteran. In accordance with what we said above about the origins of the families who are attested at Beroea, the *Aufidii* and *Octavii* were probably connected with the corresponding families on Delos.¹⁹⁸ The *Aufidii* and the *Lappii* are known at Beroea at an earlier date than at Thessalonike,¹⁹⁹ though this does not prove that these families settled first at Beroea, since account has to be taken of the relative scarcity of epigraphic evidence for this period. The rarest of these names that appear at an early date is *Farius* which, like *Lappius*, occurs at Ostia.²⁰⁰ The fragmentary nature of the evidence from this period, and possibly also the fact that some of these families settled only temporarily in Beroea, is indicated by the disappearance of this group of early *nomina* in the next phase; the only exception is the name *Aufidius*, which is attested later at Beroea as the name of a gymnasiarch in the 3rd century A.D. (PB no. 305).

The activity of the Romans settled at Beroea was not, of course, restricted to the erection of honorific monuments discussed at the beginning of this section, and their participation in religious societies. The presence of this new, economically strong minority of conquerors must have given a fresh impulse to the commercial life of the city, as a

196. *IG X 2*, I 68, 69; on names followed by a metronymic see *supra* pp. 433-35.

197. It constitutes the only relevant evidence from Beroea; cf. Baege 140 and PB no. 714.

198. J. Hatzfeld, *BCH* 36 (1912) 19-20, 57-58.

199. *IG X 2*, I *241, A, II line 24 (2nd cent. A.D.), 243 II line 8 (1st or 2nd cent. A.D.) (= *Aufidii*); 127 line 5 (2nd/3rd cent. A.D.) (= *Lappius*); all are attested in Greek inscriptions.

200. Schulze, *Eigennamen* 356, 358.

result of the needs associated with their establishment there. One of these needs, associated directly with the conquest and the presence of Romans in the city, was the mobilisation of the necessary equipment and supplies required for the organisation of the lavish spectacles that were an indispensable feature of the Roman way of life.²⁰¹ This new way of life was imposed on the society of Beroea some time during the second half of the 1st century A.D. and it is perhaps no coincidence that the Romans cease henceforth to be attested as a separate entity.

The Macedonian Koinon

After Claudius, in whose honour a monument was erected, the next emperor to be honoured in Beroea was Titus (A.D. 79-81). The section of the inscription recording the names of those who erected the monument is not preserved, but the title of high priest is attested in it for the first time (PB no. 641). D. Kanatsoulis believes that this was the high priest of the local imperial cult²⁰² and if this is true it means that the honours to Titus were awarded by the city. In the next monument probably erected in honour of an emperor, reference is made to another Roman official, the proconsul of Macedonia, Λεύκιος Βαίβιος Ὀνωρᾶτος (PB no. 318), whose activity is dated by Th. Sarikakis to the years A.D. 79-84,²⁰³ which means that the monument must have been erected to Titus, or to the following Flavian emperor, Domitian (A.D. 81-96). This monument was not erected by the city, but by the Macedonian *koinon*, through the representatives of the four *Merides*.²⁰⁴ Beroea was at this period the seat of the *koinon*, whose existence has recently been shown to go back to the Hellenistic period.²⁰⁵ The basic function of the Macedonian *koinon*, as of the other provincial *koina* at this period, was to organise the imperial cult.²⁰⁶ The honorary rights of *neokoria* and *metropolis*, which Beroea was the first city to receive,

201. Cf. Hatzfeld, *Trafiquants* 234-37.

202. D. Kanatsoulis, *Makedonika* 5 (1961-63) 70.

203. Sarikakis, *Archontes* II 59-61.

204. D. Kanatsoulis, *Prospora Kyriakides* (1953) 295, 301, 303.

205. D. Kanatsoulis, *Makedonika* 3 (1953-55) 33; *id.*, *Makedonika* 4 (1955-60) 243. See also F. Papazoglou, *ARNW* II 7. 1 305, 351-53 n. 223.

206. See Larsen, *Government* 122, G. Bowersock, *Augustus and the Greek World* (Oxford 1965) 177. On Macedonia see D. Kanatsoulis, *Makedonika* 3 (1953-55) 43.

must have been awarded to it at this period.²⁰⁷ The two high priests known from inscriptions from the end of this century, Τι(βέριος) Ἰούλιος[---]κράτης (PB no. 626) and Κ(όιντος) Ποπίλλιος Πύθων (PB no. 1114), had the title of high priest and *agonothetes* of the Macedonian *koinon*, the latter having the title for life, in recognition of his services to his native city. As the first of these services, it is stated that he acted as ambassador of the city to the emperor Nerva (A.D. 96-98), in an attempt to preserve the exclusive privileges of *neokoria* and the rights of *metropolis*. In order to achieve the same important end, the preservation of the privileges of Beroea, a monument was erected to the emperor Nerva, the cost of which was met by the high priest Τι(βέριος) Ἰούλιος [---]κράτης (PB no. 626). Although these two high priests were not Romans, as is shown by their *cognomina*, their position meant that they belonged entirely to the Roman world, within which, by serving on embassies or making honorific dedications to the emperor, they reached the highest point of social distinction, while at the same time demonstrating their patriotism. Amongst the services to his fellow citizens for which Κ(όιντος) Ποπίλλιος Πύθων was honoured was the organisation of games with contests involving wild beasts, διὰ παντοίων ζώων ἐντοπίων καὶ ξενικῶν, and gladiatorial contests.

Beroean officials

These high priests are separated by almost 130 years from the first Beroean officials after the Roman conquest, who are known from epigraphical evidence. These were three *agoranomoi* of the city, the first of whom, Μαρσύας Δημητρίου (PB nos 868, 224 and 832), together with the *grammateus*²⁰⁸ Λάανδρος Ὀλυμπιοδώρου (PB no. 783), dedicated a monument to Hermes at the end of their term of office. Μαρσύας, the first *agoranomos*, had the means to dedicate — on his own account — another, more important monument to Apollo, Asklepios and Hygeia, which was also a gift to his fellow citizens,

207. D. Kanatsoulis, *Makedonika* 3 (1953-55) 40.

208. Office superior to that of *agoranomos*; see D. Magie, *Roman Rule in Asia Minor* (Princeton 1950, repr. New York 1975) 60, 848-49, 1510-11 and W. Liebenam, *Städteverwaltung im römischen Kaiserreiche* (Leipzig 1900, repr. Amsterdam 1967) 288, 289, 548-50.

ἐνκοιμητήριον λίθινον καὶ τὴν πρὸ τούτου ἐξέδραν.²⁰⁹ The priest of Herakles Kynagidas Ἀσκληπιόδωρος Πλευράτου (PB no. 246), whose Illyrian origin has been discussed above,²¹⁰ was a contemporary of these *agoranomoi*, and a more important official.

The next Beroean officials are known from a dated inscription of 17 B.C.²¹¹ They are two gymnasiarchs, Ἀλέξανδρος Θεοφίλου (PB no. 117) and Ἀλέξανδρος Φιλοκράτους (PB no. 122), who joined with the five politarchs of the city (the first of these was Ἀδαῖος Διοδώρου (PB no. 22) and the other four are named in almost strict alphabetical order)²¹² to honour Γάιος Ἰούλιος Θεοτένης (PB no. 605) for his political activity; this was probably connected with some service to the gymnasium, or to the two gymnasia that the city appears, from the reference to two gymnasiarchs, to have possessed at this period.²¹³ None of the seven city magistrates was yet a Roman citizen, but as a group they honoured a person who had received the rights of citizenship, probably from Augustus²¹⁴ — that is, quite recently. It is clear from his *cognomen*, which despite the official nature of the monument, seems to have been incised with an error,²¹⁵ that Γάιος Ἰούλιος Θεοτένης must have been one of their fellow citizens. The names of the Beroean city magistrates continue to consist of local and panhellenic names, just as did the names of the corresponding group in the previous period. This is also true of the names of the politarchs attested in the monument to the emperor Claudius. In this monument, dated to A.D. 41-44,²¹⁶ the names of the politarchs, of which only the patronymics are preserved (— Καλλικράτους PB no. 658, — Φιλοξένου PB no. 1294, — Ἀριστομάχου PB no. 223, — Μενάνδρου PB no. 883, — Διοσκούριδου PB

209. PB no. 868a.

210. *Supra* p. 430.

211. See PB no. 605 for the bibliography on this inscription; the reading of the date is due to M.B. Hatzopoulos and L. Gounaropoulou who were kind enough to point it out to me.

212. Cf. D. Kanatsoulis, *EPhSPTh* 7 (1957) 166 n. 3.

213. D. Kanatsoulis, *Makedonika* 5 (1961-63) 54.

214. On Augustus' policy on this matter see Sherwin White, *Roman Citizenship* 225, 236.

215. There is no other Greek word with the same root as the second compound of the name; see also *supra* p. 367.

216. I. Touratsoglou, *Ancient Macedonia* II (1977) 491.

no. 409), are followed by those of two more individuals, [Τ]ᾱσοίτας Ἀλκίμου (PB no. 1225) and [Σ]τράτων Θεοδότου (PB no. 1200); according to Touratsoglou's restoration, the former was probably the treasurer of the city and the latter the architect.²¹⁷ The names of the politarchs are preceded by those of [Γ. Ἰ]ούλιος Θεόφιλος (PB no. 606) and Ἀρπαλος Ἀρπάλου (PB no. 229), who, according to the same restoration, were the *epimeletai* of the monument. The former probably received the citizenship from Augustus or Caligula, if the restoration of the name is correct.²¹⁸ The second *epimeletes* probably belongs to the old family of *Harpaloi* whose contribution to the history of Beroea in the preceding period was discussed in the previous section.

The next inscription of relevance dates from the end of the 1st century A.D. and preserves some of the names of the magistrates of the *synedrion*, amongst them the representative of the Third *Meris*, to which Beroea, the seat of the *synedrion*, belonged.²¹⁹ Neither the representative of the Third *Meris*, [Σ]ώταιρος Κλέωνος (PB no. 1217), who was probably a Beroean, nor the other two whose names are preserved (PB nos 209 and 106), nor [---] Ἀμύντου (PB no. 169), who covered the cost of the monument, which was probably erected in honour of the emperor, had yet become Roman citizens. The same is true of Διοσκουρίδης Ἀλεξάνδρου (PB no. 410), *epimeletes* of the monument erected by the tribe *Peukastike* of Beroea in honour of Κ(όιντος) Ποπίλλιος Πύθων. The only officials contemporary with them who had received Roman citizenship were Τι(βέριος) Κλαύδιος Πτολεμαῖος (PB no. 728), high priest and agonothetes of the imperial cult, Τι(βέριος) Ἰούλιος [---]κράτης (PB no. 626), high priest of the imperial cult and *agonothetes* of the Macedonian *koinon*, and Κ(όιντος) Ποπίλλιος Πύθων (PB no. 1114), who held the same offices, but for life, on account of the various services he had rendered to his native city and the province.²²⁰ As we can see from these inscriptions,

217. I. Touratsoglou, *op. cit.* (*supra* n. 216) 493.

218. The restoration by I. Touratsoglou, *op. cit.* (*supra* n. 216) 488 was not adopted by the editors of *SEG* 27 (1977) 263.

219. D. Kanatsoulis, *Makedonika* 3 (1953-55) 38-43.

220. See PB no. 725 for the same titles διὰ βίου borne by an almost contemporary person. Cf. W. Blavatsky, 'Le culte des empereurs romaines au Bospore', *Mélanges Piganiol* (Paris 1966) III 1541-45 for the title ἀρχιερεὺς τῶν Σεβαστῶν διὰ βίου borne by the kings of Bosphoros.

those who attained the highest offices in connection with the organisation of the cult of the emperor were all Roman citizens, and, as can be deduced from the names of the first two, citizens of the second generation.²²¹ These last officials indicate a transition to the second phase of the Roman period, during which all important persons had the rights of Roman citizenship.

Other Beroeans

Our knowledge of the Beroeans of this period, however, is not confined to those who exercised authority. On the contrary, the epigraphic evidence for citizens of Beroea found outside the city, the literary sources, and a large number of funerary monuments form a foundation on which to base a quite complex picture of the life of the period.

There were probably four²²² Beroeans who visited the sanctuary on Samothrace as μύσται εὐσεβεῖς, and whose names are recorded in a dated inscription from the year AIP (= 37 B.C.).²²³ The first of them, Περίτας Μενάνδρου (PB no. 1051) had an old Macedonian name, while the rest show the tendency of the period to adopt new names, including Roman ones;²²⁴ this can be seen from Ἀλυπος Λέοντος (PB no. 143) and Ρουφίων Λέοντος (PB no. 1157), who may reasonably be supposed not to have come from the same social background as Περίτας. Shortly afterwards, another Beroean, Λυσίμαχος Πτολεμαίου (PB no. 838), freed two of his slaves at Gonnoi in neighbouring Thessaly, where he presumably lived.

It is no coincidence that the only named Beroeans from this period whose profession, or more properly speaking art, is known were sculptors. A number of fine reliefs, the best amongst them the funerary stele of Πατερῖνος Ἀντιγόνου (PB no. 1043) would itself be sufficient

221. It is very possible that the father of the former was given the rights of citizenship by Claudius, the latter by Tiberius. Cf. P.A. Brunt, *Vle Congrès international d'études classiques* (Paris 1976) 161-62, 166-67.

222. According to the reading by Robert, *Froehner* 52-53 no. 44; cf. F. Papazoglou, *Zbornik* 14 (1979) 14 n. 41.

223. M.N. Tod, *Studies Robinson* II (1953) 388 no. 141, 397; cf. Robert, *Froehner* 53 n. 2.

224. *Supra* pp. 398-99 n. 413.

evidence to suggest that there was a fine local sculpture workshop in the city, even if we did not know the names of the sculptors. The bronze *kore* of Beroea²²⁵ indicates that there was probably some local activity in this sphere at an earlier date, while the head of Olganos²²⁶ demonstrates that the local workshop continued to be active later, producing work of a high quality. None of the sculptures discovered at Beroea has the signature of the sculptor. However, the fact that of the few named sculptors known in Macedonia in general²²⁷ two were from Beroea is an indication of the quality and fame of the local workshop. The Beroean sculptors Εὐάνδρος Εὐάνδρου (PB no. 469) and ἼΑδουμος Εὐάνδρου (PB no. 32) are known from works by them at Lete and in Thessaly, and further afield at Idomenai. The father of the former possibly produced the stele of Πατερῖνος, and he himself is probably connected with a portrait in the Thessalonike Museum.²²⁸ The most important pieces produced by the local workshop have no doubt been lost, but a number of statue bases have been preserved, illustrating the variety of these monuments. In addition to the statues erected in honour of the emperors and other officials, which undoubtedly adorned the public areas of the city, particular interest attaches to a funerary statue of the 1st century A.D., a period that covered part of the activity of the above family of sculptors. The monument was erected to her "hero" husband, Μένανδρος Ἰαδύμου (PB no. 880) by Ἀτρία Κοῖντα (PB no. 251), who appears from the type of monument to have been a woman of means, and who must have been the daughter of an ἐγκεκτημένος Roman.

Mixed marriages of this kind did not result in an increase in the number of Roman citizens; in cases where the husband was a Roman, however, the offspring of the union did become Roman citizens.²²⁹

225. See W.H. Schuchhard, *Die Antike* 12 (1936) 84; G. Bakalakis, *Makedonikon Hemerologion* 1953, 217-20; A. Greifenhagen, "Das Mädchen von Beröa" (1958) Heft 9 *Opus Nobile* 17-19; Chionides I 134-36.

226. B. Kallipolitis, *MonPiot* 46 (1952) 85-91.

227. M. Andronikos, *MonPiot* 51 (1960) 51-52. See also Kanatsoulis, *MP* nos 349, 491, Kanatsoulis, *MP Suppl* no. 1779.

228. M. Andronikos, *MonPiot* 51 (1960) 51-52; I. Touratsoglou, *Kernos* (1972) 159 nn. 22-23; B. Kallipolitis, *MonPiot* 46 (1952) 91.

229. *Supra* p. 444 n. 185. See also F. Papazoglou, *Ancient Macedonia IV* (1986) 434-36.

People like Λεύκιος Ουολκάκιος and his son Λεύκιος Ουολκάκιος Ἀμύντας (PB nos 999, 1000) must have owed their names to the increase in the number of Roman citizens as a result of the award of citizenship in return for services rendered.²³⁰ The father of Ἀμύντας probably received Roman citizenship from a Roman provincial official, whose name has not been preserved.²³¹ Πόπλιος Μουνάτιος Ἀλέξιππος (PB no. 907) was also a second generation Roman citizen, or perhaps the son of a freedman, since his *nomen* is frequently borne by freedmen in the Greek East.²³²

Social realignments

One result of the Roman presence and the creation of a group of “new Romans”, whose number grew steadily, was the formation of a new aristocracy in Beroea, the composition of which was not homogeneous, since it consisted of people of differing ethnic and social origins. The latter cannot be proved from the existing evidence, but is obvious both in the case of the Romans — from what we know about Roman communities elsewhere in the Greek East²³³ — and for the conquered Beroeans who first came to terms with and embraced the new situation. A natural consequence of these new formations was a relaxation of the discrimination against what is usually described as the pre-Greek substratum — that is, the part of the population that had survived from the pre-Greek past of Macedonia, and occupied a position of inferiority. None of the names that form the basis for inferring the existence of this category of the population survive in inscriptions earlier than the 2nd century B.C.,²³⁴ and their absence suggests that those who bore them found it impossible to give voice to their existence. The weakening of this discrimination is attested by the appearance of persons with pre-Greek patronymics or metronymics such as Λυσίμαχος Δείδα (PB no. 837) and Ἀπολλόδωρος Μάντας (PB no. 214) who took part in a society, probably of a religious nature,

230. Cf. F. Papazoglou, *ZAnt* 5 (1955) 367-68 n. 5.

231. Cf. *supra* pp. 443 n. 174, 444 n. 181.

232. Castrén, *Ordo* 193 n. 259.

233. Wilson, *Emigration* 115, 192-93, 196. Ste Croix, *Class Struggle* 174-79, 349.

234. *Supra* pp. 357-58, 369-70.

along with the other inhabitants of the city, most of whom had retained their old Macedonian names, such as Παρμενίων Κλεωνύμου (PB no. 1041), Κόρραγος Παραμόνου (PB no. 765), and a few Romans.²³⁵ Already, at a slightly earlier date, pre-Greek names or patronymics, such as Ἀμμάδικος, Γαυάνης, Δάδα, Ὕκκος, Οὐαδήα occur on tombstones of the 2nd and 1st centuries B.C., suggesting that the category of the population that they represent had begun to be subjected to less social and economic pressure. This may be deduced both from the fine quality of the relief stelai or statues that accompanied their burial, and from the mixing in the same families of local and pre-Greek names (e.g. Οὐαδήα Εὐλάνδρου PB no. 981, Νικάδας Ἀμμάδικου PB no. 940, Παλάμανδρος Γαυάνου PB no. 1005). In the first century A.D. a female pre-Greek name occurs in a funerary monument with a Roman type portrait, which is the only one of its kind (Λυκκήα, PB no. 824).

There is very little evidence based on the existence of foreign names for other elements of the population. In addition to the priest with the Illyrian patronymic, discussed above,²³⁶ there are two further examples of Illyrian names, both of them on tombstones: Κλεῦατα (PB no. 742), wife of [---]τίας Εὐλαίου (PB no. 1383), and Βαρδείας Ἡρακλείδου (PB no. 322). As in the case of the priest, these demonstrate that this element had been integrated with the indigenous population.²³⁷ This is also true of the Thracian names,²³⁸ as can be seen from a tombstone of the 2nd century B.C. with the names Σεύθης Διονυσίου (PB no. 1176) and Ἡθος Σιτάλκου (PB no. 534). Three brothers from Euporia in Bisaltia honoured Κ(όιντος) Ποπίλλιος Πύθων (PB no. 1114) as their saviour. Their names, Βάστος, Τάρυς and Ἀλέξανδρος, οἱ Ἀπολλοδώρου (PB nos 325, 1223 and 114) are indicative of the mixed or Hellenized environment from which they came.

Jews

It is clear from the events surrounding the visit of Saint Paul (PB no. 1047) to the city about the middle of the 1st century A.D. that there

235. *Supra* pp. 435 n. 128, 446 n. 196.

236. *Supra* p. 449 n. 210.

237. On these names see *supra* pp. 363 n. 248, 370 n. 300.

238. On Thracian names see *supra* pp. 350 nn. 154, 155, 358-59 nn. 219-24, 363 n. 249, 402-404 nn. 436-52.

was a Jewish community there. The evidence for the Jews of Beroea at this period is confined to references in the Acts of the Apostles (17. 10-14), which state that Paul proclaimed the new faith in the synagogue of the Jews. There is no archaeological evidence to support this for the period in question.²³⁹ Communities of Jews are known, both from other literary sources and from archaeological discoveries,²⁴⁰ to have existed in Macedonia and the Greek world in general. The date at which the Jews settled in Macedonia, which is of interest here, is not known. D. Kanatsoulis thinks it likely that they came from Asia Minor and that they settled in Macedonia after the campaign of Alexander the Great.²⁴¹ The few Jewish names attested in inscriptions from Beroea are dated to the 2nd and 3rd centuries A.D.²⁴² It seems likely, from the evidence available in other areas where they settled, such as Egypt and Cyrenaica,²⁴³ that the Jews of Beroea became sufficiently Hellenized to adopt Greek names, though this does not mean that they were integrated with the local population.²⁴⁴ Σώπατρος Πύρρου (PB no. 1212), the Beroean who followed Saint Paul to Asia Minor, was probably one of the Jews of Beroea.

Christians

Despite Paul's hasty departure from Beroea, his preaching must have met with some response, as can be seen from his return to the

239. The earliest relevant evidence from Beroea is the funerary inscription with a reference to the synagogue, Feissel, *Recueil* no. 295 (= Demitsas no. 89 and L. Robert, *Hellenica* 3 (1946) 105-107, *id.*, *Hellenica* 11-12 (1960) 391, 394 n. 8), dated by D. Feissel to the 4th or 5th cent. A.D.

240. See e.g. the inscriptions collected by Feissel, *Recueil* nos 291-95. For important evidence on the Jewish community of Stobi see J. Wiseman-D. Mano-Zissi, *AJA* 75 (1971) 406-411, 76 (1972) 408-13; see also J. Wiseman, *Stobi; a Guide to the Excavations* (Belgrade 1973) 17, 30-36 and Kanatsoulis, *MP* no. 744, Kanatsoulis, *MP Suppl* 40.

241. D. Kanatsoulis, *Makedonikon Hemerologion* 1964, 91-96; *id.*, *Makedonikon Hemerologion* 1968, 167-70.

242. *Supra* p. 404.

243. V. Tcherikover, *Hellenistic Civilization and the Jews* (Philadelphia 1959) 346-47. S. Applebaum, *Greeks and Jews in Ancient Cyrene* (Leiden 1979) 150-52, 163.

244. Cf. P.M. Fraser, *Ptolemaic Alexandria* I (Oxford 1972) 57. On the relations of Jews with Hellenism see the bibliography in E. Will, *Histoire politique du monde hellénistique* II (Nancy 1982) 331-34 and C. Préaux, *Le monde hellénistique* II (Paris 1978) 452-56.

city²⁴⁵ and also from the evidence for the existence of a bishop there shortly afterwards. The only information we have about the Christians of Beroea at this period is the name of the first bishop of the city, Ὀνήσιμος Φιλήμονος (PB no. 975).

THE SOCIETY OF BEROEA IN THE 2nd AND 3rd CENTURIES A.D.

The greater part of the Prosopography of Beroea consists of persons recorded in the wealth of epigraphic material from these two centuries. The larger number of people known and the variety of the inscriptions in which they are attested naturally means that we have a fuller knowledge of this period. A large proportion of these individuals is connected with the *synedrion*, or held some office related to the Macedonian *koinon*, and has been the subject of extensive study, mainly by D. Kanatsoulis.²⁴⁶ Another large group of people from this period is drawn from the epigraphic treasure from the sanctuary at Leukopetra, which is gradually being published by Ph. Petsas.²⁴⁷ A significant number of persons are attested in lists and a variety of other inscriptions, mainly from the city, and finally there are people recorded on funerary monuments. The group from Leukopetra is of enormous significance for our understanding of the social organisation of this period, since the evidence it provides concerning people who belonged to various different social categories can be related to the rest of our information on Beroea.

High priests of the imperial cult

As we have already seen, the dividing line between the two phases of the Roman period cannot be drawn with any clarity; a number of people who are attested in epigraphic evidence from the end of the 1st century A.D., or who were certainly born during this century, are therefore included in this second phase of the Roman period.

245. Chionides 1 170-71.

246. D. Kanatsoulis, *Makedonika* 3 (1953-55) 70-102; *id.*, *Makedonika* 13 (1973) 1-37.

247. See primarily Ph. Petsas, *Ancient Macedonia* III (1983) 229-46; *id.*, *Acts of the 8th Epigr. Congr.* 282-307. Cf. *supra* p. 51 n. 73.

Τι(βέριος) Κλαύδιος Πειερίων II (PB no. 725) and Τι(τος) Φλάουιος Κάσσανδρος (PB no. 1321) were contemporaries of the three high priests of the imperial cult discussed above.²⁴⁸ The former, in addition to being the high priest and *agonothetes* of the Macedonian *koinon* for life, is also described as the first man of the province.²⁴⁹ One of the monuments in his honour was erected by the tribe *Bereike*,²⁵⁰ probably on the occasion of his assumption of the office of gymnasiarch for the second time. The monument also records the names of the *epimeletes*, Γ(άιος) Μάριος Δομίτιος (PB no. 861) and the *grammateus* Λ(ούκιος) Νασιδιηνός Ουάλης (PB no. 915), who, as their names indicate, were Romans by descent. The fact that these two Romans were incorporated into one of the tribes of Beroea suggests that the disappearance after a certain point²⁵¹ of evidence relating to the ἐνκεκτημένοι Romans is perhaps not coincidental, and was probably due to the integration of the Roman element into the body of citizens.

Large-scale landownership

Τι(βέριος) Κλαύδιος Πειερίων II is the first of the officials of Beroea to declare himself the son of a father of the same name, which no doubt implies that his father was also an eminent person, probably simply a man of great wealth. This last emerges from the fact that the daughter of Πειερίων I, Ἀμμία (PB no. 692), together with her sons, presented the city with an aqueduct, ἰδίους ἀναλώμασι, to bring water ἐκ τῶν αὐτῆς χωρίων. This is the earliest evidence we have of the existence of large-scale landownership,²⁵² which no doubt formed a basis for social distinction and was an indispensable prerequisite for the pursuit of the expensive offices of high priest and *agonothetes*. This

248. *Supra* p. 450.

249. D. Kanatsoulis, *Makedonika* 3 (1953-55) 46 n. 2. On the social distinction of the high priests see A. Stein, 'Zur sozialen Stellung der provinziellen Oberpriester', *Ἐπιτύμβιον* H. Swoboda (Reichenberg 1927) 300-311.

250. According to the reading by I. Touratsoglou, *Ancient Macedonia* II (1977) 482-86; cf. *BullEpigr* 1978, 276.

251. Cf. *supra* p. 439 n. 153.

252. Nevertheless, there is no doubt that the wealth of K. Ποπίλλιος Πύθων, PB no. 1114, who lived a little earlier, would have been based on large-scale landownership; see Rostovtzeff, *Roman Empire* I² 253, II² 650 n. 97; cf. Ste Croix, *Class Struggle* 120-26.

piece of evidence is also important from two other points of view. The first is related to the position of women, which was undoubtedly better at this date than it had been during the Hellenistic period; the improvement is probably to be attributed, at least in part, to Roman influence.²⁵³ The second is connected with the name borne by this wealthy benefactress of the city, which is an indication that the family to which she belonged acquired its property and social status after the Roman conquest.²⁵⁴ The ephebarch Τι(βέρτιος) Κλαύδιος Ἔτυμος (PB no. 713) appears to have been somewhat less affluent: the slab he erected in honour of the same high priest and *agonothetes* at the end of his second term as gymnasiarch was being used for the second time, and, at best, was purchased as a bargain.²⁵⁵

Τ(ίτος) Φλάουιος Κάσσανδρος, who, as his name shows, must have recently received Roman citizenship,²⁵⁶ was honoured by the council and assembly of Beroea for his services to his native city, which were related to his duties as high priest and *agonothetes* of the Macedonian *koinon*; this is shown by the lengthy titles accorded to him, which are characteristic of this period: υἱὸν Μακεδόνων καὶ τῆς πατρίδος, πρῶτον τῶν ἀπ' αἰῶνος τούτῳ τειμηθέντα τῷ ὀνόματι, φιλοκαίσαρα καὶ φιλόπατριν. The next high priest of the imperial cult and *agonothetes* of the Macedonian *koinon* known from Beroea, Μ(ἄρκος) Αἴλιος Βειλανὸς Κλαυδιανὸς Θεότειμος (PB no. 71), was honoured by the *synedroi*, while the last man to bear the same titles was Κλαύδιος Κρίσπος (PB no. 719), known from a letter from the emperor Hadrian to the magistrates and the *boule* of Beroea.

Macedoniarchs

A total of eleven persons are attested at Beroea as having held the office of Macedoniarch, which first appears later than that of high priest of the imperial cult and probably represents a development in the

253. J.P. Hallett, *Fathers and Daughters in Roman Society* (Princeton 1984) 4-8, 35-61. On the position of women during the Imperial period see R. MacMullen, *Historia* 29 (1980) 208-218 and A.J. Marshall, *AncSoc* 6 (1975) 123 and n. 70.

254. *Supra* pp. 417, 429.

255. Cf. PB no. 1066.

256. For the Flavian policy on this issue see Sherwin White, *Roman Citizenship* 251-63.

title or the duties of the magistrates charged with the organisation of the imperial cult.²⁵⁷ The majority of them are known solely from inscriptions found in the city, and probably came from Beroea: Αἴλ(ιος) Κυῆτος (PB no. 77), Μᾶρκ(ος) Αὐρήλιος Κασσιανός (PB no. 288), Κλαύδιος Λυσίμαχος (PB no. 721), Τιβ(έριος) Κλ(αύδιος) Πρεῖσκος (PB no. 727), Π(όπλιος) Μέμ(μιος) Κυῖντιανός Καπίτων (PB no. 878), Οὐαλεριανός Φιλόξενος (PB no. 984) and Τυρράνιος Αἰλιανός (PB no. 1253). Three of the others, Κλαύδιος Μένων (PB no. 723), Λ(εύκιος) Σεπτίμιος Ἰνστειανός Ἀλέξανδρος (PB no. 1170) and Σεπτίμιος Σιλβανός Κέλερ (PB no. 1173), who are attested in inscriptions found in Thessalonike, undoubtedly had close ties with this city, from which they originated, with the exception of the last-named. This Macedoniarch, who belonged to the famous family of the *Silvani*, is also attested at Styberra, which was probably the native city of his family.²⁵⁸ Finally, Δομίτιος Εὐρύδικος (PB no. 415) is known from an inscription from a settlement at ancient Elimeia, which records his full title: μακεδονιάρχης, ἀρχιερέυς, πρεσβυτεράρχης τῶν Ὀλυμπίων and ἱεροφάντης,²⁵⁹ whereas at Beroea he had only the title of Macedoniarch. This is not the only instance in which not all the titles of a Macedoniarch are recorded; moreover, not all Macedoniarchs bore all these titles.²⁶⁰ Only three of the Macedoniarchs known from Beroea also had the title of *agonothetes* of the Macedonian *koinon*: Μᾶρ(κος) Αὐρήλιος Κασσιανός, Οὐαλεριανός Φιλόξενος and Λ(εύκιος) Σεπτίμιος Ἰνστειανός Ἀλέξανδρος.²⁶¹

There is no need in the present work for an extensive discussion of the Macedoniarchs, who have already been the subject of systematic study. I shall simply add a few comments concerning their origin. Only one of the high priests of the imperial cult and *agonothetes* of the

257. D. Kanatsoulis, *Makedonika* 3 (1953-55) 43-48, 58-93; *id.*, *Makedonika* 13 (1973) 1-37. See also J. Wiseman, *AJA* 88 (1984) 575-76; cf. J.M.R. Cormack, *JRS* 33 (1943) 42-44, and Pelekidis, *Politeia* 73-86.

258. J. Wiseman, *AJA* 88 (1984) 577-78, 582. F. Papazoglou, *ZAnt* 32 (1982) 51.

259. Rizakis-Touratsoglou no. 38; the last title is also attested in Thessalonike, *IG* X 2, 1 173 line 8, 488B line 5.

260. See mainly D. Kanatsoulis, *Makedonika* 3 (1953-55) 58-69.

261. See D. Kanatsoulis, *Makedonika* 3 (1953-55) 69-70 and PB nos 288, 984, 1170.

Macedonian *koinon* referred to above²⁶² has a Roman *cognomen*; by contrast, the names of six of the eleven Macedoniarchs indicate that their bearers were Romans by descent.²⁶³

Women

An interesting feature of this period is the elevation of women to important offices, evident from the titles of some of the wives of Macedoniarchs.²⁶⁴ One of them, Φλαβία Ἰσιδώρα (PB no. 1303) was μακεδονιάρχισσα that is, she had a title similar to that of her husband. Three others, Αἰλία Ἀλεξάνδρα (PB no. 43), Λουκία Αὐρηλία Τρεβωνία Νικομάχη (PB no. 269) and Γαῖα Ἰουλία Κασσιανή (PB no. 576) were high priestesses of the municipal cult.²⁶⁵ It is certainly not a coincidence that the husbands of the first and third of these also had the title of *agonothetes* of the Macedonian *koinon*, while the husband of the second belonged to the eminent family of the *Silvani*.²⁶⁶ Of the women, Οὐαλεριανή Ἀμμία (PB no. 983) held the most important title: she was high priestess of the imperial cult²⁶⁷ and wife of the high priest of the imperial cult and *agonothetes* of the Macedonian *koinon*.

Their close family relationship with an important Macedoniarch led to monuments being erected by the *synedroi* in honour of Τιβ(ερία) Κλ(αυδία) Κο(ῖ)ντιανή (PB no. 698) and Σεπτίμια Σιλβανή Κελερεῖνη (PB no. 1169).

A similar monument was erected to Κλαύδιος (Ῥούφριος) Πλωτεῖνος (PB no. 729) after his death εἰς παραμυθίαν τοῦ πατρός. It was in order to confer social distinction on the family that the wife of a Macedoniarch, Ἰου(λί)α Λυσιμάχη (PB no. 579) and his children,

262. *Supra* pp. 450-51, 456-58.

263. Αἴλιος Κυῆτος, Μᾶρκ(ος) Αὐρήλιος Κασσιανός, Τιβ(έριος) Κλ(αυδίας) Πρεῖσκος, Π(όπλιος) Μέμ(μιος) Κυῖντιανός Καπίτων, Τυρράνιος Αἰλιανός, Σεπτίμιος Σιλβανός Κέλερ.

264. D. Kanatsoulis, *Makedonika* 3 (1953-55) 64-65.

265. D. Kanatsoulis, *Makedonika* 5 (1961-63) 66-73.

266. The husband of the first was Λ(εύκιος) Σεπτίμιος Ἰνσπειανός Ἀλέξανδρος, PB no. 1170, of the second Σεπτίμιος Σιλβανός Κέλερ, PB no. 1173 and of the third Μ(ᾶρκος) Αὐρήλιος Κασσιανός, PB no. 288.

267. According to I. Touratsoglou, *Ancient Macedonia* I (1970) 284 she was high priestess of the *koinon* and not of the local imperial cult; cf. D. Kanatsoulis, *Makedonika* 13 (1973) 27.

Κυϊντιανή Ἀλεξάνδρα and Κυϊντιανὸς Καπίτων (PB nos 776, 777), erected a monument in his honour, as did the three nephews of another Macedoniarch, Κλαύδιος Λυσίμαχος (PB no. 721). The monuments erected consequent upon a decision by the *synedroi* demonstrate the thirst for social advancement in this period. With very few exceptions, the people mentioned in them, who either erected monuments or had monuments erected in their honour, were Roman citizens. The exceptions include Μενέλαος Ἀντιγόνου (PB no. 888), who had the honorary title πατὴρ συνεδρίου²⁶⁸ and is attested in one of the earliest monuments in this series, and Τορκουᾶτος Λυσιμάχου, Ἰώριος (PB no. 1239), the only person honoured by the *synedroi* whose ethnic is recorded; the monument was erected by his wife, Ἰσιδώρα Ἀντιγόνου (PB no. 639). One third of the others were women, only one of whom is honoured for her own position — the πεντάκις ἀρχιέρεια Ποντία Ἀμμία (PB no. 1090), in whose honour a monument was erected by Φλάβιος Κλεότειμος (PB no. 1322), who was probably her step-brother.²⁶⁹ The others, even when they have their own title, such as the high priestesses, are defined in terms of their relationship to some highly placed man, which is the reason for their receiving honours. By contrast, monuments erected by parents in honour of their sons, or by wives to their husbands, contain expressions of clarification or comment such as ἀρετῆς ἔνεκα or ἀρετῆς ἔνεκεν, ἡθους καὶ ἀρετῆς ἔνεκα, ἡθους καὶ εὐπαιδευσίας χάριν, τὰ πάντα ἀνδρὸς ἀρίστου καὶ κοσμίου, ἄνδρα συνετὸν ἡθους ἔνεκεν, etc.²⁷⁰ Many of the women who erected monuments to their husbands or to their children, like Αἰλία Ἰουλία (PB no. 48), Αἰλία Πρίσκιλλα (PB no. 56) and Ἀκουτία Ῥαβωνία (PB no. 92) seem from their names to have been Romans by descent.

Synedroi

Only four of the people honoured by the *synedroi* are themselves described as *synedroi*.²⁷¹ Two of them, Τερεντιανὸς Ἀλέξανδρος (PB

268. D. Kanatsoulis, *Makedonika* 3 (1953-55) 91-93. F. Papazoglou, *ZAnt* 5 (1955) 367-68 n. 59.

269. Judging by the different *nomina*.

270. O. Walter, *AA* 57 (1942) 176-184 nos 5, 8, 10, 11, 13, 14, 15, 16, 19, 22, 28b.

271. Information on the *synedroi* is limited; see D. Kanatsoulis, *Makedonika* 3 (1953-55) 50-51.

no. 1227) and Τίτος Ἰουουέντιος Γάιος (PB no. 631) were honoured in monuments dated by the provincial era to A.D 177/78 and A.D 181/82 respectively.²⁷² The monuments in their honour were erected by members of their family; this was almost the rule, even in exceptional cases like that of the orator Μ(ᾱρκος) Οὔλπιος Ἰσόδημος (PB no. 996), whose monument was erected by his wife, even though he was honoured ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς τὴν ἐπαρχείαν. The only cases in which no mention is made of the person who erected the monument are those of Π(όπλιος) Μ(ᾱρκος) Κυϊντιανὸς Μακεδών (PB no. 778) and Σέξιτιος Γαϊανός (PB no. 1168), when the *synedrion* probably met the cost.²⁷³ An exception to this inclusion of relatives who undertook to meet the expense of the honours can be seen in the monument of Μ(ᾱρκος) Ἰνστέιος Τορκουᾶτος (PB no. 571), which was erected by his friend Γράνιος Λονγεῖνος (PB no. 359).

Another observation relating to the names of the people connected with the *synedrion* offers a final clue as to their social origin: the only *Aurelii* amongst them are Αὐρ(ήλιος) Διονυσιανὸς Μάρκελλος (PB no. 281) and his sons, despite the fact that many of the people connected with the *synedrion* are known from inscriptions from the 3rd century A.D. In other words, they were people who, at least as far as their names were concerned, had been completely Romanized from the 2nd century A.D., and had at the same time integrated with the Romans who dwelt in the city.

The city

The city also naturally continued to award honours. One of the earliest such monuments from this phase was erected by the Beroeans in honour of a Roman woman, Δομιτία Ἰουλία (PB no. 414), wife of Τ(ίτος) Φλάουιος Καισεννιανὸς Εὐλαιο (PB no. 1319), whose origins go back both to the Roman aristocracy, as is clear from his *nomen*, and to the Macedonian, as can be seen from his *cognomen*. As in the other cases of monuments erected after a decision by the *synedroi*, Δομιτία Ἰουλία was honoured because she was his wife. The

272. The importance of these monuments for the dating of this series of monuments is obvious; the monument of Τίτος Ἰουουέντιος Γάιος (PB no. 631) is now lost.

273. On the financial means of the *koinon* see D. Kanatsoulis, *Makedonika* 3 (1953-55) 47-48; cf. Larsen, *Government* 121, 124.

same, quite rare *cognomen*²⁷⁴ was borne by the *epimeletes* of the monument, Τι(βέριος) Κλαύδιος Εϋλαιο (PB no. 715); this man is also attested, as L. Robert was the first to note,²⁷⁵ in an inscription from Samothrace, dated by the provincial era to A.D 113. Other μύσται εὐσεβεῖς Βεροιαῖοι named in the same inscription were the wife of Εϋλαιο, Οὐλπία Ἀλεξάνδρα (PB no. 995), Γά(ιος) Ἰτύριος Πούδης (PB no. 640), who was no doubt a Roman, and three slaves of Eulaios, Στάχυς, Παράμονος and Θηβαῖς (PB nos 1199, 1023, 562); these are the earliest persons of this social category attested with certainty at this period.

The *gens* of the *Popillii*, whose importance for Beroea has already been discussed,²⁷⁶ were honoured by the *boule* and the *neoi* of the city.²⁷⁷ The reason for the award of honours to the first of them, Σέξ(τος) Ποπίλλιος Σοῦμμος, the younger (PB no. 1116), is not known, but it seems likely, both from the second example, and from a similar case in Thessalonike,²⁷⁸ that it was connected with some service to the gymnasium, of which he had probably been an official. The second person honoured by the *neoi* was the gymnasiarch Κ(όντος) Ποπίλλιος Πρόκλος Ἰουνιανὸς Πύθων (PB no. 1112); his name suggests that he was a direct descendant of the Κ(όντος) Ποπίλλιος Πύθων (PB no. 1114) who was famous for his generosity and who had also twice served as gymnasiarch. As in the case of his forebear, whose services included διαδόμασιν παρ' ὅλον τὸν τῆς ἀρχαιρωσύνης χρόνον πανδήμοις,²⁷⁹ this gymnasiarch was honoured for supplying all his fellow citizens with the items needed for bathing and anointing themselves with oil (ἀλείψαντα καὶ λούσαντα δι' ὅλης ἡμέρας πανδημεί); this was a sure sign of his wealth which, though falling short of that of his ancestor, was certainly sufficient to secure the desired social prominence.

274. *Supra* p. 368 nn. 278-79.

275. L. Robert, *EEPhSPA* 1962/63 519-29 = *OMS* II 977-87.

276. *Supra* p. 444 and nn. 183, 184.

277. D. Kanatsoulis, *Makedonika* 4 (1955-60) 284-85; see also Forbes, *Νέοι* 16-58.

278. *IG* X 2, 1 4 lines 1, 19 and *133 lines 2, 16. On the relation between the *neoi* and the gymnasiarch see Forbes, *Νέοι* 21-33.

279. On *diadomata* see L. Robert, *Hellenica* 11-12 (1960) 9, 471-74; cf. *BullEpigr* 1954, 146 p. 139 on the offering of baths for the entire population.

One very important person from the first half of the 3rd century was Σιλβανὸς Νεικόλαος (PB no. 1181) who, as his title λαμπρότατος ὑπατικός shows, had attained the ranks of the senatorial class.²⁸⁰ He was honoured by the *metropolis* Beroea for the many great services he had rendered to the city.

Three other inscriptions relating to the city are of interest. In the first two Beroea, cited with its full title for this period in the middle of the 3rd century,²⁸¹ honours a priestess of Artemis Agrotera at the end of her term of office, and a person who had performed some important, and no doubt costly services towards the city in a variety of different spheres: πρεσβεύσαντα καὶ σειτωνήσαντα καὶ εἰρηναρχήσαντα.²⁸² The former Λουκία Αὐρηλιανὴ Ἀλεξάνδρα (PB no. 270) was priestess in the year A.D. 249/50, but this was certainly not the only reason she was honoured: this is clear from the reference to her father, Λούκιος Αὐρηλιανὸς Σωτήριχος (PB no. 272), who had been high priest and probably Macedoniarch four years previously. The carefully executed monument, dated both by the provincial and the Actian era, was erected at the expense of the city. The second monument, which is undated, was erected shortly afterwards, and thus in more difficult times, on the decision of the *boule* and the *demos*, to Βετουληνὸς Νεικομήδης II (PB no. 329). The monument was erected by his father, who had the same name and who was in charge of the archives of the city (γραμματοφύλαξ).²⁸³ The name of this family goes back to Sex. Vettulenus Cerialis, governor of *legio V Macedonica* at the time of Vespasian.²⁸⁴ The third inscription relating to the city is the gift to it of a building, made by Αὐρήλιος Ρωμανὸς (PB no. 300) at the end of his

280. J.H. Oliver, *Tituli* 5 (1982) 597, 602 where it should be corrected: nephew of Silvanus Nicolaus.

281. Μητρόπολις τῆς Μακεδονίας καὶ δις νεωκόρος: see D. Kanatsoulis, *Makedonika* 4 (1955-60) 309-10.

282. On σιτώνης, εἰρηνάρχης see D. Kanatsoulis, *Makedonika* 5 (1961-63) 47-49. See also Jones, *City* 212-13, 252 (= εἰρηνάρχης), 217-18 (= σιτώνης) and D. Magie, *Roman Rule in Asia Minor* (Princeton 1950, repr. New York 1975) 647-48, 1514-15 (= εἰρηνάρχης), 646, 1512-13 (= σιτώνης).

283. On this office see W. Liebenam, *Städteverwaltung im römischen Kaiserreiche* (Leipzig 1900, repr. 1967) 290.

284. W. Eck, s.v. Vettulenus no. 1, *RE Suppl.* XIV (1974) 842-45.

term of office as ὑδροσκόπος.²⁸⁵ The monument, which is dated by the Actian era to A.D 250/51, is a typical example of self-aggrandizement by someone whose origins and title were clearly not enough to bring him the social recognition he would have desired; a similar monument was erected by his *threptoi* to a citizen of Thessalonike, who also had the same rare title of ὑδροσκόπος.²⁸⁶

The persons discussed above represent a good sample of the spheres in which it was possible to attain the desired social distinction and the ways in which a distinguished person could be promoted, and frequently also the members of his family. They reveal too the extent to which the class that exercised authority had adopted Roman names, despite the existence of Roman magistrates and state officials.

Ephebes

The extent and the rate at which Roman names began to be used in Beroea is thrown into even sharper relief by two complete lists of ephebes from this period;²⁸⁷ the first, which is dated to A.D 177/78, lists 25 ephebes; only five of these have names of the Greek type, four of them with a main name followed by a patronymic: Λεοντίσκος Ἀντιγένους (PB no. 797), Νείκανδρος Μηρύλου (PB no. 917), Σκίλβας Παραμόνου (PB no. 1185) and Σκίλβας Σκίλβου (PB no. 1186) — and one, Φίλιππος Φιλίππας (PB no. 1282), with a metronymic. Of the twenty Roman citizens, the following four have Latin *cognomina*: Ἀνχαρηνὸς Γαϊανός (PB no. 206), Γεμίνιος Γάτιος (PB no. 350), Ἰούλιος Λικίνιος Κόιντος (PB no. 612) and Μ(ᾶρκος) Μέσσιος Μάξιμος (PB no. 893), and one of them, Φλαύιος Μάριος (PB no. 1325) has no *cognomen*, if the reading of the name is correct. Only the last of these was probably Roman by origin, the others

285. L. Robert, *RevPhil* 13 (1939) 128-29 no. 1.

286. *Loc. cit.* (*supra* n. 285); *IG X 2*, 1 503 line 7.

287. The ephebarch in the first of these lists is Στάτιος Ἀντίγονος I, PB no. 1196. For other evidence on ephebarchs in Macedonia see *IG X 2*, 1 *133 line 13, 135 line 5, 163 line 5, 168 line 10, 170 line 10, 199B line 18, 236 line 6, and D. Kanatsoulis, *Makedonika* 5 (1961-63) 59-60 (where Kanatsoulis' nos 9, 10, 12, 13, 14 correspond to the above *IG X 2*, 1 135, 236, 163, 168, 170). In the second list, unlike the first, the name of the ephebarch follows that of the official in charge of the oil; see Δομίτιος Πύρρος, PB no. 418.

representing the tendency of the period to adopt Roman names.²⁸⁸ The name of the official in charge of the oil, Αὐρηλιανὸς Πρεῖμος (PB no. 271) is equally ambiguous as a criterion for determining his origins, while the official in charge of the ephebes, the ephebarch Στάτιος Ἀντίγονος (PB no. 1196), seems from his name to have been descended from one of the old families in the city. The ephebe Στάτιος Εὐβουλίδης (PB no. 1198) was probably related to him, judging both by his *nomen*, and by the quality of the *cognomen*,²⁸⁹ while the ephebe of the same name in the following inscription was probably his grandson (PB no. 1197). In the next list of ephebes, which is separated from this one by about 50-60 years, all 22 ephebes held Roman citizenship; the three *Aurelii* amongst them (PB nos 289, 294, 297) probably represent that section of the population of Beroea that had not received Roman citizenship before A.D 212.²⁹⁰ Only one of them, Αἴλιος Μάρκελλος (PB no. 83), has a Latin *cognomen*, while the first ephebe in the list, Φλ(άβιος) Εὐφρόσυνος (PB no. 1315), is said to be the son of Φλ(άβιος) Οὐρβανός (PB no. 1327). This last example clearly reveals the distance separating the evidence of the 3rd century A.D from the period when names formed a fairly secure criterion by which to determine the origin of the people named. Another ephebe from this stele, Δομ(ίτιος) Τρόφιμ[ος] (PB no. 419), was probably a relative of the official in charge of the oil, Δομίτιος Πύρρος (PB no. 418).

The number of ephebes in Beroea cannot, of course, be used as a basis on which to calculate the number of inhabitants of the city,²⁹¹ which, to invoke only the slightly earlier evidence of Lucian, was large and populous.²⁹² By contrast, the small number of ephebes indicates

288. *Supra* p. 400.

289. Εὐβουλίδης belongs to the category of older Greek names which coexisted alongside local names in Macedonia; see *supra* pp. 381-83, n. 351, 385, 415.

290. The small number of *Aurelii* clearly demonstrates the difference in economic level between those families that had from an early date been members of the class created by the award of Roman citizenship and all the rest. Families that could afford to enrol a son in a gymnasium should be sought amongst those who had received the privileges of Roman citizenship at an early date.

291. See *supra* n. 290; cf. Ch. Pélékidis, *Histoire de l'éphébie attique* (Athens 1962) 283-94.

292. Lucian, *Asin.* 34 ... ἐς πόλιν τῆς Μακεδονίας Βέροιαν μεγάλην καὶ πολυάνθρωπον...

that, at least at this period, only a few persons had the economic means or the inclination to take part in this educational process.²⁹³

The latest reference to officials of the gymnasium and of the ephebes is in two inscriptions incised on the same stone.²⁹⁴ The earlier of the two is dated to A.D. 251/52 and records the name of the gymnasiarch, a title not found in the two previous inscriptions;²⁹⁵ he was Βετουληνός Παράμονος (PB no. 330), who was apparently the son of the γραμματοφύλαξ discussed above. His name is followed by that of the ephebarch (Κάσσιος Σαλλούστιος Ἀλκαῖος, the younger, PB no. 680), but there are no names of ephebes. The second inscription is from A.D. 255/56 and records the name of the gymnasiarch Αὐφίδιος Μάξιμος (PB no. 305) and that of the ephebarch Πετρωνιανός Θησεύς ὁ καὶ ΟΞΥΤΕΠΟΣ (PB no. 1059). These are followed by the name of a single ephebe, Ῥουφινιανός Νείκανδρος ὁ καὶ Σχοινᾶς (PB no. 1156), who may have met the expense of the carving of the inscription, or of his name, while the others could perhaps not afford the cost. It can hardly be concluded that there was in fact only one ephebe, though this inscription undoubtedly links Beroea with the period of general economic crisis and the barbarian invasions.²⁹⁶

Other Beroeans

The population of the city is represented more closely by three other lists, the beginnings of which are not preserved, than by the persons discussed above. The first of them, which dates from the 2nd to 3rd centuries A.D., is the longest list from Beroea; it contains a total of 66 names sufficiently well preserved to be included in the Prosopography,²⁹⁷

293. On the contrary, the ephebic lists of Styberra show a much greater enrolment of ephebes, only a small percentage of whom were Roman citizens; see F. Papazoglou, *Ancient Macedonia IV* (1986) 432. See also D. Kanatsoulis, *Makedonika* 4 (1955-60) 280-84.

294. I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 723 = *SEG* 30 (1980) 556.

295. *Supra* n. 287 and PB nos 418, 1196.

296. On the barbarian invasions see Larsen, *Roman Greece* 492-96. On the crisis of the 3rd cent., in general, see Rostovtzeff, *Roman Empire I*² 531-41 and Ste Croix, *Class Struggle* 463-65.

297. Incomplete names of which part of the beginning or end is preserved, have been included in the Prosopography as stated *supra* p. 76.

the first of which is Ἰούλιος Λεονᾶς (PB no. 611), and only 14 of which are names of the Greek type. Φιλόξενος Φιλοτ(έ)ρας (PB no. 1295) is the sole example of a name followed by a metronymic. The remaining 52 usually have an abbreviated *nomen* and a variety of panhellenic, local and Latin *cognomina*. The hypothesis put forward by F. Papazoglou²⁹⁸ that this is a list of freedmen, cannot be sustained, particularly because of the inclusion of the names of the Greek type.²⁹⁹ Overall, the list bears some resemblance to other lists of the period, which do not form a particular category but simply contain a section of the population of the city that was linked by its participation in cult groups, *thiasoi* etc, rather like the modern clubs, societies, associations and guilds that abound in large cities. There were associations of this kind in Thessalonike, too,³⁰⁰ and they probably included a number of freedmen. This is also true of the second list from Beroea, contemporary with the previous one, which has a total of 15 names, the first of them Εὐτυχᾶς Εὐτυχᾶνος (PB no. 495); in addition to him, two other people in the list have names followed by a patronymic, Κράτερος Ἑρμοῦ (PB no. 770) and Νίγερ Τόρκου (PB no. 938). The latter is an interesting example of Roman influence on a person probably of Thracian origin.³⁰¹

The last of these lists, from which the beginning is missing, dates from the 3rd century A.D. The first of the 22 people in it, [---] Φίλιππος (PB no. 1278), seems to have had a Roman *nomen*, as do all the others in the list. A group of seven persons at the bottom of the second column have the title ἐξελευθερικοί.³⁰² The names of some of these,

298. F. Papazoglou, *Macedonia* (1983) 200 n. 58; cf. *supra* p. 443 n. 177.

299. Slaves' names are not followed by a patronymic; see F. Papazoglou, *ZAnt* 5 (1955) 357-58; cf. D. Kanatsoulis, *Makedonika* 4 (1955-60) 254 nn. 1, 2 for freedmen attested in Macedonian inscriptions. Cf. Calderini, *Manomissione* 311-312, for the formation of the names of freedmen in earlier sources.

300. *Supra* p. 446 n. 196.

301. On the name Τόρκος see *supra* p. 402 nn. 436, 437, 440.

302. See D. Kanatsoulis, *Makedonika* 4 (1955-60) 254 n. 1. For ἐξελευθερικοί see also Calderini, *Manomissione* 300 n. 3. The use of identical *nomina* by freedmen in this list and by persons in the first part of the same list indicates that they were probably their freedmen; the likelihood of this can only be asserted in the case of *nomina* that are rare in Beroea, such as Πωλιανός (and Πωλλιανός), which is attested only in this inscription (= PB nos 1145, 1147). Cf. Fabre, *Libertus* 111-14.

such as Ἀγαθόβουλος (Αὐρήλιος Ἀ. PB no. 274) and Καλόκαιρος (Φλᾶβιος) K. PB no. 1320), belong to the category of new names which were frequently used by freedmen. Similar names, however, such as Δρόσος (PB no. 421) and Ὀνησίφορος (PB no. 1368) were borrowed by some of the others in the list who were not ἐξελευθερικοί. One person in it, Ἰούλιος Σαμβατίων (PB no. 621), was probably Jewish judging by his name.

The average Beroean of this period is more closely represented by some of the people who free their slaves, or make a gift of them to god. The majority of them are known from the inscriptions from Leukopetra; as well as providing a great deal of information for the period, they also serve to counterbalance the majority of the evidence presented so far in a variety of different spheres. One such sphere is the extent to which the onomasticon was Romanized, which was undoubtedly much less than suggested by the evidence presented up to this point. Special importance attaches to the fact that the epigraphic evidence relating to manumissions or donations of slaves is usually directly dated, and covers the latter part of the 2nd and the 3rd century A.D., a period at which, as the above evidence reveals, almost all the persons who achieved some distinction held Roman citizenship, and very few of them were *Aurelii*.

Three distinct categories of people can be detected amongst those who are attested in the manumissions and donations of slaves from Leukopetra, Beroea and Metochi Prodomou:³⁰³ the sanctuary officials that is, the priests and the *epimeletai*, those who donated or freed slaves (and the members of their families mentioned along with them), and finally the slaves. Members of both sexes occur in all three categories, the ratio between them varying from one category to another.

Priests

All the priests known from inscriptions relating to the manumission of slaves are connected with the sanctuary of the Mother of the Gods at Leukopetra, with the single exception of [Ἀλε]ξανδρα (PB no. 91) priestess of Meter and Kore at Beroea, who does not appear in the

303. For the inscriptions from Metochi Prodomou and from Leukopetra see *supra* 51 nn. 67, 71, 73. For the inscriptions from Beroea see PB nos 96, 219, 221, 762.

capacity in the inscription in question, but herself frees one of her slaves, on the condition of *paramone*. The other manumissions or donations of slaves from Beroea and its territory are also connected with a female deity, such as Artemis Agrotera, Artemis Digaia and the Syrian Parthenos or Atargatis,³⁰⁴ but they make no mention of priests or *epimeletai*. It is clear from the evidence from other parts of Macedonia at this period that manumissions are normally connected with female deities.³⁰⁵

The priesthood of Leukopetra consisted mainly of women.³⁰⁶ So far we know the names of 13 priestesses and 4 priests, though this proportion is not the same as that given by Ph. Petsas on the basis of the entire body of epigraphic evidence.³⁰⁷ Of the known priestesses, seven have the same *nomen* and it is highly probable that they belonged to the same family: Αἰλία Ἀμμιλα (PB no. 44), Αἰλία Αὐρηλιανή (PB no. 46), two named Αἰλία Κλεοπάτρα (PB nos 49, 50), Αἰλία Κλευπάτρα (PB no. 51), Αἰλία Μητρώ (PB no. 54) and Αἰλία Ὀρεστέινη (PB no. 55). There are several *Aelii* both at Leukopetra, as we shall see below, and at Beroea, where there is evidence that some of them held high office.³⁰⁸ Most of them will no doubt have received Roman citizenship from Hadrian, who is known to have made a significant contribution to the spread of this privilege.³⁰⁹ There are also three *Aureliae* (PB nos 261, 267, 268), the first of whom is attested in an inscription dated to A.D. 187/88, and Κομινία Φιλίστη (PB no.

304. On the cult of Atargatis in the Greek world see P. Lambrechts-P. Noyen, *Nouv Clio* 6 (1954) 258-77; cf. *BullEpigr* 1955, 34. See also Monika Hörig, 'Dea Syria, Atargatis', *ANRW* II 17. 3 (1984) 1565-70.

305. To these goddesses may be added Artemis Gazoria, Artemis Ephesia, Pasicrata, Nemesis and Ma. The evidence for the first three is discussed by L. Robert, *Hellenica* 1 (1940) 70-75. On Nemesis see Ph. Petsas, *Deltion* 24 (1969) *Chronika* 305-306, pl. 319. On the cult of Ma in Macedonia see N. Proeva, *ZAnt* 33 (1983) 165-83.

306. The priestesses of Leukopetra are PB nos: 44, 46, 49, 50, 51, 54, 55, 261, 267, 268, 490, 752, 1263. The priests of Leukopetra are PB nos: 180, 301, 587, 733.

307. Ph. Petsas, *Ancient Macedonia* III (1983) 235, where reference is made to 20 priestesses and 10 priests.

308. See mainly PB nos: 71, 77, 79, 86 (persons connected with the Macedonian *koinon*) and PB nos: 70, 74, 78, 81, 83 (ephebes).

309. See Sherwin White, *Roman Citizenship* 262 and C. Bradford Welles, *BAMsocP* 2 (1965) 45.

752), [---] Εὐρυδίκη (PB no. 490) and finally Φερωνία Κασανδριανή Ἰουλία (PB no. 1263), whose *nomen* does not occur elsewhere in the Greek world.³¹⁰

Although the names of the priests of Leukopetra, Αὐρήλιος Σώπατρος (PB no. 301), Ἰουλιανὸς Δημήτριος (PB no. 587), Κλαύδιος Τερτίνος (PB no. 733) and Ἀνθέστιος (PB no. 180), represent only a small proportion of the relevant testimonia,³¹¹ they form an impressive group together with the priestesses referred to above, particularly since there is little other evidence of this kind from Beroea at this period. Specifically, there is evidence for two life priests, one of whom, Λ(εύκιος) Βρούττιος Ποπλικιανός (PB no. 336), is attested in an inscription recording a dedication made to Isis Lochia and the city by Λ(εύκιος) Βρούττιος Ἀγαθόφορος (PB no. 335), who was presumably his freedman. The second life priest is mentioned in an inscription from Vergina, in which his name is not preserved, though his origins are described as [ἀπὸ προγόνων ἱε]ρέων (PB no. 1392). The hereditary nature of the priesthood is also attested in the monument to Κλανδία Ἀλκηστις (PB no. 691), who was ἐκ προγόνων ἱέρεια, and the daughter and granddaughter of priests, which is emphasized by the inclusion of the names of her parents and her two grandmothers. The Ἀλκηστις (PB no. 139) who was honoured by her son at a slightly later date probably belonged to the same family. Family, two other priests, Γ(άιος) Κανολήιος Ἀπερ (PB no. 668) and Κάσσανδρος (PB no. 673) complete the evidence from this period.

310. This *nomen* originates in central Italy, where the cult of the goddess of this name is to be found; see P. Aebischer, 'Le culte de Feronia et le gentile Feronius', *RBPhil* 13 (1934) 5-23. Although this is too late a period for the origin of the *nomina* to be traced to a specific place in Italy, this is a special case; it is not attested anywhere else in the Greek world, nor is it widely disseminated in Italy. Furthermore, the goddess of Leukopetra shares certain common characteristics with Feronia, such as the isolated position of the shrine, far from the city, and the protection of freedmen; see G. Dumézil, *La religion romaine archaïque* (Paris 1974) 416-20. Moreover, the description of the Mother of the Gods of as Autochthonous, in the majority of the cases in which she is mentioned, seems to have had some special significance and is a certain indication that she was a local goddess (cf. the testimony on Hera Autochthonous, *BullEpigr* 1941, 110a).

311. See *supra* n. 307.

Epimeletai

In addition to the priests, there was another category of officials connected with the organisation of the activity of the sanctuary at Leukopetra. These were the *epimeletai*, a title that alternates with the term *προνοοῦντος* or the Latin equivalents *ἐπὶ κουράτορι* and *κουρατορεύοντος*.³¹² Of the 9 known *epimeletai* from Leukopetra, two are *Aelii* (Ἐπιγένης PB no. 72 and Κάσσιος PB no. 76), and two *Aurelii* (Ἀμυντιανός PB no. 276 and Ἀσκληπιάδης PB no. 277); the others are Ἀρσένιος (PB no. 232), Ἰουλιανός Ἐνδημος (PB no. 588), Κλαύδιος Σωτήρ (PB no. 730), Κρισπίνιος Κεινάχιος (PB no. 773), Φλ(άβιος) Σεβῆρος (PB no. 1328) and finally Κομίνιος Ἱερώνυμος (PB no. 754), whose name is attested most frequently of all. It is clear from the names that members of the same families — *Aelii*, *Iuliani*, *Cominii* — undertook the duties of priest and *epimeletes*, and it is probable that the same persons could assume these two offices one after the other. This is demonstrated by the cases of two women who have the title *ἐπιμελουμένη* at Leukopetra. One of them, Αὐρηλία Σαπφώ (PB no. 268), is later attested as priestess, while in the case of the other, Αἰλία Αὐρηλιανή (PB no. 46), we do not know in what order she held the two offices.

Donors or manumittors of slaves

Of the group of people who donated or freed slaves at Leukopetra, we know the names of 29 men and 20 women, which account for just over half of the total evidence, though overall there were more women than men, according to Ph. Petsas.³¹³ The numbers include the names of spouses of both sexes, who occasionally accompanied the donor. To the total have been added a few other people from inscriptions from Beroea and its territory, which will be discussed below.

One group of these people, attested in the earliest inscriptions, gives a different picture of the extent to which the right of Roman citizenship had spread amongst broader strata of the population from the one obtained from the people discussed above, who were active in a variety of different spheres and concerned in different degrees with the achievement of social prominence. The evidence in question comes

312. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295; cf. Mason, *Terms* 5-6, 63.

313. Ph. Petsas, *Ancient Macedonia* III (1983) 236, refers to 32 men and 36 women.

from a group consisting of 24 inscriptions from Leukopetra, one from Beroea and one from Metochi Prodromou, which in their majority are dated directly, to between A.D. 170/71 and A.D. 203/4. From the point of view of their names, the people who make the donation or act of manumission, or who give their consent to the act, may be divided into two roughly equal groups. Of the total of 15 people who had Roman citizenship, 10 were women: Αἰλία Κράτεια (PB no. 52), Αἰλία Λαῖς (PB no. 53), Κλαυδία Ἡδέα (PB no. 697), Κλαυδία Πρόκλα (PB no. 701), Πετρωνία Ἀμιλλα (PB no. 1055), Πετρωνία Λύκα (PB no. 1056), Ἀβιδία Λεοντώ (PB no. 5), Κοῖντα Ἰουλία (PB no. 575) and Ὀφελλία Τροφίμη (PB no. 1001); and finally, Μαρσιδία Μαρaris (PB no. 866). The male donors are Πόπλιος Αἴλιος Ἀμάτοκος (PB no. 68), Μάρκος Αὐρήλιος Ἀλέξανδρος (PB no. 275), Σεμπρώνιος Ἀμυντιανὸς Φλώρος (PB no. 1167), Φλαύιος Εὐτράπελος (PB no. 1314) and Κλαύδιος Σωτήρ (PB no. 730), who also occurs as an *epimeletes*. All the above people are attested as donors in inscriptions from Leukopetra. Of the total of 14 people who have a Greek type name, with a name and patronymic, 11 make donations or manumissions, and the rest "accompany" them in some way. Five of the eight women and four of the six men in this group are attested at Leukopetra: Γλαύκα Λουκίου (PB no. 355), Ζωσίμη Δουλῆνος (PB no. 527), Λαδόμα Ἀμύντου (PB no. 784), Τιτιανὴ Ἀλεξάνδρου (PB no. 1235), Μαρκία Ὀρέστου (PB no. 865) and Ἀγάθων Ἀγάθωνος (PB no. 15), Ἀλέξανδρος Ἡρακλείδου (PB no. 116), Λεύκων Λεύκωνος (PB no. 800) and Σωτήριχος Σωτηρίχου (PB no. 1221). To these may be added three persons from inscriptions of Beroea, Ἀριάγνη, Ἡρακλείδης and Σύρος Βάστου (PB nos 221, 538, 1209) and two from Metochi Prodromou, Ἀλεξάνδρα Φούσκου τοῦ Μελίτας (PB no. 102) and Κλεοπάτρα Διονυσῆ (PB no. 740). These two groups do not exhaust the total number of donors for the period under examination. There are six others for whom we have only a name, without patronymic: Κρισπίνα (PB no. 772), freedwoman of the Mother of the Gods, and her companion Διονύσιος (PB no. 394), Μαρία (PB no. 858), hierodule of the Mother of the Gods and lamp-lighter, and Εὐκαρπος, Πτολεμαῖς and Ἀρτεμιδώρα (PB nos 478, 1143, 233), who were probably slaves, judging from their names.³¹⁴ The last three

314. See *supra* n. 299.

presented the smallest gift to the goddess at Leukopetra – one female slave between them.

Usually, one slave is offered by each donor; these are mainly women, there being only five examples involving men or boys.³¹⁵ Larger donations, ranging from 3-14 slaves are normally made by people who hold Roman citizenship, clearly an indication that they enjoyed greater prosperity. One exception to this rule is the gift of six slaves by the great-grandmother of Ἀλεξάνδρα Φούσκου τοῦ Μελίταξ. The largest number of slaves was presented to the Mother of the Gods Autochthonous by Φλαύιος Εὐτράπελος: the 14 σώματα that he presented were all slaves owned by him, given on condition that they continued to live with him until his death (*paramone*), until which time they were to serve τῇ θεῷ τὰς ἐθίμους ἡμέρας,³¹⁶ as is usually the case in the inscriptions from Leukopetra. The slaves lived on land owned by the donor ἐν Ἀλλιβέου[ς], which could not have been very far from the sanctuary for the new servants of the goddess to be able to come and go whenever their presence was required. Κλαυδία Πρόκλα and Ὀφελλία Τροφίμη donated four slaves each; those of the latter were presented along with their descendants, and on condition that they lived with their owner and served the goddess on festival days, as in the previous case. Three slaves were presented by the praetorian Μάρκος Αὐρήλιος Ἀλέξανδρος with no mention of conditions, though it is stated that the person who sold these slaves was Κέροιμος.³¹⁷ This gift is the only one of its kind, in that it forms the second half of the offer, the first part consisting of a pair of gilded greaves, which were

315. In the group of donations discussed above, the male slaves offered alone by one donor are PB nos: 441 (Ἐπάγαθος), 528 (Ζώσιμος), 532 (Ζώσισιμος), 804 (Λέων), 932 (Νείκων). In the same group, the donation of a female slave is attested in the following 12 cases, PB nos: 152 (Ἀμμία), 352 (Γερμάνα), 428 (Εἰσιδόρα), 430 (Ἐλένη), 435 (Ἐλπιδία), 439 (Ἐνδημία), 451 (Ἐρμαῖς), 504 (Ζησίμη), 923 (Νείκη), 1037 (Παρμένεια), 1159 (Σανβατίς), 1254 (Τυχική). Cf. Ph. Petsas, *Ancient Macedonia* III (1983) 236.

316. On this formula see Ph. Petsas, *Acts of the 8th Epigr. Congr.* 292-94, and *Bull Epigr* 1977, 268; 1983, 255. Cf. F. Papazoglou, *ZAnt* 31 (1981) 174-77. See also *infra* p. 487 n. 369.

317. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 295-97 where also other cases of buying of slaves.

connected with the reference to honours received by the donor from the emperor Commodus.³¹⁸

The only case in the above inscriptions in which there is a reference to genuine manumission is in the enactment relating to the female slave of Ἀριάγνη Βάστου. The text of this inscription, which is the largest and most official of the “manumissions” of this period, incorporates the letter in which the brothers of Ἀριάγνη gave their consent: βουλομένης σου τινας τῶν ἰδίων θρεπταρίων ἐλευθερῶσαι συνευαρεστοῦμεν καὶ συγκατατιθέμεθα. As the brothers, Ἡρακλείδης and Σύρος Βάστου declare, they had to dictate the letter, διὰ τὸ μὴ αὐτοὺς ἡμᾶς ἐπίστασθαι γράμματα, τὸ Φλαύιος Ἀ[ρ]δύς (PB no. 1310), who, like the three witnesses, was a Roman citizen. The witnesses were Τίτος Αἴλιος Ἐπίκτητος (PB no. 73), Λούκιος Μάγνιος Οὐαλεριανός (PB no. 842) and Σέξστος Ποπίλλιος Λυκῖνος (PB no. 1108).³¹⁹ It is of interest that the small group of people of Thracian descent, who, as we have already seen, are not represented amongst the officials discussed in the first part of this section,³²⁰ appears for the first time amongst the owners of slaves, and is confined to the inscriptions relating to Ἀριάγνη Βάστου and Πόπλιος Αἴλιος Ἀμάτοκος (PB no. 68); the latter is probably the only person in Beroea with a Thracian name to have received Roman citizenship.³²¹ The place occupied by the donors of slaves on the social scale was low, or only average. The case of Γλαύκα Λουκίου from Eordaea is indicative: she was obliged to present her slave woman to the Mother of the Gods διὰ τὸ τὴν τιμὴν αὐτῆς δεδανίσθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι.³²² This example, which demonstrates that the sanctuary functioned as a bank, also reveals the economic situation of the donor and illustrates how far removed

318. From whom he had apparently received Roman citizenship. See PB no. 275 and Ph. Petsas, *Ancient Macedonia* III (1983) 238.

319. It is of interest that all three have a *praenomen* though this part of the Roman name is often omitted, see *supra* pp. 370 n. 302 and 395-96 nn. 387-97.

320. *Supra* pp. 456-67, 469-72. On persons bearing names of the same category see *supra* pp. 430-31, 454.

321. The only other persons are those with the *cognomina* Βάσσα, Βάσσος whose classification with the Thracian names is open to question; see *supra* pp. 399 n. 416 and 403-404 nn. 448-50.

322. Ph. Petsas, *Deltion* 21 (1966) *Chronika* 354, pl. 377c = *SEG* 25 (1971) 708.

were these gifts from any concept of genuine manumission. Another interesting case is that of Λαδόμα Ἀμύντου who presented her son to the Mother of the Gods Autochthonous, to whom she had vowed him when he was ill. This action by a simple woman is matched by the magical text from Beroea in which Ἀταλάντη (PB no. 248) attempted to save her son by appealing for the help of the κύριοι ἄγγελοι.

The other people who made gifts of slaves cover the period from the beginning of the 3rd to the beginning of the 4th centuries A.D. — more specifically, to A.D. 314, the date of the latest of the inscriptions from Leukopetra.³²³ As with the previous group, the most common gift consisted of one slave. Two of the donors, Διονύσιος (PB no. 396) and Θεοδότη ἡ πρὶν Συμφόρου (PB no. 555), were hierodules of the goddess; the latter, who is probably defined with reference to her former owner³²⁴ presented two slaves. Another woman, Γερμᾶνα Ναῖα (PB no. 913), who states that she herself is the slave of Αἴλιος Ἀσκληπιόδωρος (PB no. 69), offers a slave woman; this case is doubly interesting, since she is the only one of the foreign slaves whose country of origin is stated directly and not conjectured from her name, as in the case of Σανβατίς (PB no. 1159), for example, who must have been of Semitic origin. Few donors are indicated by name and patronymic, since after 212 A.D. they all became *Aurelii*; the only examples are Ἀλέξις Ἀλεξίου (PB no. 133) and Ἀντίγονος Παραμόνου (PB no. 197), though the date of these inscriptions is uncertain; the date of Ἑρμᾶς Ἑρμαδίωνος (PB no. 453) is not known. Of the total of 11 *Aurelii* known from nine donations at Leukopetra, six state the name of their father, usually with the formula ὁ πρὶν.³²⁵ One of them also has a *supernomen*:³²⁶ Αὐρήλιος Ποσιδώνιος ὁ Μέστυος ὁ κὲ Παντακιανός (PB no. 299); he presented three slaves, without any condition that they should stay with him (*paramone*), and his act is the first of a total of 15 donations that took place on the orders of the proconsul of Macedonia,

323. See *supra* p. 435 n. 134.

324. This hypothesis is based on the statement that Θεοδότη was a hierodule; without this statement this case would have been interpreted as an omission of the *nomen* Αὐρηλία; see *infra* n. 325.

325. On these cases see G. Daux, *L'ononastique latine* (1977) 413-16; *id.*, *BCH* 99 (1975) 162-69; *id.*, *AJPh* 100 (1979) 28.

326. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 304.

Τερτυλλιανὸς Ἀκύλας (PB no. 1233). A donation consisting of more than one slave was also made by Αὐρηλία Δρακοντίς (PB no. 260), though on the instructions of her husband Αὐρήλιος Μαρκιανός (PB no. 291). The donation made by Αὐρήλιος Λυσίμαχος (PB no. 290) was made jointly by him and his wife Αὐρηλία Νικόπολις (PB no. 264). Of the other *Aurelii* who appear as donors of a single slave, only one was a woman, Αὐρηλία Διονυσία ἡ πρὶν Ἀλεξάνδρου (PB no. 259). The donations of these and the other *Aurelii* (Νεικόβουλος ὁ πρὶν Νεικοβούλου (PB no. 293), Κάσσανδρος Κασσάνδρου (PB no. 286) Κάσσανδρος ὁ πρὶν Κασσάνδρου (PB no. 287), Ποσιδώνειος (PB no. 298) and Παράμονος τοῦ πρὶν Παραμόνου (PB no. 296) contain a wealth of information, the most interesting of it bearing on their place of residence or their ethnics.³²⁷

The remaining donors had probably been Roman citizens for many generations, or were the freedmen of Roman citizens.³²⁸ The donation by Κλαυδία Εὐβούλη (PB no. 695), which was made in repayment for what the Mother of the Gods Autochthonous had done for her husband, Κλαύδιος Ἀγάθων (PB no. 707) – probably a service rendered in connection with his health – consisted of a group of five slaves. What is interesting in this case is that all these slaves, who were purchased specifically in order to be presented to the goddess, were members of the same family, though they belonged to two different persons, Αὐρήλιος Φορτουνᾶτος (PB no. 303), who is otherwise unknown, and Κλαύδιος Σωτήρ (PB no. 730), who had served as *epimeletes* of the sanctuary of the Mother of the Gods Autochthonous.³²⁹ Another Κλαυδία, Εὐριδίκη (PB no. 696), acting together with her son, Κλαύδιος Κόπρυλος (PB no. 718), presented a slave woman θεᾷ Ἀρτέμιδι ἐν Β(λ)αγάνοις. Another woman, whose name is not known, made her donation in order to carry out a vow made by her

327. Ph. Petsas, *Ancient Macedonia* III (1983) 238-43; *id.*, *Acts of the 8th Epigr. Congr.* (1984) 303-306.

328. It is possible that the donor Κλαυδία Εὐβούλη was a freedwoman of the daughter of the Macedoniarch Κλαύδιος Μένων, see PB no. 695 and *IG* X 2,1 183, 184, 185, 209.

329. It is perhaps not too risky to suppose that part of the income received by Κλαύδιος Σωτήρ for his services to the goddess was in kind, that is in slaves who had been donated without special conditions.

mother, Κλαυδιανή Σωσιπάτρα (PB no. 702), to the Mother of the Gods Autochthonous. A group of eight enactments made by women are accompanied by the statement that the donor had τριῶν τέκνων or τέκνων δίκαιον, which, according to the provisions of Roman law meant that the women were freed from the requirement of having a guardian present in order to carry out this action.³³⁰ One of these women, Ἀβιδία Λεοντώ, belongs to the first group of donors discussed above.³³¹ Of the published inscriptions from Leukopetra, only one other contains the name of the donor, Ἰουλία Κοπρία Νουννία (PB no. 578).³³²

Two inscriptions discovered at Beroea refer to the presentation of slaves to Atargatis, with the formula: ἐστηλογράφησα τῇ θεῷ Συρίᾳ Παρθένῳ. The donors, Κορνηλία Διονυσία (PB no. 762) and Ἀππία Παννυχίς (PB no. 219), declare that they have τέκνων δίκαιον. It is interesting that, in contrast with Leukopetra, where the gift is indicated mainly by the verbs χαρίζομαι and δωροῦμαι,³³³ the verb used in both these enactments is ἐστηλογράφησα, with reference to the recording of the enactment, which in these two cases was probably a genuine manumission. The only known case in which a guardian was present is the donation made by Αἰλία [Ἀκα]ρίς (PB no. 42) μετὰ τούτορος Λικινίου Φιλίππου (PB no. 810).

The proportion of men is smaller in this category of donors; the donation by Φουνδάνιος Νεικέρως (PB no. 1339) contains some interesting details on the procedure and the stages involved in the transference of ownership of his slave woman to the sanctuary. It is not certain that the other male donors, Φλ(άβιος) Σύμφορος (PB no. 1329) and the βετρανός (veteran) Ποπίλλιος Λεωνίδας πρὶν Λεωνίδα (PB no. 1107) belong to this group chronologically;³³⁴ the latter is the only example in the Prosopography of Beroea in which the patronymic was retained by a person whose *nomen* was other than *Aurelius*. Finally, in

330. See Berger, *Dictionary*, s.vv. *Ius liberorum* and *Lex Iulia de maritandis ordinibus*. See also PB no. 42 and *infra* p. 481.

331. *Supra* 473.

332. On other relevant cases see Ph. Petsas, *Acts of the 8th Epigr. Congr.* 298.

333. *Op. cit.* (*supra* n. 332) 286-88; cf. the discussion of these verbs by A. Cameron, *HTHR* 32 (1939) 145-46.

334. Both these persons are attested in unpublished inscriptions.

the case of Κλεωνυμιανὸς Ἀπολλόδωρος (PB no. 745), his *nomen*, which was probably *Aurelius*, as in other examples from Beroea,³³⁵ was probably omitted.

The conclusion to be drawn from the material so far known from Leukopetra, Beroea and Metochi Prodromou is that the donors of slaves, or at least the majority of them, form a representative sample of the population of Emathia, a section of which undoubtedly lived by farming. Among their number were small landowners and tenant-farmers. The first can be inferred from the various hitherto unknown toponyms attested in the inscriptions of Leukopetra, referred to by the donors as *komai* or *choria*, in which they dwell.³³⁶ It can be no coincidence that references to such places are made in the case of donors who either have names of the Greek type (name + patronymic) or were *Aurelii* — that is the same section of the population at a later phase.³³⁷ This observation gives some indication of the difference between the inhabitants of the city and those of the countryside with regard to the extent to which their names were Romanized. The inhabitants of the cities had more opportunities to come into contact with the Romans, both at the level of administration and at that of personal relations, and therefore had greater access to Roman citizenship.³³⁸

Large-scale landownership

Some of the donors were probably tenant-farmers, as is clear from references to owners of *choria* who were not themselves donating slaves, but are mentioned in connection with the place of residence of the donors. Two of these owners, Κλαύδιος Μάρκελλος (PB no. 722) and Αὐρήλιος Νεικάνωρ (PB no. 292), are known from inscriptions from Leukopetra. The inscription relating to the former, which is dated to A.D. 239, reveals that the *chorion* Berenikion had recently become

335. PB nos 279, 280, 281. For an analogous formation with another *nomen* see PB no. 1167 = Σεμπρόνιος Ἀμυντιανὸς Φλῶρος and *supra* p. 388. On *nomina* derived from Greek names see F. Papazoglou, *ZAnt* 5 (1955) 363 nn. 47-50.

336. See *supra* n. 327.

337. On the effects of the *Constitutio Antoniniana* see Sherwin White, *Roman Citizenship* 386-88.

338. See e.g. Sherwin White, *Roman Citizenship* 390-91.

his property (ἐν Βαιρηνικίῳ χωρίῳ τῷ γεγενημένῳ Κλαυδίῳ Μαρκέλλῳ) probably as a result of the great economic crisis that had already struck the empire.³³⁹ This is not the first time that we meet with great landowners in Beroea; Κλαυδία Ἀμμία, as we have already seen, owned more than one *chorion*.³⁴⁰ The owner of Berenikion was probably also lord of other *choria*, the number of which must have increased as a result of the conditions of the period; in this case, the fact that Markellos and Ammia were both *Claudii* probably indicates that ownership continued in the same family.

The case of the second owner, to whom the *chorion* Auranton belonged in A.D. 234, is more interesting in that it demonstrates the existence of families who acquired or retained large estates despite living far away from the Romans. It is possible that Αὐρήλιος Νεικάνωρ who had an old local name, represents the transference of property from generation to generation — that is, he was descended from a great landowner of the Hellenistic period.

The social and economic status of those who donated slaves reflected that of the people of Emathia, in all its variety. The majority of the donors consisted of free farmers some of whom owned the land they farmed, like the two veterans mentioned above³⁴¹ (and many more, for whom there is no evidence to suggest the contrary), and some of whom rented it. The large number of women amongst them reveals the same improvement in the social and economic status of women that we have already observed in other spheres of life at this period, such as their assumption of offices and receipt of public honours. The ways in which women made donations or manumissions varies greatly: in many cases, they act alone, while in others they are accompanied by their husband or son, or act with the consent of their brothers or daughter, or even at the instigation of their husband.³⁴² Finally, a group of women make reference to the *ius trium liberorum*, or are obliged to be

339. On the increase in large landownership in this period see e.g. Rostovtzeff, *Roman Empire* I² 488-89.

340. *Supra* p. 457 n. 252.

341. Μ. Αὐρήλιος Ἀλέξανδρος and Ποπίλλιος Λεωνίδας πρὶν Λεωνίδα, *supra* pp. 474, 478.

342. See e.g. Αὐρηλία Δρακοντίς, PB no. 260. Analogous testimonies from manumissions of Thessaly have been interpreted as indications of joint ownership; see Babacos, *Actes* 31-39.

accompanied by an *epitropos*.³⁴³ These indications suggest that there were two codes of law, the local and the Roman, which no doubt existed side by side; the study of them, however, lies outside the scope of this work, and could in any case not be undertaken before the complete publication of the material from Leukopetra.

Hierodules and freedmen of the goddess, as well as slaves, form a group that demonstrates the ability of people in this category to acquire personal property, as they could in the Hellenistic period.³⁴⁴ Ἀριάγνη (PB no. 220) is a typical case; she was a hierodule of the Mother of the Gods who, together with her son, erected an altar κατ' ἐπιταγὴν Θεοῦ Ὑ[ψ]ίστου. The inscription in question is the only one published from Leukopetra that is not a donation of a slave and, although it refers to the dependence of Ἀριάγνη on the goddess, it is not addressed to her but probably to the god of the Jewish and Christian faith.³⁴⁵

The category of persons attested in votive inscriptions was no doubt similar to that of persons who attended the sanctuaries of the deities (female at this period) who accepted their donations or secured the manumission of slaves. One votive inscription of these contains the names of the members of a religious organisation making a dedication to Zeus Hypsistos, whose supervisor was Ἐρως Εὐβότου (PB no. 467). Ἀγαῖς (PB no. 17) made a dedication to the same god in an inscription dated Daisios 18, A.D. 119; the fact that her name appears without patronymic shows that she was probably a slave.³⁴⁶

Foreigners

The only donor who was a foreigner, in the sense that he did not come from the neighbouring areas of Eordaea, Elimeia and Pelegonike, which are mentioned as places where slaves resided or were purchased in inscriptions from Leukopetra,³⁴⁷ was Σωτήριχος Σωτηρίχου, Κυζικηνός (PB no. 1221).

343. See *supra* n. 330.

344. See *supra* 427 n. 86 and Westermann, *Slave Systems* 35.

345. E.R. Goodenough, *Jewish Quarterly Review* 47 (1956/57) 221-44; cf., M. Tačeva-Hitova, *BSt* 19 (1978) 71-74 nos 4, 5, 22, 23. On other inscriptions from Leukopetra not related to slaves see Ph. Petsas, *Ancient Macedonia* III (1983) 233, pl. 8.

346. See F. Papazoglou, *loc. cit.* (*supra* n. 299).

347. Ph. Petsas, *Ancient Macedonia* III (1983) 238-40; *id.*, *Acts of the 8th Epigr. Congr.* 303-305.

This reference to a foreigner provides an opportunity to discuss the other foreigners in Beroea, before completing our investigation of questions relating to the donations and manumissions, to which we shall return below. A large city like Beroea would undoubtedly have attracted many foreigners as a place of temporary or permanent residence, just like the other important Macedonian cities of the period.³⁴⁸ The constantly moving members of the Roman administration, who were no doubt accompanied by slaves from a variety of different origins, represented only one section of the foreign residents of the city. The evidence on this, which was assembled by D. Kanatsoulis³⁴⁹ attests to a large number of foreign professionals, with a variety of different skills, who spent part of their life – usually the last – in Macedonia. Apart from the man from Cyzicus discussed above, all the evidence on ethnics from Beroea comes from tombstones.³⁵⁰ It is significant that most of the six foreigners known to have died at Beroea during this period were in some way connected with the special position of the city as the headquarters of the Macedonian *koinon* and the official celebrations, consisting of games and spectacles, that took place there. Our information on the games is considerable, but does not give a clear picture of the kind of events that took place in the city every year or every four years.³⁵¹ It is in any event noteworthy that after the games organised by Κ(όντος) Ποτίλλιος Πύθων —(ε)ἰσακτίους, ἀγῶνας ταλαντιαίους, θυμελικούς καὶ γυμνικούς— the next epigraphic and numismatic evidence relates to the *Olympia* and *Alexandreian Olympia* in the 3rd century A.D.³⁵² An inscription of A.D. 240 refers to

348. The inscriptions of Thessalonike contain a large number of references to foreigners, many of whom were athletes (= *IG* X 2, 1 38B lines 4-19, 21-25, 28), while some are attested on funerary monuments: *IG* X 2, 1 512 (= Βειθυνός), 479 (= Δεσσαρεώτης), 291 (= Θυατειρηνός), *735 (= Κωρυκιώτης), 301 (= Λυσιμαχεύς), 390 (= Νεικομήδισσα), *700 (= Νικομηδεύς), *826 (= Νεικομηδεύς), 572 (= Πανταλιώτεισα), 514 (= Σαρμάτης), 320 (= Ζυμρναῖος) etc. On the other attestations see *IG* X 2, 1 index p. 308; cf. L. Robert, *RevPhil* 48 (1974) 242-43.

349. D. Kanatsoulis, *Makedonika* 4 (1955-60) 258-61.

350. PB nos 586, 619, 737, 957, 1192, 1195. This does not include, of course, the ethnics of other Macedonian cities attested in other types of monuments (e.g. PB no. 1239, 'Ιώριος).

351. Kanatsoulis, *Meletemata* 17-18; D. Kanatsoulis, *Makedonika* 3 (1953-55) 94-99; I. Touratsoglou, *Ancient Macedonia* I (1970) 287-90.

352. See *supra* n. 351 and mainly I. Touratsoglou, *op. cit.*, 288-89.

ἀγῶνος ἀλεξανδρείου, ἱεροῦ, ἰσελαστικοῦ, ἰσακτίου, organised by the Macedoniarch, high priest and *agonothetes* of the Macedonian *koinon*; the reference to these games is in the context of the proclamation of three day κυνηγεσίων καὶ μονομαχιῶν, while Κ(όντος) Ποπίλλιος Πύθων provided θηριομαχίας διὰ παντοίων ζώων ἐντοπίων καὶ ξενικῶν καὶ μονομαχίας.³⁵³

According to this evidence, it is no coincidence that three of the foreigners in Beroea at this period were gladiators. Their native cities were Ephesos, Nicaea and Pautalia³⁵⁴ in Asia Minor and Thrace, which were amongst the main places of origin of professional gladiators.³⁵⁵ Another foreigner, Ἰούλιος Περικλῆς, Ἡρακλεώτης (PB no. 619) was probably also connected with the games, since he is called φιλοθηρότατος on the funerary altar erected to him by his wife; this description was probably associated with *kynegesia* or *venationes*, the competitors in which were not only free men, but even Roman citizens.³⁵⁶ By contrast, the ranks of the gladiators included slaves, and it was rare for a gladiator to receive the rights of Roman citizenship.³⁵⁷

The specialities of the other two foreigners who died at Beroea were also related to spectacles and games, though unlike the previous ones, they involved areas of activity that represented a continuation of the spectacles of pre-Roman times. The first of them, who came from Nikopolis in Epiros (PB no. 1195) was a φωνασκός, and had been victorious in the Actian games in his native city, presumably in a recitation competition; his presence at Beroea was probably connected with his participation in the oecumenical games held in the city.³⁵⁸ The second came from Amastris in Pontos (PB no. 737) and is described in the epigram on the altar erected by his wife as Φοίβου φορμίνγων ὑποφήτορα, τὸν θυμέλησιν παντῶνων μελέων ἵστορα. The fact that the funerary monument was erected by his wife, as was also the case

353. See PB nos 1170, 1114. On the inscription of A.D. 240 see PB no. 1170. On spectacles involving animals see Robert, *Gladiateurs* 309-330.

354. PB nos 957 (= Ἐφέσιος), 586 (= Νικαεύς), 1192 (= πατρίς δέ μοι Παυτ[α]λία).

355. On Ephesos see Robert, *Gladiateurs* 262 and nos 198-222. On Thracian gladiators see also Robert, *Gladiateurs* 65 n. 3, 66, 67-68 and nos 209, 256, pls XV, VIII.

356. Robert, *Gladiateurs* 329-30.

357. Robert, *Gladiateurs* 286-88.

358. See *supra* n. 351.

with the Herakleotes discussed above, demonstrates that these men had probably settled permanently in Beroea.

Another foreigner, Οὐαλέριος Ἐκλεκτος from Sinope (PB no. 985), was, amongst his other victories, twice victorious in the Olympia at Beroea, in which he competed as a herald; this emerges from an inscription discovered in Athens which is one of the basic pieces of evidence for these oecumenical games in Beroea.³⁵⁹ Finally, Μ(ἄρκος) Εἰού[σ]τιος Μαρκιανὸς Ῥοῦφος, Σινωπεύς (PB no. 427), a distinguished competitor in other games, also excelled in the games held by the Macedonian *koinon*, which took place at Beroea.³⁶⁰

Slaves

Thanks to the discovery at Leukopetra, more slaves are known from Beroea at this period than from the rest of Macedonia taken together³⁶¹. The total number attested is as high as 130; 117 come from inscriptions from Leukopetra published in their entirety, or in part, and account for only part of the total, since it has been estimated that more than 125 are attested in dated inscriptions alone.³⁶² According to these numbers, almost one person in ten in the Prosopography of Beroea is a slave, and the proportion increases significantly if account is taken only of the individuals from the 2nd and 3rd centuries A.D. Since some of the material is unpublished, however, any calculation that laid claim to greater accuracy would lead to misleading conclusions.

Some of the slaves, particularly the hierodules of the Mother of the Gods Autochthonous, as we have already seen from the evidence relating to the donors of slaves, possessed property and were able to achieve social prominence; this can be seen from the fact that they themselves owned slaves whom they were able to place at the disposal of the sanctuary at Leukopetra, and were also able to meet the expenses of carving the necessary inscription, just as free donors did. However, the difference between the two groups was undoubtedly not confined to the economic level, and was definitive as far as the acquisition of the

359. Kanatsoulis, *Meletemata* 17; D. Kanatsoulis, *Makedonika* 3 (1953-55) 95.

360. Kanatsoulis, *MP Suppl* no. 1634 (= PB no. 427).

361. See *supra* pp. 409, 470 nn. 1 and 305.

362. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 288.

desired freedom was concerned, which was certainly not granted to all.³⁶³ The differences in economic level between slaves were determined by the kind of work they did, and were thus tied absolutely to the economic and social category to which their owners belonged. This accounts for the offer made by Ναῖα, Γερμάνα (PB no. 913), who was probably not far from achieving freedom herself, while the hierodules who made donations are proof that the sanctuary of the Mother of the Gods Autochthonous enjoyed an economically sound position.

The publication of new material will certainly not significantly change the fact that women were in the majority amongst the slaves (women represent 57% of the total number of slaves known from this period). This difference has a mainly economic source, and is related to the type of *testimonia* in which slaves are attested. Most of the known slaves are attested in enactments that transfer ownership of them from a private individual to a goddess. It is the donors who decide what they will offer, so that all the information we have regarding the slaves derives from choices made by their masters, and these were naturally made more often in the interests of the masters themselves than in those of the slaves. We know from evidence relating to the selling prices of slaves that those for women were lower than those for men, while, in addition to sex, age undoubtedly played an important part in determining their value.³⁶⁴

As we have seen, the majority of the donors were farmers of mainly limited economic means, who would find it difficult to be deprived of the services of male slaves, particularly if they were of an age to be engaged in heavy agricultural tasks. By contrast women, especially those of great age — by the standards of the period — like Νείκη (PB no. 921), Ἀλεξάνδρα (PB no. 99) and Ζοῖχη (PB no. 510) were no longer suited to work of this nature, while it is probable that other tasks that they might have undertaken, such as the various stages in the

363. See e.g. the restriction in the number of manumissions, legislation introduced under Augustus, Westermann, *Slave Systems* 89-90. See also Fabre, *Libertus* 7-36 and Ste Croix, *Class Struggle* 174-75.

364. See Westermann, *Slave Systems* 100. See also K. Hopkins, *Conquerors and Slaves* (Cambridge 1978) 159, pl. III. 3, for the sums paid by slaves at Delphi arranged by sex and age for the period between 201-1 B.C. Cf. K.R. Bradley, 'The Age at Time of Sale of Female Slaves', *Arethusa* 11 (1978) 243-52.

making of clothes, were covered by other staff. The donating of these women to the sanctuary was a way of securing for them the means to live, in exchange for lighter duties, as in the case of the hierodule and lamp-lighter Μαρία (PB no. 858); at the same time, it was an opportunity for the former owner to achieve prominence through the donation. The same must have been true of small children; for large-scale owners of land and slaves, children would not only not have given rise to any problems but would have been a kind of investment for the future, by contrast, for the majority of the donors in this particular group, it must have represented an insupportable economic burden until the time at which it began to be productive. The age of the slave is stated in 28% of the known examples, and is recorded more frequently at Leukopetra, where cases are attested of the donation of small children, aged 1-10.³⁶⁵ Of the total of known examples in which reference is made to age, 55% involve children between 1 and 14 years.³⁶⁶ In the region with which we are concerned here, the only cases outside Leukopetra in which the age is stated are those of Πάννουχος (PB no. 1008) and Σωτηρία (PB no. 1219), who were probably manumitted.³⁶⁷

The donations of slaves contain a variety of evidence; there are significant differences in the length of text, and therefore the amount of

365. Slaves 1-10 years old: Ἀγαθημερίς, aged 10 (= PB no. 8), Ἀλέξανδρος, 2 (= PB no. 110), Ἑλένη, 8 (= PB no. 431), Ζοή, 2 (= PB no. 507), Ζόσιμος, 5 (= PB no. 511), Ζώσιμος, 6 (= PB no. 532), Θερίνος, 1 (= PB no. 561), Καλλιτύχη, 5 (= PB no. 662), Λέων, 5 (= PB no. 804), Λυκολέ(αι)να, 6 (= PB no. 825), Μακεδονία, 8 (= PB no. 843), Μάρκελλος, 8 (= PB no. 863), Νείκη, 7 (= PB no. 923), Παράμονος, 8 (= PB no. 1026). See *infra* n. 366 for the total of slaves whose the age is stated.

366. See *supra* n. 365; to this should be added: Ἀλέξανδρος, aged 12 (= PB no. 112), Ἀμμία, 12 (= PB no. 150), Αὐρηλία 12 (= PB no. 257), Θεοδᾶς, 14 (= PB no. 552), Καλόκαιρος ὁ καὶ Ὀλύμπις, 12 (= PB no. 665), Νικάνδρα, 12 (= PB no. 941), Ποσιδωνία, 12 (= PB no. 1126). Slaves of an older age are: Ἀλεξάνδρα, 40 (= PB no. 99), Ἀνδρίσκα, 16 (= PB no. 176), Ἀντίπατρος, 23 (= PB no. 203), Ἑλένη, 20 (= PB no. 430), Εὐβούλη, 18 (= PB no. 474), Εὐτυχᾶς, 22 (= PB no. 493), Ζοή, 23 (= PB no. 506), Ζοΐχη, 40 (= PB no. 510), Λυκολέων, 28 (= PB no. 826), Νείκη, 60 (= PB no. 921), Πάννουχος, 18 (= PB no. 1008), Παράμονος, 20 (= PB no. 1025), Παράμονος, 20 (= PB no. 1027), Σωτηρία, 30 (= PB no. 1219), Φιλίππᾶς, 25 (= PB no. 1276) and also Ἐπάγαθος (= PB no. 441).

367. *Supra* p. 478 and PB nos 219, 762.

information they furnish. Basically, however, they can be divided into two categories, depending on whether the donor retains the services of the slave he has donated, or whether the donation is made without any reservation. The first category includes a total of 19 of the fully published enactments from Leukopetra and Metochi Prodrōmou,³⁶⁸ which contain a formulation of the *paramone* clause.³⁶⁹ In some cases, although the slaves were to stay with their owner, they were to provide their services to the sanctuary on *ἐθίμους ἡμέρας*.³⁷⁰ In nine of the enactments in which the *paramone* clause appears, the age of the slave in question is stated, ranging from 1-40 years;³⁷¹ the condition of service to the sanctuary on festival days occurs in only one of these, with reference to the slaves Μακεδονία (PB no. 843) and Θερῖνος (PB no. 561), who were eight and one year old respectively. The remaining completely published inscriptions contain 17 donations;³⁷² they include the donation of Παράμονος (PB no. 1024), who was the son of the

368. With the exception of the donation of Ἀλεξάνδρα Φούσκου (PB no. 102, which is from Metochi Prodrōmou) all the others are from Leukopetra; see *infra* n. 369.

369. On the *paramone* clause see *supra* p. 428 nn. 90-96. There are 15 enactments with a clear statement of this clause and expressions such as ἐφ' ᾧ προ[σ]μῖνῃ μοι τὸν τῆς ζωῆς χρόνον, and προσμῖνῃ ἐμοὶ καὶ Διονυσίῳ τὸν ζώομεν χρόνον. Μετὰ δὲ τὴν ἡμετέραν τελευτήν... *et al.*; see Ἀγάθων Ἀγάθωνος PB no. 15, Πόπλιος Αἴλιος Ἀμάτοκος PB no. 68, Ἀλέξανδρος Ἡρακλείδου PB no. 116, Αὐρηλία Διονυσία ἡ πρὶν Ἀλεξάνδρου PB no. 259, Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβούλου PB no. 293, Αὐρήλιος Παράμονος τοῦ πρὶν Παραμόνου PB no. 296, Κλαυδία Ἡδέα PB no. 697, Ὀφελλία Τροφίμη PB no. 1001, Φλαύιος Εὐτράπελος PB no. 1314, and also Κρισπίνα PB no. 772, freedwoman and Θεοδότῃ, PB no. 555, hierodule of the Mother of the Gods Autochthonous.

The following donations were accompanied by reference to *ἐθίμους ἡμέρας* which are also referred to in most of the above enactments; it presumably also indicates *paramone*. This interpretation is due to Ph. Petsas, *Acts of the 8th Epigr. Congr.* 292-94; cf. *supra* n. 316. See Αἰλία Κράτεια PB no. 52, Ἀλεξάνδρα Φούσκου τοῦ Μελίτας PB no. 102, Κοῖντα Ἰουλία PB no. 575, Κλαύδιος Σωτήρ PB no. 730b, Πετρωνία Λύκα PB no. 1056, Σεμπρώνιος Ἀμυντιανὸς Φλῶρος PB no. 1167, a person whose name is not preserved (see PB no. 8) and Εὐκαρπὸς PB no. 478, who shared the donation with two other persons.

370. See *supra* n. 369.

371. For these enactments see PB nos 8, 15, 116, 259, 293, 296, 555, 697, 730b; cf. *supra* n. 369.

372. They are the donations made by: Ἀβιδία Λεοντώ PB no. 5, Αἰλία Λαΐς PB no. 53, Ἀντίγονος Παραμόνου PB no. 197, Μ. Αὐρήλιος Ἀλέξανδρος PB no. 275, Αὐρήλιος Ποσιδώνιος ὁ Μέστυς PB no. 299, Γλαύκα Λουκίου PB no. 355, Κλαυδία

woman making the donation and therefore a free person, and that of Εἰσιδόρα (PB no. 428), which was made in return for a loan that her owner had received from the sanctuary. The age of the slave is stated in five of these enactments and ranges from 5-60 years.³⁷³ We are not in a position to judge the extent to which the above examples are representative of the group as a whole, but it is evident that slaves of any age were accepted by the sanctuary, to provide their services either fully and immediately, or partially and after an interval of time – that is, with the condition that they should stay and serve their owner (*paramone*) which in some cases accounted for only part of the slave's time.

In some of the donations, the future offspring of those who are being donated are also included; this is found both in the case of donations with immediate effect,³⁷⁴ and in those that contain the *paramone* clause.³⁷⁵ In some of these enactments there is explicit reference to the authority of the goddess and her absolute ownership of the slave.³⁷⁶ To prevent any future violation of the terms of the donation, such as sale of the slave, or his use as security for a loan, financial penalties are fixed, usually payable to the goddess – that is, to the sanctuary treasury, or, in a single example known so far, to the *fiscus*.³⁷⁷ The terms of the donation must have been of decisive importance for the future of the slave, for they determined the distinction between slaves and hierodules.³⁷⁸ The sanctuary possessed

Εὐβούλη PB no. 695, Κλαυδία Εὐριδίκη PB no. 696, Κλαυδία Πρόκλα PB no. 701, Κλαυδιανή Σωσιπάτρα PB no. 702, Λαδόμα Ἀμύντου PB no. 784, Λεύκων Λεύκονος PB no. 800, Μαρσιδία Μαμαρίς PB no. 866, Πετρωνία Ἀμιλλα PB no. 1055, Τιτιανή Ἀλεξάνδρου PB no. 1235, Φουνδάνιος Νεικέρως PB no. 1339 and also probably the donation by Αὐρήλιος Κασσάνδρος Κασσάνδρου PB no. 286, according to Ph. Petsas, *Acts of the 8th Epigr. Congr.* 302; cf. F. Papazoglou, *ZAnt* 31 (1981) 174.

373. On these enactments see PB nos 5, 53, 286, 695, 800 and *supra* n. 372.

374. As in the case of the slaves of Αἰλία Λαῖς PB no. 53, and Μαρσιδία Μαμαρίς PB no. 866.

375. See PB no. 1001 (the donation by Ὀφελλία Τροφίμη).

376. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 291, 297-98.

377. See Ph. Petsas, *op. cit.* (*supra* n. 376) 302-303; these enactments were made with the *paramone* clause, see PB nos 259, 296, 555.

378. On hierodulism see mainly Garlan, *Esclaves* 127-29 and also P. Debord, *Actes Esclavage 1971* 135-50, H. Kreissig, *Actes Esclavage 1975* 68; cf. P.M. Fraser, *BSAA* 40 (1953) 50-53.

slaves of both these categories, as can be seen from the evidence relating to hierodules of the goddess who, as we have seen, are attested as donors of slaves,³⁷⁹ and from the existence of one woman donor who was a freedwoman of the goddess, and had therefore once been a slave.³⁸⁰ It can be argued that the slaves who became hierodules³⁸¹ were those who were donated with special conditions (e.g. μηδενὸς ἐξουσίαν ἔχοντος πωλεῖν ἢ ἀπαλλοτριοῦν) or who are described as ἀνέγκλητοι, ἀνεπέγκλητοι or ἀνύβριστα, or of whom it is stated that they had been raised specifically to be offered to the goddess (ἦν ἀνέθρεψα τῷ ὀνόματι τῆς θεοῦ).³⁸² We learn from Strabo (12.3.34) that hierodules could not be sold. It can be inferred from the same source, and also from the bibliography on hierodulism that large groups, consisting of members of both sexes, formed a superior category that came under the authority of the priest but possessed sacred land.³⁸³ The income of the sanctuary, in addition to that probably yielded by the sale of slaves, came from loans and fines, as we have seen above. That the sanctuary sold slaves may be inferred from regulations prohibiting it in some of the enactments, and from the five slaves of Κλαυδία Εὐβούλη (PB no. 695), who were related, but who had been purchased from two different people, one of whom was Κλαύδιος Σωτήρ, *epimeletes* of the sanctuary.³⁸⁴ The donations made without any conditions no doubt gave the sanctuary the right to increase its income by selling them or lending money to anyone who wanted to buy a slave, as in the case of Γλαῦκα Λουκίου, Ἑορδαία (PB no. 355). The sanctuary and the hierodules would also have derived income from the land needed to feed the permanent staff, and from money paid as an entry fee to the sanctuary on festival days,³⁸⁵ from the sale of valuable dedications, such

379. These are Θεοδότῃ ἡ πρὶν Συμφόρου, PB no. 555 and Μαρία, PB no. 858.

380. Κρισπίνα, PB no. 772.

381. These would certainly have included Παράμονος son of Λαδόμα Ἀμύντου, PB no. 784, who willingly offered himself to the goddess; see *BullEpigr* 1983, 255 and 1977, 268; cf. P. Debord, *Actes Esclavage* 1971 135 n. 9, 138.

382. Ph. Petsas, *Acts of the 8th Epigr. Congr.* 290-292, 297-298.

383. P. Debord, *Actes Esclavage* 1971 140; Garlan, *Esclaves* 128; Westermann, *Slave Systems* 31, 49. See also Strab. 12.3.31 and 12.3.37 for references to χώρα ἱερά.

384. See *supra* p. 477 n. 329.

385. Strabo's descriptions of analogous festivals at Comana (12.3.32 and 12.3.36), where reference is made to ἐξόδους... τῆς θεοῦ twice a year and the influx of people

as the gilded greaves of Μᾶρκος Αὐρήλιος Ἀλέξανδρος (PB no. 275). Some of the donations to the sanctuary were made on the instructions of the goddess, which gives some indication of the influence of the priesthood.³⁸⁶

The only evidence hitherto on the work carried out by the hierodules at Leukopetra is the inscription relating to the lamp-lighter Μαρία (PB no. 858). The youthfulness of a number of the slaves is an indication that some of them were undoubtedly trained in various areas, such as music and song, which were a necessary accompaniment of the activities on festival days.³⁸⁷ In addition to cultivating its land, the sanctuary probably also had workshops like those attested in the East and in Egypt.³⁸⁸ In addition to all their other activities, however, the hierodules were probably given in prostitution, to the profit of the priests, as at a great number of other sanctuaries.³⁸⁹ Strabo observes, in connection with Comana in Pontos, that there was πλῆθος γυναικῶν τῶν ἐργαζομένων ἀπὸ τοῦ σώματος, ὧν αἱ πλείους εἰσὶν ἱεραῖ, and compares them with the sacred courtesans of Aphrodite at Corinth (12.3.36). Despite the exaggeration that characterises this work the description by Lucian of the followers of the Syrian goddess, which is set at Beroea,³⁹⁰ demonstrates that similar activities were also carried out by young boys.

The festivals of the sanctuary at Leukopetra probably coincided with the day and month on which donations are most frequently attested in dated inscriptions, as Ph. Petsas has already observed.³⁹¹ The greatest frequency is attested in the month of Dios, particularly the

πανταχόθεν ἔκ τε τῶν πόλεων καὶ τῆς χώρας ἄνδρες ὁμοῦ γυναιξὶν ἐπὶ τὴν ἑορτήν, together with Lucian's description of the parading of the Syrian goddess in Beroea and its *chora* (Lucian, *Asin.* 35-38), give some idea of other ways in which the temple collected an income. On the cult of the Mother of the Gods see James, *Mother Goddess* 187-91

386. As in the donation by Αἰλία Κράτεια PB no. 52; cf. A. Cameron, *Studies Buckler* (1939) 40 and F. Sokolowski, *HThR* 47 (1954) 180.

387. On hierodules-musicians see Westermann, *Slave Systems* 31.

388. Garlan, *Esclaves* 128; Taubenschlag, *Law* 52; Westermann, *Slave Systems* 48-49.

389. P. Debord, *Actes Esclavage* 1971 140; Garlan, *Esclaves* 128, 390; cf. Lucian, *Asin.* 35-38.

390. See *supra* n. 385.

391. Ph. Petsas, *Ancient Macedonia* III (1983) 242; *id.*, *Acts of the 8th Epigr. Congr.* 284.

18th day of this month, followed at some considerable distance by Daisios. The former month, which coincided with the beginning of the Macedonian year, was the time of the annual festivals and games organised by the Macedonian *koinon* in connection with the imperial cult, and also of the four-yearly oecumenical games.³⁹² It is of interest that Κορνηλία Διονυσία (PB no. 762) registered (ἐστηλογράφησα) her slave on the same day and in the same year on which the gladiatorial combats in honour of the emperor Gordian were held by the Macedoniarch, high priest of the imperial cult and *agonothetes* of the Macedonian *koinon*, Σεπτίμιος Ἰνστειανὸς Ἀλέξανδρος (PB no. 1170).³⁹³ In both inscriptions the reference to Panemos 17, is followed by a reference to both the provincial and the Actian era (= A.D. 240). In the case of these games, the date was also given according to the Roman system (= πρὸ Ζ' καλ(ανδῶν) Ἰουλίων).³⁹⁴

During these events Beroea, and also Leukopetra, which was very close by, must have attracted a host of visitors, some of whom, like Σωτήριχος Σωτηρίχου from Cyzicus (PB no. 1221), came from far afield. Considerable numbers of the visitors recorded their participation in the festival atmosphere of the day by inscribing the details of their living donation on some visible part of the temple of the Mother of the Gods.³⁹⁵ Despite the standardized words used to describe the slaves (κοράσιον, παιδίσκη, παιδίον etc.) the formulae recording the donations in several cases reveal a sense of familiarity with and concern for the person who was being donated, even though the latter was not a person, according to the thought of the period, but a "body" (σῶμα). There are, however, only a few examples of the use of the word σῶμα,³⁹⁶ and the fact that mothers were donated together with their

392. See *supra* p. 482 n. 351 and J. Gagé, *Historia* 24 (1975) 4-7, 14-16.

393. See *supra* pp. 459, 478 and A. Cameron, *Studies Buckler* (1939) 40; *id.*, *HThR* 32 (1939) 146-51 the discussion on στηλογραφία.

394. J. Gagé, *Historia* 24 (1975) 5.

395. On columns, doorposts etc., see Ph. Petsas, *Ancient Macedonia* III (1983) 233; *id.*, *Ergon* 1977 53-54.

396. As has been pointed out by P. Petsas, *Acts of the 8th Epigr. Congr.* 290, σῶματα is issued to describe slaves of both sexes; on the basis of the published inscriptions it is only used for the slaves of Φλαύιος Εὐτράπελος (PB no. 1314) and those of the hierodule Θεοδότη ἢ πρὶν Συμφόρου (PB no. 555) who were donated with the *paramone* clause.

children, and even more the fact that their relationship was entered in the record, demonstrates the concern felt for these people.³⁹⁷ It can also be seen in the reference to small children raised ἐξ αἵματος, and the use of the epithet *θρεπτός*.³⁹⁸ However, although there is frequent reference to mothers of slaves, it is certainly no coincidence that we have no reference to a father, and no evidence for married couples who were hierodules.³⁹⁹ In most cases the fathers of the slaves were unknown, or they were children of their masters; they certainly did not spring from a marriage in the legal sense of the term, since no union between people in this category was recognised as lawful.⁴⁰⁰ The *οἰκογενής* slave, however, held a special position within the family compared with that of the other slaves throughout antiquity, which is the reason that emphasis is laid on this attribute in the donations.⁴⁰¹ The position of this category of slaves is even clearer in funerary inscriptions. There are not many examples from Beroea, but those we have are characteristic, such as the case of the *threpte* Ἰλάρᾱ (PB no. 569) who, together with the parents of Τι(βέριος) Κλαύδιος Ἰλαρίων (PB no. 717), was responsible for the erection of a tombstone to him. Funerary monuments were erected to the *threptoi* Χαρίνος (PB no. 1343) and Χρήστη (PB no. 1347) by their owners; the monument to the latter, which is one of the latest examples of an altar with relief decoration,

397. The relationship was recorded for the female slaves Ἀμμία PB no. 151, Εὐγένεια no. 477, Ζοΐχη no. 510 and Κοπρία no. 756. Also for the slaves of Ἀλεξάνδρα Φούσκου τοῦ Μελίτας (PB no. 102), an enactment made in recognition of the donation of her grandmother; the original donation perhaps included the future descendants of the slaves Ἀγαθημερίς and Πρέπουσα, the birth of which in the meantime required the registering of their names. On the subject of the relations between free persons and slaves see the views of J. Vogt, *Ancient Slavery* (Oxford 1974, transl. of the 2nd ed. of the work *Sklaverei und Humanität*), 103-21.

398. See Ph. Petsas, *Acts of the 8th Epigr. Congr.* 292 n. 26, 298. On the meaning of *threptos* see A. Cameron, *Studies Buckler* (1939) 27-62; according to A. Cameron, *ibid.*, 52 this term was also used for exposed infants; it is to be concluded that children in *leukopetra* raised ἐξ αἵματος had been exposed infants; cf. A. Cameron, *ibid.*, 54-55.

399. However, the hierodule Κρισπίνα refers to a permanent male companion since the donation of her slave was accompanied by the clause *προσμένη ἔμοι καὶ Διονυσίῳ τὸν ζῶμεν χρόνον* (see PB no. 54).

400. Westermann, *Slave Systems* 81.

401. See A. Cameron, *Studies Buckler* (1939) 52-55 and Westermann, *Slave Systems* 86-87. Cf. W.V. Harris, *MAAR* 36 (1980) 119.

shows that the person who chose, or commissioned it, was not concerned with economy, and was not lacking in good taste or sensitivity. In all these examples, the *threptos* has the position of an adopted child.⁴⁰² That similar sentiments governed the relations between masters and freedmen is shown by the funerary monuments erected by Ποπλίκιος Ἑρμείας (PB no. 1120) to his freedman Κάστωρ (PB no. 681), and by Πρειμιλλιανή Διονυσία (PB no. 1136) to her patron Πρειμιλλιανὸς Κούρτιος (PB no. 1137). The lavish nature of the latter monument reveals the economic status of this freedwoman who, in repaying her debt to her former master, no doubt was also putting her own social reputation on record.

The inscriptions from Leukopetra afford yet another important piece of evidence for the history of Beroea, and also of Macedonia, during the Roman period, in the form of another descriptive phrase related to the quality of the slaves offered, rather like the epithet οἰκογενής, which, as we saw above, comes close to the term *threptos* in meaning.⁴⁰³ The description of a slave as γένι μακεδονικόν, or γένι Μακεδόνα, which is usually accompanied by the designation of the slave as οἰκογενής, though it occurs a number of times without this qualification, occurs only at Leukopetra,⁴⁰⁴ as far as can be judged from the present state of our evidence for Macedonia. During the Roman period there was an increase in the number of foreign slaves,⁴⁰⁵ which included not only people from neighbouring countries (from which the Macedonians had been able to acquire slaves through peaceful contacts or warfare during the previous period) but also from more distant lands, as can be seen from the names Γερμανός (PB no. 353) and Γερμάνα (PB no. 352). Macedonians in the sense of the indigenous population formed a precious gift which no doubt evoked the favour of the goddess Autochthonous. At the same time, however, it can be inferred, by analogy with other parts of the empire, and with regard to

402. A. Cameron, *op. cit.* (*supra* n. 401) 35-42, 45, 46-47.

403. Without having the same meaning: A. Cameron, *op. cit.* (*supra*, n. 401) 53; see also Westermann, *Slave Systems* 86.

404. See Ph. Petsas, *Acts of the 8th Epigr. Congr.* 300-301; *id.*, *1st Kavala Symposium* (1980) 164-67.

405. Westermann, *Slave Systems*, 63, 68-70; Rostovtzeff, *Roman Empire* I² 17-19, II² 580 n. 23, 661 n. 22. See also M.L. Gordon, *JRS* 14 (1924) 103, 109-10.

Table VINames of slaves from Beroea and its *chora* for the years 113-314 A.D.

- | | |
|------------------------|--|
| 1. Ἀγαθημερίς 8,9 | 35. Ζωσᾶς 520 |
| 2. Ἀλεξάνδρα 99-101 | 36. Ζωσίμη 525 |
| 3. Ἀλέξανδρος 110-113 | 37. Ζώσιμος, Ζόσιμος, Ζώσιμος
511, 528, 532 |
| 4. Ἀμμία 150-152 | 38. Ἡρακλέων 542 |
| 5. Ἀμμιανός 160 | 39. Ἡρακλῆς 543 |
| 6. Ἀνδρίσκα 176 | 40. Θαλάμη 546 |
| 7. Ἀντίοχος 202 | 41. Θάλαμος 547 |
| 8. Ἀντίπατρος 203 | 42. Θεοδᾶς 552 |
| 9. Ἀριάγνη 220 | 43. Θεοδότῃ 553, 555 |
| 10. Ἀρτεμίδωρος 236 | 44. Θεόδοτος 556, 557 |
| 11. Ἀσκληπιάδης 244 | 45. Θερίνος 561 |
| 12. Ἀτ(τ)ίνας 249 | 46. Θηβαῖς 562 |
| 13. Αὐρηλία 257 | 47. Ἰανός 564 |
| 14. Ἀφροδεῖσια 307 | 48. Ἰλάρα (threpte) 569 |
| 15. Γερμάνα 352 | — Ἰσιδώρα, see Εἰσιδώρα |
| 16. Γερμανός 353 | 49. Καλλιτύχη 662, 663 |
| 17. Διονύσιος 396 | 50. Καλόκαιρος ὁ καὶ Ὀλύμπis 665 |
| 18. Εἰσιδώρα 428 | 51. Κάσσανδρος 675 |
| 19. Ἑλένη 430, 431 | 52. Κοπρία 756-760 |
| 20. Ἑλπίδια 435 | 53. Κόπρυλλος 761 |
| 21. Ἑλπίς 436 | 54. Κρισπίνα 772 |
| 22. Ἐνδημία 439 | 55. Λέων 804 |
| 23. Ἐπάγαθος 441 | 56. Λύκα 823 |
| 24. Ἐπαφρόδιτος 442 | 57. Λυκολέαινα 825 |
| 25. Ἐπιγᾶς 443 | 58. Λυκολέων 826 |
| 26. Ἑρμαῖς 451 | 59. Λύκος 828-830 |
| 27. Ἑρμηόνη 454 | 60. Μακεδονία 843 |
| 28. Ἑρμῆς 456-59 | 61. Μακεδών 844 |
| 29. Εὐβούλη 474 | 62. Μαξιμιανός 854 |
| 30. Εὐγένεια 477 | 63. Μαρία 858 |
| 31. Εὐτυχᾶς 493 | 64. Μαριανός 859 |
| 32. Ζησίμη 504 | 65. Μάρκελλος 863 |
| 33. Ζοή 506, 507 | 66. Μελίτων 877 |
| 34. Ζοΐχη 510 | 67. Μενναῖς 889 |
| — Ζόσιμος, see Ζώσιμος | |

- | | |
|------------------------------|---------------------|
| 68. Ναῖα, Γερμάνα 913 | 82. Ποσιδώνιος 1127 |
| 69. Νεικάνωρ 918 | 83. Πρέπουσα 1138 |
| 70. Νείκη, Νίκη 921-923, 950 | 84. Σανβατίς 1159 |
| 71. Νεικοτύχη 930 | 85. Σελήνη 1166 |
| 72. Νείκων 931-933 | 86. Στάχυς 1199 |
| 73. Νικάνδρα 941 | 87. Σωζομενός 1211 |
| — Νίκη, see Νείκη | 88. Σωτηρία 1219 |
| 74. Νικόπολις 953, 954 | 89. Τροφίμη 1246 |
| 75. Νυμφοδώρα 958 | 90. Τυχική 1254 |
| 76. Πανηγυριάρχης 1007 | 91. Φῆλιξ 1264 |
| 77. Πάννυχος 1008 | 92. Φίλη 1269 |
| 78. Παράμονος 1023, 1025-28 | 93. Φιλίππας 1276 |
| 79. Παρμένεια 1037, 1038 | 94. Φίλιππος 1279 |
| 80. Πολυξένη 1086 | 95. Φίλων 1298 |
| 81. Ποσιδωνία 1126 | |

the economic crisis of the period, that part of the population of Macedonia was reduced to slavery as a result of debt.⁴⁰⁶ This situation no doubt affected both the agricultural population of Emathia and the free labourers in Beroea, who were unable to resist the twin pressures of the surplus work force of slaves and the severe crisis that affected the entire Roman empire in the 3rd century A.D.⁴⁰⁷ Part of the local population, the descendants of the Macedonians who had been dominant in the area a few centuries earlier, were reduced to the status of slavery. It is of interest that this was happening at a time when the oecumenical games at Beroea, for all their obvious dependence on Roman propaganda, were called *Alexandreia* or *Olympia*, and issued a coin bearing the bust of Alexander the Great, thereby reviving the memories of a heroic past.⁴⁰⁸ There were no doubt also Macedonian slaves outside the territory of Beroea, but this reference to their origin was made close to the point where the memories of it had been revived, lending a further tragic dimension to the life of the Macedonians under foreign domination at this period.

406. Cf. Taubenschlag, *Law* 52-56.

407. *Supra* p. 467 n. 296, p. 480 n. 339.

408. J. Gagé, *Historia* 24 (1975) 3-9, 9-16.

The large number of slaves known from this period affords an opportunity to gather together a significant number of names of slaves in this corner of Macedonia, dating from a period of about 200 years (table VI). It was, of course, a period at which names had ceased to have the significance they had in earlier times, when they were indicative of the geographical or social origin of their bearers; this is true of panhellenic and Roman names, and those of the Macedonian names that had become sufficiently widespread to be included amongst the more common panhellenic names.⁴⁰⁹ However, names such as Ἀ(τ)τίνας and Ἀνδρίσκα still indicate that these people came from Macedonia, while names like Πρέπουσα, Τροφίμη, Τυχική etc., which in general are more commonly the names of slaves, were probably given to them by their masters to replace a foreign name.⁴¹⁰

A number of the people whose names occur on the funerary monuments of Beroea and its territory would also have been slaves; we have already seen from the evidence examined above, and it is in any case a more generally attested phenomenon, that many slaves possessed the means to mark the loss of a loved one by a funerary monument.⁴¹¹ Since, however, the use of single names (without patronymic or *nomen*) had already begun to gain ground, and was particularly marked in this kind of monument,⁴¹² which by its nature was more direct and therefore less standardized and official, it is often impossible to distinguish the social category of the person commemorated. Certain characteristic names, however which continue to have some significance, albeit reduced, taken together with the quality of the monument, do afford some indications, such as the very simple monument erected by Πιέρεις (PB no. 1048) to his wife Εὐμήκειος.

409. See Kalléris, *Macédoniens* I 293 and *supra* pp. 335, 337 nn. 31, 37, 384 n. 363, 415.

410. See O. Masson, *Actes Esclavage* 1971 15 no. X, 21 and *supra* p. 387-88.

411. See F. Papazoglou, *Macedonia* (1983) 199-200 for related attestations in Macedonia.

412. Cf. F. Papazoglou, *ZAnt* 5 (1955) 353.

THE EVIDENCE OF THE FUNERARY MONUMENTS

In our examination of the society of Beroea so far we have made few references to people attested on funerary monuments, and these have mainly concerned their social or geographical origins, or to note certain innovations, such as those relating to gladiatorial combat.⁴¹³

Inscribed funerary monuments can undoubtedly provide a wealth of information on the society under examination, deriving both from an examination of the form of the monument and from an analysis of the details in the text. Another important contribution might have been made by relating these monuments to the kind of burial or cremation associated with them and to the cemetery from which they came. This is now impossible, however, since the overwhelming majority of the funerary monuments from Beroea and its territory were discovered far from the place in which they were originally erected, in second use for a variety of modern purposes, usually in construction works.⁴¹⁴ Even the few monuments discovered in the area of the cemeteries of the ancient city⁴¹⁵ (at least as far as can be seen from the published evidence) were not standing in their original position and could not therefore be related to a particular burial. The only exception to this confused situation, which is almost the rule in Macedonia,⁴¹⁶ is, in the case of Beroea, the altar of Τύπτος Ἀνδρομάχου (PB no. 1251), which was found in a rock-cut chamber tomb of the Hellenistic period; even this

413. *Supra* pp. 430-31, 434, 446, 452, 482-83.

414. See e.g. Ch. Makaronas, *Makedonika* 1 (1940) 481, 483-484; *id.*, *Makedonika* 2 (1941-52) 628-29 no. 66; J.M.R. Cormack, *Hesperia* 13 (1944) 23-24; Ph. Petsas, *Deltion* 17 (1961/62) *Chronika* 218, pl. 260a, d; Aik. Rhomiopoulou-I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 385, pl. 320.

415. It is characteristic that the stele of Ἀδέα Κασσάνδρου (PB no. 26) was found outside the two-chambered tomb containing the altar of Τύπτος Ἀνδρομάχου (PB no. 1251), M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 233, that is in the area of the North cemetery of the city of the Hellenistic period; see Drougou-Touratsoglou 16 n. 2. From the South cemetery of the city comes the stele of Πατερῖνος Ἀντιγόνου (PB no. 1043) which was found entirely by chance, see I. Touratsoglou, *Kernos* (1972) 153 n. 1; cf. Drougou-Touratsoglou 112 n. 13.

416. The only exception to this "rule" I could find in the prefecture of Emathia is from Polla Nera (community of Marina), I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 724-25, pl. 522a.

monument had been moved, however.⁴¹⁷ This same tomb, with its two chambers, contains the only examples known in Beroea in which the names of the dead (Γαλέστης Τυρίου PB no. 343, Ἀσπασία Γαλέστου PB no. 247 etc.) were recorded.

The majority of the funerary monuments would undoubtedly have stood above ground, next to or in front of a grave in which the dead in whose honour the monument was erected were buried. It is very probable that the altars of the Roman period were associated with a vessel containing the ashes of the deceased, as can be seen from the monument erected by Ἑσπερος (PB no. 468) to his wife, which is the only one of its kind: the crowning member terminated in a cist containing an urn for the ashes.⁴¹⁸ The texts on some of the tombstones also give some indication as to the type of burial; a relief stele and an altar, for example, were erected to people who died ἐν ἀποδημίᾳ, and therefore presumably stood above cenotaphs.⁴¹⁹

A large number of tombs have been excavated at Beroea, the earliest of them dating from the 6th century B.C.⁴²⁰, and others to the end of the 5th and the 4th centuries B.C.⁴²¹ The remainder, in a variety of different forms, cover the entire period dealt with in this study; tombs referred to as rock-cut shaft graves, rock-cut chamber tombs, cist graves, tile graves, etc.⁴²² protected the earthly remains of hundreds of Beroeans for many centuries, and testified to the concern of their loved ones for them. The identity of many of them would have originally been proclaimed, but the evidence has now been lost, or

417. M. Karamanoli-Siganidou, *Deltion* 18 (1963) *Chronika* 232, pl. 263a.

418. Lagoyanni, *Portraits* 162 n. 1.

419. See PB nos 445, 1362.

420. Ch. Makaronas, *Makedonika* 2 (1941-52) 628 no. 63.

421. I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 714.

422. The most completely studied are the Hellenistic rock-cut chamber tombs: M. Andronikos, *ArchEph* 1955, 22-50; A. Andreiomenou, *Ancient Macedonia* I (1970) 228-35; Aik. Rhomiopoulou-I. Touratsoglou, *Makedonika* 14 (1974) 166-73 and recently the monograph by Drougou-Touratsoglou. On cist and tiled-roofed graves see N. Kotzias, *ArchEph* 1953-54 III 167-75. On cist graves see also Aik. Rhomiopoulou-I. Touratsoglou *Makedonika* 14 (1974) 173-74. Frequent references to the other excavated or accidentally discovered graves in Beroea and its territory are to be found in the *Chronika* of *Deltion* 17-33 (1961/62-1978).

removed to be reused for some practical or aesthetic need of the later inhabitants of the city.

The Prosopography of Beroea includes names attested on 237 monuments found either in the city or in its territory.⁴²³ A further ten funerary monuments on which part of the text is preserved, but no name, are included in the discussion that follows.⁴²⁴ To these may be added another altar of the imperial period, on which only incised crowns are preserved, presumably denoting the victories of a gladiator.⁴²⁵ We also have a number of uninscribed tombstones, few of which are published.⁴²⁶ It would be interesting to investigate how many of these were used, and what was their ratio to inscribed monuments; in the figures that follow no account has been taken of these uninscribed monuments; since they form a section of a group of unknown size, they represent a separate category of monument.

The importance of frequent names⁴²⁷ in detecting and tracing continuity between the periods covered by this study is matched by the importance of the funerary stele which, in its different forms, represents the most dominant type of funerary monument over the same period of

423. The inscriptions from the territory of Beroea are mostly, with the exception of Leukopetra, on funerary monuments; see *supra* p. 48-51.

424. 1) Part of relief funerary stele, I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 724, pl. 521e; 2) part of a relief funerary stele depicting a hunter, Ph. Petsas, *Makedonika* 15 (1975) 293 no. 175 = Lagoyanni, *Portraits* no. 97; 3) plaque, J.M.R. Cormack, *Hesperia* 13 (1944) 29 no. 9; 4) plaque, A. Orlandos, *Deltion* 2 (1916) 159-60 no. 23; 5) pediment of a funerary stele with the inscription "Ἡρώα, A.M. Woodward, *BSA* 18 (1911/12) 160 no. 31; 6) part of a plaque with a date, probably a relief funerary monument, A.M. Woodward, *BSA* 18 (1911/12) 151 no. 11; 7) part of a relief funerary monument, A.M. Woodward, *BSA* 18 (1911/12) 160 no. 32; 8) altar, I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325 no. 1, pl. 164; 9) probably a side of a sarcophagus, Demitsas no. 83 = J.M.R. Cormack, *BSA* 58 (1963) 26 no. 11, pl. 7 = *SEG* 24 (1969) 508; 10) part of a funerary monument with a date, unpublished, MB 285.

425. I. Touratsoglou, *Deltion* 24 (1969) *Chronika* 325 no. 8a, pl. 334c.

426. See e.g. Lagoyanni, *Portraits* nos 3, 4, 6, 73, 76, 77, 86, 87, 94, 96 and probably 71. See also Aik. Rhomiopoulou, *ArchEph* 1969, *Chronika* 12 no. 1; *id.*, *Deltion* 28 (1973) *Chronika* 439 col I a, b (= MB nos 498, 499); *id.*, *Deltion* 26 (1971) *Chronika* 406 no. 2, pl. 401b (= MB no. 437); I. Touratsoglou, *Deltion* 29 (1973/74) *Chronika* 718, pl. 517c (= MB no. 567).

427. See *supra* p. 419.

time. Of the total of 247 inscribed funerary monuments, 154, or about 62% of the total are stelai.⁴²⁸ The majority of them, about 62%, are relief stelai. The next most common monument is the altar, of which

428. For the total number of inscribed funerary monuments see also *supra* nn. 424, 425 and *infra* nn. 429-31.

a) Relief funerary stelai of pre-Christian times are PB nos: 26 (= 'Αδέα Κασσάνδρου), 164 (= 'Αμύντας [--]τωνος), 309 (= 'Αφροδείσις Λιμναίου), 344 (= Γαυάνης Γαυάνου), 388 (= Διογένης Βαρναίου), 481 (= Εὐλαιοις f. of [--]τίας), 491 (= Εὐρυδίκη Βιδοίτου), 664 (= Καλλίχη Καλλίνου), 771 (= Κρατεῦας Νικάδου), 788 (= [Λ]ανείκα [Νι]κάνωρος), 839 (= Λυσίμαχος Σωσιπάτ[ρου]), 946 (= [--- Νι]κάν[ο]ρος), 1043 (= Πατερῖνος 'Αντιγόνου) 1367 (= [---]λιννα Διονυσίου). To the 1st-3rd centuries A.D. are dated the relief stelai PB nos: 21 (= 'Αδαῖος), 38 (= 'Αθηνώ), 80 (= Αἴλιος Λύκος), 91 (= 'Ακή), 97 (= 'Αλεξάνδρα), 107 (= 'Αλέξανδρος), 108 (= 'Αλέξανδρος), 137 (= 'Αλκέτης), 149 (= 'Αμμία), 158 (= 'Αμμιανός), 171 (= 'Αμυντιανός), 189 (= 'Αντιγ[όνα] or 'Αντίγ[ονος]), 201 (= 'Αντίγον[ος]), 207 (= Γ[άιος] 'Αουέρνας?), 215 (= 'Απολλωνία Μέστος), 239 (= 'Αρτεμισία), (= [Αύ]ρ[η]λία Εὐπορά), 282 (= Αὐρήλιος Ἐρβουλος), 310 (= 'Αφροδιτώ), 311 (= 'Αφροδιτώ), 372 (= Δενοῦς), 375 (= Δημητρία), 407 (= Διονύσις), 426 (= Εἰλαρία), 432 (= Ἐλενος), 446 (= 'Επίγονος), 461 (= 'Ερμιόνη), 462 (= [Ἐ]ρμιοῖνη), 466 (= Ἐρως), 485 (= Εὐοδία), 486 (= Εὐπορία), 489 (= Εὐπρέπης), 500 (= Εὐτυχος), 501 (= Εὐτυχος), 508 (= Ζοῖλος), 509 (= Ζοῖχη), 536 (= 'Ηράκλεα), 559 (= Θεοφίλα), 563 (= Θυμέλη), 565 (= 'Ιάσων), 572 (= [Ἰ]όλαος Νικά[---]), 581 (= 'Ιουλιανή), 594 (= Iul(ius) Aufidius), 635 (= 'Ιππόστρατος 'Αλεξάνδρου), 656 (= Καλημερία), 686 (= Κέστιλλος), 693 (= Κλαυδία Βακχίς), 711 a+b (= Κλαύδιος 'Απολλώνιος), 717 (= Τι[βέριος] Κλαύδιος Ἰλαρίων), 741 (= Κλεοπάτρα Φιλίππου), 751 (= Κομινία [---]), 769 (= Κράτει[α]), 775 (= Κρίτων), 787 (= Λάμις), 815 (= Λογίνος), 820 (= Λούκις), 824 (= Λυκκία), 836 (= Λυσιμάχη), 907 (= Πόπλιος Μουνάτιος 'Αλέξιππος), 925 (= Νεικηφόρος), 980 (= 'Ο(σ?)τότριος?), 1015 (= Παραμόνα), 1049 (= Πεκουλίαρις), 1134 (= Πούπλιος), 1163 (= Σεκοῦνδα), 1180 (= Σιλβανή), 1192 (= Σουλπίκις ΜΕΔΙΑ or Με[ι]δία[ς]), 1195 (= Σπé[δ]ιος Σάτυρος, Νεικοπολείτης), 1206 (= Σύνετος), 1226 (= Τειμόθεος), 1236 (= Τιτιανός), 1266 (= Φίλα), 1267 (= Φίλα), 1332 (= Φλαμμεάτης), 1357 (= [---]δωρος), 1361 (= [---]ήλιος Λεοντο(γ)νης), 1362 (= [---]ημα), 1381 (= [---]ριανή). See also *supra* n. 424, nos 1, 2 and possibly 5.

b) Stelai without a relief of pre-Christian times are PB nos: 11 (= 'Αγαθοκλῆς Φιλίππου), 23 (= 'Αδαῖος Φιλίππου), 27 (= 'Αδίστα Εὐλάνδρου), 30 (= 'Αδυμος), 175 (= 'Ανδρέας Ἀνδρωνος), 253 (= Ἀττύλος Μενά[νδρου]), 322 (= Βαρδείας Ἡρακλείδου), 401 (= Διονύσιος [Π]ανταύχου), 512 (= Ζωῖλος 'Αλεξάνδρου), 902 (= [Μ]ναςέου), 1158 (= [Σ]αδάλας Νικάνδρου), 1176 (= Σεῦθης Διονυσίου), 1342 (= [Χ]αιρεφάνη[ς] Ἀρ[τε]μιδώρο[υ]) and the painted stele —exceptionally here— PB no. 1039 (Παρμένεια Ἀριστύλας). Stelai and plaques (in various forms) from the 1st-3rd cent. A.D. are PB nos: 14 (= 'Αγάθων), 265 (= Αὐρηλία Οὐρβάνα), 266 (= Αὐρηλία Ροδογύνη), 284 (= Αὐρήλιος Ἡρακλέων), 392 (= Διονυσία), 524 (= Ζωσίμη), 533 (= [Ἡ]γησιστ[ρατος?]), 637 (= 'Ισιδώρα), 647 (= Καικίλις), 768 (= Κουσιπίδιος Ὀνησᾶς), 774 (= Κρισπίνος), 796 (= Λεόντιος), 846 (= Μακρόβεις), 853 (= Μαξίμα), 856 (= Μάξιμος), 857 (= Μάξιμος), 871 (= Μεγεθ[---]).

there are a total of 71, accounting for 30% of the total.⁴²⁹ A section of these altars, representing about 34% of the total, have relief scenes on the main face, and sometimes also on other faces of the monument.⁴³⁰ The other monuments in the group are sarcophagoi, bases of funerary statues and colonnettes (*cippi*).⁴³¹

924 (= [Νε]ικηφορίς), 945 (= [Νι]κάνωρ Ν[---]), 960 (= Ξανθίων), 968 (= L. Octavius Rufus), 1034 (= Παρασκευή), 1048 (= Πειέρεις), 1133 (= T. Publicius Severus), 1165 (= Σεκουνδιλλα), 1204 (= [Σ]ύμφορος), 1243 (= Τορπίλιος Λύκος), 1271 (= Φιλήρεμος), 1293 (= Φιλόξενος), 1302 (= Φλα[---]), 1366 (= [---]ισης). Probably in the same category belong the now lost stelai PB nos 58 (= Αιλία Φίλα), 84 (= Αἴλιος Ὀρέστης), 88 (= Αἴλιος Τραϊανός), 255 (= Αὐρηλία), 498 (= Εὐτυχία), 592 (= Ἰούλιος), 1061 (= Πετρώνιος). See also *supra* n. 424, nos 3, 4, 6.

429. Altars without a relief are PB nos: 59 (= Αἴλια Φιλουμένη), 65 (= Αἴλιανός Δημήτριος), 85 (= Αἴλιος Περιγένης), 154 (= Ἀμμία Παραμόνου), 182 (= Ἀννία Ἐπιγόνη), 192 (= Ἀντίγονος), 258 (= Αὐρηλία Ἀμμία; considering its acroteria this altar could possibly be listed in the next group, *infra* n. 430), 278 (= Αὐρήλιος Ἄττιος Πετρώνιος), 314 (= Ἀχιλλᾶς), 324 (= Βάσιλα), 340 (= Γαλέστης Ἀρίστωνος), 346 (= Γελία Ζοή), 400 (= Δι[ο]νύσιος Κασσάνδρου), 423 (= Δωρίς), 437 (= Ἐλπίς), 445 (= Ἐπιγόνη), 523 (= Ζωσίμη), 537 (= Ἡράκλεα), 544 (= Ἡρακλιανός), 619 (= Ἰούλιος Περικλῆς, Ἡρακλεώτης), 642 (= Καικιλία Παραμόνα), 703 (= Κλαυδιανός), 736 (= Κλεαγόρα), 818 (= Λογγιν[ία] Διονυσία), 847 (= Μαλεία Ἐλπίς), 970 (= Ὀλυμπιάς), 992 (= Οὐέσσ[α?]), 997 (= Οὐλπίος [Μ]ᾶρκο[ς]), 1010 (= Πάνταυχος), 1021 (= Παράμονος), 1036 (= Παρθενόπη), 1101 (= Πο[π]ίλλιος?) Ἥλιος), 1120 a+b (= Ποπλίκιος Ἑρμείας), 1124 (= Ποσειδιππος), 1230 (= [Τ]έρπνη), 1249 (= Τυρία Νικαρέτη), 1262 (= Φαῦστος), 1297 (= Φιλουμένη), 1323 (= Τι[βέριος] Φλ[άβιος] Λέων). To this group of 41 monuments three more can probably be added: PB nos 819 (= Λοπεῖνα?), 1123 (= Πόρος Ἀμμίας), 1326 (= Τι[βέριος] Φλ[άβιος] Ὀνήσιμος); also an altar of the 2nd cent. B.C., PB no. 1251 (= Τύριος Ἀνδρομάχου). The pedestal of Βάστος Ἀπολλοδώρου (PB no. 325b, see *infra* n. 431) probably belongs to the same category. See also *supra* n. 424 no. 8.

430. Altars with a relief decoration are PB nos: 45 (= Αἴλια Αὐρηλία), 109 (= Ἀλέξανδρος), 161 (= Ἀμμιν), 186 (= Ἀντιγόνα), 308 (= Ἀφροδείσιος), 393 (= Διονύσιος), 468 (= Ἑσπερος), 505 (= Ζμάραγδος), 530 (= Ζώσιμος Νεικοπόλεως), 531 (= Ζώσιμος Τρειακαδίωνος), 566 (= Ἰαυλῆνος Λοῦππος), 573 (= Ἰόλη), 648 (= Καϊκίλις Βῆρ[ος]), 649 (= Καίπιανη Ὠφελίμα), 689 (= Κίσσος), 735 (= Τι[βέριος] Κλαύδιος Φίλητος), 822 (= Λυ[---]), 852 (= Μαξίμα), 873 (= Μελάνιπ[ι]πος ὁ κέ Καῦμα), 1085 (= Πολυδεύκης), 1137 (= Πρεμιλλιανός Κούρτιος), 1208 (= Σύνφορος), 1290 (= Φιλόνικος), 1309 (= Φλάουιος Ἀγάθων). They all belong to the 2nd cent. A.D.; the altar PB no. 364 (= [Δα]μοκλέους?) is of the 2nd cent. B.C.

431. a) Sarcophagoi, PB nos: 521 (= [Ζωσ]ίμα Παννύχου), 651 (= T. Caesernius Aponianus), 808 (= Λικινία Παραμόνα), 1164 (= Secunda); probably also PB nos 1066 (= Πετρώνιος Βάσσος), 1130 (= Ποτάμω[ν]). See also *supra* n. 424 no. 9. b) Bases and pedestals, PB nos: 786 (= Λάλος), 880 (= Μένανδρος Ἀδύμου), 981 (= Οὐ[α]δῆα

The first comment to be made about the funerary monuments is that the earlier they are the simpler the text, which often contains only the name of the deceased in the nominative, without any indication, in those cases where more than one person is involved, of the relationship between them, followed by a genitive representing the patronymic. This phenomenon may be observed in funerary stelai of the Hellenistic period without relief decoration, like those with the names Σεύθης Διονυσίου (PB no. 1176), Βαρδείας Ἡρακλείδου (PB no. 322), [---] Μ]νασέου (PB no. 902), Ζωῖλος Ἀλεξάνδρου (PB no. 512), Ἄδυμος [---] (PB no. 30), Χαιρεφάνης Ἀρτεμιδώρου (PB no. 1342) and probably Ἀττύλος Μενάνδρου (PB no. 253). The same is true of the relief stelai of Ἀμύντας [---]τωνος (PB no. 164) and Κρατεύας Νικάδου (PB no. 771), and also of the stele of Παρμένεια Ἀριστύλλας (PB no. 1039) which is the only example from Beroea of a stele with painted decoration. The name of the deceased is also the only information given in the niches of the chamber tomb and the altar, discussed above. The only additional piece of information on a monument which, from the point of view of the simplicity of its text, belongs to this category, comes from a stele from the 3rd century B.C. in which the patronymic of a woman, Φιλίστα (PB no. 1287), is replaced by the name of her husband followed by the word *γυνή*.⁴³²

The description of the deceased as a hero is common in the Hellenistic period, and also on monuments that followed the Hellenistic tradition; it is the only descriptive noun to occur on funerary monuments in this period (with the exception of metrical texts, which will be discussed below) and usually occurs in the nominative or dative, or more rarely in the accusative. In the nominative, it accompanies the following names: Διογένης Βαρναίου (PB no. 388), Εὐρυδίκη Βιδοίτου (PB no. 491), [---] Νικάνορος (PB no. 946),⁴³³ ΓΑΔΗΑ Ἀφροδεισίου

Εὐλά[νδρου]), 1067 (= Πόπλιος Πετρώνιος Βάσος), 1287 (= Φιλοξένα Σωσιγένους), probably 325b (= Βάστος Ἀπολλοδώρου). See also *supra* n. 429 c) *Cippi*, PB nos: 205 (= Σέξτος Ἀντώνιος Λοῦππος), 1050 (= Περδίκας Λάου), 1096 (= Ποπιλλία Συνγραφή). d) *Varia*, PB nos: 61 (= Αἰλιανή Ὀλυμπιάς), 870 (= Μασκελλίς). e) Unknown shape, PB nos: 433 (= Ἐλενος), 803 (= Λέων), 1094 (= Ποπιλλία Ἡράκλεια), 1121 (= Ποπλίκιος Ροῦφος).

432. On similar formulations cf. the examples from Vergina: Saatsoglou, *Mnemeia* 138, 142, 234 and from Pella: Papakonstantinou, *Pella* 72 no. 14 = Demitsas no. 134.

433. As seen by ἡρώισσα which follows.

(PB no. 1354), Καλλίχη Καλλίνου (PB no. 664) and Πατερῖνος Ἀντιγόνου (PB no. 1043), all of which occur on relief stelai. It is also found in the nominative on the base of the statue of Οὐ(α)δῆα Εὐλάνδρου (PB no. 981) and the *cippus* of Περδίκας Λάου (PB no. 1050). It occurs with approximately the same frequency in the dative, as shown by the undecorated stelai of Ἀδαῖος Φιλίππου (PB no. 23), Διονύσιος Πανταύχου (PB no. 401), Ἀγαθοκλῆς Φιλίππου (PB no. 11) and Ἀδίστα Εὐλάνδρου (PB no. 27), and the relief stelai of Γαυάνης Γαυάνου (PB no. 344), Λυσίμαχος Σωσιπάτρου (PB no. 839) and Κλεοπάτρα (Εὐλαίου) (PB no. 739). The accusative of the term hero is used for Μένανδρος Ἀδύμου (PB no. 880) on the base of the statue erected to him by his wife; this is one of the earliest monuments from Beroea in which reference is made to the married state, with one of the pair attending to the erection of a monument to the one that died first; as we shall see, this becomes very common in the 2nd and 3rd centuries A.D. The description of the deceased as a hero occurs in Thessaly, Macedonia, Boeotia, Asia Minor, the islands of the eastern Aegean and elsewhere, though it is unknown in other areas, such as Attica.⁴³⁴ The practice survived at Beroea until imperial times (at least for the entire 2nd century A.D.), though as a smaller proportion of the total than in the previous period. There is a total of 26 of these late examples; those found on altars with relief decoration form a larger proportion of this group at this period.⁴³⁵ They also occur on two other categories of monument — relief stelai and undecorated altars, with roughly the same frequency as before.⁴³⁶

434. See Lattimore, *Themes* 97 n. 77; also see M.N. Tod, *BSA* 46 (1951) 185. As may be concluded on the basis of these two studies, this is not one of the most frequent epithets; on its meaning see *BullEpigr* 1977, 489. See also D. Kurtz-J. Boardman, *Greek Burial Customs* (London 1971) 299 and 369 (bibliography) and P.M. Fraser, *Rhodian Funerary Monuments* (Oxford 1977) 76-81. On the use of the epithet in Macedonia see F. Papazoglou, *ZAnt* 27 (1977) 147.

435. It is attested in the altars, PB nos: 308 (= Ἀφροδείσιος), 566 (= Ἰαυλῆνος Λοῦππος), 573 (= Ἰόλη), 735 (= Τι(βέριος) Κλαύδιος Φίλητος), 1137 (= Πρεμιλλιανὸς Κούρτιος, πατρωνι ἥρωι), 1309 (= Φλάουιος Ἀγάθων), which represent 24% of the monuments of this category; see *supra* n. 430.

436. a) Relief stelai, PB nos: 207 (= Γ. Ἀουέρνας?), 239 (= Ἀρτεμισία), 486 (= Εὐπορία), 489 (= Εὐπρέπης), 572 (= [Ἰόλαος Νικά[---]], 717 (= Τιβέριος) Κλαύδιος Ἰλαρίων), 769 (= Κράτει[α]), 1206 (= Σύνετος), 1266 (= Φίλα), 1361 (= [---]ήλιος

Another feature found in the texts of funerary monuments of the Hellenistic period, though less commonly than the description *hero*, is the greeting *χαῖρε* or *χαίρετε*, depending on the number of persons for whom the monument was erected; it occurs in the singular on the altar to [--Δα]μοκλέους (PB no. 364) and in the plural on the relief stelai of Λανείκα Νικάνωρος (PB no. 788) and of Ἰππόστρατος Ἀλεξάνδρου (PB no. 635). This greeting also occurs on later monuments, usually (that is, in 10 instances, amongst which are some verse epigrams) with the addition of the word *παροδεῖτα*.⁴³⁷ The remaining examples are an altar with no relief decoration, erected by Ποπλίκιος Ἑρμείας (PB no. 1120) to his wife and his children, on which the greeting is *χαίρετε* and the very simple plaque of Παρασκευή (PB no. 1034), whose name suggests that she was probably a Christian,⁴³⁸ which has the greeting *χαῖρε καὶ σύ*.

The most sumptuous funerary monuments of the Hellenistic period are the two relief stelai of Ἀδέα Κασσάνδρου (PB no. 26) and Πατερῖνος Ἀντιγόνου (PB no. 1043), on which are preserved the only verse inscriptions of the period. It is characteristic, and indicative of the social origins of the persons named on these stelai, that they almost all have Macedonian names. The first stele was discovered in the cemetery that extends NE from the edge of the ancient city, outside the tomb with two chambers, niches and an altar, which has already been discussed, in an area in which the wealthiest funerary monuments of the city were found.⁴³⁹ The monument was erected by the parents of Ἀδέα, who died young ..ἐτ' ἄωρον παρθένον ἐγ νούσου δεινός .., and has a reference to Hermes Chthonios, whose cult is known in

Λεοντογένης), 1367 (= [--]λιννα Διονυσίου). See also *supra* n. 424 nos 5, 7. For all the other monuments of this category see *supra* n. 428. It also occurs on the base of Πόπλιος Πετρώνιος Βάσσοις, PB no. 1067.

b) Altars, PB nos: 85 (= Αἴλιος Περιγένης), 619 (= Ἰούλιος Περικλῆς, Ἡρακλεώτης), 970 (= Ὀλυμπιάς), 1010 (= Πάνταυχος), 1021 (= Πόρος Ἀμμίας), 1323 (Τι(βέριος) Φλάβιος Ὀνήσιμος). For all the other monuments of this category see *supra* n. 429.

437. See PB nos: 97 (= Ἀλεξάνδρα), 109 (= Ἀλεξάνδρος), 137 (= Ἀλκέτης), 711a (= Κλαύδιος Ἀπολλώνιος), 736 (= Κλεαγόρα), 945 (= [Νι]κάνωρ Ν[---]), 960 (= Ξανθίων), 1048 (= Πειέρις), 1271 (= Φιλήρεμος) and *supra* n. 424 no. 9. In one case the word *χαῖρε* is omitted, PB no. 1322, Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος. According to F. Papazoglou, *ZAnt* 27 (1977) 147 the greeting *χαῖρε* occurs more often in Illyria.

438. On the definition of the Christian onomasticon see Kajanto, *Studies* 88-92.

439. Drougou-Touratsoglou 112 n. 13.

neighbouring Thessaly.⁴⁴⁰ The second monument, which was found in the area of the SE cemetery of the city,⁴⁴¹ is the finest relief monument so far discovered in Beroea.⁴⁴² Some of its decorative motifs, such as the seated female figure and the chthonic symbols of the tree and the snake, are constant features in the repertoire of the funerary monuments of Beroea.⁴⁴³ The epigram records the age of the deceased,⁴⁴⁴ who died at the age of 50, and emphasizes his aristocratic descent and the honours he received from his native city. As in the case of the previous stele, there is here too a reference to the person who attended to the erection of the monument, in this case the dead man's daughter.

A reference to the person who erected the monument, which as has become clear, was rare in the Hellenistic period, was the main feature of the majority of the funerary monuments from the 1st century A.D. onwards, as we shall see in greater detail below. However, although examples of a monument being erected to a child by its parents are quite common, the reverse is rare; indeed, the monument of Πατερῖνος erected by his daughter, is the only example in the monuments so far known from Beroea.

A total of 11 epigrams are attested on stelai and altars from the Roman period, usually without any relief decoration.⁴⁴⁵ The inscribing of an epigram undoubtedly added a significant sum to the cost of the monument; from this point of view, the monument of Ἀντιγόνα (PB no. 186), which is decorated with two relief busts in addition to the epigrams, is one of the most sumptuous of the period. The above

440. See Lattimore, *Themes* 104; *IG IX*, 2 307, 736, 984; F. Papazoglou, *ZAnt* 27 (1977) 149 n. 44; cf. *BullEpigr* 1958, 111.

441. I. Touratsoglou, *Kernos* (1972) 153 n. 1.

442. I. Touratsoglou, *Kernos* (1972) 158; cf. D. Pandermalis, *Macedonia* (1983) 208 n. 7, Lagoyanni, *Portraits* 86.

443. They are represented on the stelai PB nos: 344 (= Γαυάνης Γαυάνου), 388 (= Διογένης Βαρναίου), 491 (= Εὐρυδίκη Βιδοίτου), 788 (= [Λ]ανείκα [Νι]κάνωρος), 946 (= [Ν]ικάν[ο]ρος) *et al.*; two snakes adorn the pediment of the stele PB no. 481 (= Εὐλαίος f. of [---]τίας) and the altar PB no. 364 (= [Δα]μοκλέους?). On the meaning of these symbols see E.O. James, *The Tree of Life* (Leiden 1966) 186, 192, 201, 284-85.

444. Cf. *infra* n. 463.

445. PB nos: 171 (= Ἀμυντιανός), 186 (= Ἀντιγόνα), 324 (= Βάσιλα), 393 (= Διονύσιος), 647 (= Καικίλις), 703 (= Κλαυδιανός), 774 (= Κρισπίνος), 796 (Λεόντιος), 857 (= Μάξιμος), 1036 (= Παρθενόπη), 1271 (= Φιλήρεμος).

monument, which laments a Μουσάων θεραπεία, a lyre-player, is one of five that give information about the profession of the deceased. It is certainly no coincidence that three more of the epigrams from the imperial period are connected with people from the fields of music, such as Κλεῖνος (PB no. 737) and spectacle, such as Κύριλλα (PB no. 782) and Α[---]ων (see Μάξιμος PB no. 857). It is certain that success in these areas was attended not only by fame but by considerable economic gain; this was also true of gladiators, whose profession is the only one referred to more than once or twice in monuments with prose inscriptions.⁴⁴⁶ The last of the epigrams containing a reference to a profession is that of a baker (PB no. 647), who boasts that he has visited Olympia 12 times to see the games. Finally, we may note that of the epigrams that tell us who made the monument, three involve women who erected the monument to their husbands, and the others husbands and fathers who erected monuments to their wives and daughters.⁴⁴⁷

Monuments to gladiators were erected by their wives, or female companions, or by one of their colleagues.⁴⁴⁸ All 14 monuments known from Beroea, the majority of which are stelai (10), and the other four altars, are carved in relief. The stele of Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος (PB no. 1332) has the simplest relief scene, consisting of two upraised hands, crowns for his victories, and other symbols connected with his speciality.⁴⁴⁹ All the other reliefs depict the gladiator either standing or reclining in a scene of a funeral banquet.⁴⁵⁰ The speciality of some of

446. On other professionals see *supra* p. 483 and *infra* p. 507.

447. Of the total of nine published inscriptions the ones erected by wives for their husbands are PB nos: 324 (= Βάσιλλα), 774 (= Κρισπίνος), 1271 (= Φιλήρεμος).

448. By a female companion or a wife, PB nos: 109 (= Ἀλέξανδρος), 310 (= Ἀφροδίτῳ), 873 (= Μελάνιπ(π)ος ὁ καὶ Καῦμα), 1180 (= Σιλβανή), 1332 (= Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος). By one colleague, PB nos: 505 (= Ζμάραγδος), 508 (= Ζοῖλος), 1085 (= Πολυδεύκης), 1192 (= Σουλπικίς ΜΕΔΙΑ); by more than one colleague PB no. 1134 (= Πούπλιος).

449. Πρῶτος πάλος ῥητιαρίων, see PB no. 1332 and Robert, *Gladiateurs* 19, 66-67; cf. *infra* n. 451.

450. Funeralary banquets, PB nos: 109 (= Ἀλέξανδρος), 505 (= Ζμάραγδος), 1085 (= Πολυδεύκης) and probably 656 (= Καλημερία). Standing gladiators, PB nos: 310 (= Ἀφροδίτῳ), 873 (= Μελάνιπ(π)ος ὁ καὶ Καῦμα), 925 (= Νεικηφόρος), 1049 (= Πεκουλιάρις), 1134 (= Πούπλιος), 1180 (= Σιλβανή), 1192 (= Σουλπικίς ΜΕΔΙΑ), 1332 (= Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος) and probably 508 (= Ζοῖλος).

the gladiators is indicated through the scene or is stated in the text of the monument, as in the case of three of them who were *retiarii*.⁴⁵¹ The titles of some of them, like Πούπλιος (PB no. 1134) and Ἔκλεκτος (PB no. 429) who had the title of *summa rudis*, and Ὀνήσιμος (PB no. 973) who was a *secunda rudis*, allow us to form the theory that there was a school of gladiators at Beroea.⁴⁵² At the same time, there is some evidence for foreign gladiators, as we have already seen at another point of this chapter.⁴⁵³ Of the friends who attended to the erection of monuments, some state their profession, like the trumpeter Εὐτυχᾶς (PB no. 494) and the herald (πραϊκῶν) Σπάταλος (PB no. 1194), who belonged to the broader circles of public spectacles; those who did not make any such statement about themselves were presumably their colleagues.⁴⁵⁴

Only a few examples remain to complete the group of inscriptions that allude to professions:⁴⁵⁵ they refer to two physicians (PB nos 786, 1120) two soldiers (PB nos 333, 594) and a φωνασκός (PB no. 1195). Greater interest attaches to the evidence of two funerary stelai which, with their reliefs, describe the occupations of the simple people for whom they were erected. Through these rather primitive, but expressive scenes an horizon road opens up into the world of Δημητρία (PB no. 375) and Κλαύδιος Ἀπολλώνιος (PB no. 711), who each attended to the erection of a monument after the loss of their spouses. The husband of the former was a vine-grower and is depicted holding his pruning hook, while the wife of the latter is depicted sitting at a loom; a smaller figure, probably her slave girl, is keeping her company, spinning.

In theory, funerary monuments cover a broader section of the society than the other inscriptions, a large proportion of which is

451. PB nos: 873 (= Μελάνιπ(π)ος ὁ καὶ Καῦμα), 1049 (= Πεκουλιάρις), 1332 (= Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος). On gladiators with this speciality see Robert, *Gladiateurs* 66-67.

452. See Robert, *Gladiateurs* 27, 55-64, 263.

453. *Supra* p. 483 nn. 354, 355.

454. Robert, *Gladiateurs* 39 n. 3 (πραϊκῶν). The others were members of the *familia gladiatorum*; see Robert, *Gladiateurs*, 39, 55, 270, 283.

455. Their number is small; cf. E. Phuhl-H. Möbius, *Die ostgriechischen Grabreliefs* II (Mainz 1979) nos 1128-1195, for the variety and wealth of relevant testimonies in a body of material of comparable date. On some of the relevant testimonies of Thessalonike see D. Pandermalis, *Klio* 65 (1983) 162-65 fig. 1-3.

connected with distinguished persons. This does not seem to be true of Beroea in the Roman period, for although the rest of the epigraphic material, as we have already seen, affords evidence relating to the entire spectrum of society, from the most distinguished people to a large number of slaves, the former of these categories at least does not seem to be adequately represented in the tombstones. The only examples in which members of the aristocracy of the period are attested are the monuments erected after the deaths of Κλαύδιος Πλωτεῖνος (PB no. 729) and the jurist Ποσειδίππος (PB no. 1124). These fall outside the category of genuine tombstones, however, since they were not private monuments. The only text that obviously refers to a person who distinguished himself in the areas of public office is on the slab with the epigram for Λεόντιος (PB no. 796). Nonetheless, some of the funerary monuments, such as the altar erected by Αἰλιανὸς Δημήτριος (PB no. 65) for his “relative” Ποσιδώνειος and a number of sumptuous relief altars, like those of Πετρωνιανὸς Θησεύς (PB no. 1058), Καϊπιανὸς Ἐλενος (PB no. 650) etc., probably belonged to people of some distinction, at least in terms of their economic status.

Names of the Roman type occur more frequently on altars; they amount to almost 33% of the total number of people referred to on monuments in this category.⁴⁵⁶ The proportion of these same names on stelai is significantly smaller, or about half the preceding figure.⁴⁵⁷

The phenomenon whereby the *nomen* or the patronymic is omitted, which ultimately led to their abandonment in favour of the use of single names, makes its appearance earlier on the tombstones, which, by their nature, were less official monuments.⁴⁵⁸ In some cases, such as verse epigrams, their omission was unavoidable, but in others, the persons referred to had only one name, as in the case of gladiators and slaves.⁴⁵⁹ The above counts however, demonstrate that many of those who chose an altar as their tombstone also chose not to omit their *nomen*, like the freedwoman Πρεμιλλιανή Διονυσία (PB no. 1136).

456. See *supra* nn. 429-30 for the list of names of the first person mentioned on each inscription, through which the other persons can be found in PB.

457. See *supra* n. 428; cf. *supra* n. 456.

458. See P. Papazoglou, *ZAnt* 5 (1955) 357-58 and I. Kajanto, *L'onomastique latine* (1977) 421-28.

459. On gladiators see Robert, *Gladiateurs* 286. On slaves' names see *supra* pp. 494-95 table VI.

Latin or bilingual inscriptions are rare on funerary monuments, and occur only on stelai and sarcophagoi.⁴⁶⁰ This may serve as indirect evidence against the association of Macedonian altars with Roman models.⁴⁶¹ Direct evidence, which naturally has greater force, is furnished by the examples of this type of monument that occur in Beroea, and also in other parts of Macedonia, with the same function, that is as funerary monuments.⁴⁶² A link between the altars dating from the 3rd and 2nd centuries B.C. and those of the 2nd and 3rd centuries A.D., a period in which this type of monument flourished, is probably attested on the funerary monument erected for Βάστος and Ἀλέξανδρος Ἀπολλοδώρου (PB nos 325, 114) by their brother. This monument, which has unfortunately been lost, was dated by A. Orlandos to the 1st century A.D.

The formulation of the texts of the funerary monuments makes it possible to isolate certain details that probably reveal Roman influence, such as the recording of the age of the deceased, or, in the case of monuments to a wife or husband, the length of time the couple had lived together.⁴⁶³ Both these details are rare in Beroea, however, and indeed the second occurs only once.⁴⁶⁴ The name of the person or persons to whom the monument was erected is usually in the dative and less frequently in the nominative or accusative; the rare instances where it is in the genitive are probably due to Roman influence.⁴⁶⁵ Finally,

460. a) Stelai, relief PB no. 594 (= Iul(ius) Aufidius). b) Stelai, simple PB nos 968 (= L. Octavius Rufus), 1133 (= T. Publicius Severus). c) Sarcophagoi, PB nos 651 (= T. Caesernius Apronianus), 1164 (= Secunda); the last inscription is bilingual. Cf. *supra* p. 48 n. 47.

461. On Roman altars see W. Altmann, *Die römischen Grabaltäre der Kaiserzeit* (Berlin 1905); cf. G. Bakalakis, *Deltion* 18 (1963) I 163-64.

462. In addition to the altars PB nos: 364 (= [Δα]μοκλέους?) and 1251 (= Τύριος Ἀνδρομάχου), see: Aik. Rhomiopoulou-I. Touratsoglou, *Deltion* 25 (1970) *Chronika* 388, pl. 325d; Ph. Petsas, *Makedonika* 15 (1975) 297 no. 177a. See also G. Bakalakis, *Deltion* 18 (1963) I 161-65. Cf. C.G. Yavis, *Greek Altars; Origins and Typology* (Saint Louis 1949) 140-227.

463. In the recording of age the influence is seen in the exactness of the records (month and date); see Kajanto, *Epitaphs* 13.

464. PB no. 85 (= Αἴλιος Περιγένης).

465. See Kajanto, *Epitaphs* 20-25 and PB nos: 45 (= Αἰλία Αὐρηλία), 59 (= Αἰλία Φιλουμένη), 340 (= Γαλέστης Ἀρίστωνος), 468 (= Ἔσπερος), 642 (= Καικιλία Παραμόνα), 735 (= Τι(βέριος) Κλαύδιος Φίλητος), 1130 (= Ποτάμων).

there is one other element which according to I. Kajanto is typical of Latin tombstones:⁴⁶⁶ the reference to the person responsible for the erection of the monument and the statement of his relationship to the deceased. This feature, which is characteristic of this period, certainly lends added interest to the inscriptions on the tombstones, since it sheds some light on the smallest social unit, the family. The counts of the monuments erected to each one of the members of this basic unit of society lead to certain conclusions regarding a number of basic features of the society of the period, though, here again, as at all the previous stages of this investigation, it should not be forgotten that we are dealing with material preserved by chance.

The most frequent monument is that erected by a wife to her husband, usually acting alone, though more rarely with one or more of their children. There are 47 instances of this, not counting the examples where the relationship between the people involved seems to be that of man and wife, though is not expressly stated.⁴⁶⁷ The converse situation, in which monuments were erected to their wives by husbands, is represented by 28 examples.⁴⁶⁸ This is neither curious, nor entirely

466. Kajanto, *Epitaphs* 25-26, 44.

467. PB nos 58 (= Αἰλία Φίλα), 91 (= Ἀκή), possibly 109 (= Ἀλέξανδρος), 154 (= Ἀμμία Παραμόνου), 161 (= Ἀμμιν), 192 (= Ἀντίγονος), 262 (= [Αὐ]ρ(η)λία Εὐπορώ), 265 (= Αὐρηλία Οὐρβάνη), 310 (= Ἀφροδιτώ), 311 (= Ἀφροδιτώ), 324 (= Βάσιλα), 346 (= Γελία Ζοή), 375 (= Δημητρία), 392 (= Διονυσία), 426 (= Εἰλαρία), 498 (= Εὐτυχία), 523 (= Ζωσίμη), 536 (= Ἡράκλεια), 537 (= Ἡράκλεια), 559 (= Θεοφίλα), 563 (= Θυμέλη), 619 (= Ἰούλιος Περικλῆς), 637 (= Ἰσιδώρα), 656 (= Καλημερία), 769 (= Κράτει[α]), 774 (= Κρισπίνος), 808 (= Λικινία Παραμόνα), 818 (= Λονγιν[ία] Διονυσία), 856 (= Μάξιμος), 880 (= Μένανδρος Ἀδύμου), 924 (= [Νε]ικηφορίς), 970 (= Ὀλυμπιάς), 1094 (= Ποπιλλία Ἡράκλεια), 1165 (= Σεκούνδιλλα), 1180 (= Σιλβανή), 1249 (= Τυρία Νικαρέτη), 1271 (= Φιλήρεμος), 1293 (= Φιλόξενος) 1297 (= Φιλουμένη), 1332 (= Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος) and two more cases in which no name is preserved, see *supra* n. 426 nos 1, 2. In PB nos: 149 (= Ἀμμία), 215 (= Ἀπολλωνία Μέστυος), 524 (= Ζωσίμη), 573 (= Ἰόλη), 1010 (= Πάνταυχος) there are also other persons involved in the erection of the monument. Cf. *supra* p. 506, n. 448.

468. PB nos 85 (= Αἴλιος Περιγένης), 88 (= Αἴλιος Τραϊανός), 186 (= Ἀντιγόνα), 278 (= Αὐρήλιος Ἀττιος Πετρώνιος), 282 (= Αὐρήλιος Ἑρβουλος), 284 (= Αὐρήλιος Ἡρακλέων), 407 (= Διονύσις), 462 (= [Ἐ]ρμιόνη), 468 (= Ἑσπερος), 489 (= Εὐπρέπης), 544 (= Ἡρακλιανός), 581 (= Ἰουλιανή), 711a (= Κλαύδιος Ἀπολλώνιος), 735 (= Τι(βέριος) Κλαύδιος Φίλητος), 751 (= Κομινία [—]), 786 (= Λάλος), 820 (= Λούκις), 960 (= Ξανθίων), 980 (= Ὁ(σ?)τότριος (?)), 1048 (= Πειέρις), 1243 (= Τορπίλιος Λύκος), 1323 (= Τι(βέριος) Φλ(άβιος) Λέων). The following monuments were erected by the husband along with children of the couple or a parent of the wife, or for the wife and another person

fortuitous, when one takes into account the fact that women usually live longer than men.⁴⁶⁹ Much greater interest for the question of discrimination between the sexes attaches to the ratio of the number of monuments erected for sons, of which there are 34 examples, to those for daughters, of which there are only 16.⁴⁷⁰ The same is true, though the absolute numbers are smaller, for monuments erected to a brother, with a total of eleven, and those for a sister, of which there are three.⁴⁷¹ There are very few monuments erected to parents, in comparison with the above examples; we have two examples of a monument to both parents, five to the father, only one for the mother,⁴⁷² while there are a further two monuments to parents-in-law and one for a grandson.⁴⁷³

(usually a child of the couple), PB nos: 59 (= Αἰλία Φιλουμένη), 703 (= Κλαυδιανός), 1120a (= Ποπλίκιος Ἑρμείας), 1123 (= Πόρος Ἀρμίας), 1290a (= Φιλόνικος), 1361 (= [---]ήλιος Λεοντογένης).

469. Also as a rule they marry older men. Nevertheless the relevant counts in the Greek epitaphs of Rome give totally different results, see Kajanto, *Epitaphs* 25-28.

470. These inscriptions usually mention one or both parents; also usually they are erected for more than one child or for a child and the husband or the wife. a) Sons, PB nos: 59 (= Αἰλία Φιλουμένη), 137 (= Ἀλκέτης), 158 (= Ἀρμιανός), 182 (= Ἀννία Ἐπιγόνη), 207 (= Γ. Ἀουέρνας?), 258 (= Αὐρηλία Ἀρμία), 266 (= Αὐρηλία Ροδογύνη), 372 (= Δεντοῦς), 423 (= Δωρίς), 445 (= Ἐπιγόνη), 461 (= Ἑρμιόνη), 485 (= Εὐδοία), 526 (= Ζωσίμη), 566 (= Ἰαυλῆνος Λοῦππος), 573 (= Ἰόλη), 642 (= Καικιλία Παραμόνα), 649 (= Καίπια Ὠφελίμα), 693 (= Κλαυδία Βακχίς), 736 (= Κλεαγόρα), 775 (= Κρίτων), 815 (= Λογίνος), 847 (= Μαλεία Ἑλπίς), 853 (= Μαξίμα), 1066 (= Πετρώνιος Βάσσος), 1101 (= Πο(π)ίλλιος?) Ἥλιος), 1120a (= Ποπλίκιος Ἑρμείας), 1123 (= Πόρος Ἀρμίας), 1206 (= Σύνετος), 1208 (= Σύνφορος), 1262 (= Φαῦστος), 1290 (= Φιλόνικος), 1357 (= [---]δωρος), 1361 (= [---]ήλιος Λεοντογένης), 1362 (= [---]ημα). b) Daughters, PB nos: 59 (= Αἰλία Φιλουμένη), 80a (= Αἰλίας Λύκος), 215 (= Ἀπολλωνία Μέσττος), 372 (= Δεντοῦς), 423 (= Δωρίς), 433 (= Ἐλενος), 437 (= Ἑλπίς), 521 (= [Ζωσίμη Παννύχου), 703 (= Κλαυδιανός), 711b (= Κλαυδίας Ἀπολλώνης), 1036 (= Παρθενόπη), 1120a (= Ποπλίκιος Ἑρμείας), 1206 (= Σύνετος), 1208 (= Σύνφορος), 1236 (= Τιτιανός), 1361 (= [---]ήλιος Λεοντογένης). Cf. Kajanto, *Epitaphs* 27.

471. a) Brothers, PB nos: 207 (= Γ. Ἀουέρνας?), 308 (= Ἀφροδείσιος), 325b (= Βάστος Ἀπολλοδώρου), 446 (= Ἐπίγονος), 501 (= Εὐτυχος), 533 (= [Ἡ]γησίσι[ρατος]), 768 (= Κουσιπίδιος Ὀνησῆς), 803 (= Λέων), 945 (= [Νι]κάνωρ Ν[---]), 1101 (= Πο(π)ίλλιος?) Ἥλιος), 1266 (= Φίλα). b) Sisters PB nos: 45 (= Αἰλία Αὐρηλία), 97 (= Ἀλεξάνδρα), 822 (= Λυ[---]).

472. Parents, PB nos: 768 (= Κουσιπίδιος Ὀνησῆς), 1021 (= Παράμονος). For fathers: PB nos: 407 (= Διονύσις), 524 (= Ζωσίμη), 530 (= Ζώσιμος Νεικοπόλεως), 1010 (= Πάνταυχος), 1226 (= Τιμόθεος). For mothers, PB no. 1230 (= [Τ]έρπηνη) and 262 (= [Αὔ]ρη(λ)ία Εὐπρώ) which contains an uncertain reference.

473. PB nos: 400 (= Διονύσιος Κασσάνδρου), 500 (= Εὐτυχος); for a grandson 314 (= Ἀχιλλᾶς).

These last details suggest that funerary monuments were erected on a selective basis, and it seems that economic factors were not the only ones that played a role in the selection. This is also revealed by the erection of monuments to persons who were outside the family environment.⁴⁷⁴

Interest attaches to the distribution of the above figures by type of monument. The previous ratios do not apply to the cost of the construction of the monument. This difference in distribution can be seen typically in the altars carved with relief scenes, which are the most sumptuous monuments of the 2nd and 3rd centuries A.D.; in five cases, these monuments were erected to sons, four to wives and two to sisters, while there are only three monuments of this kind to husbands.⁴⁷⁵

The lack of extravagance in construction is often counterbalanced by the inscribing of additional items, such as verse texts (which have already been discussed) and the date. The latter is not attested at Beroea as frequently as in other parts of Macedonia.⁴⁷⁶

The addition of adjectives in praise of the deceased is another characteristic of funerary monuments of this period.⁴⁷⁷ The most frequent of these adjectives is now γλυκύτατος, however, which mainly gives expression to the sentiments of the person who erects the monument; it is attested 18 times⁴⁷⁸ and occurs relatively more

474. Monuments are erected for friends, PB nos: 842 (= Μακρόβεις), 1326 (= Τι(βέριος) Φλάβιος Ὀνήσιμος); for nurses, PB nos: 509 (= Ζοΐχη), 1230 (= [Τ]έρπηνη); for a *paidagogos*, PB no. 1121b (= Ποπλίκιος Ροῦφος), and for a συγγενής PB no. 65 (= [Α]ίλιανός Δημήτριος); also for *threptoi*, someone's ex-slave and a patron see *supra* pp. 491-93.

475. a) For sons, PB nos: 566 (= Ἰαυλῆνος Λοῦππος), 573 (= Ἰόλη), 649 (= Καίπιανῆ Ὠφελίμα), 1208 (= Σύνφορος), 1290 (= Φιλόνικος); b) for wives, PB nos: 186 (= Ἀντιγόνα), 468 (= Ἑσπερος), 735 (= Τι(βέριος) Κλαύδιος Φίλητος), 1290 (= Φιλόνικος), cf. *supra* n. 468; c) for sisters, PB nos: 45 (= Αἰλία Αὐρηλία), 822 (= Λυ[---]), cf. *supra* n. 471b; d) for husbands, PB nos: 109 (= Ἀλέξανδρος), 161 (= Ἀμμιν), 573 (= Ἰόλη), cf. *supra* n. 467.

476. The dated funerary monuments of Beroea are PB nos: 282 (= Αὐρήλιος Ἐρβουλος), 649 (= Καίπιανῆ Ὠφελίμα), 751 (= Κομινία [---]), 786 (= Λάλος), 1357 (= [---]δωρος) and a part of a funerary monument, A.M. Woodward, *BSA* 18 (1911/12) 151 no. 11 (*supra* n. 424 no. 6).

477. Kajanto, *Epitaphs* 30-39; cf. M.N. Tod, *BSA* 46 (1951) 182-90.

478. Cf. Kajanto, *Epitaphs*, 33, 36 for its frequency in Rome and in Asia Minor, and its absence from Attica; see *infra* n. 479.

frequently on stelai, and mainly on those without relief decoration.⁴⁷⁹ A clear indication of continuity with the previous period in this sphere, too, is the fact that the most frequent description applied to the deceased is still that of hero.⁴⁸⁰

479. It is attested seven times on stelai or plaques without a relief (cf. *supra* p. 502), PB nos: 266 (= Αὐρηλία Ροδογύνη), 284 (= Αὐρήλιος Ἡρακλέων), 524 (= Ζωσίμη), 637 (= Ἰσιδώρα), 853 (= Μαξίμα), 856 (= Μάξιμος), 1293 (= Φιλόξενος), and eight times on relief stelai, PB nos 97 (= Ἀλεξάνδρα), 461 (= Ἑρμιόνη), 462 (= [Ἑρ]μιόνη), 581 (= Ἰουλιανή), 656 (= Καλημερία), 1163 (= Σεκοῦνδα), 1236 (= Τιτιανός), 1357 (= [---]δωρος). The remaining three occurrences are from altars without a relief, PB nos: 437 (= Ἐλπίς), 544 (= Ἡρακλιανός), 619 (= Ἰούλιος Περικλῆς).

480. See *supra* p. 503 nn. 435-36; with the exception of one case, *supra* n. 436, PB no. 1367, the rest of these occurrences are of the imperial period.

ADDENDA

There are already eleven more persons to be added to the Prosopography of Beroea, mainly on the basis of publications which appeared in 1986/87. The *corpus* by Rizakis-Touratsoglou was available early enough to be included in the bibliography referred to in the present work, but too late for the new evidence relating to Beroea to be incorporated into the Prosopography (*infra*, nos 592a, 604a).

Additions to the bibliography on persons included in PB are to be found in *SEG* 33 (1983) [1986] 507 and 34 (1984) [1987] 611-18; also in the article by V. Allamani-Souri, 'Μονομαχικά μνημεῖα στὸ Μουσεῖο τῆς Βέροιας', *Ametos: Studies in Honor of M. Andronikos* (Thessalonike 1987) 33-51 nos A2, A4, A6, B2, B3, B4, Γ1, Γ2, Γ4, Γ5, Δ1, Δ2; some of these were treated as unpublished in the present work.

- 101a. Ἀλεξάνδρα End of the 2nd cent. A.D.
 See Πόπλις ὁ καὶ Μαρίσκος.
 — Ζώσιμος, see Γάιος Ἰούλιος Ζώσιμος
- 573a. Ἰουαναρία Last quarter of the 2nd cent. A.D.
 Attested on a funerary altar with a relief representing a male figure in a scene of a funerary banquet. The monument was erected to her father Platanos, who was a gladiator, as can be seen from the 16 crowns below the text of the inscription. The dating is that proposed by the editor. MB 697.
 V. Allamani-Souri, 'Μονομαχικά μνημεῖα στὸ Μουσεῖο τῆς Βέροιας', *Ametos: Studies in Honor of M. Andronikos* (Thessaloniki 1987) 41 no. Γ7, 47, 49, pl. 6.4.
 M. Siganiidou, *Deltion* 1980 (in print).
- 592a. [Γ]άιος Ἰούλιος A.D. 148/49
 Veteran (οὐετρανός) of the eighth legion (*Legio VIII Augusta*). The reference to Beroea in the dative, in the next line, could be restored as [οἰκῶν ἐν] Βεροίᾳ, according to the latest and most complete publication of the inscription. He is attested in a votive inscription found at Elimeia (Ano Kome), according to which his freedman and heir, Γάιος Ἰούλιος Ζώσιμος, erected to Dionysios a statue worth 200

denarii, in accordance with his will. The inscription is dated by the Actian era.

Built into the Church of Hagios Georgios, Ano Kome.

Rizakis-Touratsoglou no. 11, where the bibliography is given (cf. F. Papazoglou, *ZAnt* 37 (1987) 127).

604a. Γάιος Ἰούλιος Ζώσιμος A.D. 148/49
Freedman and heir of no. 592a (q.v.).

763a. Π(όπλιος) Κορνήλιος Ῥοῦφος 2nd cent. A.D.
On a stele with a relief of an eagle in the centre of a wreath; a square frame above the wreath contains the bust of a man. This was a dedication to Zeus Hypsistos by Ῥοῦφος, in association with οἱ ὑπ' αὐτὸν διάκονοι, κριτεύοντος Σέξ(του) Ποπιλλίου Φιλ[---]; the word κριτεύων is otherwise unknown.
MB 670.
M. Siganidou, *Deltion* 33 (1978) 268, pl. 127d.

— Μαρίσκος, see Πόπλις ὁ καὶ Μαρίσκος

1075a. Πλάτανος Last quarter of the 2nd cent. A.D.
See Ἰουαναρία

118a. Σέξ(τος) Ποπίλλιος Φιλ[---] 2nd cent. A.D.
Known from an inscription accompanying a dedication to Zeus Hypsistos, signed by Π(όπλιος) Κορνήλιος Ῥοῦφος (q.v.) and οἱ ὑπ' αὐτὸν διάκονοι. He is referred to as κριτεύων.

1122a. Πόπλις ὁ καὶ Μαρίσκος, ΑΡΠΙΕΙΝΟΣ End of the 2nd cent. A.D.
Gladiator; known from a relief funerary stele with an epigram, from Tagarochori. He is portrayed standing and holding the branch of a palm tree, with his left hand resting on his helmet. Six victory crowns are depicted, and it is stated that he was never beaten by anyone except fortune. The monument was erected by Alexandra. The dating is that proposed by V. Allamani-Souri.
MB 665.

M. Siganidou, *Deltion* 33 (1978) *Chronika* 268, pl. 128d.

V. Allamani-Souri, 'Μονομαχικὰ μνημεῖα στὸ Μουσεῖο τῆς Βέροιας', *Ametos: Studies in Honor of M. Andronikos* (Thessaloniki 1987) 34-35 no. A1, 45-46 (discussion of the ethnics Ἀρπεινός and Ἀπρεινός), 47, pl. 41.

- 'Ροῦφος, see Π(όπλιος) Κορνήλιος 'Ροῦφος
 — Φιλ[---], see Σέξ(τος) Ποπίλλιος Φιλ[---]

- 1340a. Φρασικλείδης 2nd half of the 4th cent. B.C.
 Attested in an unpublished stele crowned with a pediment. The fact that the name occurs in the genitive after the preposition ἐπί shows that he was an eponymous magistrate. His quite rare name is known mainly from Attica (Kirchner, *PA* nos 14978-80), where it was borne by two eponymous magistrates; one of these was archon in 371/70 B.C. (J. Kirchner, s.v. Phrasikleides no. 2, *RE* XX, 1 742 = Kirchner, *PA* no. 14979), and it is probable that the father of the Beroean magistrate had some contact with him, possibly as ambassador in Athens (cf. the treaty between the Athenians and Amyntas III in ca 370 B.C., SIG³ 157).
 MB 196.
- 1351a. [---]ANTA[---] Beginning of the 3rd cent. A.D.
 Gladiator; depicted in a scene of a funerary banquet on an altar with relief decoration. The dating is that of the editor.
 MB 77.
 V. Allamani-Souri, 'Μονομαχικὰ μνημεῖα στὸ Μουσεῖο τῆς Βέροιας', *Ametos: Studies in Honor of M. Andronikos* (Thessaloniki 1987) 41 no. Γ6, 47, pl. 6.3.
- 1397a. [---] 2nd quarter of the 3rd cent. A.D.
 Gladiator; depicted in a scene of a funerary banquet. Next to him is portrayed his wife, who erected the monument. The dating is that of the editor.
 V. Allamani-Souri, 'Μονομαχικὰ μνημεῖα στὸ μουσεῖο τῆς Βέροιας', *Ametos: Studies in Honor of M. Andronikos* (Thessaloniki 1987) 39-40 no. Γ3, pl. 6.2.

CORRIGENDA

p. 382 and n. 331, the discussion on Διόδωρος should be read with p. 365 n. 255
 references to 'Ιανός should be disregarded since according to M.B. Hatzopoulos, *BullEpigr* 1988, 830 the reading of H. Wrede, *supra* p. 191 is correct; he also communicated to me that the reading of the name in an unpublished inscription of Leukopetra is incorrect.

1. INDEX OF NAMES IN GREEK AND LATIN

The main reference is italicized

- *Αβιδία: 391; Avidii: 442 and n. 173; 443 n. 174
- *Αγάθη: 312; 351; 354 and n. 175; 416 n. 27
- *Αγαθημερίς: 312; 372; 386; 494
- *Αγαθήμερος: 312; 372; 386
- *Αγαθόβουλος: 312; 372; 386; 387 n. 375; 469
- *Αγαθοκλής: 312; 350; 351; 352
- *Αγαθόφορος: 312; 372; 387 n. 375
- *Αγάθων: 312; 372; 381 and n. 327; 408; 415 and n. 22
- *Αγαθωναῖς: 312; 372
- *Αγαθωνᾶς: 312; 372
- *Αγαῖς: 312; 372; 388 and n. 383
- *Αγαπητίων: 81
- *Αγιππος: 312; 341; 344; 345
- *Αγνή: 312; 372; 387
- *Αγοραῖος: 312; 372; 388 and n. 380
- *Αδαῖος: 312; 341; 344; 345; 351; 354; 363; 364; 367 n. 277; 372; 379; 408; 413; 414
- *Αδέα: 312; 341; 344; 345; 416 n. 27
- *Αδεία: 345
- *Αδέος: 345 n. 107
- *Αδιμος: 344 n. 102
- *Αδίστα: 312; 335 n. 29; 351; 354; 355; 416 n. 27
- *Αδίστη: 355
- *Αδιστος: 355 n. 186
- *Αδμητος: 85; 302; 312; 360; 361 and nn. 237; 238
- ΑΔΟΡΕΟΥ: 312; 360; 363
- *Αδυμος: 312; 341; 344; 345; 354; 359; 360; 372; 379; 408; 413; 414
- *Αθηνᾶ: 418 n. 36
- *Αθήναιος: 343
- *Αθηνῶ: 312; 372
- *Αθικτος: 312; 372; 386
- Αῖας: 313; 372; 386
- Αἰλία, Ἑλία: 391
- Αἰλιανή: 391; 398 n. 410
- Αἰλιανός: 313; 389; 391; 398 and n. 410
- Αἴλιος, Ἑλιος: 391; Aelius: 440; Aelii: 470; 472
- Αἰμιλιανός: 391
- Αινέας: 365 n. 257
- Αινείας: 313; 363; 364; 365
- Αἰσχυλῖνος: 313; 341; 343
- Αἰσχύλος: 343 n. 90
- *Ακαρίς: 313; 372; 404
- *Ακή: 313; 372; 404
- *Ακουτία: 391; Acutii: 440; 441 n. 163
- *Ακοῦτος: 313; 389; 398
- *Ακτη: 313
- *Αλεξάνδρα: 313; 372; 380; 408; 413; 494
- *Αλέξανδρος: 313; 335 n. 31; 336-37; 339; 341; 344; 351; 354; 359; 360; 363; 364; 367 n. 277; 372; 379; 384 n. 363; 408; 413; 415; 429 n. 99; 494
- *Αλέξης: 313; 372; 385
- *Αλέξιππος: 313; 363; 364; 365
- *Αλκαῖος: 313; 372; 383
- *Αλκέτας: 310; 313; 335 n. 29; 341; 344; 345
- *Αλκέτης: 313; 372; 379
- *Αλκηστις: 313; 372
- *Αλκιμος: 311 n. 9; 313; 363; 364; 366
- *Αλκιππος: 313; 372; 385
- *Αλυπος, Ἀλοιπος: 313; 363; 364; 367; 372; 381; 386
- *Αμαδῖκα: 357 n. 210
- *Αμάδωκος: 403
- *Αμάτοκος: 313; 372; 403
- *Αμέριμνος: 313; 372; 386
- *Αμεια: 401 n. 429
- *Αμμάδικος: 313; 351; 357; 454

- *Αμμαδῖς: 357
 *Αμμαδίσκος: 357 n. 209
 *Αμμία: 313; 357; 358; 372; 400; 408; 416
 and n. 26; 417; 429; 494
 *Αμμιανός: 313; 372; 400; 401; 419; 494
 *Αμμιλα, *Αμιλα, *Αμιλλα: 313; 372; 400;
 401
 *Αμμιν: 313; 372; 400; 401
 *Αμμις: 303
 *Αμύντας: 311 n. 9; 313; 336; 337; 339; 341;
 344; 359; 360; 363; 364; 367 n. 277; 372;
 379; 384 n. 363; 408; 413; 429 n. 99
 *Αμυντιανή: 313; 372; 388
 *Αμυντιανός: 313; 372; 388
 *Αμύντιχος: 304; 313; 360; 362
 *Ανακτόριος: 405
 *Αναξήνωρ: 313; 341; 343
 *Ανδρέας: 313; 336; 338
 *Ανδρίσκα: 313; 372; 380; 494; 496
 *Ανδρίσκος: 380 n. 316
 *Ανδρόμαχος: 313; 351; 352
 *Ανδρόνεικος, *Ανδρόνικος: 313; 372; 381
 n. 327; 387
 *Ανδρων: 313; 336; 339
 *Ανεικα: 211
 *Ανείκτης: 313; 372; 386
 *Ανθέστιος: 313; 389; 391; 397 *and n. 403*
 *Ανθος: 314; 372; 385
 *Αννία: 391; Annii: 440; 441
 *Αντάνωρ: 69; 314; 335 n. 29; 341; 344; 345;
 412 n. 14; 422
 *Αντήνωρ: 346 n. 114
 *Αντιγένης: 314; 372; 381 *and n. 327*
 *Αντιγόνα: 314; 335 n. 29; 336; 337; 339;
 372; 379; 415 n. 27; 429 n. 99
 *Αντίγονος: 314; 335 n. 31; 341; 344; 346;
 351; 354; 359; 360; 372; 379; 384 n. 363;
 408; 413; 414; 429 n. 99
 *Αντίοχος: 314; 372; 379; 384 n. 363; 429 n.
 99; 494
 *Αντίπατρος: 314; 360; 361 *and n. 235; 372;*
 379; 429 n. 99; 494
 *Αντώνιος: 391; Antonii: 440; 441
 *Ανχαρηνός: 391; 443 n. 173; Ancharieni
 442 *and n. 173; Ancharius: 443 n. 174*
 *Αουέρνας: 314; 389; 399
 *Απελλᾶς: 314; 340; 341; 372; 381
 *Απερ: 314; 389; 398
 *Απολλόδορος: 314; 363; 364; 366; 372;
 381; 419
 *Απολλωνία: 314; 372; 383
 *Απολλωνίδης: 314; 340; 341
 *Απολλώνιος: 382
 *Απολλώνις: 314; 372
 *Απία: 391; Appii: 441; 442 *and n. 171*
 Αproniane: 391
 Αpronianus: 391
 *Αργεῖος: 343
 *Αρδύς: 314; 372; 401
 *Αριάγνη: 314; 372; 388 *and n. 383; 494*
 *Αριστοκλείδης: 314; 340; 341
 *Αριστόμαχος: 311 n. 9; 314; 363; 364; 366
 *Αριστόνους: 314; 351; 352
 *Αριστόπαππος: 301
 *Αρίστυλλα: 314; 341; 343; 416 n. 27
 *Αρίστων: 314; 372; 381 *and n. 327*
 *Αρκαρία: 314; 389; 398; 399; Arcarius:
 399 n. 414
 *Αρνάκι: 349 n. 144
 *Αρνεῖας: 349 n. 144
 *Αρνεῖος: 349 n. 144
 *Αρνιον: 314; 341; 349; 416 n. 27
 *Αρνίακος: 349 n. 144
 *Αρπαλος: 311 n. 9; 314; 341; 344; 346; 363;
 367 n. 277; 372; 379; 384 n. 363; 421
 *Αρριδαῖος: 384 n. 363
 *Αρσένιος: 314; 389; 391; 397 *and n. 403*
 *Αρτεμιδώρα: 314; 372; 383
 *Αρτεμίδωρος: 314; 340; 341; 372; 381; 494
 *Αρτεμις: 314; 372; 387 *and n. 378; 417 n.*
 34; 418 nn. 34, 37
 *Αρτεμισία: 314; 372
 *Αρτέμων: 314; 372; 382
 *Αρχέπολις: 314; 363; 364; 365 n. 250
 *Αρχιππος: 83
 *Ασανδρος: 314; 336; 338; 339; 341; 344;
 350 n. 153
 *Ασκληπᾶς: 314; 372; 387
 *Ασκληπιάδης: 314; 351; 353; 373; 494
 *Ασκληπιόδορος: 314; 350; 351; 353; 373;

- 381
 Ἀσπασία: 314; 351; 354; 379; 416 n. 27
 Ἀταλάντη: 314; 373
 Ἀττακίνος: 343 n. 91
 Ἀττίνας, Ἀτίνας: 314; 341; 344; 346; 373; 379; 494; 496
 Ἀττινᾶς: 346 n. 119
 Ἀττία: 391
 Ἄττιος: 391; Attii: 440; 441 and n. 163
 Ἀττύλος: 314; 336; 337; 339; 341; 344; 412 n. 14
 Αὐλος: 396
 Αὐρηλία: 315; 389; 391; 397; 419; 476 n. 324; 494; Aureliae: 470
 Αὐρηλιανή: 391
 Αὐρηλιανός: 391
 Αὐρήλιος: 315; 389; 391; 397; Aurelius: 295; 440; 479; Aurelii: 295; 462; 466 n. 290; 469; 472; 476; 477; 478; 479
 Αὐφίδιος, Aufidius: 391; Aufidii: 440; 441; 446 and n. 199
 Ἀφροδεισία: 315; 373; 383; 494
 Ἀφροδείσιος: 315; 366 and n. 261; 373; 381
 Ἀφροδείσις: 315; 363; 364; 366 and n. 261
 Ἀφροδίτη, Ἀφροδείτη: 418 nn. 34, 36
 Ἀφροδιτώ: 315; 373
 Ἀχαϊκός: 315; 373
 Ἀχιλλᾶς: 315; 373; 387
 Ἀχιλλεύς, Ἀχειλλεύς: 315; 373; 385; 386 and n. 368; 419
 Βαίβιος: 391; Baebii: 440; 441
 Βακχίς: 315; 373
 Βακχύλος: 315; 341; 343; 344; 386 n. 373
 Βάλακρος: 310 and n. 2; 315; 341; 344; 346; 351; 354; 412 n. 14; 423
 Βαρδείας: 315; 360; 363; 454
 Βαρδίων: 363 n. 248
 Βάρδυλις: 363 n. 248
 Βαρναῖος: 315; 364; 369; 370
 Βάσσα: 315; 373; 399; 403 and n. 448; 475 n. 321; Βάσα: 403 n. 448
 Βάσσιλα: 315; 373
 Βάσσοι: 315; 364; 373; 399; 403 and n. 448; 475 n. 321
 Βάστος: 315; 373; 402
 Βειλιανός: 391
 Βερενίκη: 380 n. 316
 Βερονίκη: 315; 373; 380
 Βετουληνός: 391; Vetuleni: 442
 Βῆρος: 315; 389; 398
 Βῆτος: 315; 389; 398
 Βιβώ: 315; 360; 363; 416 n. 27
 Βιδοίτας: 315; 351; 354; 355; 412 and n. 14
 Βικτωρεῖνος: 351; 389; 399; Victorinus/na: 399 n. 417
 Βιτοῖτος: 355 n. 187
 Βιώ: 363
 Βίων: 315; 373; 383
 Βότρες: 381 n. 327
 Βότρυς: 315; 373; 381 and n. 327
 Βούτιχος: 333 n. 17
 Βρούττιος: 391; Bruttii: 440; 441 and n. 163
 Βυζαντία: 315; 373
 Βυργῖνος: 343
 Γαῖα: 396
 Γαῖανός: 315; 389; 398
 Γάιος: 315; 364; 370; 389; 395; 396; 419
 Γαλέστης: 315; 351; 354; 355; 363; 364; 367 n. 277; 373; 379; 412
 Γαυάνης: 315; 351; 357; 358; 454
 Γελλία: 391
 Γέλλιος: 391
 Γέλως: 315; 373
 Γέμελλος: 315; 389; 399; Gemel(l)us/la: 399 n. 417
 Γεμίνιος: 391; Geminii: 441
 Γέντων: 242
 Γερμάνος: 315; 373; 493; 494
 Γερμανός: 315; 373; 493; 494
 Γλαύκα: 315; 341; 349; 373; 381; 416 n. 27
 Γλαυκίας: 315; 340; 341; 349 n. 145
 Γλαύκιννα: 354 n. 175
 Γλαῦκος: 289; 349 and n. 145
 Γλαυκιννώ: 315; 351; 354; 416 n. 27
 Γναῖος: 396
 Γοιτόσυρος: 240
 Γράνιος: 392; Granii: 440
 Γραπτε[...]: 316; 373
 Γράπτος: 301

- Γραφίς: 316; 373
 ΔΑΑΝΔΡΟΥ: 355 n. 192
 Δαβρείας: 316; 337; 339
 Δάδα: 316; 364; 369 and n. 295; 416 n. 27; 454
 Δαμοκλής: 316; 351; 354
 Δάμητος: 85
 Δαμονείκα: 362 n. 244
 Δαμόνικος: 316; 335 n. 29; 360; 362; Δαμόνεικος: 362 n. 244
 Δανάη: 316; 373
 Δάφνη: 316; 373
 Δείδας: 316; 364; 369
 Δειδιανή: 392
 Δειδιανός: 392; Didiani: 442; Didius: 442, 443 n. 174
 Decimus: 396 n. 397
 Δένβερ: 316; 373; 404
 Δεντούς: 316; 373; 404
 Δεξιλαος: 316; 341; 343
 Δέος: 316; 373; 380
 Δηλικᾶτος: 316; 389; 398
 Δημητρία: 316; 373; 383
 Δημήτριος: 316; 351; 352; 359; 360; 363; 364; 373; 381; 408; 415
 Δημόνικος: 362 n. 244
 Διδύμη: 316; 373
 Δίκαιν: 142
 Δίκαιος: 142; 316; 373; 382
 Διογένης: 147; 316; 363; 364; 365
 Διοδώρα: 316; 373; 383
 Διόδωρος: 316; 363; 364; 365 and n. 255; 382
 Διομήδης: 316; 373; 385; 386 and n. 368
 Διονυσᾶς: 316; 373; 387
 Διονυσία: 316; 373; 383; 419
 Διονυσιανός: 316; 373; 388
 Διονύσιος: 316; 351; 352; 359; 360; 363; 364; 373; 381; 408; 415; 494
 Διονύσις: 316; 373; 408
 Διονυσόδοτος: 316; 373
 Διοσκουρίδης: 311 n. 9; 316; 363; 364; 366; 373; 381
 Δίων: 316; 340; 341; 342; 363; 364
 Δόλης: 402 n. 435
 Δομιτία, Domitia: 392
 Δομίτιος, Domitius: 392; Domitti: 441
 Δόναξ: 316; 373; 385
 Δούλη: 401 n. 434
 Δούλης: 316; 373; 401; 403 n. 443
 Δουλκίτιος: 405
 Δρακάς: 316; 373; 380 and n. 317
 Δρακοντίς: 316; 373
 Δράκων: 316; 373; 385
 Δρόσος: 316; 373; 469
 Δωρίς: 316; 373
 Ἔθαρρος: 358 n. 218
 Εἵκαρος: see Ἴκαρος
 Εἰλαρία: 316; 373
 Εἰρήνη: 316; 373
 Εἰσιδώρα: see Ἰσιδώρα
 Εἰσίερος: 317; 373; 387
 Ἔκλεκτος: 317; 373; 387
 Ἑλένη: 317; 373; 385; 494
 Ἑλενος: 317; 373; 385
 Ἑλευθέριον: 317; 373
 Ἑλπίδια: 317; 373; 494
 Ἑλπίς: 317; 373; 494
 Ἑνδημία: 317; 373; 388; 494
 Ἑνδημος: 317; 373; 388 and n. 383
 Ἑπάγαθος: 317; 373; 494
 Ἑπαφρᾶς: 317; 373; 387
 Ἑπαφρόδιτος: 317; 373; 387; 494
 Ἑπιγᾶς: 317; 373; 494
 Ἑπιγένης: 317; 340; 342; 373; 381
 Ἑπιγόνη: 317; 373; 383
 Ἑπίγονος: 317; 373; 382
 Ἑπικράτης: 317; 340; 341; 342
 Ἑπικτητος: 317; 373; 385
 Ἑπτάχης: 317; 373
 Ἑρβουλος: 317; 389; 398; 399 (Herbula: 399 n. 414)
 Ἑρμαδίων: 317; 374
 Ἑρμαῖς: 317; 374; 494
 Ἑρμᾶς: 317; 374; 387; 408; 416; 417; 418 n. 39
 Ἑρμῆς: 317; 374; 387; 408; 416; 417; 418 nn. 34, 36, 39; 494
 Ἑρμείας: 317; 374; 385
 Ἑρμῶνη, Ἑρμιόνη: 317; 374; 385; 419;

- 494
 Ἑρμοκλῆς: 139
 Ἑρμόφιλος: 317; 374
 Ἑρως, Eros: 317; 374; 387
 Ἑσπερος: 317; 374
 Ἑτυμος: 317; 374; 388
 Εὐάνγγελος: 317; 374; 385
 Εὐάνδρος: 310 and n. 2; 317; 363; 364; 366
 Εὐάρεστος: 317; 374; 386
 Εὐβίος: 317; 374; 387
 Εὐβούλη: 317; 374; 383; 494
 Εὐβουλίδης: 317; 363; 364; 374; 381; 466 n. 289
 Εὐγαμος: 317; 374; 386
 Εὐγένεια: 318; 374; 383; 494
 Εὐκαρπος: 318; 374; 386
 Εὐκλειτος: 203
 Εὐκριτος: 318; 374; 385
 Εὐκτήμων: 318; 374; 385
 Εὐλατος: 296; 310; 318; 364; 367; 368 and n. 278; 374; 379; 463
 Εὐλανδρος: 318; 351; 354; 355
 Εὐμήκειος: 318; 374; 386 and n. 375; 496
 Εὐοδία: 318; 374
 Εὐπορία: 318; 340; 341; 342; 374; 381; 416 n. 27
 Εὐπορος: 318; 374
 Εὐπορώ: 318; 374
 Εὐπρέπης: 318; 374; 386; 387 n. 375
 Εὐρυδίκη, Εὐριδίκη: 318; 351; 354; 374; 379; 416 n. 27
 Εὐρύδικος: 318; 374; 380 and n. 316
 Εὐτράπελος: 318; 374; 386 and n. 375
 Εὐτύχα: 318; 374
 Εὐτυχᾶς: 318; 374; 387; 494
 Εὐτυχείδης: 318; 374; 385
 Εὐτύχης, Εὐτύχης: 318; 374; 385; 386
 Εὐτυχία: 318; 374; 385
 Εὐτυχίς: 318; 374; 386
 Εὐτυχίων: 318; 374; 386
 Εὐτυχος: 318; 374
 Εὐφήλητος: 318; 374; 385
 Εὐφρόσυνος: 318; 374; 385
 Ζείπας: 318; 374; 402; Ζίπας 403 n. 443
 Ζησίμη: 318; 374; 494
 Ζμάραγδος: 318; 374; 388 and n. 381
 Ζοή: 318; 374; 494
 Ζοῖλος: see Ζωῖλος
 Ζόσιμος: see Ζώσιμος
 Ζωή: see Ζοή
 Ζοΐχη: 318; 374; 380; 494
 Ζωῖλος, Ζοῖλος: 318; 336; 339; 351; 353; 363; 364; 374; 408; 415; 421
 Ζώπυρος: 318; 351; 353; 363; 364
 Ζωσᾶς: 318; 374; 387; 494
 Ζωσίμα: 319; 374; 408
 Ζωσίμη: 374; 408; 415; 494
 Ζώσιμος, Ζόσιμος, Ζώσσιμος: 319; 374; 405; 408; 415 and n. 21; 494
 Ἡγήσιλλα: 405
 Ἡγησίμβροτος: 319; 374
 Ἡγησίστρατος: 319; 374; 383
 Ἡδέα: 319; 374; 385
 Ἡθαρος: 358
 Ἡθος: 319; 351; 357; 358 and n. 218
 Ἡλιος: 319; 374
 Ἡπις: 319; 374; 388 and n. 383 (Ἡπιος)
 Ἡρακλᾶς: 319; 374; 387
 Ἡρακλῆς: 319; 374; 494
 Ἡράκλεα: 319; 374
 Ἡράκλεια: 319; 374; 383
 Ἡρακλείδης: 319; 360 and n. 232; 374; 381
 Ἡράκλειτος: 203
 Ἡρακλέων: 319; 374; 382; 494
 Ἡρακλιανός: 319; 374; 388
 Ἡρᾶς: 311 n. 9; 319; 341; 343; 344
 Θαλάμη: 319; 374; 494
 Θάλαμος: 319; 374; 494
 Θάλλος: 319; 374; 382
 Θεαγένης: 319; 374; 385
 Θεμίσων: 319; 363; 364; 366
 Θεογένης: 367
 Θεο[-]ένης: 319; 340; 341; 351; 354
 Θεοδᾶς: 319; 374; 387; 494
 Θεοδότη: 319; 374; 383; 494
 Θεόδοτος: 311 n. 9; 319; 363; 364; 365 n. 250; 374; 381; 494
 Θεότειμος: 319; 374; 385
 Θεοτένης: 319; 364; 367
 Θεοφίλα: 319; 375; 383

- Θεόφιλος: 319; 363; 364; 365 *and n.* 255;
 * 375; 381
 Θερίνος: 319; 375; 494
 Θεσσαλός: 369 *and n.* 289
 Θηβαίς: 319; 375; 494
 Θησεύς: 319; 375; 386
 Θυμέλη: 319; 375
 Ίανός: 319; 375; 405; 494
 Ίάσων: 319; 375; 385
 Ίαυληνός: 392
 Ίέρων: 319; 340; 341; 342
 Ίερώνυμος, Ίερώνυμος: 320; 375; 385
 Ίθαρος: 358 *n.* 218
 Ίκαρος, Είκαρος: 320; 375
 Ίλάρα: 320; 375; 388; 494
 Ίλαρία: *see* Είλαρία
 Ίλαρίων: 320; 375; 388
 Ίλαρος: 320; 375; 388
 Ίνστέιος: 392; Instei: 440; 441 *and n.* 163
 Ίνστειανός: 392
 Ίόλαος: 320; 375; 379
 Ίόλη: 320; 375; 380
 Ίουλία: 320; 389; 392; 397 *and nn.* 403, 406
 Ίουλιανή: 320; 389; 392; 398 *and n.* 410
 Ίουλιανός: 320; 389; 392; 398 *and n.* 410;
 Iuliani: 472
 Ίούλιος, Iulius: 320; 389; 392; 397; Iulii:
 436 *and n.* 138; 440
 Ίουνία: 392
 Ίούνιος: 392; Iunii: 440; 441 *and n.* 163
 Ίουνιανός: 392
 Ίουουέντιος: 392
 Ίππίας: 320; 340; 341; 342
 Ίπποκράτης: 320; 351; 353
 Ίπποκρατίδης: 353
 Ίππόστρατος: 311 *n.* 9; 320; 340; 341; 342;
 375
 Ίσαγόρας: 320; 375; 385 *and n.* 366
 Ίσιδώρα, Εισιδώρα: 320; 375; 385; 419;
 494
 Ίσίδωρος: 320; 375; 385
 Ίσίερος: *see* Εισίερος
 Ίσόδημος: 320; 375; 385 *and n.* 366
 Ίτύριος: 392
 Καικιλία: 392
 Καικίλιος: 392; 397; Caecilii: 440; 441
 Καϊκίλις: 389; 392; 397
 Καϊπιανή: 392
 Καϊπιανός: 392
 Καίριμος: 386 *n.* 370
 Καϊσεννιανός: 392; Caesennii: 442 *and n.*
 173
 Caesernius: 392; Caesernii: 442 *n.* 173
 Καισία: 392; 397 *n.* 406
 Καίστιος: 392
 Καλανδίων: 320; 375
 Καλή: 320; 375; 388
 Καλημερία: 320; 375; 386; 387 *n.* 375
 Καλλέας: 320; 375; 385 *and n.* 366
 Καλλικράτης: 311 *n.* 9; 320; 363; 364; 365
and n. 255
 Καλλιμέδων: 320; 336; 339
 Καλλίνας: 320; 364; 367; 368 *and n.* 280;
 369; 412 *n.* 14
 Κάλλιπος: 320; 351; 353
 Κάλλιστος: 320; 375; 386
 Καλλιτύχη: 320; 375; 386; 494
 Καλλιτύχη: 320; 364; 367; 368 *and n.* 280;
 369; 412 *n.* 14; 416 *n.* 27
 Καλογέννητος: 320; 375
 Καλόκαιρος: 320; 375; 386; 387 *n.* 375; 469;
 494
 Καλούρνιος: 392
 Κάλων: 320; 375; 385
 Κανολήιος: 392; Canuleii: 441
 Κάνωπος: 321; 375
 Καπίτων: 321; 389; 398
 Καπρείλιος: 392; Caprii: 442 *nn.* 172, 173
 Κάραβος: 186
 Κάρειος: 321; 375
 Καρποφόρος: 321; 375; 388 *and n.* 380
 Κάρπων: 321; 375
 Κασανδριανή: 321; 375; 388
 Κάσσανδρος: 321; 341; 344; 346; 375; 379;
 408; 413; 494
 Κάσσιος: 392; Cassii: 441
 Κασσιανός: 392; Κασσιανή: 392
 Κάστωρ: 321; 375
 Καῦμα: 405 *and n.* 460
 Κέλερ: 321; 389; 398

- Κελερείνη: 321; 389; 398
 Κέντων: 242
 Κερδίμματος: 361 and n. 235
 Κέροιμος: 321; 375; 386
 Κερτίμματος: 321; 360; 361; 362 and n. 241
 Κέστιλος: 321; 389; 399 and n. 418
 Κεστρωνιανή: 392
 Κεστρωνιανός: 392; Caestronii: 442 and n. 173
 Κίσσος: 321; 375; 385
 Κλασσικός: 321; 389; 399; Classicus/ca: 399 n. 417
 Κλαυδία: 392
 Κλαυδιανή: 392
 Κλαυδιανός: 321; 389; 392; 398
 Κλαύδιος: 321; 389; 392; 397; Claudius: 440; Claudii: 197; 436 and n. 138; 480
 Κλέα: 321; 375; 383
 Κλεαγόρα: 321; 375
 Κλεάνθης: 321; 375
 Κλέαρχος: 321; 375; 381; 382 n. 327
 Κλείνος: 321; 375; 382
 Κλείτα: 362 n. 240
 Κλειτίνος: 362 n. 240
 Κλείτος: 321; 360; 361 n. 237; 362; 375; 379
 Κλεοπάτρα: 321; 364; 367; 368; 375; 379; 408; 413; 414; 416 n. 27
 Κλευπάτρα: 321; 375; 408
 Κλεότειμος: 321; 375; Κλεότιμος: 385 and n. 366
 Κλευάτα: 321; 364; 369; 370; 416 n. 27; 454
 Κλέων: 303; 305; 321; 363; 364; 365 and n. 255; 375; 381
 Κλεωνυμιανός: 321; 375; 388
 Κλεώνυμος: 321; 363; 364
 Κλώδιος: 392; Clodii: 440; 441
 Κοῖντα: 321; 389
 Κοῖντιλιανός: 210
 Κόιντος: 321; 389; 395; 396
 Κοίρανος: 321; 336; 337-38; 339; 421
 Κομινία: 392
 Κομίνιος: 392
 Κοπρία: 321; 375; 379; 408; 413; 494
 Κόπρυλλος, Κόπρυλος: 321; 341; 344; 346; 347; 375; 379; 494
 Κορνηλία: 392
 Κορνήλιος: 392; Corneli: 440; 441
 Κόρραγος: 322; 341; 344; 345; 347; 363; 364; 367 n. 277
 Κόσμος: 322; 341; 349; 429
 Κοσσύφα: 349 n. 147
 Κουάρτα: 322; 389; 399; Quarta: 399 n. 417
 Κουαρτίων: 322; 389; 399; Quartio: 399 n. 417
 Κούρτιος: 392
 Κουσπίδιος: 392; Cuspidii: 442 and n. 173
 Κράτεια, Κράτεια: 322; 375
 Κράτερος: 310; 322; 375; 379
 Κρατεύας: 322; 364; 367; 368
 Κράτων: 304
 Κρισπίνα: 322; 389; 399; 494
 Κρισπίνιος: 392; Crispinii: 442 and n. 173
 Κρισπίνος: 322; 389; 399; Crispinus/na: 399 n. 417
 Κρίσπος: 322; 389; 399; Crispus/pa: 399 n. 417
 Κρίτων: 322; 375; 385
 Κυῆτος: 322; 389; 398
 Κυῖντιανή: 392
 Κυῖντιανός: 392; Quintiani: 442; Quintius: 443 n. 173
 Κυῖντιλιανός: 392
 Κυννάνα: 322; 341; 344; 347; 412 n. 14; 416 n. 27
 Κυννάνη: 345
 Κύριλλα: 322; 375
 Λάανδρος: 322; 335 n. 29; 350; 351; 354; 355
 Λαδόμα: 322; 375; 380; 412
 Λαῖς: 322; 375
 Λαῖτα: 322; 389; 398
 Λάκενα: 342 n. 82
 Λάκων: 322; 340; 341; 342
 Λάλος: 322; 375; 388
 Λαμάγα: 356 n. 193
 Λάμιος: 386 n. 371
 Λάμις: 303; 322; 375; 386
 Λανείκα: 322; 364; 367; 368; 412 n. 14; 416 n. 27
 Λανίκη: 368

- Λαομάγα: 144; 322; 351; 354; 355; 412 and *n. 14*
 Λᾶος: 322; 364; 367; 368; 412 *n. 14*
 Λάππιος: 371; 392; Lappii: 441; 442 and *n. 171; 446 and n. 199*
 Λαρέτας: 322; 341; 344; 347; 412 and *n. 14*
 Λέανδρος: 322; 341; 350
 Λεονᾶς: 322; 375
 Λεόντιος: 322; 375; 385
 Λεοντίσκος: 304; 322; 375; 385 and *n. 366*
 Λεοντο(γ)ένης: 322; 375; 385
 Λεοντόλυκος: 322; 375; 386
 Λεοντομένης: 385 *n. 366*
 Λεοντώ: 322; 375
 Λεύκη: 322; 375
 Λεύκιος: 322; 375; 395 *n. 387*
 Λεύκων: 322; 375; 385
 Λέων: 322; 363; 364; 365; 375; 381; 386 *n. 372; 408; 415; 494*
 Λεωνίδας: 322; 340; 341; 342; 375; 381
 Λικινία: 392
 Λικίνιος: 392; Licinius: 443; Licinii: 440; 441
 Λιμναῖος: 323; 351; 354; 363; 364; 367 *n. 277*
 Λογγεῖνος: 323; 389; 398
 Λογική: 358 *n. 218*
 Λογῖνος: 323; 389
 Λογισμός: 323; 363; 364
 Λονγεῖνος: 323; 389
 Λονγεινιανή: 216
 Λονγινία: 392; Longinii: 442; Longinia: 442 *n. 172*
 Λοπεῖνα: 323; 389; 399; Lupinus/na: 399 *n. 417*
 Λουκία: 396
 Λούκιος: 322; 389; 395; 396
 Λούκις: 322; 389
 Λούπερκος: 323; 390; 399; Lupercus/ca: 399 *n. 417*
 Λοῦππος: 323; 375; 390; 398
 Λύκα: 323; 375; 383; 494
 Λυκαρίων: 323; 375
 Λυκάων: 301
 Λυκῖνος: 323; 375; 385 and *n. 366*
 Λυκίων: 323; 376
 Λυκκήια, Ληκκήια: 323; 376; 401 and *n. 433; 454*
 Λυκολέαινα: 323; 376; 494
 Λυκολέων: 323; 376; 494
 Λυκομήδης: 323; 376; 385
 Λύκος: 323; 376; 382; 386 *n. 372; 408; 415 and n. 22; 494*
 Λυκόφρων: 323; 376; 383
 Λυνκεύς: 323; 376
 Λυσανίας: 323; 351; 352
 Λυσίας: 323; 376; 383
 Λυσικλῆς: 323; 340; 341; 343
 Λυσιμάχη: 323; 376; 383
 Λυσίμαχος: 323; 363; 364; 365; 376; 381; 419
 Λύχνας: 405
 Μάγνιος: 392
 Μακεδονία: 323; 376; 380; 494
 Μακεδών: 204; 323; 364; 367; 368; 376; 379; 419; 494
 Μακρόβειος: 323; 376
 Μαλεία: 392
 Μάλλιος, Μάλειος: 392; Mallii: 441; 442 and *n. 172*
 Μαμαρίς: 323; 376; 404
 Μάντα: 323; 364; 369; 370; 416 *n. 27*
 Μαντώ: 323; 376; 385 and *n. 366*
 Μαζίμα: 323; 390; 399
 Μαξιαμιανός: 323; 390; 494
 Μάξιμος: 323; 390; 398; 408; 416; Maximus/ma: 399 *n. 417*
 Μαρία: 323; 376; 404; 494
 Μαριανή: 304
 Μαριανός: 323; 390; 393; 398; 494
 Μάριος: 393; Marii: 441
 Μαρίς: 404 *n. 456*
 Μαρίσκος: 323; 390; 399; Mariscus: 399 *n. 417*
 Μάρκελλος: 323; 390; 393; 398; 419; 494
 Μαρκελλιανός: 393
 Μαρκία: 323; 390; 393; 397 and *n. 403; Marcii: 440; 441*
 Μαρκιανός: 393
 Μᾶρκος: 297; 323; 390; 395; 396

- Μαρσιδία: 393; Marsidii: 442 and n. 173
 Μαρσύας: 323; 341; 349; 351
 Μαρωνιανός: 393
 Μασκελλίων: 388 n. 383
 Μασκέλλα: 388 n. 383
 Μασκελλίς: 324; 376; 388 and n. 383
 Μασκουλεῖνος, Μασκουλῖνος: 388 n. 383
 Μαχάων: 301
 Μεγάπυλος: 120
 Μεγεθ[---]: 324; 376
 Μείδων: 344 n. 96
 Μειλησία: 324; 376
 Μελάνιππος: 324; 376; 385 and n. 366
 Μέλινα: 303
 Μελίτα: 324; 351; 354; 356; 376; 379
 Μελίτεια, Μελίτεια: 356 n. 194
 Μελίτη: 356 n. 194
 Μελίτων: 324; 376; 386; 494
 Μέμμιος: 393; Memmii: 440; 441
 Μένανδρος: 311 n. 9; 324; 336; 339; 340; 341; 363; 364; 376; 381; 408; 415
 Μενέλαος: 324; 360; 361 and nn. 235, 237; 362; 363; 376; 379; Menelaus: 324; 376
 Μενίδας: 361 n. 237
 Μένιππος: 333 n. 17
 Μενίσκος: 333 n. 17
 Μενναῖς: 324; 376; 380; 494
 Μεννέας: 324; 376; 380
 Μεννίδας: 324; 360; 361; 362 and n. 241
 Μένυλλος: 333 n. 17
 Μένων: 305; 324; 351; 352; 359; 360; 381
 Μέσσιος: 393; Messii: 440; 441
 Μέσστριος, Μέστριος: 324; 390; 393; 397; Mestrii: 441
 Μέστα: 402 n. 441
 Μέστυς: 324; 376; 402; Mestus: 402 n. 441
 Μηδεός: 302
 Μηδων: 229; 230
 Μηρύλος: 324; 376; 386
 Μητρόδωρος: 324; 376; 382
 Μητρώ: 324; 376
 Μίδας: 344
 Μιδία: 344 n. 97
 Μίδων: 324; 341; 343-44
 Μίλων: 75 n. 254; 230
 Μνασέας: 324; 360; 361
 Μόλυκκος: 324; 351; 354; 356; 412 n. 14
 Μόνιμος: 324; 360
 Μόσχος: 324; 376; 382
 Μουνάτιος: 371; 393; Munatii: 440
 Μουστιανός: 324; 390; 393; 398
 Μυλάων: 301
 Μυλλέας: 324; 336; 338; 339; 412 n. 14; 421
 Μυλλένας: 324; 336; 338; 339; 412 n. 14; 421
 Μυλλίας: 338
 Μυλλίνας: 338 n. 52
 Μυλλίων: 338
 Μύλλος: 338 and n. 51
 Μύρισμος: 324; 376; 388
 Ναῖα: 324; 376; 495
 Ναιβήνος: 393
 Νασιδιηνός: 232; 393; Nasidieni: 442; Nasidienus: 442 n. 172
 Νείκανδρος: see Νίκανδρος
 Νεικάνωρ: see Νικάνωρ
 Νεικέρως: 324; 376; 387
 Νείκη: see Νίκη
 Νεικηφορίς: 324; 376
 Νεικηφόρος: see Νικηφόρος
 Νεικόβουλος: 324; 376; 385
 Νεικολαῖς: 324; 376
 Νεικόλαος: see Νικόλαος
 Νεικομήδης: 325; 376; 385
 Νεικοπολιανός: 325; 376; 388
 Νεικόπολις: see Νικόπολις
 Νεικοτύχη: 325; 376; 495
 Νείκων: 325; 376; (Νίκων: 382); 495
 Νεοπτόλεμος: 325; 341; 344; 347; 354; 359; 360
 Nepos: 325; 390; 398
 Νήφων: 325; 376
 Νίγερ: 325; 390; 399; Niger/gra: 399 n. 417
 Νικάδας: 325; 364; 367; 369
 Νικάνδρα: 325; 376; 380; 495
 Νίκανδρος, Νείκανδρος: 325; 341; 344; 347; 376; 379; 408; 413; 414
 Νικάνωρ, Νεικάνωρ: 325; 341; 344; 347; 363; 364; 367 n. 277; 376; 379; 387; 408; 413; 414; 495

- Νικαρέτη: 325; 376; 385
 Νικάτας: 369 n. 290
 Νίκη, Νείκη: 325; 376; 387; 419; 495
 Νικηφόρος, Νεικηφόρος: 325; 376; 387
 Νικοκράτης: 311 n. 9; 325; 340; 341; 342
 Νικόλαος, Νεικόλαος: 325; 364; 367; 369;
 376; 379; 387
 Νικομάχη: 325; 376; 383
 Νικόπολις, Νεικόπολις: 325; 376; 385; 495
 Νίκυλλα: 325; 341; 343; 416 n. 27
 Νουννία: 393; Nunnii: 441
 Νόημα: 325; 358 n. 218; 376; 388
 Νυμέρωρ: 325; 376; 387
 Νυφοδώρα: 325; 376; 495
 Ξαν[---]: 340; 341
 Ξανθίων: 325; 376; 385 and n. 366
 Ξενο[κριτος?]: 325; 351; 354; 376; 381
 Ξενοφών: 325; 340; 341; 342
 Ξένυλλα: 325; 376; 385 and n. 366
 Ξιφίς: 325; 376; 387
 Οαδας: 358
 Ουαδης: 358
 Οκκα: 370 n. 299
 *Οκκος: 325; 364; 369; 370; 454
 ΟΚΡΑΤΙΑΝΟΣ: 371; 405
 Octavius: 393; Octavii: 440; 441; 446
 ΟΛΒΑΤΟΥ: 326; 360; 363
 *Ολυμπιάς: 326; 376; 381; 382 n. 327; 384
 n. 363
 *Ολυμπιόδωρος: 326; 351; 353
 *Ολύμπις: 326; 376; 382; 405
 *Ολυμπος: 303
 *Ολύμπιος: 362 n. 243
 *Ομηρικός: 326; 376
 *Ονησᾶς: 326; 376; 387
 *Ονήσιμος: 326; 376; 382
 *Ονησίφορος: 326; 376; 469
 *Ονωρατιανός: 393
 ΟΞΥΤΕΠΟΣ: 405
 *Ορεστίνη: 326; 376; 388
 *Ορέστης: 326; 376
 *Ορτυξ: 326; 341; 349
 *Οστόστριος: *Οτόστριος: 240; 326; 377;
 404
 *Οτεδανός: 240
 Ουαδέα: 358 and n. 213
 Ουαδήα: 301; 326; 351; 357; 454
 Ουάκενα: 326; 390; 398; 399; Vaccaena: 399
 Ουαλέριος: 393; Valerii: 440; 441
 Ουαλεριανή: 393
 Ουαλεριανός: 393
 Ουάλης: 326; 390; 398
 Ουαριανός: 393
 Ουέιβιος: 393; 440; 441
 Ουέντων: 242
 Ουέσσα: 326; 390; 399
 Ουεττία: 393
 Ουέττιος: 393; Vettii: 440; 441 and n.
 163
 Ουεττούλα: 326; 390; 399; Vettulla: 399 n.
 417
 Ούλπια: 393
 Ούλπιος: 393; Ulpius: 440; 444
 Ουολκάκιος: 371 and n. 304; 393; Volcicii:
 440; 441; 442 and n. 171
 Ουρβάνα: 326; 390; 398
 Ουρβανός: 326; 390; 398
 *Οφελ[---]: 326; 364; 367 and n. 276; 393
 *Οφελλία: 393
 Παιδέρως: 326; 377; 387
 Παλάμανδρος: 326; 351; 354; 356; 412 n. 14
 Παμφίλα: 326; 377
 Πάμφιλος: 326; 377; 382
 Πανηγυριάρχης: 326; 377; 495
 Παννουχίς: 326; 377
 Πάννουχος: 326; 377; 495
 Παντακιανός: 405
 Πάνταυχος: 310; 326; 341; 344; 345; 348;
 351; 354; 377; 379
 Πάππος: 301
 Παπποῦνις: 405
 Παραμόνα: 326; 377; 380; 408; 413; 414
 Παράμονος: 326; 360; 362; 363; 364; 367 n.
 277; 377; 379; 408; 413; 415; 495
 Παρασκευή: 326; 377
 Παράτος: 326; 390; 399; Paratus/ta: 399 n.
 417
 Παρθενόπη: 326; 377
 Παριανή: 304
 Παριανός: 304

- Παρμένεα: 326; 348 *n.* 135; 377; 379; 495
 Παρμένεια: 326; 341; 344; 348; 416 *n.* 27
 Παρμενίδης: 326; 377; 385 *and n.* 366
 Παρμενίων: 326; 341; 344; 345; 348; 363; 364; 367 *n.* 277; 377; 379
 Πασίνεικος: 326; 377
 Πατερίνος: 326; 343 *n.* 91; 351; 354; 356; 412 *n.* 14
 Πατερνιανός: 176; 393
 Πατέρκουλλος: 176
 Παῦλος: 326; 390; Paul(l)us/la: 399 *n.* 417
 Πειέρες: 327; 377; 496
 Πιερίων, Πειερίων: 327; 377; 379
 Πεκουλιάρης: 327; 390; 399; Peculiaris: 399 *n.* 417
 Πέλινα: 303
 Περδίκκας: 327; 364; 367; 369
 Περιγένης: 327; 377; 382
 Περικλῆς: 327; 377; 383
 Περίτας: 327; 351; 354; 356; 363; 364; 367 *n.* 277
 Περσεύς: 327; 377; 380
 Πετίλλιος: 393; Petillii: 442 *and n.* 173
 Πετραῖος: 327; 377
 Πετρωνία, Πετρονία: 327; 390; 393; 397
 Πετρωνιανός: 393
 Πετρώνιος: 327; 371 *and n.* 304; 390; 393; 397; Petronii: 440; 441
 Πηριδίων: 327; 377; 388 *n.* 383
 Πῖος: 92
 Πίστος: 327; 377; 388
 Πλαυ[---]: 327; 390
 Πλευράδος: 359
 Πλευράτος: 327; 351; 359; 360; 363; 430
 Πλωτέινος: 327; 390; 398; 399; Plotinus/na: 399 *n.* 414
 Πλωτιανή: 393
 Ποθινή: 327; 377; 388
 Πολεμαῖος: 69; 255; 327; 341; 344; 345 *and n.* 104; 348; 412 *n.* 14; 422
 Πολεμοκλῆς: 139
 Πολύβιος: 327; 377
 Πολυδεύκης: 327; 377
 Πολυξένη: 327; 377; 385; 495
 Πολύχαρμος: 327; 377; 385 *and n.* 366
 Πομπωνία: 393
 Πομπώνιος: 393; Pomponii: 440; 441
 Ποντία: 393
 Πόντιος: 327; 364; 370; 390; 393; Pontii: 440; 441 *and n.* 163
 Ποπίλλια: 393
 Ποπίλλιος: 393; Popillii: 440; 441; 443; Popillius: 444; 463
 Ποπλικία, Publicia: 393
 Ποπλίκιος, Publicius: 393; Publicii: 442; Publicius: 443
 Πόπλιος: 395
 Πόρος: 327; 377
 Ποσειδίππος: 327; 377; 382
 Ποσειδώνιος: 342
 Ποσίδεος: 302
 Ποσιδώνειος, Ποσιδώνιος: 264; 327; 340; 341; 377; 381; 408; 415; 495
 Ποσιδωνία: 327; 377; 383; 495
 Ποσιδώνης: 327; 377; 408
 Ποτάμων: 327; 377; 383
 Ποταμωνιανός: 327; 377; 388
 Ποτίδεος: 302
 Πούδης: 327; 390; 398
 Πούπλιος: 327; 390; 396
 Πρεῖμος: 327; 390; 398
 Πρεῖσκος: 327; 390; 398
 Πρειμιλλιανή: 393
 Πρειμιλλιανός: 393
 Πρέπουσα: 327; 377; 388; 495; 496
 Πρευράτος: 359
 Πρίσκιλλα: 327; 390; 398
 Προβοθήνωρ: 327; 377; 385 *and n.* 366; 386 *and n.* 368
 Πρόκλα: 327; 390; 393; 398
 Προκλιανός: 393
 Πρόκλος: 327; 390; 393; 398
 Πρόσδεκτος: 328; 377; 388
 Προτογένης: 328; 377; 385
 Πτολεμαῖος: 328; 360; 361 *and nn.* 235; 238, 239; 363; 364; 367 *n.* 277; 377; 379; 422 *n.* 54
 Πτολεμαῖς: 328; 377; 387
 Πύθων: 328; 377; 385
 Πύρρος: 328; 377; 385

- Πῶλλας: 328; 390; 399; Paul(l)a, Pol(l)a: 399 n. 417
 Πῶλλιανός: 394; 468 n. 302
 Ραβωνία: 394; Ravonii: 442
 Ῥαδήα: 301
 Ῥεκέπτος: 328; 364; 370; 390
 Ῥεστιτουτός: 328; 390; 399; Res(ti)tutus/ta: 399 n. 417
 Ῥεφριανός: 394
 Ῥόδη: 328; 377
 Ῥοδογύνη: 328; 377
 Ῥοπίλιος: 394; Rupilii: 440; 441
 Ῥουτίλιος: 394; Rutilii: 440; 441
 Ῥουφείνη: 328; 390; 394; 398
 Ῥουφείνος: 328; 390; 394; 398
 Ῥουφινιανός: 394
 Ῥουφίων: 328; 364; 370; 390
 Ῥούφος, Rufus: 328; 364; 390; 398
 Ῥούφριος: 394
 Ῥωμανός: 328; 390; 398
 Σαδάλας: 328; 341; 350; 403; 430
 Σαλλουστιανή: 394
 Σαλλούστιος: 394; Sallustii: 440; 441 and n. 163
 Σαμβατίς, Σανβατίς: 328; 377; 404; 476; 495
 Σαμβατίων: 328; 377; 404; 469
 Σαφώ, Σαφώ: 123; 328; 377
 Σάτιος: 394; Sat(t)ii: 442; 443 n. 173
 Σάτυρος: 328; 377; 382
 Σεβήρος, Severus: 328; 390; 398
 Σεδάλας: 350 n. 154
 Σείλων: 328; 390; 398
 Σεκοῦνδα, Secunda: 328; 390; 399
 Σεκούνδιλλα: 328; 390; 399; Secundillus/la: 399 n. 417
 Σελήνη: 328; 377; 495
 Σεμπρώνιλλα: 328; 390; 398
 Σεμπρώνιος: 394; Sempronii: 440; 441 n. 163
 Σέξιτιος: 394; Sextii: 441
 Σέξτος: 395
 Σεπτίμια: 394
 Σεπτίμιος: 394; Septimius: 440; 444; Septimii: 271
 Σέπτουμος: 328; 390; 398
 Σεραποῦς: 328; 377; 387
 Σέργιος: 394; Sergii: 441
 Σεύθης: 328; 351; 358; 359 and n. 221; 431
 Σιδώνιος: 264; 328; 377
 Σίλας: 328; 390; 399; Sila: 399 n. 417
 Σιλβανή: 328; 390; 394; 397; 398
 Σιλβανός: 394; Silvani: 272; 441; 459; 460
 Σιμωνίδης: 328; 340; 341; 343
 Σιτάλκης: 328; 351; 358; 359 and n. 221; 360; 363; 430; 431
 Σκεπτικός: 329; 377; 388
 Σκίλβας: 329; 377; 404
 Σκιρτία: 394
 Σκίρτιος: 394; Scirtii: 442; 443 n. 173
 Σόσσιος: 329; 390; 394; 397
 Σουλπίκιος: 394; Sulpicii: 441
 Σοῦμμος: 329; 390; 398
 Σπαζᾶτις: 329; 341; 349; 416 n. 27; 429
 Σπάρτη: 343
 Σπάταλος: 329; 377; 388
 Σπέδιος: 394; Spedii: 440
 Στάτιος: 394; Statii: 441
 Στάχυς: 329; 377; 382; 495
 Στράτων: 304; 329; 340; 341; 342; 377; 381
 Σύμμαχος: 94; 329; 377; 382
 Σύμφορος, Σύνφορος: 329; 377; 388; 419
 Συγγραφή: 329; 377
 Σύνετος: 329; 377; 388
 Συνορίων: 329; 377; 388
 Σύρος: 329; 377
 Σχοινᾶς: 405
 Σωζομένη: 329; 377
 Σωζομενός: 329; 377; 495
 Σωκράτης: 329; 377; 381; 382 n. 327
 Σώπατρος: 329; 377; 385
 Σωσιγένεια: 353 n. 173
 Σωσιγένης: 329; 351; 353; 377; 381
 Σωσίκλειτος: 203
 Σωσιπάτρα: 329; 377; 383
 Σωσίπατρος: 329; 363; 364; 366
 Σωστρατίδης: 329; 360
 Σώστρατος: 361
 Σώταιρος: 329; 360; 362; 378; 379
 Σωτήρ: 329; 378
 Σωτηρία: 329; 378; 495

- Σωτήριχος: 329; 378; 381; 419
 Ταρεύτιος: 302
 Τάρυς: 329; 378; 404 and n. 451
 Τασοίτας: 329; 378; 381
 Τειμόθεος: see Τιμόθεος
 Τείμητος: 85
 Τελευτίας: 304
 Τερεντιανός: 394
 Τέρπη: 329; 378
 Τέρπνος: 329; 378
 Τερτία: 329; 390; 399; Tertius/ia: 399 n. 417
 Τερτίνος: 329; 390; 398
 Τερτυλλιανός: 394
 Τεύττιος: 302
 Τιβερεΐνος: 329; 390; 398
 Τιβερία: 396
 Τιβέριος: 395
 Τιμόθεος, Τειμόθεος: 329; 378; 381; 382 n. 327
 Τιμοκλῆς: 139
 Τιτιανή: 329; 390; 394; 398
 Τιτιανός: 329; 390; 394; 398; Titiani: 442; Titianus: 442 n. 172
 Τίτος: 395
 Τόρκος: 330; 378; 402; 403 n. 443; 468 and n. 301
 Τορκουάτος: 330; 390; 398; 399
 Τορπιλία: 394; 397 n. 406
 Τορπίλιος: 394; Turpilii: 441
 Τραϊανός: 330; 390; 394; 398; 399; Traianus /na: 399 n. 414
 Τράλιος: 330; 378; 404 and n. 451
 Τράλις: 404 n. 451
 Τρεβωνία: 394; Trebonii: 441
 Τρετακαδίων: 330; 378
 Τροφίμη: 330; 378; 388; 495; 496
 Τρόφιμος: 330; 378; 388
 Τρύφων: 330; 378; 388
 ΤΥΔΔΑ: 330; 378
 Τυράννας: 330; 378
 Τύραννος: 330; 378
 Τυρία: 394; Turii: 441
 Τυριανός: 394
 Τύριος: 330; 351; 354
 Τυρράνιος: 394; Turrani: 440; 441 and n. 163
 Τυχική: 330; 378; 386; 387 n. 375; 495; 496
 Ύγείνος: 330; 364; 367 n. 273
 Ύγιτηνος: 367 n. 273
 Ύπερέχων: 330; 378; 388
 Φαβία: 330; 390; 397 and n. 403
 Φάβιος, Fabius: 330; 390; 397 and n. 403
 Φαβρίκιος: 394; Fabricii: 441
 Φαβρικιανός: 394
 Φαΐδρος: 330; 378; 385
 Φάριος: 371; 394; Farius: 371; 446; Farii: 442 n. 173
 Φαῦστα: 330; 390; 399
 Φαυστίων: 330; 390; 398
 Φαῦστος: 330; 390; 399; Faustus/ta 399 n. 417
 Φερωνία: 394; Feronius: 471 and n. 310; Feronii: 442 and n. 173
 Φηλιξ: 330; 390; 399; 495; Felix: 399 n. 417
 Φήμη: 358 n. 218
 Φίλα, Φίλη: 330; 378; 379; 419; 495
 Φιλήμων: 330; 378; 385
 Φιλήρεμος: 330; 378; 388
 Φίλητος: 330; 378
 Φίλιννα: 303; 330; 351; 354
 Φίλιος: 330; 378; 385 and n. 366
 Φιλίππα: 291; 330; 378; 380
 Φιλιππᾶς: 330; 378; 387; 495
 Φιλιππος: 330; 351; 354; 356; 359; 360; 363; 364; 367 n. 277; 378; 379; 408; 413; 414; 495
 Φιλίστα: 330; 341; 344; 348; 416 n. 27
 Φιλίστη: 330; 348; 378; 381
 Φίλιστος: 348
 Φιλλινώ: 354 n. 175
 Φιλοδέσποτος: 330; 378; 388
 Φιλοκράτης: 330; 363; 364; 366
 Φιλόνικος: 330; 378; 385
 Φιλοξένα: 330; 351; 354; 357
 Φιλόξενος: 311 n. 9; 330; 363; 364; 365 n. 250; 366; 378
 Φιλόπαππος: 301
 Φιλουμένη: 330; 378; 385
 Φίλων: 305; 331; 378; 381; 382 n. 327; 495

- Φιλώτας: 331; 341; 344; 348; 378; 379
 Φιλωτέρα, Φιλωτέρα: 331; 378; 380 and n. 316
 Φλαβία: 394
 Φλαβιανός: 331; 390; 394; 398
 Φλάβιος, Φλάουιος: Φλαύιος: 76; 394; Flavii: 76; 436 and n. 138; 444; Flavius: 444
 Φλαμμεάτης: 331; 390; 399; 405
 Φλῶρος: 331; 390; 398
 Φοιβιανή: 331; 378; 388
 Φορτουνᾶτος, Φορτιουνᾶτος: 331; 390; 398
 Φουλκινία: 394
 Φουλκίνιος: 394; Fulcinii: 442, 443 n. 174
 Φουνδάνιος: 394; 442 n. 172; Fundanii: 442
 Φούσκα: 381 n. 326
 Φούσκος: 331; 378; 381 and n. 326; Fuscus: 381 n. 326
 Φύσκος: 381 n. 326
 Φύσκων: 381 n. 326
 Φωτίς: 331; 378
 Χαιρεφάνης: 331; 341; 343; 344
 Χαρίνος: 331; 378; 385
 Χαρτάδας: 349 and n. 143
 Χαρτάδης: 349 and n. 143
 Χάρτας: 331; 341; 344; 349 and n. 143; 412 and n. 14
 Χάρτος: 349 n. 143
 Χλιδάνη: 331; 341; 349; 416 n. 27
 Χλίδων: 349
 Χρησίμα: 331; 378; 388
 Χρήστη: 331; 378; 388
 Χρύσανθος: 289
 Χρυσάριν: 331; 378
 Χρυσέρως: 331; 378; 387
 Χρυσείς: 331; 378
 Ώφελίμα: 331; 378
 Ώφελίων: 331; 378; 385

2. INDEX OF GEOGRAPHICAL TERMS IN GREEK AND LATIN

- Ἀβυδηνός: 303
 Ἀθμονεύς: 107
 Αἰγαῖος: 382 n. 332
 Αἰγοσθενίτης: 365 n. 256
 Ἀκανθία: 382 n. 346
 Ἀκαρνάν: 365 n. 251
 Ἀλεξανδρεύς: 255; 304; 305
 Ἀλλιβεοί or Ἀλλιβεά: ἐν Ἀλλιβεοί[ς]: 294-95; 474
 Ἀμαστριανός: 133; 203
 Ἀμφιπολίτης: 363 n. 246; 382 n. 337
 Ἀντιοχίς: 354 n. 175
 Ἀσσαρά: ἐν Ἀσσάροις: 387
 Αὔραντον: Βεροιαῖος οἰκῶν ἐν Αὐράντῳ χωρίῳ: 45; ἐν Αὐράντῳ χωρίῳ Αὐρηλίου Νεικάνορος: 128; 155
 Αὐσονία: φέρτατος ἦεν θεσμῶν Αὐσονίων: 263
 Βαιρηνίκιον: ἐν Βαιρηνικίῳ χωρίῳ τῷ γεγεννημένῳ Κλαυδίῳ Μαρκέλλῳ: 480; ἐν Βαιρηνικίῳ χωρίῳ: 45
 Βαιροιαῖος: 128
 Βειθυνός: 482 n. 348
 Βερσεύς: 73; 140
 Βεροεύς: 73 n. 232
 Βερόη: 73 n. 232
 Βέροια: ἐν Βεροιά τῇ μητροπόλει τῆς Μακεδονίας καὶ δις νεωκόρου: 299; [Μακεδόνα] ἐγ Βεροίας: 69; Μακεδόνα ἐγ Βεροίας ἀρετῆς [ἐνεκα καὶ εὐν]οίας: 99; ἐς πόλιν τῆς Μακεδονίας Βέροϊαν μεγάλην καὶ πολυάνθρωπον...: 466 n. 292
 Βεροιαία: 209; Βεροιαία οἰκοῦσα ἐν Κυνέοις: 45; 163
 Βεροιαῖος: 84; 85; 97; 105; 110; 116; 118; 154; 161; 180; 184; 205; 219; 227; 229; 230; 231; 235; 243; 251; 266; 268; 275; 279; μύσται εὐσεβεῖς Βεροιαῖοι: 463; Βεροιαῖος οἰκῶν ἐν Αὐράντῳ χωρίῳ: 45; Βεροιαῖοι καὶ οἱ ἐνκεκτημένοι Ρωμαῖοι: 438; [Β]εροιαίων [--κ]αὶ ὁ δῆ-

μος; 274; τῆς λαμπροτάτης μητροπό-
λεως Βεροιαίων καὶ β' νεωκόρου: 134
Βεροιαίος: 230
Βεροϊεύς: 230
Βεργαίος: 73
Βερωαῖος: 81; 423
Βλάγανοι οἱ Βλάγανα: ἐν Βλαγάνοις: 51;
82; 97; 163; 192; θεᾶ Ἀρτέμιδι ἐν
Β(λ)αγάνοις: 477
Δεσσαρεσῶτης: 482 n. 348
Δουρέοι οἱ Δουρέα: ῥεγιῶν Ἑλημιωτῶν,
κώμη Δουρέοις: 127
Ἑδεσσαία: 342 n. 73
Ἑλμιώται: ῥεγιῶν Ἑλημιωτῶν, κώμη
Δουρέοις: 127
Ἑλληνίς: καὶ ἐκ τῶν ἐπισήμων Ἑλληνί-
δων γυναικῶν καὶ ἐκ τῶν ἀνδρῶν οὐκ
ὀλίγοι: 250
Ἑορδαία: 75 n. 259; 138; 223; 240; 489
Εὐποριανός: 99; 112; 133; Εὐποριανοί:
259; 281
Ἑφέσιος: 237; 483 n. 354
Ζμυρναῖος: 482 n. 348
Ἡμαθίης: 263
Ἡρακλεώτης: 178; 256; 369 n. 288; 483;
501 n. 429; 504 n. 346
Θεσσαλονικεύς: 305
Θυατειρηνός: 482 n. 348
Ἰώριος: 183; 284; 461; 482 n. 350
Καννωνέα: κώμη Καννωνέα: 128
Κασσανδρεύς: 382 nn. 329, 331, 334
Κολλυτεύς: 186
Κρατιανός: 371
Κυζικηνός: 151; 280; 481
Κυνάστης: 101
Κυνέοι οἱ Κυνέα: Βεροιαία οἰκοῦσα ἐν
Κυνέοις: 45; 163
Κωρυκιώτης: 482 n. 348
Λαοδικεύς: 106
Λυσιμαχεύς: 482 n. 348
Μακέτα: 382 n. 329
Μακεδονία: μητρόπολις τῆς Μακεδονίας
καὶ δις νεωκόρος: 464 n. 281; ἐν Βε-
ροία τῇ μητροπόλει τῆς Μακεδονίας
καὶ δις νεωκόρου: 299; ἐς πόλιν τῆς
Μακεδονίας Βέροϊαν μεγάλην καὶ πο-

λύανθρωπον...: 466 n. 292
Μακεδών: 100; 231; 357 n. 209; 332 n. 10;
357 n. 209; 382 n. 343; Μακεδόνες: 422
n. 52; Μακεδόνων οἱ σύνεδροι: 108;
242; Μακεδόνα δοῦλον: 204; 220; [Μα-
κεδόνα] ἐγ Βεροίας: 69; Μακεδόνα ἐγ
Βεροίας ἀρετῆς [ἔνεκα καὶ εὖν] οἴας:
99; υἱὸν Μακεδόνων καὶ τῆς πατρίδος,
πρῶτον τῶν ἀπ' αἰῶνος τούτῳ τειμηθέ-
ντα τῷ ὀνόματι, φιλοκαίσαρα καὶ φιλό-
πατριν: 458; Μακεδόνων οἱ σύνεδροι:
108; 242; τὸ γένος Μακεδόνα: 429 n.
99; τὸ γένι Μακεδόνα: 217; 493; παιδά-
ριον... ἐτῶν 12 γένι Μακεδόνα, οἰκο-
γενῆ: 187; Μακεδὼν Πράσσιος: 382 n.
345
Μενδαῖος: 382 nn. 340, 347
Μιεζαῖος: ἐν Μιεζέοις τόποις: 44
Μυτιληναῖος: 431 n. 111
Νεικομήδισσα: 482 n. 348
Νικομηδεύς: 482 n. 348; Νεικομηδεύς: 482
n. 348
Νεικοπολείτης: 276; 500 n. 428
Νικαεύς: 172; 276; 483 n. 354
Ὀλύνθιος: 343 n. 89
Παυταλία: πατρὶς δέ μοι Παυτ[α]λία: 483
n. 354;
Παυταλιώτεισα: 482 n. 348
Πεισαῖος: Πεισαῖα στάδια δωδεκάκις κα-
τιδών: 184
Πελλαῖος: 342 n. 72; 343 n. 84; 362 n. 244;
364 nn. 251, 253; 382 nn. 333, 335, 341,
344
Πράσσιος, Μακεδών: 382 n. 345
Πυτναῖος: 70 n. 208; 340 n. 67; 382 n. 336
Ρωμαῖοι: Βεροιαῖοι καὶ οἱ ἐνεκτεημένοι
Ρωμαῖοι: 438
Σαρμάτης: 482 n. 348
Σινωπεύς: 147; 148; 241; 484
Συρία: ἐστηλογράφησα τῇ θεᾷ Συρία Παρ-
θένῳ: 478
Τορωναῖος: 382 n. 342
Τύρριος: 107; 126
[Φρυ]γία: 418 n. 37
Φυλακαῖος: 107; 249
Φύσκα: 381 n. 326

3. SELECT INDEX OF GREEK WORDS

- ἄγγελος: κύριοι ἄγγελοι: 119; 476
 ἀγένειοι: 432
 ἀγοραία: 197; τῶν ἀγοραία τέχνη κεχρη-
 μένων: 425
 ἀγών: ἀγῶνες ἱερούς, οἰκουμενικούς: 241;
 ἀγῶνες ἀλεξανδρείου, ἱεροῦ, ἰσλα-
 στικού, ἰσακτίου: 483; (ε)ἰσακτίους,
 ἀγῶνες ταλαντιαίους, θυμελικούς καὶ
 γυμνικούς: 482
 ἀδελφή: τῇ ἀδελφῇ καί: 216
 ἀδελφιδοῦς: ἀδελφιδοῦν ὑπατικοῦ: 274
 Ἀἰδοναῖος: σεβαστοῦ τοῦ ---καὶ μηνὸς
 Ἀἰδοναίου: 283
 αἷμα: ἐξ αἵματος 492 n. 398; ἡγόρασα ἐξ
 αἵματος: 263
 Ἄκτια: 276
 ἀλειμμα: ἐπιμελητῆς τοῦ ἀλείμματος: 146;
 ἀλειφούσης τῆς πόλεως: 277; ἀλεί-
 ψαντα καὶ λούσαντα δι' ὅλης ἡμέρας
 πανδημεί: 463
 ἀμπελουργός: 141
 ἀνάλωμα: ἰδίους ἀναλώμασι: 457
 ἀνατρέφω: ἦν ἀνέθρεψα τῷ ὀνόματι τῆς
 θεοῦ: 489
 ἀνέγκλητος: ἀνέγκλητοι, ἀνεπέγκλητοι:
 489; νεανίσκον ἀνέγκλητον: 151
 ἀνεπέγκλητος: ἀνέγκλητος, ἀνεπεγκλητοι:
 489
 ἀνὴρ: ἄνδρα συνेतὸν ἡθους ἔνεκεν: 461;
 τὰ πάντα ἀνδρὸς ἀρίστου καὶ κοσμίου:
 94; 461
 ἀνύβριστα: 489; καὶ τὴν ἐξουσίαν ἐχούσης
 τῆς θεοῦ ἀνύβριστα: 223; 287
 ἀξιολογώτατος: 92; 93
 ἀπάλαιστρος: μὴδὲ ἀπάλαιστρος [μῆ]δὲ
 ἡται[ρ]ευκῶς... μὴδὲ μεθύων, μὴδὲ μαι-
 νόμενος: 426
 ἀπαλλοτριῶ: μὴδενὸς ἐξουσίαν ἔχοντος
 πωλεῖν ἢ ἀπαλλοτριοῦν: 489
 ἀποδημία: ἐν ἀποδημία: 150; 247; 302; 498;
 ἀποδίδωμι: διὰ τὸ τὴν τιμὴν αὐτῆς δεδανί-
 σθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι
 ἀποδοῦναι: 138; 475
 ἀρετή: ἀρετῆς ἔνεκα: 171; 461; ἡθους καὶ
 ἀρετῆς ἔνεκα: 461; ἀρετῆς ἔνεκα καὶ
 εὐνοίας τῆς εἰς τὴν ἐπαρχίαν: 462;
 ἀρετῆς ἔνεκεν: 270, 461
 ἄρξας: ἄρξαντος ἐν τῷ ἔ(ε)ι ΓΙΤ': 124;
 ἀρχιερασαμένου καὶ ἄρξαντος: 123
 Ἄρτεμις: θεᾷ Ἀρτέμιδι ἐν Β(λ)αγάνοις:
 477
 ἀρχιερασάμενος: ἀρχιερασαμένου καὶ ἄρ-
 ξαντος: 123
 ἀρτοκόπος: 184
 ἀρχιερεὺς: ἀρχιερεὺς διὰ βίου: 450 n. 220;
 ἀρχιερεὺς τῶν Σεβαστῶν διὰ βίου: 450
 n. 220; μακεδονιάρχης, ἀρχιερεὺς,
 πρεσβυτεράρχης τῶν Ὀλυμπίων καὶ
 ἱεροφάντης: 459
 ἀρχιέρεια: πεντάκις ἀρχιέρεια: 461
 ἀρχιερωσύνη: καὶ διαδόμασιν παρ' ὅλον
 τὸν τῆς ἀρχιαιρωσύνης χρόνον πανδή-
 μοις: 260; 463
 ἀρχισυνάγωγος: 264; περὶ Ποσιδῶνιν τὸν
 ἀρχισυνάγωγον: 103
 αὐτόχθων: ἐν Αὐτόχθονι ἐπὶ τῇ θεᾷ: 103
 Ἀφροδείτη: 229
 ἄωρος: ἐτ' ἄωρον παρθένον ἐγ νούσου
 δεινός: 504
 βάνασος: ἢ καὶ τοὺς βαναύσους πολίτας
 θετέον: 426
 βασιλεύω: βασιλεύοντος Ἀντιγόνου ἔτους
 ς' καὶ λ': 64; βασιλεύοντος Δημη-
 τρίου ἐβδόμου καὶ εἰκοστοῦ ἔτους, μη-
 νὸς Περιτίου: 64
 Βερεική: 199; 232 .
 βετρανός: 258; 478
 βίος: διὰ βίου ἱερωμένος: 136; [ἀπὸ προγόνων
 ἱερῶν/ἱερωμένου διὰ βίου: 305
 βωμός: Εἴσιδι Λοχία καὶ τῇ πόλει τὸν βω-
 μόν: 135
 γένος: τὸ γένος Μακεδόνα: 429 n. 99; γένι
 μακεδονικόν: 107; 126; 150; 165; 187;
 263; γένι μακεδονικῷ: 120; γένει μακε-
 δονικόν: 204; γένι Μακεδόνα: 187; 217;
 493; γένι μακεδονικά, οἰκογενῆς: 82;

- 247; σώματα γένι μακεδονικά, οἰκογενής: 158; 290; παιδίσκην... γένι μακεδονικήν, οἰκογενής: 128; 155
 γλυκύτατος: 512; τῷ γλυκυτάτῳ: 269
 γράμματα: διὰ τὸ μὴ αὐτοὺς ἡμᾶς ἐπίστασθαι γράμματα: 475
 γραμματοφύλαξ: 464; 467
 γυνή: 268; 431; 502; τὴν γυναῖκα: 262
 δεδανίσθαι: διὰ τὸ τὴν τιμὴν αὐτῆς δεδανίσθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι: 138; 475
 δῆμος: [B]εροιαίων [---κ]αὶ ὁ δῆμος: 274
 διάδομα: καὶ διαδόμασιν παρ' ὅλον τὸν τῆς ἀρχαιρωσύνης χρόνον πανδήμοις: 260; 463
 διέπω: διέποντος τὴν ἐπαρχίαν: 132
 δίκαιον: ἔχουσα τέκνων δίκαιον: 114; τρειῶν τέκνων δίκειον: 81; τριῶν τέκνων δίκαιον: 171; τριῶν τέκνων οὐ τέκνων δίκαιον: 478
 δοῦλος: Μακεδόνα δοῦλον: 204; 220
 δωροῦμαι: 478
 ἐγκτησις: γῆς ἐγκτησις: 438
 ἐγκεκμημένοι: 225; 438; 439; ἐγκεκμημένοι: 452; ἐνκεκμημένοι: 457; Βεροιαῖοι καὶ οἱ ἐνκεκμημένοι Ρωμαῖοι: 438
 ἐνκοιμητήριον: 224; ἐνκοιμητήριον λίθινον καὶ τὴν πρὸ τούτου ἐξέδραν: 449
 ἔθιμοι ἡμέραι: τὰς ἐθίμους ἡμέρας: 88; 149; 288; 295; ἐθίμους ἡμέρας: 487 and n. 369; τῇ θεῷ τὰς ἐθίμους ἡμέρας: 474; τὰς ἐθίμους ἡμέρας τῇ θεῷ: 265; 288
 ἔθνος: 296
 εἰρηνάρχης: 464 n. 282
 εἰρηναρχήσας: πρεσβεύσαντα, σειτωνήσαντα καὶ εἰρηναρχήσαντα: 464; πρεσβεύσας, σειτωνήσας καὶ εἰρηναρχήσας: 134
 ἐλευθέρᾳ: ἐλευθέρᾳ ἐμ παραθήκη: 118
 ἐλευθερῶ: βουλομένης σου τινὰς τῶν ἰδίων θρεπταρίων ἐλευθερῶσαι συνευαρεστοῦμεν καὶ συγκατατιθέμεθα: 475
 ἐλληνική: 271
 ἐντολή: κατ' ἐντολὰς: 121
 ἐγχαράσσω: τοὺς ἐφηβεύσαντας ἐνεχάραξεν: 295
 ἐξελευθερικοί: 194; 229; 290; 468; 469
 ἔξοδος: ἐξόδους... τῆς θεοῦ: 489 n. 385
 ἐξουσία: μηδενὸς ἐξουσίαν ἔχοντος πολεῖν ἢ ἀπαλλοτριοῦν: 489; καὶ τὴν ἐξουσίαν ἐχούσης τῆς θεοῦ ἀνύβριστα: 223; 287
 ἑορτή: πανταχόθεν ἐκ τε τῶν πόλεων καὶ τῆς χώρας ἄνδρες ὁμοῦ γυναιξὶν ἐπὶ τὴν ἑορτήν: 490 n. 385
 ἐπαρχία: ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς τὴν ἐπαρχίαν: 462; διέποντος τὴν ἐπαρχίαν: 132; πρῶτος τῆς ἐπαρχίας: 222; 272; 274
 ἐπὶ: ἐπὶ στρατηγούντος Ἰπποκράτου τοῦ Νικοκράτου: 65
 ἐπιμελητής: ἐπιμελητῆς τοῦ ἀλείμματος: 146
 ἐπιμελουμένη: 87; 472
 ἐπιμελούμενος: 92; ἐπιμελουμένου: 209
 ἐπίσταμαι: διὰ τὸ μὴ αὐτοὺς ἡμᾶς ἐπίστασθαι γράμματα: 475
 ἐπιταγή: κατ' ἐπιταγὴν Θεοῦ Ὑ[ψ]ίστου: 481
 Ἑρμῆς Χθόνιος: Ἑρμῇ Χθονίῳ: 85
 ἔτος: βασιλεύοντος Ἀντιγόνου ἔτους σ' καὶ λ': 64; βασιλεύοντος Δημητρίου ἑβδόμου καὶ εἰκοστοῦ ἔτους, μηνὸς Περιτίου: 64; ἀρξάντος ἐν τῷ ἔτ(ε)ι ΓΙΤ': 124
 εὐεργέτης: ἐμπειρότατον νόμων, εὐεργέτην: 215
 εὐπαιδευσία: ἡθους καὶ εὐπαιδευσίας χάριν: 461
 ἐφηβεύσας: τοὺς ἐφηβεύσαντας ἐνεχάραξεν: 295
 ζῶα: διὰ παντοίων ζώων ἐντοπίων καὶ ξενικῶν: 448; θηριομαχίας διὰ παντοίων ζώων ἐντοπίων καὶ ξενικῶν καὶ μονομαχίας: 483
 ἡγεμών: κατὰ κέλευσιν τοῦ κρατίστου ἡγεμόνος: 283
 ἡθος: ἡθους καὶ ἀρετῆς ἕνεκα: 461; ἄνδρα συνετὸν ἡθους ἕνεκεν: 461; ἡθους καὶ εὐπαιδευσίας χάριν: 461

ἥρωες: ἥρωα: 95; 499 n. 424; πάτρωνι ἥρωι: 503 n. 435

ἡρώισσα: 95; 118; 236; 502 n. 433

θεά: θεᾶ Ἄρτεμιδι ἐν Β(λ)αγάνοις: 477

θεός: ἐν Αὐτόχθονι ἐπὶ τῇ θεῷ: 103; ἦν ἀνέ-
θρεψα τῷ ὀνόματι τῆς θεοῦ: 489; διὰ τὸ
τὴν τιμὴν αὐτῆς δεδανίσθαι παρὰ τῆς
θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι: 138;
475; ἵνε αὐτὸ τῆς θεοῦ μηδενὸς ἀντιλέ-
γοντος: 121; μηδένα εἶναι κύριον ἢ τὴν
θεὸν μόνην: 295; καὶ τὴν ἐξουσίαν
ἐχοῦσης τῆς θεοῦ ἀνύβριστα: 223; 287;
προνοοῦντος τῆς θεοῦ: 92; τῇ θεῷ: 247;
τῇ θεῷ τὰς ἐθίμους ἡμέρας: 474; τὰς
ἐθίμους ἡμέρας τῇ θεῷ: 265; 288; ἐστη-
λογράφησα τῇ θεῷ Συρίᾳ Παρθένῳ:
478; κά[τω] θεοῖς: 196; θεοῖς καταχθο-
νίοις: 196

Θεός Ὑψιστος: κατ' ἐπιταγὴν Θεοῦ
Ὑ[ψ]ίστου: 481

θεράπαινα: Μουσῶν θεράπαινα: 109; 506

θηριομαχία: 260; θηριομαχίας διὰ πα-
ντοίων ζώων ἐντοπίων καὶ ξενικῶν καὶ
μονομαχίας: 483

θρεπτᾶριον: βουλομένης σου τινος τῶν
ιδίων θρεπταρίων ἐλευθερῶσαι συνευα-
ρεστοῦμεν καὶ συγκατατιθέμεθα: 475

θρεπτή: 148

θρεπτός: 492; τοῦ ἰδίου θρεπτοῦ: 136

θυγάτηρ: 285

θυμέλη: πλείστοις ἐν θυμέλαις στεφάνοις:
210; Φοίβου φορμίνγων ὑποφήτορα
τὸν θυμέλησιν παντῶν μελέων ἵστο-
ρα: 483

ιατρός: 262

ἱερός: πλῆθος γυναικῶν τῶν ἐργαζομένων
ἀπὸ τοῦ σώματος, ὧν αἱ πλείους εἰσὶν
ἱεραί: 490; χώρα ἱερά: 489 n. 383

ἱέρεια: ἐκ προγόνων ἱέρεια: 102; 172; 191;
471; ἐκ προγόνων (priestess): 171; 255;

ἱέρια [Μητρὸς] καὶ Κόρης: 96

ἱερεὺς: [ἀπὸ προγόνων] ἐ]ρέων ἱερωμένου
διὰ βίου: 305; [ἀπὸ προγόνων] ἐ]ρέων:
471

ἱεροφάντης: μακεδονιάρχης, ἀρχιερεὺς,

πρεσβυτεράρχης τῶν Ὀλυμπίων καὶ
ἱεροφάντης: 459

ἱερωμένος: διὰ βίου ἱερωμένος: 136; [ἀπὸ
προγόνων] ἐ]ρέων/ἱερωμένου διὰ βίου:
305; ἐγράφη δὲ ἱερωμένου παρόντων
Ἀνθεστίου καὶ Ρουφίνης: 89

Ἰσις Λοχία: Εἰσιδι Λοχία καὶ τῇ πόλει
τὸν βωμόν: 135

καλάνδαι: πρὸ καλανδῶν Ἰουλίῳ: 241;
271; 491

κατασκευάζω: κατεσκεύασεν: 129

κέλευσις: κατὰ κέλευσιν τοῦ κρατίστου
ἡγεμόνος: 283

κῆρυξ: κῆρυξ δισπερίδος: 241

κοράσιον: 491; κοράσιον οἰκογενές, γένι
μακεδονικόν: 107; κοράσιον... γένι
μακεδονικῷ, οἰκογενές: 120; κορά-
σιον... οἰκογενές, γένι μακεδονικόν:
126; κοράσιν... γένι μακεδονικὸν οἰ-
κογενής: 187; κοράσιν γένι μακεδони-
κόν: 263

κουράτωρ: ἐπὶ κουράτορι: 117; 472

κουρατορεύω: κουρατορεῖοντος 297; 472

κρατίστος: κατὰ κέλευσιν τοῦ κρατίστου
ἡγεμόνος: 283

κυνηγεία: 271; κυνηγεσίῳ καὶ μονομα-
χιῳ: 241; 483

κυνηγοί: 300

κύριος: κύριοι ἄγγελοι: 119; 476; μηδένα
εἶναι κύριον ἢ τὴν θεὸν μόνην: 295

κώμη: ῥεγιῶν Ἐλημιωτῶν, κώμη Δουρέ-
οις: 127; κώμη Καννωνέα: 128

λαλῶ: μηδὲ λαλεῖτω τοῖς παισίν: 426

λαμπρότατος: λαμπρότατος ὑπατικός: 273-
74; 464; τῆς λαμπροτάτης μητροπό-
λεως Βεροιαίων καὶ β' νεωκόρου: 134
λούω: ἀλείψαντα καὶ λούσαντα δι' ὅλης
ἡμέρας πανδημεῖ: 463

μακεδονιάρχης: μακεδονιάρχης, ἀρχιε-
ρεὺς, πρεσβυτεράρχης τῶν Ὀλυμπίων
καὶ ἱεροφάντης: 459

μακεδονιάρχισσα: 293; 460

μειμάς: 210

μητρόπολις: μητρόπολις τῆς Μακεδονίας
καὶ δις νεωκόρος: 464 n. 281; τῆς λα-

- μπροτάτης μητροπόλεως Βεροιαίων
καὶ β' νεωκόρου: 134; ἐν Βεροίᾳ τῇ
μητροπόλει τῆς Μακεδονίας καὶ δις
νεωκόρου: 299
- μονομαχία: θηριομαχίας διὰ παντοίων
ζῶων ἐντοπίων καὶ ξενικῶν καὶ μονο-
μαχίας: 483; κυνηγεσίων καὶ μονομα-
χιῶν: 241; 483
- Μούσα: Μουσάων θεράπινα: 109; 506
- μύστης: μύσται εὐσεβεῖς: 72; 451; μύσται
εὐσεβεῖς Βεροιαῖοι: 463
- νάννη: 282
- νεανίσκος: νεανίσκον ἀνέγκλητον: 151
- νέος: 93; 128; 267; νεώτερος: 261
- νεωκόρος: 436; μητρόπολις τῆς Μακεδο-
νίας καὶ δις νεωκόρος: 464 n. 281; τῆς
λαμπροτάτης μητροπόλεως Βεροιαίων
καὶ β' νεωκόρου: 134; ἐν Βεροίᾳ τῇ
μητροπόλει τῆς Μακεδονίας καὶ δις
νεωκόρου: 299
- νόμος: ἐμπειρότατον νόμων, εὐεργέτην:
215
- οἰκογενής: 82; 492; 493; οἰκογενές: 120;
126; γένι μακεδονικά, οἰκογενής: 247;
παιδίσκην... γένι μακεδονικὴν, οἰκο-
γενής: 128; 155; σώματα γένι μακεδο-
νικά, οἰκογενής: 158; 290
- οἰκῶν: Βεροιαῖος οἰκῶν ἐν Αὐράντῳ χω-
ρίῳ: 45; Βεροιαία οἰκοῦσα ἐν Κυνέοις:
45; 163
- Ὀλύμπια: μακεδονιάρχης, ἀρχιερεὺς
πρεσβυτεράρχης τῶν Ὀλυμπίων καὶ
ιεροφάντης: 459
- ὄνομα: υἱὸν Μακεδόνων καὶ τῆς πατρίδος,
πρῶτον τὸν ἀπ' αἰῶνος τούτῳ τειμηθέ-
ντα τῷ ὀνόματι, φιλοκαίσαρα καὶ φιλό-
πατρην: 458
- ὄνος: ἡ συνήθεια τῶν ὄνων
- ὄρεινοί: 260
- Ὀσία (Ennodia): 210
- παγκρατιαστής: παγκρατιασταί: 107
- παιδάριον: παιδάριον... γένι μακεδονικόν:
165; παιδάριον... ἐτῶν 12 γένι Μακεδό-
να, οἰκογενῆ: 187; πεδάριον... γένι μα-
κεδονικόν: 150
- παιδίον: 491
- παιδίσκη: 491; παιδίσκην... γένι μακεδο-
νικὴν, οἰκογενής: 128; 155
- παιδοτρίβαι: 427
- παῖς: μὴδὲ λαλεῖται τοῖς παισίν: 426
- πάλος: πρῶτος πάλος ῥητιαρίων: 298; 506
n. 449
- πανδημεῖ: ἀλείψαντα καὶ λούσαντα δι' ὁ-
λης ἡμέρας πανδημεῖ: 463; δι' ὅλης
ἡμέρας πανδημεῖ: 259
- πάνδημος: καὶ διαδόμασιν παρ' ὅλον τὸν
τῆς ἀρχαιαιρῶσυνης χρόνον πανδημοῖς:
260; 463
- παράδοξος: μέγας παράδοξος: 222
- παραθήκη: ἔλευθέραν ἐμ παραθήκη: 118
- παραμυθία: εἰς παραμυθίαν τοῦ πατρός:
198; 201; 460
- παρθένος: 269; ἐστηλογράφῃσα τῇ θεῷ
Συρίᾳ Παρθένῳ: 478; ἐτ' ἄωρον παρθέ-
νον ἐγ νοῦσου δεινός: 504
- παροδείτης: παροδείτα: 504
- πατήρ: πατήρ συνεδρίου: 177; 227; 228;
461; εἰς παραμυθίαν τοῦ πατρός: 198;
201; 460
- πατρίς: υἱὸν Μακεδόνων καὶ τῆς πατρίδος,
πρῶτον τῶν ἀπ' αἰῶνος τούτῳ τειμηθέ-
ντα τῷ ὀνόματι, φιλοκαίσαρα καὶ φιλό-
πατρην: 458
- πάτρων: πάτρωνι ἥρωι: 503 n. 435
- πενθερός: τῶν θειοτάτων μου πενθερῶν:
144
- περί: οἱ περί... καὶ Ἰππίαν: 181
- Περίτιος: βασιλεύοντος Δημητρίου ἐβδό-
μου καὶ εἰκοστοῦ ἔτους, μηνὸς Περι-
τίου: 64
- Πευκαστική: 260
- ποιῶ: ἐποίει: 85; ἐποίησεν: 221
- πόλις: ἀλειφούσης τῆς πόλεως: 277; Εἴσι-
δι Λοχίᾳ καὶ τῇ πόλει τὸν βωμόν: 135;
ἐς πόλιν τῆς Μακεδονίας Βέροϊαν με-
γάλην καὶ πολυάνθρωπον: 466 n. 292
- πολιτεύομαι: ἄριστα πεπολιτευμένον: 175
- πολίτης: πολίται μὲν γάρ εἰσιν, ἀλλ' ἄτε-
λεῖς: 427 n. 85; ἡ καὶ τοὺς βαναύσους
πολίτας θετέον: 426

- πραίκων: 276; 507
 πρεσβεύσας: πρεσβεύσας, σειτωνήσας και
 ειρηναρχήσας: 134; πρεσβεύσαντα,
 σειτωνήσαντα και ειρηναρχήσαντα:
 464
 πρεσβυτεράρχης: μακεδονiάρχης, άρχιε-
 ρεύς, πρεσβυτεράρχης τών 'Ολυμπίων
 and ιεροφάντης: 459
 πρίν: ή πρίν: 121; 167; 476; ό πρίν: 126;
 128; 214; 258; 298; τού πρίν: 128
 πρόγονος: έκ προγόνων iέρεια: 102; 171;
 191; 471; έκ προγόνων (priestess): 171;
 255; έκ προγόνων (high priest): 274;
 [άπό προγόνων iε]ρέων/iερωμένου διά
 βίου: 305
 πρόνιννος: 97
 προνοών: 92; προνοοούντος: 209; 472; προ-
 νοοούντος τής θεού: 92
 προσμένω: έφ' ό προ[σ]μίμη μοι τόν τής
 ζοής χρόνον; προσμένη έμοι και Διο-
 νυσίφ τόν ζώομεν χρόνον. Μετά δε
 τήν ήμετέραν τελευτήν...: 487 n. 369;
 προσμένη έμοι και Διονυσίφ τόν ζώο-
 μεν χρόνον: 492 n. 399
 ΠΥΑ: 251; πυ(γμών): 98; πυ[μ]ήν]: 107
 πωλώ: μηδενός έξουσίαν έχοντος πωλείν
 ή άπαλλοτριούν: 489
 ρεγιών: ρεγιώνι 'Ελλημιωτών, κόμη Δουρέ-
 οis: 127
 ρητιάριος: πρώτος πάλος ρητιαρίων: 298;
 506 n. 449
 σεβαστόν (year): 66; σεβαστού και μηνός
 'Αϊδοναίου: 283
 σιτώνης: 464 n. 282
 σιτωνώ: πρεσβεύσας, σειτωνήσας και ει-
 ρηναρχήσας: 134; πρεσβεύσαντα, σει-
 τωνήσαντα και ειρηναρχήσαντα: 464
 στάδια: Πεισαια στάδια δωδεκάκις κατι-
 δών: 184
 στατιωνάριος: 135
 στηλογραφώ: έστηλογράφησα: 114; 491;
 έστηλογράφησα τη θεώ Συρία Παρθέ-
 νη: 478
 στηλογραφία: 491 n. 393
 στρατηγών: επί στρατηγοούντος...: 65
 συγγενής: 512 n. 474; τώ συγγενί: 90
 συγχωρήσαντα: 179
 συμπραγματευόμενοι: 439; συμπραγμα-
 τευόμενους: 438
 συνέδριον: πατήρ συνεδρίου: 177; 227;
 228; 461
 σύνεδροι: Μακεδόνων οι σύνεδροι: 108;
 242
 συνεπιδίδωμι: συνεπέδωκεν αυτόν: 247
 συνήθεια: ή συνήθεια τών δνων: 94
 σύνθεμα: σωφροσύνης σύνθεμα και φι-
 λίας: 109
 Συρία Παρθένος: έστηλογράφησα τη θεώ
 Συρία Παρθένη: 478
 σώμα: 391; σώματα: 474; 491 n. 396; γένι
 μακεδονικά, οίκογενής: 158; 290
 σωφροσύνη: σωφροσύνης σύνθεμα και
 φιλίας: 109
 ταγός: 249
 τέκνον: κέ τά τέκνα ζώντα: 156; τρειών τέ-
 κνων δίκεον: 81; τριών τέκνων δι-
 καιον: 171; τριών τέκνων οi τέκνων δι-
 καιον: 478; έχουσα τέκνων δίκαιον:
 114
 τιμή: διά τόν τήν τιμήν αυτής δεδανίσθαι
 παρά τής θεού και μη δύνασθαι άποδού-
 ναι: 138; 475
 τόπος: έν Μιεζέοis τόποις: 44; έάν δε
 ύβρίση τις παρά τόπον δώσει Μητρί
 Θεών * ΑΦ: 152; τούτον παρά τόπον
 μη ύ(π)ρισθήνε: 151
 τούτωρ: μετά τούτορος: 478
 ύβρίζω: έάν δε ύβρίση τις παρά τόπον δώ-
 σει Μητρί Θεών * ΑΦ: 152; τούτον
 παρά τόπον μη ύ(π)ρισθήναι: 151
 ύδροσκόπος: 129; 465
 υίός: 285; υιόν Μακεδόνων και τής πατρί-
 δος, πρώτον τών άπ' αϊώνος τούτω
 τειμηθέντα τώ όνόματι, φιλοκαίσαρ
 και φιλόπατριν: 458
 ύπατικός: άδελφιδο[ύ]ν ύπατικού: 274; λα-
 μπρότατος ύπατικός: 273-74; 464
 'Υπερβερεταίος: 432 n. 115
 ύπογεγραμμένος: οι ύπογεγραμμένοι μνή-
 μηs χάριν: 264

- φέρτατος: φέρτατος ἦεν θεσμῶν Αὔσονί-
ων: 263
φιλία: σωφροσύνης σύνθεμα καὶ φιλίας:
109
φίλος: πρῶτοι φίλοι: 74
φιλοθηρότατος: 178; 483; φιλοθηρότατον
καὶ πάντα ἄριστον εἰς αὐτὴν γενόμε-
νον: 178
φιλοκαῖσαρ: 296; υἱὸν Μακεδόνων καὶ τῆς
πατρίδος, πρῶτον τῶν ἀπ' αἰῶνος τοῦ-
τω τιμηθέντα τῷ ὀνόματι, φιλοκαῖσα-
ρα καὶ φιλόπατριν: 458
φιλοκύνητος: 178
φιλόπατρις: 296; υἱὸν Μακεδόνων καὶ τῆς
πατρίδος, πρῶτον τῶν ἀπ' αἰῶνος τοῦ-
τω τιμηθέντα τῷ ὀνόματι, φιλοκαῖσα-
ρα καὶ φιλόπατριν: 458
Φοῖβος: Φοίβου φορμίνγων ὑποφήτορα,
τὸν θυμέλησιν παντῶν μελέων ἵστο-
ρα: 483
φυλή: φυλή Α: 255
φωνασκός: 276; 483; 507
χαῖρε: 504 and n. 437; χαίρετε: 504; χαῖρε
καὶ σύ: 248; 504
χαρίζομαι: 478
χειρόγραφα: 295
χθόνιος: Ἑρμῇ Χθονίῳ: 85
χρυσοί: χρυσοῦς: 428; ἕκαστος χρυσοῦς
πεντήκοντα: 113
χώρα: χώρα ἱερά: 489 n. 383
χωρίον: Βεροιαῖος οἰκῶν ἐν Αὐράντῳ χω-
ρίῳ: 45; ἐν Αὐράντῳ χωρίῳ: 128; 155;
ἐν Βαιρηνικίῳ χωρίῳ: 45; 480; ἐκ τῶν
αὐτῆς χωρίων: 191; 199; 457

4. INDEX OF PB PERSONS DISCUSSED IN INTRODUCTION AND PART II

- Α[---] Ξενοφῶντος, PB no. 2: 70; 423
Α[---]ων, PB no. 4: 506
Ἀβιδία Λεοντῶ, PB no. 5: 473; 478; 487 n.
372
Ἀγαθημερίς, PB no. 8: 486 n. 365; 492 n.
397
Ἀγαθοκλῆς Φιλίππου, PB no. 11: 500 n.
428; 503
Ἀγάθων, PB no. 14: 500 n. 428
Ἀγάθων Ἀγάθωνος, PB no. 15: 473; 487
n. 369
Ἀγαῖς, PB no. 17: 481
Ἀδαῖος, PB no. 20: 74; 424
Ἀδαῖος PB no. 21: 500 n. 428
Ἀδαῖος Διοδώρου, PB no. 22: 449
Ἀδαῖος Φιλίππου, PB no. 23: 500 n. 428;
503
Ἀδέα Κασσάνδρου, PB no. 26: 497 n. 415;
500 n. 428; 504
Ἀδίστα Εὐλάνδρου, PB no. 27: 500 n. 428;
503
Ἀδυμος, PB no. 30: 500 n. 428; 502
Ἄδυμος Εὐάνδρου, PB no. 32: 72; 452
Ἀθηνῶ, PB no. 38: 500 n. 428
Αἰλία [Ἀκα]ρίς, PB no. 42: 478
Αἰλία Ἀλεξάνδρα, PB no. 43: 460
Αἰλία Ἀμμιλα, PB no. 44: 470
Αἰλία Αὐρηλία, PB no. 45: 397 n. 404; 501
n. 430; 509 n. 465; 511 n. 471; 512 n. 475
Αἰλία Αὐρηλιανή, PB no. 46: 470; 472
Αἰλία Ἰουλία, PB no. 48: 397 n. 404; 461
Αἰλία Κλεοπάτρα, PB nos 49, 50: 470
Αἰλία Κλευπάτρα, PB no. 51: 470
Αἰλία Κράτεια, PB no. 52: 473; 487 n. 369
Αἰλία Λαῖς, PB no. 53: 473; 487 n. 372; 488
n. 374
Αἰλία Μητρώ, PB no. 54: 470
Αἰλία Ὀρεστεινή, PB no. 55: 470
Αἰλία Πρίσκιλλα, PB no. 56: 461
Αἰλία Φίλα, PB no. 58: 501 n. 428; 510 n.
467
Αἰλία Φιλουμένη, PB no. 59: 501 n. 429;
509 n. 465; 511 nn. 468, 470
Αἰλιανή Ὀλυμπιάς, PB no. 61: 502 n. 431

- (Α)ἰλιανὸς Δημήτριος, PB no. 65: 501 n. 429; 508; 512 n. 474
 Πόπλιος Αἴλιος Ἀμάτοκος, PB no. 68: 395 n. 392; 473; 475; 487 n. 369
 Αἴλιος Ἀσκληπιόδωρος, PB no. 69: 476
 Μ(ᾶρκος) Αἴλιος Βειλιανὸς Κλαυδιανὸς Θεότειμος, PB no. 71: 395 n. 391; 458
 Αἴλιος Ἐπιγένης, PB no. 72: 472
 Τίτος Αἴλιος Ἐπίκτητος, PB no. 73: 395 n. 389; 475
 Αἴλιος Κάσσιος, PB no. 76: 396 n. 398; 397 n. 405; 472
 Αἴλ(ιος) Κυῆτος, PB no. 77: 459; 460 n. 263
 Αἴλιος Λύκος, PB no. 80: 500 n. 428; 511 n. 470
 Αἴλ(ιος) Μάρκελλος, PB no. 83: 466
 Αἴλιος Ὀρέστης, PB no. 84: 501 n. 428
 Αἴλιος Περιγένης, PB no. 85: 501 n. 429; 504 n. 436; 510 n. 468
 Αἴλιος Τραϊανός, PB no. 88: 501 n. 428; 510 n. 468
 Ἀκμή, PB no. 91: 500 n. 428; 510 n. 467
 Ἀκουτία Ῥαβωνία, PB no. 92: 397 n. 404; 461
 Ἀλεξάνδρα, PB no. 96: 469
 Ἀλεξάνδρα, PB no. 97: 500 n. 428; 504 n. 437; 511 n. 471; 513 n. 479
 Ἀλεξάνδρα, PB no. 99: 485; 486 n. 366
 Ἀλεξάνδρα Φούσκου τοῦ Μελίτας, PB no. 102: 473; 474; 487 n. 369; 492 n. 397
 Ἀλέξανδρος, PB no. 103: 74, 75; 424
 Ἀλέξανδρος, PB no. 107: 500 n. 428
 Ἀλέξανδρος, PB no. 108: 500 n. 428
 Ἀλέξανδρος, PB no. 109: 501 n. 430; 504 n. 437; 506 nn. 448, 450; 510 n. 467; 512 n. 475
 Ἀλέξανδρος, PB no. 110: 486 n. 365
 Ἀλέξανδρος, PB no. 112: 486 n. 366
 Ἀλέξανδρος Ἀπολλοδώρου, PB no. 114: 454; 509
 Ἀλέξανδρος Ἡρακλείδου, PB no. 116: 473; 487 n. 369
 Ἀλέξανδρος Θεοφίλου, PB no. 117: 449
 Ἀλέξανδρος Μυλλ[έου] or Μυλλ[ένα], PB no. 119: 69; 70; 421
 Ἀλέξανδρος Φιλοκράτους, PB no. 122: 449
 Ἀλέξις Ἀλεξίου, PB no. 133: 476
 Ἀλκέτας, PB no. 135: 428
 Ἀλκέτης, PB no. 137: 500 n. 428; 504 n. 437; 511 n. 470
 Ἀλκηστis, PB no. 139: 470
 Ἀλυπος Λέοντος, PB no. 143: 451
 Ἀμμία, PB no. 149: 500 n. 428; 510 n. 467
 Ἀμμία, PB no. 150: 486 n. 366
 Ἀμμία, PB no. 151: 492 n. 397
 Ἀμμία, PB no. 152: 474 n. 315
 Ἀμμία Παραμόνου, PB no. 154: 501 n. 429; 510 n. 467
 Ἀμμιανός, PB no. 158: 500 n. 428; 511 n. 470
 Ἀμμιν, PB no. 161: 501 n. 430; 510 n. 467; 512 n. 475
 Ἀμύντας [---]τωνος, PB no. 164: 500 n. 428; 502
 — Ἀμύντου, PB no. 169: 450
 Ἀμυντιανός, PB no. 171: 500 n. 428; 505 n. 445
 Ἀνδρέας Ἀνδρωνος, PB no. 175: 431; 500 n. 428
 Ἀνδρίσκα, PB no. 176: 486 n. 366
 Ἀνθέστιος, PB no. 180: 471
 Ἀννία Ἐπιγόνῃ, PB no. 182: 501 n. 429; 511 n. 470
 Ἀντάνωρ Νεοπτολέμου, PB no. 184: 70; 71; 422
 Ἀντιγόνα, PB no. 186: 501 n. 430; 505 and n. 445; 510 n. 468; 512 n. 475
 Ἀντιγ[όνα] or Ἀντίγ[ονος], PB no. 189: 500 n. 428
 Ἀντίγονος, PB no. 192: 501 n. 429; 510 n. 467
 Ἀντίγονος Γαῖου, PB no. 195: 396 n. 399
 Ἀντίγονος Παραμόνου, PB no. 197: 476; 487 n. 372
 Ἀντίγονος, PB no. 201: 500 n. 428
 Ἀντίπατρος, PB no. 203: 486 n. 366
 Σέξτος Ἀντώνιος Λούππος, PB no. 205: 395 n. 392; 502 n. 431

- Ἄνχαρηνός Γαϊανός, PB no. 206: 465
 Γ(άιος) Ἀουέρνας, PB no. 207: 396 n. 398;
 399; 500 n. 428; 503 n. 436; 511 nn. 470,
 471
 Ἀπελλάς Φιλώτα, PB no. 210: 70; 71; 422;
 424
 Ἀπολλόδωρος Μάντας, PB no. 214: 453
 Ἀπολλωνία Μέστου, PB no. 215: 500 n.
 428; 510 n. 467; 511 n. 470
 Ἀπολλωνίδης Γλαυκίου, PB no. 216: 423;
 424; 429
 Ἀπολλωνίδης Δεξιλάου, PB no. 217: 423;
 429-30
 Ἀπία Παννυχίς, PB no. 219: 478
 Ἀριάγη, PB no. 220: 481
 Ἀριάγη Βάστου, PB no. 221: 473; 475
 — Ἀριστομάχου, PB no. 223: 449
 Ἀρπαλος, PB no. 228: 422; 424; 430
 Ἀρπαλος Ἀρπάλου, PB no. 229: 450
 Ἀρπαλος Πολεμαίου, PB no. 230: 69; 71;
 74; 75; 311; 422
 Ἀρσένιος, PB no. 232: 472
 Ἀρτεμιδώρα, PB no. 233: 473
 Ἀρτεμισία, PB no. 239: 500 n. 428; 503 n.
 436
 Ἀσανδρος Μενάνδρου, PB no. 242: 72;
 428
 Ἀσκληπιάδης Ἡρᾶ, PB no. 245: 425
 Ἀσκληπιόδωρος Πλευράτου, PB no. 246:
 430; 449
 Ἀσπασία Γαλέστου, PB no. 247: 498
 Ἀταλάντη, PB no. 248: 476
 Ἀττία Κοῖντα, PB no. 251: 452
 Ἀττίνας Ἀλκέτου, PB no. 252: 428
 Ἀττύλος Μενάνδρου, PB no. 253: 500 n.
 428; 502
 Αὐρηλία, PB no. 255: 501 n. 428
 Αὐρηλία, PB no. 257: 486 n. 366
 Αὐρηλία Ἀμμία, PB no. 258: 501 n. 429;
 511 n. 470
 Αὐρηλία Διονυσία ἡ πρὶν Ἀλεξάνδρου,
 PB no. 259: 477; 487 n. 369
 Αὐρηλία Δρακοντίς, PB no. 260: 477; 480
 n. 342
 Αὐρ(η)λία Εὐπορώ, PB no. 262: 500 n. 428;
 510 n. 467; 511 n. 472
 Αὐρηλία Νικόπολις, PB no. 264: 477
 Αὐρηλία Οὐρβάνα, PB no. 265: 500 n. 428;
 510 n. 467
 Αὐρηλία Ροδογύνη, PB no. 266: 500 n.
 428; 511 n. 470; 513 n. 479
 Αὐρηλία Σαπφώ, PB no. 268: 472
 Λ(ουκία) Αὐρηλία Τρεβωνία Νικομάχη,
 PB no. 269: 396 n. 400; 460
 Λουκία Αὐρηλιανή Ἀλεξάνδρα, PB no.
 270: 65; 396 n. 400; 464
 Αὐρηλιανός Πρεῖμος, PB no. 271: 466
 Λούκιος Αὐρηλιανός Σωτήριχος, PB no.
 272: 395 n. 387; 464
 Αὐρήλιος Ἀγαθόβουλος, PB no. 274: 469
 Μᾶρκος Αὐρήλιος Ἀλέξανδρος, PB no.
 275: 395 n. 391; 473; 474; 480 n. 341;
 487 n. 372; 490
 Αὐρήλιος Ἀμυντιανός, PB no. 276: 472
 Αὐρήλιος Ἀσκληπιάδης, PB no. 277: 472
 Αὐρήλιος Ἀττιος Πετρώνιος, PB no. 278:
 396 n. 398; 501 n. 429; 510 n. 468
 Αὐρ(ήλιος) Διονυσιανός Μάρκελλος, PB
 no. 281: 462
 Αὐρήλιος Ἐρβουλος, PB no. 282: 500 n.
 428; 510 n. 468; 512 n. 476
 Αὐρήλιος Ἡρακλέων, PB no. 284: 500 n.
 428; 510 n. 468; 513 n. 479
 Αὐρήλιος Κάσσανδρος Κασσάνδρου, PB
 no. 286: 477; 488 n. 372
 Αὐρήλιος Κάσσανδρος ὁ πρὶν Κασσάν-
 δρου, PB no. 287: 477
 Μᾶρκ(ος) Αὐρήλιος Κασσιανός, PB no.
 288: 395 n. 391; 459; 460 nn. 263, 266
 Αὐρήλιος Λυσίμαχος, PB no. 290: 477
 Αὐρήλιος Μαρκιανός, PB no. 291: 477
 Αὐρήλιος Νεικάνωρ, PB no. 292: 479; 480
 Αὐρήλιος Νεικόβουλος ὁ πρὶν Νεικοβού-
 λου, PB no. 293: 477; 487 n. 369
 Αὐρήλιος Παράμονος τοῦ πρὶν Παραμό-
 νου, PB no. 296: 477; 487 n. 369
 Αὐρήλιος Ποσιδώνειος, PB no. 298: 477
 Αὐρήλιος Ποσιδώνειος ὁ Μέστου ὁ κὲ
 Παντακιανός, PB no. 299: 476; 487 n.
 372

- Αὐρήλιος Ρωμανός, PB no. 300: 464
 Αὐρήλιος Σώπατρος, PB no. 300: 471
 Αὐρήλιος Φορτουνάτος, PB no. 300: 477
 Αὐφίδιος Μάξιμος, PB no. 305: 467
 Ἀφροδείσιος, PB no. 308: 501 n. 430; 503 n. 435; 511 n. 471
 Ἀφροδείσις Λιμναίου, PB no. 309: 500 n. 428
 Ἀφροδιτώ, PB no. 310: 500 n. 428; 506 nn. 448, 450; 510 n. 467
 Ἀφροδιτώ, PB no. 311: 500 n. 428; 510 n. 467
 Ἀχιλλᾶς, PB no. 314: 501 n. 429; 511 n. 473
 Λεύκιος Βαίβιος Ὀνωρᾶτος, PB no. 318: 447
 Βάλακρος Πανταύχου, PB no. 320: 74; 423
 Βαρδείας Ἡρακλείδου, PB no. 322: 454; 500 n. 428; 502
 Βάσιλα, PB no. 324: 501 n. 429; 505 n. 445; 506 n. 447; 510 n. 467
 Βάστος Ἀπολλοδώρου, PB no. 325: 454; 501 n. 429; 502 n. 431; 509; 511 n. 471
 Βετουληνὸς Νεικομήδης II, PB no. 329: 464
 Βετουληνὸς Παράμονος, PB no. 330: 467
 Λ(εύκιος) Βρούττιος Ἀγαθόφορος, PB no. 335: 395 n. 387; 471
 Λ(εύκιος) Βρούττιος Ποπλικιανός, PB no. 336: 395 n. 387; 471
 Γάιος Ὀφέλ[---], PB no. 339: 396 n. 399; 445
 Γαλέστης Ἀρίστωνος, PB no. 340: 501 n. 429; 509 n. 465
 Γαλέστης Τυρίου, PB no. 342: 498
 Γαυάνης Γαυάνου, PB no. 344: 500 n. 428; 503; 505 n. 443
 Γελλία Ζοή, PB no. 346: 501 n. 429; 510 n. 467
 Γεμίνιος Γάιος, PB no. 351: 396 n. 399; 465
 Γερμάνα, PB no. 352: 474 n. 315; 493
 Γερμανός, PB no. 353: 493
 Γλαύκα Λουκίου, PB no. 355: 75 n. 259; 396 n. 399; 473; 475; 487 n. 372; 489
 Γράνιος Λονγεῖνος, PB no. 359: 462
 — [Δα]μοκλέους, PB no. 364: 501 n. 430; 504; 505 n. 443; 509 n. 462
 Δεντοῦς, PB no. 372: 500 n. 428; 511 n. 470
 Δημητρία, PB no. 375: 500 n. 428; 507; 510 n. 467
 Διογένης Βαρναίου, PB no. 388: 500 n. 428; 502; 505 n. 443
 Διονυσία, PB no. 392: 500 n. 428; 510 n. 467
 Διονύσιος, PB no. 393: 501 n. 430; 505 n. 445
 Διονύσιος, PB no. 394: 473
 Διονύσιος, PB no. 396: 476
 Διονύσιος Γαῖου, PB no. 399: 396 n. 399
 Διονύσιος Κασσάνδρου, PB no. 400: 501 n. 429; 511 n. 473
 Διονύσιος Πανταύχου, PB no. 401: 500 n. 428; 503
 Διονύσις, PB no. 407: 500 n. 428; 510 n. 468; 511 n. 472
 — Διοσκουρίδου, PB no. 409: 449
 Διοσκουρίδης Ἀλεξάνδρου, PB no. 410: 450
 Δομιτία Ἰουλία, PB no. 414: 397 n. 404; 462
 Δομίτιος Εὐρύδικος, PB no. 415: 459
 Gn(aeus) Domitius Menelaus, PB no. 417: 396 n. 396
 Δομίτιος Πύρρος, PB no. 418: 465 n. 287; 466
 Δομ(ίτιος) Τρόφιμος, PB no. 419: 466
 Δρόσος, PB no. 421: 469
 Δωρίς, PB no. 423: 501 n. 429; 511 n. 470
 Εἰλαρία, PB no. 426: 500 n. 428; 510 n. 467
 Μ(ᾶρκος) Εἰούστιος Μαρκιανὸς Ῥοῦφος, PB no. 427: 484
 Εἰσιδόρα, PB no. 428: 474 n. 315; 488
 Ἑκλεκτος, PB no. 429: 507
 Ἑλένη, PB no. 430: 474 n. 315; 486 n. 366
 Ἑλένη, PB no. 431: 486 n. 365
 Ἑλενος, PB no. 432: 500 n. 428
 Ἑλενος, PB no. 433: 502 n. 431; 511 n. 470
 Ἑλπιδία, PB no. 435: 474 n. 315
 Ἑλπίς, PB no. 437: 501 n. 429; 511 n. 470; 513 n. 479

- Ἐνδημία, PB no. 439: 474 n. 315
 Ἐπάγαθος, PB no. 441: 474 n. 315; 486 n. 366
 Ἐπιγόνη, PB no. 445: 501 n. 429; 511 n. 470
 Ἐπίγονος, PB no. 446: 500 n. 428; 511 n. 471
 Ἐρμαῖς, PB no. 451: 474 n. 315
 Ἐρμᾶς Ἐρμαδίωνος, PB no. 453: 476
 Ἐρμιόνη, PB no. 461: 500 n. 428; 511 n. 470; 513 n. 479
 Ἐρμιόνη, PB no. 462: 500 n. 428; 510 n. 468; 513 n. 479
 Ἐρως, PB no. 466: 500 n. 428
 Ἐρως Εὐβιότου, PB no. 467: 481
 Ἐσπερος, PB no. 468: 498; 501 n. 430; 509 n. 465; 510 n. 468; 512 n. 475
 Εὐάνδρος Εὐάνδρου, PB no. 469: 72; 452
 Εὐβούλη, PB no. 474: 486 n. 366
 Εὐγένεια, PB no. 477: 492 n. 397
 Εὐκαρπος, PB no. 478: 473; 487 n. 369
 Εὐλαϊος f. of [---]τίας, PB no. 481: 500 n. 428; 505 n. 443
 Εὐοδία, PB no. 485: 500 n. 428; 511 n. 470
 Εὐπορία, PB no. 486: 500 n. 428; 503 n. 436
 Εὐπρέπης, PB no. 489: 500 n. 428; 503 n. 436; 510 n. 468
 Εὐρυδική, PB no. 490: 471
 Εὐρυδική Βιδοίτου, PB no. 491: 500 n. 428; 502; 505 n. 443
 Εὐτυχᾶς, PB no. 493: 486 n. 366
 Εὐτυχᾶς Εὐτυχᾶνος, PB no. 495: 468
 Εὐτυχία, PB no. 498: 501 n. 428; 510 n. 467
 Εὕτυχος, PB no. 500: 500 n. 428; 511 n. 473
 Εὔτυχος, PB no. 501: 500 n. 428; 511 n. 471
 Ζησίμη, PB no. 504: 474 n. 315
 Ζμάραγδος, PB no. 505: 501 n. 430; 506 nn. 448, 450
 Ζοή, PB no. 506: 486 n. 366
 Ζοή, PB no. 507: 486 n. 365
 Ζοῖλος, PB no. 508: 500 n. 428; 506 nn. 448, 450
 Ζοῖχη, PB no. 509: 500 n. 428; 512 n. 474
 Ζοῖχη, PB no. 510: 485; 486 n. 366; 492 n. 397
 Ζόσιμος, PB no. 511: 486 n. 365
 Ζωῖλος Ἀλεξάνδρου, PB no. 512: 500 n. 428; 502
 Ζώπυρος Ἀμύντου, PB no. 518: 424
 Ζωσίμα Παννύχου, PB no. 521: 501 n. 431; 511 n. 470
 Ζωσίμη, PB no. 523: 501 n. 429; 510 n. 467
 Ζωσίμη, PB no. 524: 500 n. 428; 510 n. 467; 511 n. 472; 513 n. 479
 Ζωσίμη, PB no. 526: 511 n. 470
 Ζωσίμη Δουλήνης, PB no. 527: 473
 Ζώσιμος, PB no. 528: 474 n. 315
 Ζώσιμος Νεικοπόλεως, PB no. 530: 501 n. 430; 511 n. 472
 Ζώσιμος Τρειακαδίωνος, PB no. 531: (492-93); 501 n. 430
 Ζώσσιμος, PB no. 532: 474 n. 315; 486 n. 365
 Ἴηγησίστρατος, PB no. 533: 500 n. 428; 511 n. 471
 Ἴηθος Σιτάλκου, PB no. 534: 454
 Ἴηράκλεα, PB no. 536: 500 n. 428; 510 n. 467
 Ἴηράκλεα, PB no. 537: 501 n. 429; 510 n. 467
 Ἴηρακλείδης Βάστου, PB no. 538: 473; 475
 Ἴηρακλιανός, PB no. 544: 501 n. 429; 510 n. 468; 513 n. 479
 Θεοδᾶς, PB no. 552: 486 n. 366
 Θεοδότῃ ἢ πρὶν Συμφόρου, PB no. 555: 476 and n. 324; 487 n. 369; 489 n. 379; 491 n. 396
 Θεοφίλα, PB no. 559: 500 n. 428; 510 n. 467
 Θερίνος, PB no. 561: 486 n. 365; 487
 Θηβαῖς, PB no. 562: 463
 Θυμέλη, PB no. 563: 500 n. 428; 510 n. 467
 Ἰάσων, PB no. 565: 500 n. 428
 Ἰαυλῆνος Λοῦπος, PB no. 566: 501 n. 430; 503 n. 435; 511 n. 470; 512 n. 475
 Λ(εύκιος) Ἰαυλῆνος Μάξιμος, PB no. 567: 395 n. 387
 Ἰλάρα, PB no. 569: 492
 Μ(ἄρκος) Ἰνστέιος Τορκουάτος, PB no. 571: 395 n. 391; 462
 Ἰόλαος Νικά[---], PB no. 572: 500 n. 428;

- 503 n. 436
 Ἰόλη, PB no. 573: 501 n. 430; 503 n. 435; 510 n. 467; 511 n. 470; 512 n. 475
 Κοῖντα Ἰουλία, PB no. 575: 397; 398 n. 408; 473; 487 n. 369
 Γαῖα Ἰουλία Κασσιανή, PB no. 576: 396 n. 400; 460
 Ἰουλία Κοπρία Νουννία, PB no. 578: 397; 478
 Ἰουλία Λυσιμάχη, PB no. 579: 460
 Ἰουλιανή, PB no. 581: 500 n. 428; 510 n. 468; 513 n. 479
 Ἰουλιανὸς Δημήτριος, PB no. 587: 471
 Ἰουλιανὸς Ἐνδημος, PB no. 588: 472
 Ἰούλιος, PB no. 592: 501 n. 428
 Iulius Aufidius, PB no. 594: 73 n. 237; 396 n. 398; 397 n. 405; 446; 500 n. 428; 509 n. 460
 Γάιος Ἰούλιος Θεοτένης, PB no. 605: 395 n. 390; 449
 Ἰούλιος Θεόφιλος, PB no. 606: 450
 Ἰούλιος Λεονᾶς, PB no. 611: 468
 Ἰούλιος Λικίνιος Κόιντος, PB no. 612: 396 nn. 398, 399; 465
 Γ(άιος) Ἰούλιος Λογγεῖνος, PB no. 613: 395 n. 390
 Γ(άιος) Ἰούλιος Μενέλαος, PB no. 617: 395 n. 390
 Ἰούλιος Περικλῆς, PB no. 619: 483; 501 n. 429; 504 n. 436; 510 n. 467; 513 n. 479
 Ἰούλιος Σαμβατίων, PB no. 621: 469
 Τι(βέριος) Ἰούλιος [---]κράτης, PB no. 626: 395 n. 388; 448; 450
 Τίτος Ἰουουέντιος Γάιος, PB no. 631: 395 n. 389; 396 n. 399; 462 and n. 272
 Ἰππίας, PB no. 632: 74; 311 n. 8; 424
 Ἰπποκράτης Νικοκράτου, PB no. 633: 424
 Ἰππόστρατος Ἀλεξάνδρου, PB no. 635: 500 n. 428; 504
 Ἰσιδώρα, PB no. 637: 500 n. 428; 510 n. 467; 513 n. 479
 Ἰσιδώρα Ἀντιγόνου, PB no. 639: 461
 Γά(ιος) Ἰτύριος Πούδης, PB no. 640: 395 n. 390; 463
 Καικίλια Παραμόνα, PB no. 642: 501 n. 429; 509 n. 465; 511 n. 470
 Καικίλις, PB no. 647: 500 n. 428; 505 n. 445
 Καικίλις Βῆρος, PB no. 648: 501 n. 430
 Καϊπιανή Ὠφελίμα, PB no. 649: 501 n. 430; 511 n. 470; 512 nn. 475, 476
 Καϊπιανὸς Ἐλενος, PB no. 185: 508
 Τι(itus) Caesernius Apronianus, PB no. 651: 395 n. 389; 501 n. 431; 509 n. 460
 Τι(itus) Caesernius Eros, PB no. 652: 395 n. 389
 Σέξτος Καΐσιος, PB no. 654: 395 n. 393
 Καλημερία, PB no. 656: 500 n. 428, 506 n. 450; 510 n. 467; 513 n. 479
 — Καλλικράτους, PB no. 658: 449
 Καλλιμέδων, PB no. 659: 74; 431
 Κάλλιπος Ἰπποστράτου, PB no. 661: 425
 Καλλιτύχη, PB no. 662: 486 n. 365
 Καλλίχη Καλλίνου, PB no. 664: 500 n. 428; 503
 Καλόκαιρος ὁ καὶ Ὀλύμπις, PB no. 665: 486 n. 366
 Λεύκιος Καλπούρνιος Π(ε)ίσων, PB no. 666: 438
 Γ(άιος) Κανολήιος Ἄπερ, PB no. 668: 395 n. 390; 471
 Κάσσανδρος, PB no. 673: 471
 Κάσσιος Σαλλούστιος Ἀλκαῖος, PB nos 679, 680: 396 n. 398; 467
 Κάστωρ, PB no. 681: 493
 Κέροιμος, PB no. 683: 474
 Κέστιλλος, PB no. 686: 500 n. 428
 Κίσσος, PB no. 689: 501 n. 430
 Κλαυδία Ἀλκηστις, PB no. 691: 471
 (Κλαυδία) Ἀμμία, PB no. 692: 457; 480
 Κλαυδία Βακχίς, PB no. 693: 500 n. 428; 511 n. 470
 Κλαυδία Εὐβούλη, PB no. 695: 477 and n. 328; 487 n. 372; 489
 Κλαυδία Εὐριδίκη, PB no. 696: 477; 488 n. 372
 Κλαυδία Ἥδεα, PB no. 697: 473; 487 n. 369
 Τι(βερία) Κλ(αυδία) Κοῖντιανή, PB no. 698: 396 n. 400; 460
 Κλαυδία Πρόκλα, PB no. 701: 473; 474;

- 488 n. 372
Κλαυδιανή Σωσιπάτρα, PB no. 702: 478;
488 n. 372
Κλαυδιανός, PB no. 703: 501 n. 429; 505 n.
445; 511 nn. 468, 470
Κλ(αύδιος) Ἀγάθων, PB no. 707: 477
Τι(βέριος) Κλαύδιος Αἰμιλιανός, PB no.
708: 395 n. 388
Κλαυδίου Ἀπολλώνις, PB no. 711: 500 n.
428; 504 n. 437; 507; 510 n. 468; 511 n.
470
Τι(βέριος) Κλαύδιος Ἔτυμος, PB no. 713:
395 n. 388; 458
Τι(βέριος) Κλαύδιος Εὐλαιος, PB no. 715:
69; 72; 395 n. 388; 463
Τι(βέριος) Κλαύδιος Ἰλαρίων, PB no.
717: 395 n. 388; 492; 500 n. 428; 503 n.
436
Κλαύδιος Κόπρυλος, PB no. 718: 477
Κλαύδιος Κρίσπος, PB no. 719: 458
Κλαύδιος Λυσιμάχος, PB no. 721: 459; 461
Κλαύδιος Μάρκελλος, PB no. 722: 479-80
Κλαυδίου Μένων, PB no. 723: 459; 477 n.
328
Τι(βέριος) Κλαύδιος Πειριών Ι, PB no.
724: 395 n. 388
Τι(βέριος) Κλαύδιος Πειριών ΙΙ, PB no.
725: 395 n. 388; 457
Τι(βέριος) Κλ(αύδιος) Πρεῖσκος, PB no.
727: 395 n. 388; 459; 460 n. 263
Τι(βέριος) Κλαύδιος Πτολεμαῖος, PB no.
728: 384; 395 n. 388; 450
Κλαυδίου (Ῥούφριος) Πλωτεῖνος, PB no.
729: 460; 508
Κλαυδίου Σωτήρ, PB no. 730: 472; 473; 477
and n. 329; 487 n. 369; 489
Κλαυδίου Τερτίνος, PB no. 733: 471
Τι(βέριος) Κλαύδιος Φίλητος, PB no. 735:
395 n. 388; 501 n. 430; 503 n. 435; 509 n.
465; 510 n. 468; 512 n. 475
Κλεαγόρα, PB no. 736: 501 n. 429; 504 n.
437; 511 n. 470
Κλεῖνος, PB no. 737: 506
Κλεοπάτρα, PB no. 739: 503
Κλεοπάτρα Διονυσᾶ, PB no. 740: 473
Κλεοπάτρα Φιλίππου, PB no. 741: 500 n.
428
Κλευάτα, PB no. 742: 454
Κλεωνυμιανός Ἀπολλοδώρος, PB no. 745:
479
Κόιντος Ζωΐλου, PB no. 749: 396 n. 399
Κοίρανος, PB no. 750: 74; 420; 421
Κομινία, PB no. 751: 500 n. 428; 510 n. 468;
512 n. 476
Κομινία Φιλίστη, PB no. 752: 470
Κομίνιος Ἱερώνυμος, PB no. 754: 472
Κοπρία, PB no. 756: 492 n. 397
Κορνηλία Διονυσία, PB no. 762: 478; 491
Κόρραγος Παραμόνου, PB no. 764: 454
[---]η Κορράγου, PB no. 765: 433
Κουσπίδιος Ὀνησᾶς, PB no. 768: 500 n.
428; 511 n. 471; 472
Κράτεια, PB no. 769: 500 n. 428; 503 n.
436; 510 n. 467
Κράτερος Ἑρμοῦ, PB no. 770: 468
Κρατεύας Νικάδου, PB no. 771: 500 n. 428;
502
Κρισπίνα, PB no. 772: 473; 487 n. 363; 489
n. 380; 492 n. 399
Κρισπίνιος Κεινάχιος, PB no. 773: 472
Κρισπίνος, PB no. 774: 500 n. 428; 505 n.
445; 506 n. 447; 510 n. 467
Κρίτων, PB no. 775: 500 n. 428; 511 n. 470
Κυίντιανή Ἀλεξάνδρα, PB no. 776: 461
Κυίντιανός Καπίτων, PB no. 777: 461
Π(όπλιος) Μ(άρκος) Κυίντιανός Μακε-
δών, PB no. 778: 395 nn. 391, 392; 396
n. 398; 462
Κυνάνα Ἐπιγένους, PB no. 781: 432-33
Κύριλλα, PB no. 782: 506
Λάανδρος Ὀλυμπιοδώρου, PB no. 783:
448
Λαδόμα Ἀμύντου, PB no. 784: 473; 476;
488 n. 372; 489 n. 381
Λάλος, PB no. 786: 501 n. 431; (507); 510 n.
468; 512 n. 476
Λάμις, PB no. 787: 500 n. 428
Λανείκα Νικάνωρος, PB no. 788: 500 n.
428; 504; 505 n. 443
Γάιος Λάππιος, PB no. 791: 309; 395 n.

- 390; 445
Γάιος Λάππιος, PB no. 792: 395 n. 390
Μάρκος Λάππιος, PB no. 793: 309; 395 n. 391; 445
Λαρέτας, PB no. 794: 428
Λεόντιος, PB no. 796: 500 n. 428; 505 n. 445; 508
Λεοντίσκος Ἀντιγένους, PB no. 797: 465
Λεύκων Λεύκονος, PB no. 800: 473; 488 n. 372
Λέων, PB no. 803: 502 n. 431; 511 n. 471
Λέων, PB no. 804: 474 n. 315; 486 n. 365
Λικινία Παραμόνα, PB no. 808: 501 n. 431; 510 n. 467
(Μ. Γναῖος) Λικίνιος ῥουφεῖνος, PB no. 809: 396 nn. 396, 398
Λικίνιος Φίλιππος, PB no. 810: 478
Λιμναῖος Ξενο[---], PB no. 813: 423
Λογῖνος, PB no. 815: 500 n. 428; 511 n. 470
Λονγινία Διονυσία, PB no. 818: 501 n. 429; 510 n. 467
Λοπεῖνα, PB no. 819: 501 n. 429
Λούκις, PB no. 820: 396 n. 399; 500 n. 428; 510 n. 468
Λυ[---], PB no. 822: 501 n. 430; 511 n. 471; 512 n. 475
Λυκκήια, PB no. 824: 454; 500 n. 428
Λυκολέαινα, PB no. 825: 486 n. 365
Λυκολέων, PB no. 826: 486 n. 366
Λυσιμάχη, PB no. 836: 500 n. 428
Λυσίμαχος Δεῖδα, PB no. 837: 453
Λυσίμαχος Πτολεμαίου, PB no. 838: 72; 451
Λυσίμαχος Σωσιπάρχου, PB no. 839: 500 n. 428; 503
Λ(εύκιος) Μάγνιος Δράκων, PB no. 841: 395 n. 387
Λούκιος Μάγνιος Οὐαλεριανός, PB no. 842: 395 n. 387; 475
Μακεδονία, PB no. 843: 486 n. 365; 487
Μακρόβεις, PB no. 846: 500 n. 428; 512 n. 474
Μαλεία Ἑλπίς, PB no. 847: 501 n. 429; 511 n. 470
Μάλειος Κορνήλιος Θεόδοτος, PB no. 848: 396 n. 398
Τίτος Μάλλιος Εἰσίερος, PB no. 849: 395 n. 389
Μαζίμα, PB no. 852: 501 n. 430
Μαζίμα, PB no. 853: 500 n. 428; 511 n. 470; 513 n. 479
Μάξιμος, PB no. 856: 500 n. 428; 510 n. 467; 513 n. 479
Μάξιμος, PB no. 857: 500 n. 428; 505 n. 445; 506
Μαρία, PB no. 858: 473; 486; 489 n. 379; 490
Γ(άιος) Μάριος Δομίτιος, PB no. 861: 395 n. 390; 396 n. 398; 397 n. 405; 457
Μάρκελλος, PB no. 863: 486 n. 365
Μαρκία Ὀρέστου, PB no. 865: 400 n. 421; 473
Μαρσιδία Μαμαρίς, PB no. 866: 473; 487 n. 372; 488 n. 374
Μαρσῦας Δημητρίου, PB no. 868: 448
Μασκελλίς, PB no. 870: 502 n. 431
Μεγεθ[---], PB no. 871: 500 n. 428
Μελάνιπ(π)ος ὁ κὲ Καῦμα, PB no. 873: 405; 501 n. 430; 506 nn. 448, 450; 507 n. 451
Π(όπλιος) Μέμ(μιος) Κυῖντιανός Καπίτων, PB no. 878: 395 n. 392; 459; 460 n. 263
Μένανδρος Ἀδύμου, PB no. 880: 452; 501 n. 431; 503; 510 n. 467
Μένανδρος Φιλώτα, PB no. 882: 70; 422; 424
— Μενάνδρου, PB no. 883: 449
Μενέλαος Ἀντιγόνου, PB no. 888: 461
Μ(ἄρκος) Μέσσιος Μάξιμος, PB no. 893: 395 n. 391; 465
Μίδων, PB no. 901: 74, 75; 311 n. 8; 424
— Μνασέου, PB no. 902: 500 n. 428; 502
Πόπλιος Μουνάτιος, PB no. 906: 395 n. 392
Πόπλιος Μουνάτιος Ἀλέξιππος, PB no. 907: 395 n. 392; 453; 500 n. 428
Μυλλέας Ζωΐλου, PB no. 909: 74; 420; 421
Μυλλένας Ἀσάνδρου, PB no. 910: 70; 421
Ναῖα, PB no. 913: 476; 485
Λ(ούκιος) Ναιβήνος, PB no. 914: 395 n.

- 387
 Λ(ούκιος) Νασιδιηνός Ουάλης, PB no. 915: 395 n. 387; 457
 Νείκανδρος Μηρύλου, PB no. 917: 465
 Νείκη, PB no. 921: 485; 486 n. 366
 Νείκη, PB no. 923: 474 n. 315; 486 n. 365
 Νεικηφορίς, PB no. 924: 501 n. 428; 510 n. 467
 Νεικηφόρος, PB no. 925: 500 n. 428; 506 n. 450
 Νείκων, PB no. 932: 474 n. 315
 Νίγερ Τόρκου, PB no. 938: 468
 Νικάδας Ἀμμαδίκου, PB no. 940: 454
 Νικάνδρα, PB no. 941: 486 n. 366
 Νικάνωρ Ν[---], PB no. 945: 501 n. 428; 504 n. 437; 511 n. 471
 — Νικάνορος, PB no. 946: 500 n. 428; 502; 505 n. 443
 Νίκυλλα Ἰέρωνος, PB no. 955: 434
 Ξανθίων, PB no. 960: 501 n. 428; 504 n. 437; 510 n. 468
 L(ucius) Octavius Rufus, PB no. 968: 370; 395 n. 387; 446; 501 n. 428; 509 n. 460
 Ὀλυμπίας, PB no. 970: 501 n. 429; 504 n. 436; 510 n. 467
 Ὀνήσιμος, PB no. 973: 507
 Ὀνήσιμος Φιλήμονος, PB no. 975: 456
 Ὀστότριος, PB no. 980: 500 n. 428; 510 n. 468
 Οὐαδῆα Εὐλάνδρου, PB no. 981: 454; 501 n. 431; 503
 Οὐαλεριανὴ Ἀμμία, PB no. 983: 460
 Οὐαλεριανὸς Φιλόξενος, PB no. 984: 459
 Οὐαλέριος Ἐκλεκτός, PB no. 985: 484
 Μ(άρκος) Οὐαλέριος Τρύφων, PB no. 986: 395 n. 391
 Οὐέσσα, PB no. 992: 501 n. 429
 Οὐλπία Ἀλεξάνδρα, PB no. 995: 463
 Μ(άρκος) Οὐλπίος Ἰσόδημος, PB no. 996: 395 n. 391; 462
 Οὐλπίος Μᾶρκος, PB no. 997: 396 n. 399; 501 n. 429
 Λεύκιος Οὐολκάκιος, PB no. 999: 395 n. 387; 453
 Λεύκιος Οὐολκάκιος Ἀμύντας, PB no. 1000: 395 n. 387; 453
 Ὀφελλία Τροφίμη, PB no. 1001: 473; 474; 487 n. 369; 488 n. 375
 Παλάμανδρος Γαυάνου, PB no. 1005: 454
 Πάννυχος, PB no. 1008: 486 and n. 366
 Πάνταυχος, PB no. 1010: 501 n. 429; 504 n. 436; 510 n. 467; 511 n. 472
 Πάνταυχος Βαλάκρου, PB no. 1011: 74; 311 n. 8; 423
 Παραμόνα, PB no. 1015: 500 n. 428
 Παράμονος, PB no. 1021: 501 n. 429; 511 n. 472
 Παράμονος, PB no. 1023: 463
 Παράμονος, PB no. 1024: 487; 489 n. 381
 Παράμονος, PB no. 1025: 486 n. 366
 Παράμονος, PB no. 1026: 486 n. 365
 Παράμονος, PB no. 1027: 486 n. 366
 Παρασκευή, PB no. 1034: 501 n. 428; 504
 Παρθενόπη, PB no. 1036: 501 n. 429; 505 n. 445; 511 n. 470
 Παρμένεια, PB no. 1037: 474 n. 315
 Παρμένεια Ἀριστύλλας, PB no. 1039: 434; 500 n. 428; 502
 Παρμενίων Κλεωνύμου, PB no. 1041: 454
 Πατερῖνος Ἀντιγόνου, PB no. 1043: 451; 452; 497 n. 415; 500 n. 428; 503; 504-505
 Πειέρεις, PB no. 1048: 496; 501 n. 428; 504 n. 437; 510 n. 468
 Πεκουλιάρις, PB no. 1049: 500 n. 428; 506 n. 450; 507 n. 451
 Περδίκας Λάου, PB no. 1050: 502 n. 431; 503
 Περίτας Μενάνδρου, PB no. 1051: 72; 451
 Πετρωνία Ἀμίλλα, PB no. 1055: 473; 488 n. 372
 Πετρωνία Λύκα, PB no. 1056: 473; 487 n. 369
 Πετρωνιανὸς Θησεύς, PB no. 1058: 508
 Πετρωνιανὸς Θησεύς ὁ καὶ ΟΞΥΤΕΠΟΣ, PB no. 1059: 467
 Πετρώνιος, PB no. 1061: 501 n. 428
 Πετρώνιος Βάσσος, PB no. 1066: 370; 501 n. 431; 511 n. 470
 Πόπλιος Πετρώνιος Βάσσος, PB no. 1067: 395 n. 392; 502 n. 431; 504 n. 436

- Πολυδεύκης, PB no. 1085: 501 n. 430; 506 nn. 448, 450
- Πομπωνία Μαρκία, PB no. 1088: 397 n. 404
- Πόντια Ἀμμία, PB no. 1090: 461
- Πόντιος Ῥεκέπτου, PB no. 1091: 445
- Ποπιλλία Ῥράκλεια, PB no. 1094: 502 n. 431; 510 n. 467
- Ποπιλλία Συνγραφῆ, PB no. 1096: 502 n. 431
- Πο(πίλλιος) Ἥλιος, PB no. 1101: 501 n. 429; 511 nn. 470, 471
- Ποπίλλιος Λεωνίδα, πρὶν Λεωνίδα, PB no. 1107: 478; 480 n. 341
- Σέξτος Ποπίλλιος Λυκῖνος, PB no. 1108: 395 n. 393; 444; 475
- Κόιντος Ποπίλλιος Παράμονος, PB no. 1111: 396 n. 394
- Κ(όιντος) Ποπίλλιος Πρόκλος Ἰουνιανός Πύθων, PB no. 1112: 396 n. 394; 444; 463
- Κ(όιντος) Ποπίλλιος Πύθων, PB no. 1114: 436; 437; 444; 448; 450; 454; 457 n. 252; 463; 482; 483
- Σέξτος Ποπίλλιος Σοῦμμος, PB no. 1115: 395 n. 393; 444
- Σέξ(τος) Ποπίλλιος Σοῦμμος, PB no. 1116: 395 n. 393; 444; 463
- Μ(ἄρκος) Ποπίλλιος Σωσιγένης, PB no. 1117: 395 n. 391; 444
- Ποπλίκιος Ἑρμείας, PB no. 1120: 493; 501 n. 429; 504; 511 n. 468; 511 n. 470
- Ποπλίκιος Ῥοῦφος, PB no. 1121: 502 n. 431; 512 n. 474
- Δέκμος Ποπλίκιος Φιλώτας, PB no. 1122: 396 n. 397
- Πόρος Ἀμμίας, PB no. 1123: 501 n. 429; 504 n. 436; 511 n. 468, 470
- Ποσειδίππος, PB no. 1124: 501 n. 429; 508
- Ποσιδώνειος, PB no. 1125: 508
- Ποσιδωνία, PB no. 1126: 486 n. 366
- Ποτάμων, PB no. 1130: 501 n. 431; 509 n. 465
- Τ(itus) Publicius Nepos, PB no. 1132: 395 n. 389
- Τ(itus) Publicius Severus, PB no. 1133: 395 n. 389; 501 n. 428; 509 n. 460
- Πούπλιος, PB no. 1134: 396 n. 399; 500 n. 428; 506 nn. 448, 450; 507
- Λ(ούκιος) Πουφίκις, PB no. 1135: 396 n. 398
- Πρεμιλλιανή Διονυσία, PB no. 1136: 493; 508
- Πρεμιλλιανός Κούρτιος, PB no. 1137: 493; 501 n. 430; 503 n. 435
- Πρέπουσα, PB no. 1138: 492 n. 392
- Πτολεμαίου, PB no. 1141: 430
- Πτολεμᾶς, PB no. 1143: 473
- Πό(πλιος) Πωλιανός Σωτήριχος, PB no. 1145: 395 n. 392
- Ῥοπίλιος Μάριος, PB no. 1153: 396 n. 398; 397 n. 405
- Ῥουφινιανός Νείκανδρος ὁ καὶ Σχοινᾶς, PB no. 1156: 467
- Ῥουφίαν Λέοντος, PB no. 1157: 451
- Σαδάλας Νικάνδρου, PB no. 1158: 430; 500 n. 428
- Σανβατίς, PB no. 1159: 474 n. 315; 476
- Λού(κιος) Σάτιος, PB no. 1161: 395 n. 387
- Σεκοῦνδα, PB no. 1163: 500 n. 428; 513 n. 479
- Secunda, PB no. 1164: 501 n. 431; 509 n. 460
- Σεκούνδιλλα, PB no. 1165: 501 n. 428; 510 n. 467
- Σεμπρώνιος Ἀμυντιανός Φλῶρος, PB no. 1167: 473; 479 n. 335; 487 n. 369
- Σέξτιος Γαϊανός, PB no. 1168: 462
- Σεπτμία Σιλβανή Κελερεῖνη, PB no. 1169: 460
- Λ(εύκιος) Σεπτίμιος Ἰνσταιανός Ἀλέξανδρος, PB no. 1170: 395 n. 387; 459; 460 n. 266; 491
- Σεπτίμιος Σιλβανός Κέλερ, PB no. 1173: 459; 460 nn. 263, 266
- Σεύθης Διονυσίου, PB no. 1176: 431; 454; 500 n. 428; 502
- Σιλβανή, PB no. 1180: 500 n. 428; 506 nn. 448, 450; 510 n. 467
- Σιλβανός Νεικόλαος II, PB no. 1181: 464

- Σιμωνίδης Ἀπολλωνίδου, PB no. 1182: 68 n. 200; 71; 311 n. 8; 423
 — Σιτάλκου, PB no. 1183: 430
 Σιτάλκης f. of Ἡθός, PB no. 1184: 431
 Σκίλβας Παραμόνου, PB no. 1185: 465
 Σκίλβας Σκίλβου, PB no. 1186: 465
 Γ(άιος) Σκίρτιος Ἀγάθων, PB no. 1189: 395 n. 390
 Σουλπίκιος ΜΕΔΙΑ: PB no. 1192: 500 n. 428; 506 nn. 448, 450
 Σπάταλος, PB no. 1194: 507
 Σπέ(δ)ιος Σάτυρος, PB no. 1195: (483); 500 n. 428
 Στάτιος Ἀντίγονος I, PB no. 1196: 465 n. 287; 466
 Στάτιος Εὐβουλίδης, PB no. 1198: 466
 Στάχυς, PB no. 1199: 463
 Στράτων Θεοδότου, PB no. 1200: 450
 Σύμφωρος, PB no. 1204: 501 n. 428
 Σύνετος, PB no. 1206: 500 n. 428; 503 n. 436; 511 n. 470
 Σύνφορος, PB no. 1208: 501 n. 430; 511 n. 470; 512 n. 475
 Σύρος Βάστου, PB no. 1209: 473; 475
 Σώπατρος Πύρρου, PB no. 1212: 75; 455
 Σώταιρος Κλέωνος, PB no. 1217: 450
 Σωτηρία, PB no. 1219: 486 and n. 366
 Σωτήριχος Σωτηρίχου, PB no. 1220: 473
 Σωτήριχος Σωτηρίχου, PB no. 1221: 481; 491
 Τάρυς Ἀπολλοδώρου, PB no. 1223: 454
 Τασσίτας Ἀλκίμου, PB no. 1225: 450
 Τειμόθεος, PB no. 1226: 500 n. 428; 511 n. 472
 Τερεντιανός Ἀλέξανδρος, PB no. 1227: 461
 Τέρπνη, PB no. 1230: 501 n. 429; 511 n. 472; 512 n. 474
 Τερτυλλιανός Ἀκύλας, PB no. 1233: 477
 Τιτιανή Ἀλεξάνδρου, PB no. 1235: 473; 488 n. 372
 Τιτιανός, PB no. 1236: 500 n. 428; 511 n. 470; 513 n. 479
 Τορκουάτος Λυσιμάχου, PB no. 1239: 461
 Αὐλός Τορπίλιος, PB no. 1242: 396 n. 395
 Τορπίλιος Λύκος, PB no. 1243: 501 n. 428; 510 n. 468
 Τυρία Νικαρέτη, PB no. 1249: 501 n. 429; 510 n. 467
 Τύριος Ἀνδρομάχου, PB no. 1251: 497 and n. 415; 501 n. 429; 509 and n. 462
 Τυρράνιος Αἰλιανός, PB no. 1253: 459; 460 n. 263
 Τυχήνη, PB no. 1254: 474 n. 315
 Π(όπλιος) Φάριος ΟΚΡΑΤΙΑΝΟΣ, PB no. 1260: 371; 395 n. 392; 445
 Φαῦστος, PB no. 1262: 501 n. 429; 511 n. 470
 Φερωνία Κασανδριανή Ἰουλία, PB no. 1263: 471
 Φίλα, PB no. 1266: 500 n. 428; 503 n. 436; 511 n. 471
 Φίλα, PB no. 1267: 500 n. 428
 Φιλήρεμος, PB no. 1271: 501 n. 428; 504 n. 437; 505 n. 445; 506 n. 447; 510 n. 467
 Φιλιππᾶς, PB no. 1276: 486 n. 366
 [—] Φίλιππος, PB no. 1278: 468
 Φίλιππος Φιλίππας, PB no. 1282: 465
 Φιλίστα, PB no. 1287: 431; 502
 Φιλόνικος, PB no. 1290: 501 n. 430; 511 nn. 468, 470; 512 n. 475
 Φιλοξένα Σωσιγένους, PB no. 1292: 502 n. 431
 Φιλόξενος, PB no. 1293: 501 n. 428; 510 n. 467; 513 n. 479
 — Φιλοξένου, PB no. 1294: 449
 Φιλόξενος Φιλοτ(έ)ρας, PB no. 1295: 468
 Φιλουμένη, PB no. 1297: 501 n. 429; 510 n. 467
 Φλα[—], PB no. 1302: 501 n. 428
 Φλαβία Ἰσιδώρα, PB no. 1303: 460
 Γ(άιος) Φλ(άβιος), PB no. 1307: 395 n. 390
 Τ(ίτος) Φλάουιος, PB no. 1308: 395 n. 389
 Φλάουιος Ἀγάθων, PB no. 1309: 501 n. 430; 503 n. 435
 Φλαύιος Ἄρδης, PB no. 1310: 475
 Φλαύιος Εὐτράπελος, PB no. 1314: 473; 474; 487 n. 369; 491 n. 396
 Φλ(άβιος) Εὐφρόσυνος, PB no. 1315: 466
 Τ(ίτος) Φλαύιος Ζωσᾶς, PB no. 1316: 395

- n. 389
 Τ(ίτος) Φλάουιος Καισεννιανὸς Εὐλαιο, PB no. 1319: 395 n. 389; 462
 Φλ(άβιος) Καλόκαιρος, PB no. 1320: 469
 Τ(ίτος) Φλάουιος Κάσσανδρος, PB no. 1321: 384; 395 n. 389; 457; 458
 Φλάβιος Κλεότειμος, PB no. 1322: 461
 Τι(βέριος) Φλ(άβιος) Λέων, PB no. 1323: 395 n. 388; 501 n. 429; 510 n. 468
 Φλαύιος Μάριος, PB no. 1325: 396 n. 398; 397 n. 405
 Τι(βέριος) Φλάβιος Ὀνήσιμος, PB no. 1326: 395 n. 387; 501 n. 429; 504 n. 436; 512 n. 474
 Φλ(άβιος) Οὐρβανός, PB no. 1327: 466
 Φλ(άβιος) Σεβήρος, PB no. 1328: 472
 Φλ(άβιος) Σύμφωρος, PB no. 1329: 478
 Φλαμμεάτης ὁ τὸ πρὶν Ζώσιμος, PB no. 1332: 405; 500 n. 428; 504 n. 437; 506 and nn. 448, 450; 507 n. 451; 510 n. 467
 Φουνδάνιος Νεικέρως, PB no. 1339: 478; 488 n. 372
 Χαιρεφάνης Ἀρτεμιδώρου, PB no. 1342: 500 n. 428; 502
 Χαρίνος, PB no. 1343: 492
 Χρήστη, PB no. 1347: 492
 ΓΑΔΗΑ Ἀφροδεσίου, PB no. 1354: 502
 [---]δωρος, PB no. 1357: 500 n. 428; 511 n. 470; 512 n. 476; 513 n. 479
 [---]ήλιος Λεοντο(γ)ένης, PB no. 1361: 500 n. 428; 503 n. 436; 511 nn. 468, 470
 [---]ημα, PB no. 1362: 500 n. 428; 511 n. 470
 [---]ισης, PB no. 1366: 501 n. 428
 [---]λιννα Διονυσίου, PB no. 1367: 500 n. 428; 504 n. 436
 [---]λιος Ὀνησιφόρος, PB no. 1368: 469
 [---]ριανή, PB no. 1381: 500 n. 428
 [---]τίας Εὐλαίου, PB no. 1383: 454
 [---], PB no. 1392: 471

5. GENERAL INDEX

In some entries the main reference is italicized. *Beroea*, *Macedonia*, *Macedonians* are not included as separate entries in the index.

- Abydos, a competitor from: 431
 accusative, in funerary inscriptions: 142; 143; 502; 503; 509
 Achaea, *propraetor* in: 226
 acrobat: 81; 222
 Actian era: see dated inscriptions
 Actian games: 276; 483
 Actium, battle of: 65
 Acts of the Apostles: 75; 250; 455
 admiral of Perseus: 109; 425
 Aegeae: 43; 51
 — Caesareum at: 129
 — chora of: 361 n. 235
 Aegean: 422
 — islands of: 503
 Aelius Catinius Leo: 87
 T. Aelius Marcellus: 94
Aemilia: see tribes, Roman
 Aemilius Paulus: 75; 230
 — camp of: 181; 245
 Aetolia, name attested in: 348 n. 137
 age, of the deceased: 279; 282; 446; 505; 509 and n. 463
 — distinctions according to: 426
 — of slaves: 485 and n. 364; 486 and nn. 365, 366; 487; 488; 490
 agonistic list: 414 n. 17; 431
agonothetai: 91; 126; 179; 197; 198; 200; 201; 241; 259; 270; 448; 450; 457; 458; 459; 460; 483; 491
agoranomoi: 115; 210; 218; 224; 448 and n. 208; 449
 Aidonaïos, Macedonian month: 88; 193; 233; 283; see also Ἀἰδωναῖος
 Akanthos, *thearodokos* of Epidauros at: 342 n. 72

- Alexander III, the Great; bust of: 495
 — campaign of: 455
 — contemporaries of: 74; 161; 205; 232; 255; 333; 337 n. 36; 337 and n. 44; 347 n. 132; 354; 360; 361 and n. 233; 420; 421
 — *hieromnemon* of: 345
 Alexandreia (Gidas): 50
Alexandreia or *Olympia*, games in Beroea: 482; 495; see also *Olympia*
 Alexandrians, attested in Beroea: 431
 Alexandrine: Judaic-Alexandrine magical text: 119
 Allanteion, *thearodokos* of Delphi at: 382 n. 330
 altars, dedicatory: 114; 129; 257; 299; 481; see also βωμός
 — depicted on a stele: 183
 — funerary: 66 n. 184; 89; 90; 94; 108; 109; 121; 125; 131; 133; 136; 137; 143; 147; 149; 150; 162; 165; 184; 193; 203; 216; 220; 225; 238; 242; 243; 245; 247; 248; 282; 286; 288; 292; 437; 483; 497; 498; 499 n. 424; 500; 501 nn. 429, 430; 502; 504; associated with Roman models: 509; dating of: 509; with epigrams: 500
 — funerary with reliefs: 66 n. 189; 87; 98; 104; 105; 109; 130; 139; 143; 153; 159; 163; 168; 170; 185; 191; 216; 221; 256; 265; 279; 291; 492; 501 and n. 430; 503 and n. 435; 508; 512; with crowns: 499; for gladiators: 506; with snakes: 505 n. 443
 — without a relief: 501 n. 429; 503; 513 n. 479
 — Roman: 509 and n. 461
 — honorific: 63 n. 166; 91; 93; 123; 125; 126; 127; 134; 139; 146; 169; 170; 171; 175; 177; 179; 180; 193; 197; 198; 201; 209; 214; 215; 225; 227; 241; 243; 256; 257; 258; (263); 270; 271; 272; 281; 282; 284
 — manumissions on: 97; 299
 ambassadors, of Amyntas III: 345; 422
 — of Philip V: 423; 448
 — of Perseus: 84; 109; 117; 181; 230; 245; 422
 — of Claudius: 226
 — to Nerva: 260
 Amorgos, names attested in: 380 n. 316; 381 n. 324
 Amastris: 133; 203; 483
 Amphipolis, magical text from: 119
 — names attested at: 336 n. 33; 338 n. 53; 340 n. 65; 342 nn. 70, 71, 79; 345; 346 n. 116; 352; 353 and n. 170; 355 and n. 191; 360 n. 232; 361 nn. 235, 239; 362 nn. 240, 242, 244; 365; 366 n. 258; 369 n. 292; 380 n. 318; 442 n. 172
 — person from: 251
 Amphipolitai: 72
 Amyndros, king of the Athamanians: 355
 Amyntas III, ambassadors of: 345; 422
 Andreiomenou (A.): 60
 Andronikos (M.) on inscriptions from Beroea: 59; 64 and n. 173; 113; 133; 427
 — on a Beroean sculptor: 154
 — and royal tombs of Vergina: 43
 animals: see games, *kynegesia*, spectacles, *venationes*
 Ano Kopanos: see Kopanos
 anointing with oil: 259; 463; see also ἀλείμματα
 Anthemous, name attested in: 353 n. 173
 Antigonids, ties with Beroea: 45; 70; 420; 421; 433
 — last: 424; 435
 Antigonos I, Monophthalmos: 420
 — nephew of: 255; 348 n. 139; 422
 Antigonos II, Gonatas, regnal year of: 116; 422
 — influenced by the Stoics: 428
 Antigonos III, Doson, contemporary of: 71; 422
 — and Illyrians: 430
 — statues in Delos offered by: 433 and nn. 121; 122
 Antiochos III, son or general of: 401 n. 431
 Antipater, daughter of: 379 n. 315
 Antoninus Pius, altar dated to his reign:

- 203
- Apellaios, Macedonian month: 157; 182; 227; 301
- Apelles, contemporary of Antigonos Doson: 71 n. 220; 422
- Aphrodite, on a funerary altar: 163
- on a stele: 96; 284
- symbol of: 195
- at Corinth: 490
- Apollo, dedication to: 224; 448
- *thearodokos* of: 67; 70; 81; 423
- Daphnephoros: 231
- Delian: 433
- Kitharodos: 140
- Pythian: 118; 428
- Apollonia (of Illyria), attacked by Genthi-os: 245
- Appian, on a Beroean: 75
- aqueduct, presented to the city: 191; 194; 199; 457
- Arcadia, name attested in: 355 n. 192
- Archaeological Service, in N. Greece: 57; 58
- members of: 60
- architect of the city: 226; 277; 450
- architectural members at Beroea: 53, 54
- archons, of the *Merides*: 97; 106; 112; 132; (280); 447; 450
- eponymous: 182
- of Beroea: 197
- Argolid, names attested in: 343; 349; 356; 362 n. 246; 369 n. 290; 416 nn. 23, 26
- aristocracy, Macedonian: 296; 420; 424; 437; 462; 505
- Roman: 296; 453; 462; 508
- Aristotle, on political rights: 426; 427 n. 85
- army, Macedonian: 300
- Roman: 73; 480 and n. 143; see also: *Flavia Firma* XVIth; *legio V Macedonica*; legionary; *praetorianus*; praetorian; soldiers; *stationarius*; veterans
- Arrian, on Beroeans: 74; 205
- Arridaios, son of Philip II: 354
- Artemis, dedications to: 103
- epithets of: 355; 388 n. 380
- on funerary monuments: 140
- slaves donated to: 163; 192; 196
- Artemis Agrotera, slave donated to: 115; 165; 219; 259; 279; 294; 470
- priestess of: 123; 464
- Artemis Gazoria, manumissions to: 470 n. 305
- Artemis Gazoritis and Blouritis, dedication to: 200
- Artemis Digaia, slaves presented to: 82; 97; 167; 204; 216; 257; 265; 299; 470
- altar dedicated to: 257; 299
- Artemis Ephesia, manumission to: 470 n. 305
- Artemisios, Macedonian month: 200
- Asia Minor: 205; 214; 231; 279; 420; 455; 483
- names attested in: 348 n. 139; 350; 355 and n. 188; 356 n. 199; 358; 359 n. 221; 360 n. 231; 369; 370; 400; 416 and n. 26; 418
- text of funerary monuments of: 503; 512 n. 478
- Asklepiodoros, contemporary of Perseus: 182
- Asklepios, monument to: 224; 448
- priests of: 116; 430
- *thearodokos* of: 67; 70; 81; 423
- Asomata: 51; 93
- assembly of Beroea: 161; 424; 458
- asylia*: 232
- Atargatis, manumissions to: 114; 470; 478
- priest of: 113; 423; 429
- symbol of: 195
- cult of: 470 n. 304; see also Syrian Parthenos
- ateleia*: 116; 232
- Athena, epithet of: 388 n. 380
- sanctuary of: 430
- Athenian, in Beroea: 74; 186; 336; 431
- Athenian Acropolis, Beroean attested in *inscription* from: 69; 99; 421
- Athenians, *boule* and *demos* of: 69; 99; 231; 232; (421)
- names of: 345 n. 108; 348 n. 137; 359 n.

- 221
 — treaty with Perdikkas II: 334; 337; 347
 Athens: 284
 — ambassadors to: 422
 — inscriptions of: 73; 140; 226; 241
 — a Macedonian honoured at: 70
 — names attested in: 340 n. 67; 343 n. 86; 345; 349; 365 n. 254; 366; 401 n. 427; 418; see also Attica
 athletes: 431; 482 n. 348
 — training of: 427
 Attica, Macedonians attested in: 67 n. 195; 70 n. 208
 — names attested in: 338 and n. 55; 339 n. 59; 343; 344; n. 96; 346 n. 114; 353 and n. 171; 356; 360 n. 231; 363 n. 246; 369; 441
 — funerary inscriptions of: 67 n. 195; 503; 512 n. 478; see also Athens
 Augustan period, introduction of the Actian era: 65
 Augustus, policy of: 436; 449 and n. 214; 450
 — legislation of: 485 n. 363
 Auranton, *chorion*: 480
 M. Aurelius Cassianus: 127
 M. Aurelius Philippus: 127
 Autochthonous: 471 n. 310; 493. For references to the Mother of the Gods Autochthonous see Leukopetra
 M. Aurelius Severus Alexander: 240; 241
 Avezou (Ch.): 56
 Axios: 45
 L. Baebius Honoratus (PB no. 318): 65; 447
 Baegé (W.): 56
 baker: 506
 barbarian invasions: 467 and n. 296
 Barbes-Koutles: see Vergina
 bases, honorific: 174; 261
 — inscribed: 158; 207; 235
 — funerary: 134; 292
 bathing: 259; 463 and n. 279
 Bayet (Ch.): 54
 Bechtel (F.): 338
 benefactor: 260; 261
 benefactress: 458
Bereike: see tribes of Beroea
 Berenikion, *chorion*: 198; 479
 Beroe: 73
 Beroeans: 67-75; 102; 143; 168; 196; 268; 336; 338; 431; 435; 438 and n. 143; 450; 451; 452; 453; 464-465; 467-469
 Berve (H.): 333; 337; 340; 352; 357; 360; 363; 420; 421
 Bisaltia: 99; 112; 133; 259; 454
 — names attested in: 358 n. 213; 362 n. 244; 369
 bishop of Beroea: 75; 239; 456
 Bithynia: 90
 Bitola (Monastir), inscription from: 144
 Boeotia, names attested in: 338; 350 n. 151; 362 n. 245; 363 n. 246; 368; 369; 401 n. 427; 416 nn. 23, 26
 — funerary inscriptions of: 503
 Boeotian, strategos: 181
 — name of: 386 n. 368
 Black Sea, name attested in inscription from: 360 n. 231
 Bosphorus, kings of: 227; 450 n. 220
 Bottiaca, inscriptions of: 56; 57
 — name attested in: 344 n. 97
boule, of the Athenians: 99; 231; 232
 — of the Beroeans: 134; 197; 261; 271; 296; 458; 463; 464
 — of the Eretrians: 70; 231
 bourgeoisie, of Italian cities: 443
 boxer: 98; 147
 boxing: 107; 251; 263; 432
 Braniates: see Nea Nikomedeia
 Briant (P.): 420
 building, donated to the city: 464
 — contractor: 172
 Byzantine Antiquities, Collection of in Beroea: 84; 131
 Caesareum, of Aegeae: 129
 L. Caesennius Paetus: 296
 Caligula, award of citizenship by: 450
 Callinicus, battle of: 230
 L. Calpurnius Piso Caesoninus (PB no. 666): 65; 188; 438; 439

- Campania, Romans originated from: 442
 Caria, name attested in: 369 n. 288
 Castrén (P.): 441
 cemeteries in Beroea, ancient: 497 n. 415; 504; 505
 — modern: 54; Jewish: 54; Turkish: 53; 54
 cenotaphs: 498
 Centre for Greek and Roman Antiquity: 11; 12; 39 nn. 1, 2; 61 n. 159; 62 n. 162; 64 n. 168; 332 n. 10
 Chalcidian, name of a: 350 n. 151
 Chalcidice, names attested in: 342 n. 74; 353 nn. 165, 167; 366 n. 269; 404 n. 451
 Chalkis, *nomina* attested in: 441
 Chantraine (P.): 334
 child, adopted: *threptos*: 493
 — illegitimate: 163; 221, 434
 children, slaves: 486; 492
 Chios, name attested in: 380 n. 316;
 — Romans in: 439 and n. 147
chora, boundaries of: 52 n. 77
 — of Aegeae: 361 n. 235
 — of Beroea: 54 n. 99; 68 n. 200; 73 n. 237; 490 n. 385; 494
choria: 128; 198; 479
 — owners of: 479; 480
 Choropani: see Stenemachos
 Christian, inscriptions: 61; 221
 — faith: 481
 — onomasticon: 504 and n. 438
 Christians: 455-56; 504
 chthonic symbols: 505
 churches of Beroea: 54
cippi: 73; 140; 251; 257; 501; 502 n. 431; 503
 cist for ashes: 153; 498
 city (Beroea): 175; 225; 292; 439; 447; 448; 462; 464
 — archives of: 464
 citizenship, honorary and land acquisition: 439
 Claudius, monument to: 116; 175; 226; 227; 277; 281; 292; 439; 447; 449
 — award of citizenship by: 436 n. 136; 451 n. 221
 Cl(audius) Cassius Dion: 241
 Ti. Claudius Priscus: 200
cognomina: 75; 190; 242; 263; 370; 384; 389; 391; 396; 397 and n. 405; 398 and nn. 410, 413; 399; 405; 416; 440; 444; 448; 449; 460; 462; 463; 465; 466; 475
 — omission of: 309; 371; 465
 colonnettes: see *cippi*
 Colossians, Epistle to: 239
 columns: 83; 111
 — Doric: 102
 — inscriptions on: 192; 491
 Comana, festivals in: 489 n. 385
 — hierodules in: 490
 Commodus (M. Aurelius): 124; 206; 475
 Constantine I, the Great, inscription dated in his reign: 435
Constitutio Antoniniana: 479 n. 337
 consuls: 187; 201; 214; 241
 — consular rank: 146
conventus civium Romanorum: 439
conventus iuridicus: 197
 Corinth, Isthmus of: 53
 — inscriptions at: 226
 — courtesans at: 490
 Cormack (J.M.R.), on the inscriptions of the 3rd *Meris*: 47; 48; 61; 63
 — corrections of: 202; 229; 237; 275
 — readings of: 153; 176; 179
 — restorations of: 96; 201
 — visit to Beroea: 58
 corn: 260
 Cornelius Scipio Nasica: 230
 council, of Beroea: 259; 261; 458
 courtesans: see Corinth
 Cousinéry (M.E.M.): 53
 craftsmen: 425
 Cretans: 117; 230
 Crete, name attested in: 369 n. 292
 — society of: 426 n. 73
 crowns, on funerary monuments: 98; 160; 190; 256; 276; 298; 499; 506
 — golden: 99
 cupids, on funerary monuments: 96; 105; 152; 156; 167; 186
 Curtius, on a Beroean: 74; 161; 232

- Cyrenaica, Jews settled in: 455
 Cyrene, name attested in: 349
 Cyzicus, a man from: 482; 491
 Dacia Malvensis, governor of: 127
 Daisios, Macedonian month: 159; 206; 252;
 283; 299; 481; 491
 Dardanians, in the Iliad: 365
 date, reading of: 449 n. 211
 — not preserved: 283
 — latest of Leukopetra: 476
 — Roman: 491
 — on funerary monuments: 66 and n. 188;
 499 n. 424; 512 and n. 476
 dated inscriptions: 64 n. 169; 65; 202; 252;
 451; 467; 481; 484
 — by Actian era: 66; 88; 89; 99; 122; 128;
 129; 155; 170; 175; 192; 205; 206; 227;
 244; see also *σεβαστόν*
 — by provincial era: 65; 66; 72; 83; 123;
 180; 185; 196; 282; 462; 463
 — by both eras: 88; 89; 91; 92; 121; 122;
 124-25; 129; 130; 192; 193; 200; 202;
 205; 207; 211; 223; 252; 271; 277; 283;
 284; 299; 301; 464; 491
 — by regnal year: 64; 424; 425; see also *ἔτος*
 — unspecified: 64; 65; 122; 123; 180; 185;
 196; 224; 282
 — by day and month: 490; 491
 dating of inscriptions of Beroea: 61-66; 183;
 462 n. 272
 dative on funerary inscriptions: 502; 503;
 509
 Daux (G.), on the list of the Delphic *thea-*
 rodokoi: 71 and n. 215; 108
 Davies (J.K.): 186
 decrees: 218; 301; 409
 Delacoulonche (A.), on the territory of Be-
 roea: 42
 — Demitsas' debt to: 55
 — publication of: 53-54
 — mounds described by: 435
 — readings or copies of: 85; 196; 257; 266;
 430
 Delos, inscription in: 226
 — names attested in: 343; 355 n. 188; 365 n.
 251
 — *nomina* attested in: 440; 441; 442; 444;
 445; 446
 Delphi, *hieromnemes* at: 69 n. 202; 71;
 116; 275; 345; 422; 423; 424
 — manumission at: 71; 118; 157; 428
 — names attested at: 338 n. 55; 345; 350 n.
 151; 365 n. 253; 382 nn. 328, 330
 — *thearodokoi* of: 382 nn. 328; 330; 422
 Delphi, proconsul of Achaëa attested at:
 177
 — slaves at: 485
 Delphic *thearodokoi*: 70; 71; 108; 112; 227;
 340 n. 64; 343 n. 85; 382 n. 338
 Demeter, epithet of: 388 n. 380
 Demetrias, Beroean at: 72; 110
 Demetrios I, Poliorketes: 64 n. 173
 — general of: 423
 — mother of: 433
 — Plutarch on: 43
 Demetrios II: letters of: 64; 116; 300; 425;
 430
 — regnal year of: 64; 113
 Demetrios, son of Philip V: 97; 422
 Demitsas (M.G.), publication of: 54-55; 57
 — ethnics included by: 67
 — in Russu's work: 333 and n. 17
 — reading of: 196
demos, of the Athenians: 99; 231; 232
 — of the Beroeans: 134; 296; 464
 — of the Eretrians: 70; 232
denarii, paid for fines: 121; 128; 152; 160;
 167; 298
 — for a manumission: 219
 — for the purchase of a slave: 288; 295
 Derriopos, names attested in: 336 n. 33; 339
 n. 60; 342 nn. 71, 75, 77, 81; 343 n. 87;
 346 n. 123; 347 and n. 126; 348 and nn.
 134, 136, 142; 353 and nn. 165, 170; 355
 and n. 184; 357 n. 206; 360 n. 232; 362
 n. 242; 365 nn. 250, 253; 366 and n. 258;
 367 and nn. 272, 274; 368 and n. 279;
 369 n. 292; 381 n. 326; 401 and n. 434;
 415 n. 19
 Desdevises-du-Dezert (Th.): 42; 54

- diadoma*: 261; 463 and n. 279
Diavornitsa: see *Trilophos*
Dii Manes: 238
Dindorf (W.): 229
Dio Cassius: see *Claudius Cassius Dion*
Diodorus, on a Beroean: 75
Dion, inscriptions of: 127; 226
— names attested in: 365 n. 256; 442 n. 172
— surrender of to the Romans: 246
Dionysos, epithets of: 355; 388 n. 380
— sanctuary of: 430
— on a funerary stele: 152
Dios, Macedonian month: 92; 121; 123; 128; 149; 155; 157; 160; 166; 167; 168; 171; 202; 206; 209; 219; 243; 270; 278; 283; 286; 490-91
Doberos, a man from: 200
dolichos: 107; 249; 306; 432
Domitian (T. *Flavius Domitianus*): 173; 447
drachmae, Alexandrian: 118; 157
Drangiane, in Alexander's campaign: 161
Duchesne (L.): 54
Dyrrachium, attacked by *Genthios*: 245
eagle, on a votive inscription: 153
East: 490
East Macedonia, names occurring in: 370 n. 298; 401 and nn. 426, 434; 402 and nn. 439, 440; 404
— Eastern Mediterranean, *nomina* in: 440
economic crisis: 480; 495
economic status, in funerary monuments: 508
Edessa, identification with *Aegeae*: 43
— names attested at: 254; 342 n. 73; 347 n. 124; 348 and nn. 133, 136; 349; 352 and n. 161; 353 n. 167; 367 and n. 272; 382 n. 338; 401 nn. 426, 430; 403 n. 448
Edson (Ch.): 42
— *corpus* of *Thessalonike*: 62; 67; 127; 198; 201; 227; 333
— on the importance of *Beroea*: 71; 74; 229; 420
— on an inscription from *Beroea*: 119
— on a Beroean's name: 229
education: 426 and n. 79
Egypt, Macedonians in: 342 n. 77; 345; 356 n. 199; 357
— names attested in: 337 n. 43; 347 n. 124; 348 n. 139; 359 n. 221; 368; 380 nn. 318, 321; 381 nn. 325, 326; 402
— Jews settled in: 455
— sanctuary workshops in: 490
Ekklesiochori (county of *Edessa*), name attested at: 349
Elimeia, residents of: 126; 127
— names attested in: 338 n. 54; 342 n. 76; 345 n. 107; 347 and n. 131; 348 n. 135; 352 and nn. 161, 162; 353 n. 166; 355 and nn. 184, 185; 359; 361 n. 235; 400 n. 426; 403 n. 448; 415 n. 19; 442 n. 172
— inscription from: 459
Emathia: 347; 439
— county of: 44
— inscriptions from: 57
— prefecture of: 39; 43; 45; 48; 497 n. 416
— population of: 479; 480; 495
emperor, letter-rescript: 47; 93; 172; 287; 293
— letter by: 196; 287
— imperial cult: 91; 179; 200; 201; 240; 259; 270; 436; 447; 450; 451; 456; 457; 458; 459; 460 and n. 267; 491; see also statues
empresses deified, epithet of: 388 n. 380
Ennodia: 210; 432
Eordaea, names attested in: 337; 342 n. 72; 346 n. 123; 347 and n. 126; 349; 355 n. 184; 358 n. 213; 362 nn. 240, 242; 365 n. 253; 368 and n. 284; 380 n. 322; 400 n. 426; 415 and n. 19
— a person from: 475
Eordaeon, name of: 347 n. 133
ephebarchs: 124; 126; 130; 135; 190; 195; (228); 252; 253; 268; 277; 295; 458; 465 n. 287; 466; 467
ephebes: 91; 92; 93; 94; 111; 127; 128; 129; 138; 146; 176; 197; 210; 212; 219; 228; 233; 242; 243; 253; 254; 267; 268; 271; 275; 277; 282; 291; 294; 295; 297; 298;

426; 432; 465-67 and n. 293; 470 n. 308;
 see also ἐφηβεύσας
 ephebic lists: 47; 409 n. 5; 431 and n. 109;
 435; 445; 465; 467
 Ephesos, names attested at: 338 n. 46; 350
 n. 151; 354
 — gladiators from: 483 and n. 355
 Epidaurians, city of: 67; 70
 Epidauros, inscriptions from: 81; 226
 — names attested in: 342 n. 72; 381 n. 324
 epigrams: 47; 54; 85; 98; 109; 133; 143; 184;
 209; 210; 212; 222; 263; 289; 483; 502;
 504; 505; 506; 508; 512
 epimeletai: 92; 110; 116; 117; 122; 124; 126;
 128; 145; 155; 172; 173; 175; 192; 193;
 196; 201; 205; 206; 209; 222; 226; 252;
 260; 262; 277; 289; 293; 295; 296; 297;
 450; 457; 463; 469; 470; 472; 473; 477;
 489; see also ἐπιμελητής, ἐπιμελου-
 μένη, κουράτωρ, προνοῶν
 Epiros: 483
 — names attested in: 347; 369 and n. 292
 Epirotes: 347 n. 132
 epistates of the city: 120; 305; 424; 430
 epitropos: 481
 eponymous magistrate: 65; see also ar-
 chons, priests, *strategos*
 eras: Actian, provincial: see dated inscrip-
 tions
 Eretria, inscription in: 231
 — name attested in: 338 n. 52
 Eretrians (*boule*, *demos* of): 70; 232; 421
 Erythrae, name attested in: 344 n. 101
 ethnics: 45; 67; 68; 70 n. 208; 72; 73; 74; 75
 and n. 259; 81; 101; 180; 181; 230; 332 n.
 10; 336; 418 n. 37; 420 and n. 44; 431;
 432; 461; 477
 —attested as personal names: 342-43; 353-
 54; 371
 — attested in Thessalonike: 482 and n. 350
 Euboea, names attested in: 340 n. 67; 344 n.
 96
 euergetes: 67; 81; 232; see also εὐεργέτης
 Eumenes I, general of: 356
 Euphrates: 205

Euporia, ethnic of: 99; 112; 133; 259; 454
 Eurydice d. of Sirras: 354 n. 180; 433
 Europos (Syria), name attested in: 344 n. 97
 excavations in Beroea: 59; 498 and n. 422
 farmers: 479; 480
 Feissel (D.): 61
 Ferguson (W.D.): 56
 Feronia: 471 n. 310
 festivals, in Beroea: 432; 491
 — at Leukopetra: 490
 — at Comana: 489 n. 385
 festival days, of the goddess of Leukopetra:
 91; 235; 244; 249; 256; 270; 474; 487;
 489; 490; see also ἑθιμοὶ ἡμέραι
 fines: see *denarii*, punishment
fiscus: 488
 Flamininus: 423
 Flavia Firma, XVIth: 173
 Flavia Sabina: 296
 Flavius Sabinus: 296
 flogging: 427 and n. 85
 foreigners: 430; 431; 445; 481; 482
 — of Thessaloniki: 482 n. 348; 483; 484
 Franke (P.R.): 154
 free men: 427
 — names of: 398
 — labourers: 495
 — gladiators: 483
 — donated: 488
 — willingly offered: 489 n. 381
 — relations to slaves: 491; 492 and n. 397;
 493
 freedmen: 91; 135; 176; 190; 194; 250; 258;
 262; 267; 425; 468; 471 and n. 310; 477;
 481; see also ἐξελυθερικοί
 — names of: 384; 398 n. 413; 418; 436 n.
 136; 443; 444 and n. 184; 453; 468 nn.
 299, 302; 469
 — lists of: 176; 445 n. 188; 468
 — relations to masters: 493
 freedwomen: 88; 149; 208; 236; 265; 473;
 487 n. 369; 508
 — economic status of: 493
 — names of: 397
 friends: 139; 220; 297; 512 n. 474

- Friends or First Friends of Perseus: 132; 133; 180; 181; 182; 230; 245; 424; 435; see also *πρῶτοι φίλοι*
 — of Philip V: 422
 C. Fulcinus Epictetus: 442 n. 172
 funeral banquet: 98; 164; 186; 506 n. 450
 funerary monuments: 58; 90; 111; 216; 225; 226; 253; 262; 263; 264; 266; 273; 297; 311 n. 7; 497-513
 — names or persons on: 77; 311 n. 7; 346 n. 116; 362 n. 244; 409 n. 4; 416 n. 27; 431; 432; 434 and n. 126; 445 n. 188; 456; (483); 492; 496
 — quality of: 410
 — relation to burial: 497
 — Roman type: 217; 454
 — and society: 437
 — of the territory of Beroea: 48-52 and n. 77
 — of Thessalonike: 66 n. 188; 482 n. 348
 — of unknown shape: 148; 213
 — texts of: adjectives in praise: 512; age: 505; 509; dated: 66 n. 188; 512 and n. 476; family in: 510; greetings: 504; Hellenistic tradition: 502; Latin and bilingual: 48 n. 47; 509 and n. 460; married state: 503; 506; 509; 510; 511; 512; person erecting: 505; 506; 507; 509ff; Roman influence: 509
 — with relief: 499 n. 424
 — chthonic symbols on: 505
 — see also altars, bases, *cippi*, cists, plaques, sarcophagoi, slabs, stelai and freedmen, gladiators, slaves
 Galatista, name attested at: 342 n. 74
 Galerius, palace of: 274
 games: 87; 240; 241; 271; 482
 — with wild beasts: 448; 483; 484
 — annual: 491
 — oecumenical: 483; 484; 491; 495; see also Actian games; *ἀγών*, *Alexandria*, *Olympia*, spectacles
 gardener: 172
 general: 423; see also *strategos*
 genitive: 139
 — in funerary inscriptions: 136; 509
gentes: 441; 443; 463
 Genthios, king of the Illyrians: 84; 132; 182; 245
gentilicia: 296; 442
 — imperial: 436 and n. 136; 440; 444; see also *nomina*
 Gevgelija, inscription from: 85
 Gidas: see *Alexandria*
 gladiatorial contests: 260; 448; see also *μονομαχία*
 — combats: 271; 437; 491; 497
 — school: 264; 507
 gladiators: 47; 50 n. 56; 82; 86; 96; 98; 131; 141; 159; 160; 172; 188; 189; 190; 191; 222; 232; 234; 237; 238; 249; 254; 256; 264; 265; 267; 273; 276; 483; 499; 506-507
 — *retiarii*: 225; 251; 298; 507 and n. 451; see also *ῥητιάρτιος*
 — *summa rudis*: 148; 264; 507
 — *secunda rudis*: 239; 264; 507
 — *familia gladiatorum*: 507 n. 454
 — symbols of: 506
 — funerary monuments of: 437; 506-507
 — reclining: 506 and n. 450
 — standing: 506 and n. 450
 — left-handed: 190; 256
 — names of: 367 n. 271; 386 n. 369; 399 and n. 418; 508 and n. 459
 — *supernomina* of: 405 n. 460
 — places of origin: 483 and nn. 354, 355; 507
 Glaukias, Perseus' bodyguard: 84
 Golesiani: see *Leukadia*
 Gonnoi, inscription from: 72; 219; 451;
 — name attested at: 365 n. 257
 Gordian III: 87; 271; 491
 Goripaios, Macedonian month: 96; 98; 130; 148; 192; 233; 247
 Gortyn, code of: 425; 427
 Gounaropoulou (L.): 175
grammateus: 210; 224; 232; 448; 457
grammatophylax: 134; see also *γραμματοφύλαξ*

- graves, accidentally discovered: 498 n. 422
 — cist: 498 and n. 422
 — rock-cut: 497; 498
 — tile: 498 and n. 422; see also tombs
 graves, presented to the Mother of the Gods: 124; 152; 206; 217; 474; 490
 Greco-Roman world: 378; 417; 418
 Greek East: 370; 384; 439 n. 150; 442; 443; 444; 453
 Greece, mainland, *nomina* attested in: 440; 442
 Greek, modern: 52 n. 79
 guardians of women: 81; 86; 215; 478; see also *epitropos*, τούτωρ
 guilds: 264; 468
 — of ass-drivers: 94; see also συνήθεια
 gymnastic contest: 260
 gymnasiarchs: 99; 100; 119; 130; 135; 161; 175; 182; 199; 227; 252; 259; 260; 261; 268; 274; 277; 295; 424; 427; 432; 446; 449; 457; 458; 463; 467
 gymnasium: 135; 175; 261; 425; 426; 427; 431 and n. 109; 432; 463; 466 n. 290; 467
 — two gymnasia in Beroea: 449
 — law of: 47; 61; 119; 161; 182; 187; 414 n. 17; 424; 425; 426; 427; 432 nn. 114, 116
 Hadrian, letter to Beroea: 196; 458
 — award of citizenship by: 470
 — likeness to: 265
 — period of: 203; 264
 Hagia Varvara: 51; 93; 95
 Haliakmon: 43; 45
 Hammond (N.G.L.): 42; 230
 hands, on funerary monuments: 96; 104; 121; 140; 185; 195; 298; 506
 — left-handed gladiator: 190; 256
Harpaloi: 421; 450
 Harpalos s. of Machatas, contemporary of Alexander the Great: 205; 421
 Hatzfeld (J.), on inscriptions from Beroea: 56
 — on Roman settlement: 438; 440; 441; 443
 Hatzopoulos (M.B.): 175
 — on the road system of the central Macedonian plain: 42
 — on Aegeae during the Roman period: 43
 Hellenism, relations of Jews to: 455 and n. 244
 Hellenized, environment: 454
 — Jews: 455
 — Phoenicians: 361 n. 234
 Herakleia Lynkestis: 97; 178
 — names attested at: 339 n. 58; 347 and n. 131; 348; 361 n. 235; 366 and n. 269; 401 n. 430; 403 n. 448
 Herakleia of Pieria: 178; 181
 Herakleion, Delphic *thearodokos* at: 340 n. 64
 Herakleotes: 484
 Herakles: 116; 430
 — on a funerary stele: 101
 Herakles Kallinikos, dedication to: 243
 Herakles Kynagidas: 116; 430
 — priests of: 116; 119; 300; 430; 449
 — monument to: 305
 herald: 276; 484; 507
 herm, on a funerary stele: 85
Hermaia, regulations of: 432 and n. 116
 Hermes, statue to: 115; 210; 218; 224; (448)
 — epithet of: 388 n. 380
 Hermes Chthonios: 85; 504
 Hermes Kerdoos, on funerary altars: 170; 191
 hero, description for the deceased: 452; 502; 503; 504; 513; see also ἥρωας, ἡρώισσα
 hero-horsemen on funerary monuments: 159; 185
 Herodotus, on Macedonian history: 356
 Heubeck (A.): 338
 Heuzey (L.): 43; 54
 hierodules of the Mother of the Gods: 114; 143; 160; 167; 222; 473; 476 and n. 324; 486; 487 n. 369; 491 n. 396; 492 and n. 399
 — distinction from slaves: 488; 489
 — donors of slaves: 476
 — occupation of: 490 and n. 387
 — property of: 481; 484
 — prostitution by: 490
 hierodulism: 488 n. 378; 489; 490

- hieromnemon* of Alexander III: 345
*hieromnemon*es of Perseus: 68 n. 200; 69 n. 202; 71; 117; 275; 422; 423; 424
 hierophant, title associated with the provincial cult: 145; 198; 201; see also ἱεροφάντης
 high priests: 87; 91; 92; 124; 145; 159; 179; 184; 189; 197; 198; 200; 201; 260; 270; 274; 447; 448; 456-57; 458; 459; 460; 464; 483; 491
 — for life: 259; 448; 450 and n. 220; 457 and n. 249
 — title omitted: 271; see also ἀρχιεραστήμενος, ἀρχιερεὺς
 high priestesses: 87; 123; 170; 240; 257; 270; 460 and n. 267; 461
 Hippias, Boeotian *strategos*: 181
 Hoffmann (O.): 229; 332; 333
 Homer, names in: 334; 337; 345
 — Iliad, names in: 336; 347; 361; 365; 366
 — Odyssey, name in: 362
 homosexuality: 426
 honorific monuments: 172; 243; 293; 446; 461
 — dedications: 448; 462; 464; see also under altars; inscriptions
 horsemen, on funerary monuments: 104; 105; 130; 163; 191; 265; 294; see also hero-horsemen
 hunter, on a funerary stele: 499 n. 424
 Hydaspes: 231
 Hygeia: 224; 448
 Hyperberetaios, Macedonian month: 185; 432 and n. 115; see also Ὑπερβερεταῖος
 Idomenai: 226; 452
 illiteracy: 115; 165; 279
 Illyria: 182; 504 n. 437
 Illyrians: 84; 182; 245
 — settlement of: 430
 — Illyrian origin: 449
 — name borne by an Illyrian: 361 n. 237; see also names, Illyrian
 infants, exposed: 492 n. 397
 initiates in Samothrace: 168; 184; 196; 251; see also μύστης
 inscriptions of Beroea, bilingual: 48 n. 47; 66; 92; 269; 287; 509 and n. 460
 — of Byzantine period: 54; 57
 — Christian: 61; 221
 — of imperial period: 456
 — funerary: 47; 55; 93; 289; 409; 417; 429; 436; 446; 455 n. 239; 497; 499; 500; 502; 509; dating of: 63; innovations of the texts of: 437; 505-507; see also funerary monuments
 — honorific: 47; 102; 108; 183; 194; 199; 253; 293; see also altars; honorific monuments
 — incised twice: 245
 — Latin: see Latin inscription
 — unpublished: 47; 48; 82; 84; 85; 86; 88; 89; 91; 98; 105; 106; 107; 108; 109; 117; 120; 122; 125; 126; 131; 144; 148; 151; 152; 162; 165; 166; 168; 169; 173; 185; 187; 225; 231; 235; 240; 242; 257; 264; 285; 286; 288; 290; 292; 297; 300; 301; 304; 478; n. 334; 499 n. 424
 — votive: 47; 113; 119; 147; 155; 200; 222; 225; 257; 282; 481
 inscriptions, Macedonian, Archive of: 39 n. 1; 61 n. 159; 332 n. 10
 — names attested in: 340; 362; 382; 383; 415
 — bibliography and state of publication:
 — *corpus* of 3rd Meris: 39 n. 2; 47; 63 and n. 163
 — lack of *corpora* for Macedonia: 55 n. 101; 61-62; 78; 414
 — *corpus* of dated inscriptions: 63-64
 — *corpus* of Demitsas: 54-55; 67; 333
 — *corpus* of Thessalonike: 55 n. 101; 62; 67; 333
 — *corpus* of Upper Macedonia: 62 n. 162; 333
 — Kanatsoulis' contribution to: 46 n. 39
Inscriptiones Graecae: 58
 Istanbul, Archaeological Museum: 183; 192; 204
 Isis Lochia: 149; 225; 471; see also Ἴσις Λοχία

- islands (Aegean), names occurring in: 339 n. 59; 354
- Isvoros: see Leukopetra
- Italy, Macedonians in: 74; 181
- name attested in: 347
- *nomina* occurring in: 444 n. 187; 471 n. 310
- origin of Romans from: 442; 443; 444
- Iulia Mamaea: 240, 241
- G. Iulius Rhometalces: 228
- ius trium liberorum*: 480
- Jews of Beroea: 250; 404 and n. 453; 454-55
- of Stobi: 455 n. 240
- Jewish faith: 481
- Judaic-Alexandrine magical text: 119
- jurists: 170; 198; 214; 263; 508; see also νόμος
- Kajanto (I.): 397; 398; 399; 510
- Kalindoia, names occurring at: 337 and n. 39; 342 n. 77; 346 n. 116; 348 nn. 133, 136; 357 n. 209
- Kalleris (I.): 334
- Kallipolitis (V.): 59
- Kanatsoulis (D.), on Beroea's senate: 261
- on a catalogue: 435
- on foreigners: 482
- on a high priest: 447
- on the Jews of Beroea: 455
- on the Macedoniarchs: 127; 198
- on the *synedrion* and the Macedonian *koinon*: 456
- Prosopography of: 46 and n. 39; 59; 73; 77; 154; 197; 215; 261; 333; 455; 456; 482
- unpublished inscriptions included by: 59; 191; 215
- Karamanoli-Siganidou (M.): 60
- Karyane, name attested at: 345 n. 111
- Katerini, road to: 59
- Kavala (prefecture of), name attested in: 345 n. 111
- Kerameikos (Athens), a Beroean attested at: 140
- Kirchner (I.): 100
- kitharodoi*: 106; 432
- koinon*, Macedonian: 91; 112; 126; 127; 132; 148; 170; 179; 197; 200; 214; 240; 241; 259; 270; 280; 409; 447-48; 450; 456; 457; 458; 459; 460 and n. 267; 470 n. 308
- financial means of: 462 n. 273
- games organised by: 482; 483; 484; 491; see also: *agonothetai*, hierophant, high priests, presbyterarch
- Kokkova: see Polydendron
- kome* of Beroea: 43
- referred to by Lucian: 45
- komai* attested in Leukopetra: 479; see also κῶμη
- Komninion (Koumanitsion): 51; 90; 160
- Kontoleon (A.E.): 55
- Kopanos (Ano Kopanos): 50; 204
- name attested in: 336 n. 33
- Kos, Romans in: 439
- Kotzias (N.): 59
- Koumanitsion: see Komninion
- Kozani: 52; 53; 60; 141
- prefecture of: 43
- kynegesia*: 483
- kynegoi*: 116; 120; 300
- Laconia, name attested in: 350 n. 151
- Laconian: 343
- Lagoyanni (M.): 154; 276
- Lamian War: 186
- lamp-lighter, at Leukopetra: 222; 473; 486; 490
- land, acquisition of: 438; 439
- sacred: 489
- landownership, large-scale: 128; 191; 198; 457 and n. 252; 479; 480 n. 339; 486
- small-scale: 479
- language, Macedonian: 332
- Attic: 335
- Greek: 66; 419; 440 n. 158; 446 n. 199
- Laodicea, a competitor from: 431
- lapicidal error: 240
- Larissa, Archaeological Museum of: 154
- *nomina* attested in: 441
- wife of Philip II from: 354
- Latin, not used for official texts: 446

- on funerary monuments: 48 n. 47; 509 and n. 460
- formula: 117
- words: 276; 399
- Latin inscriptions of Beroea: 48 n. 47; 54; 55; 66
- of Thessalonike: 48 n. 48; 127
- law: 427 (see also gymnasium)
- two codes of: 481 (local, Roman); see also Roman law
- Lazochori: 50; 147
- Leake (W.M.): 53; 54
- legatus Augusti pro praetore*: 226; 439
- legio V Macedonica*: 464
- legionary: 173; 446
- Leibethra: 181
- Leonnatos, man in charge of the *phalangistai*: 181
- Lesbos, names occurring in: 355, 369 n. 295
- Lete, a Beroean attested at: 154; 452
- names attested at: 343; 345 nn. 107, 112; 346 n. 117; 348 nn. 133, 142; 352 and n. 161; 355 and nn. 190, 191; 356 and nn. 198, 204; 361 n. 239; 362 and n. 240; 365 n. 253; 367 and n. 273; 382 n. 328; 402 n. 439; 414 n. 18
- letters of Demetrios II: 64; 116; 300; 425; 430
- of Hadrian: 196; 458
- of the emperor: 196; 287; see also emperor
- of consent for a manumission: 115; 475
- Leukadia (Golesiani): 50; 103; 106; 196; 243; 257
- Macedonian tombs at: 44
- names attested at: 336 n. 33; 340; 342 n. 75; 343; 345 and n. 111; 346 n. 117; 347 n. 133; 352 and n. 161; 353 n. 167; 362 n. 243; 365 n. 254
- Leukopetra (Isvoros): 51 and n. 73
- Aegeae mentioned at: 43
- dated inscriptions of: 66 and n. 186; 78
- inscriptions of: 42; 45; 47; 60; 61; 76 n. 262; 78; 409; 410; 418 n. 39; 435 n. 134; 456; 469 and n. 303; 481 n. 345; 499 n. 423
- persons attested at: 81; 82; 83; 86; 87; 88; 89; 91; 92; 96; 98; 99; 101; 103; 105; 107; 108; 111; 114; 117; 119; 121; 122; 123; 124; 126; 127; 128; 129; 130; 143; 148; 149; 150; 151; 155; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 170; 173; 187; 189; 190; 192; 194; 198; 201; 202; 204; 205; 206; 207; 209; 211; 213; 215; 217; 218; 219; 221; 222; 223; 225; 228; 233; 235; 247; 248; 249; 252; 258; 263; 270; 278; 279; 288; 289; 290; 294; 297; 298; 470-81; 484-93; see also under *epimeletai*, hierodules, loans, priests, sanctuary, slaves
- M. Licinius Crassus: 444
- P. Licinius Crassus: 230; 245
- Limnaios, ambassador of Philip V: 423
- lists of persons or names: 215; 409 n. 3; 410; 434; 456; 467; 468
- of citizens: 414 n. 18; see also agonistic and ephebic lists, freedmen, taxation
- literary sources: 74-75; 411; 420; 422; 423; 455
- Livy, Beroeans referred to by: 74; 97; 117; 180; 181; 182; 245
- on the settlement of Illyrians: 430
- loans, in Leukopetra: 138; 148; 475; 488; 489; see also *δεδανίσθαι*
- Loos, Macedonian month: 129
- Loudias: 44 n. 31
- Lucian, on Beroea: 45; 466
- on the Syrian goddess: 490 n. 385
- Lycia, inscription from: 283
- Lynkestis, names attested in: 338 n. 53; 342 n. 71; 345 n. 107; 346 n. 123; 361 n. 235; 370 n. 298; 401 n. 426; 415 n. 19
- lyre-player: 203; 506
- Ma, manumissions connected with: 470 n. 305
- Macedonian, party, pro-: 186
- War, Third: 180; 230; 245
- Macedoniarchs: 92; 93; 109; 123; 124; 126; 127; 146; 170; 171; 197; 198; 200; 225; 241; 270; 271; 272; 287; 293; 458-60; 477

- n. 328
 — families of: 460-61; 464
 — games organised by: 483; 491; see also μακεδονίαρχης
Makedoniarchissa: 293; 460; see also μακεδονίαρχισσα
 magical text: 119; 159; 476
Magnesia, name attested in: 343 n. 92
Makaronas (Ch.): 59; 106; 431
Makedonika: 59
Makrochori (Mikrogouzi): 50; 251
 manumissions: 46; 48; 59; 69; 71; 72; 83; 95; 96; 97; 99; 113; 115; 116; 120; 122; 138; 143; 170; 192; 219; 276; 279; 280; see also στήλογραφῶ
 — dated: 64; (66); 425
 — Hellenistic: 414 n. 17; 419 n. 40; 427; 428
 — Roman: 469; 470; 472-78; 480; 481; 482; 485 n. 363
 — by women: 473-78; 480 and n. 342
Q. Marcius Philippus: 181; 245
Marek (Ch.): 71
Marina, community of (prefecture of Emathia): 497 n. 416
Marsyas, Pellean historian: 349 n. 150
Marvinci, Beroean attested at: 85
Masson (O.): 334
 meals, provision of: 260
Megara, inscription at: 226
 — names attested at: 368; 369 and n. 290
P. Memmius Regulus (PB no. 879): 439
Mende, names attested at: 342 n. 78; 363
 merchants: 425; 438
Merides, archons of: 97; 106; 112; 132; 280; 447; 450
Meris, first: 112; 132
 — third: 45; 132; 280; *corpus* of: 39 n. 2; 47
 — fourth: 45; 97; 132
Mesembria, name attested in: 353 n. 169
Messenia, names attested in: 339 n. 59; 356
 — Romans in: 439
Meter and Kore, priestess of: 96; 469
Metochi Prodrōmou: 51; 58; 97; 118; 167; 192; 196; 204; 217; 257; 299; 469 and n. 303; 473; 479; 487 and n. 368
 metronymics: 97; 163; 370; 433-35; 445; 446
 n. 196; 453; 465; 468
 metropolis, rights of: 123; 260; 274; 447; 448; 464; see also μητρόπολις
 Middle Strymon, inscription in: 93
 — names attested in: 379 n. 314; 402 n. 434
Mieza, location of: 43-44
 — names attested at: 356 n. 204; 360 n. 232; 363; 365
Mikrogouzi: see *Makrochori*
Milesian, name of: 338 n. 46
 milestones: 44, 48 n. 47, 50 nn. 62, 64, 65; 66
 Mithridatic Wars: 440
Moesia, *legatus Augusti* in: 226
 monarchy, Macedonian: 419; 435
 Monastir: see Bitola
 mosques of Beroea: 54
 Mother of the Gods, cult of: 489-90 and n. 385
 — temple of: 491 and n. 395
 Mother of the Gods Autochthonous: see *Leukopetra*
 Museum of Beroea: 47; 60; 76 n. 262; 78
 music, professions connected with: 506
 — contests: 260
 Mycenaean period, name known from: 336
Mygdonia, inscriptions from: 56
 — names attested in: 349 n. 142; 352 and n. 162; 356 n. 204; 357 n. 206; 362 and nn. 241, 242
Myllinas, *Myllinus*: 74; 232 and PB no. 910
Mytilene, *nomen* attested in: 441
 names, accentuation of: 380 n. 317
 — ancient, retained: 423
 — archaic: 334; 345 n. 113; 386 n. 368; 424
 — Greek attitude towards: 418
 — change of: 405 n. 459; 419 n. 40; 429 n. 97
 — compounds of: ἀγαθός: 386; εὖ-: 383 n. 351; 386 and n. 375; ἑρως: 387; καλός: 386; τύχη: 386
 — continuity through: 413; 435
 — as a criterion for origin or status: 399; 466

- diminutives: 335 and n. 30; 343
- disappearance of: 421; 423; 424; 435
- ending in: -anus: 401; -ᾱς: 380 n. 317; 387 and n. 376; -ων: 301; -ην: 304; -θεος: 302; -οῦς: 387 and n. 377; -ύλος: 386 n. 373
- ethnics used as: 354 and n. 174
- exclusively of Beroea: 412 n. 14
- fashions of: 310
- foreign: 310; 311; 335; 429; 430; 454; 476; 493; 496
- formation of, in Macedonia: 309 n. 1
- formation of new: 310
- frequency of: 85; 411; 413; 414; 415 and n. 19; 419; 434
- frequent: 412; 416; 417 and n. 28; 418; 419; 429; 435; 499; 508
- of gods: 387; 417; 418
- Greek: 332; 335; 339; 357 n. 207; 381; 384; 398; 400 n. 425; 411; 419; 455
- of Greek type: 309; 378; 396; 400; 436; 445; 465; 468; 473; 479
- non-Greek: 369
- pre-Greek: 357; 400; 401; 402; 416; 418; 429; 454
- heroic: 338; 386 n. 368
- Illyrian: 359; 363; 430; 454
- incomplete: 76; 467 n. 297
- Latin, transliterated into Greek: 75 n. 258; 440 n. 158
- local to Beroea: 412; 414
- local to Macedonia: 311; 332; 339; 354; 363; 367; 369; 371; 378; 381; 385; 411; 413; 414; 430; 431; 449; 454; 466 n. 289; 480
- local, decline of: 381; see also names, Macedonian
- local to Pisidia: 380 n. 318
- lost meaning of: 418
- Lydian: 401 n. 431
- Macedonian: 68; 69; 333 n. 17; 334; 335; 337; 346 n. 120; 354; 361; 366; 368; 369; 378; 379; 380 and n. 317; 384 and n. 363; 415; 416; 429; 451; 454; 504
- borne by Macedonians: 332; 339; 340; 343; 344; 349; 350; 352; 354 and n. 182; 355; 356; 357; 358; 360; 361; 362 and n. 239; 363; 365; 368; 369 n. 294; 379 n. 309; 381; 383; 415
- mistaken readings of: 76
- new or newer: 367 and n. 271; 371; 378; 381; 385 n. 364; 386; 411; 415; 417; 451; 469
- occurring once in Beroea: 309; 411; 412
- older: 371; 381; 385 n. 364; 386; 466 n. 289
- panhellenic: 311; 334; 339; 340; 354; 356; 363; 379; 381; 384; 385; 411; 415; 424; 431; 449; 496
- rare: 255; 332; 336 n. 32; 337; 338; 339; 343 and nn. 94, 95; 348; 349; 356 n. 194; 358; 360; 362; 368; 386; 396; 403; 411; 412; 417; 419; 421; 422; 431; 433; 434 n. 123
- Roman: 136; 163; 378; 389; 391; 398; 399 and nn. 413, 418; 400 and n. 421; 411; 412; 416; 419; 445; 451; 457; 460; 469; 479; 496
- of Roman type: 75; 176; 309; 370; 371; 372; 397; 400; 416; 436; 445; 465; 466; 475 n. 319; 508
- Roman, tripartite: 395; 399 n. 418; reversal of order: 397
- of the royal house: 337; 356
- semitic: 370 and n. 301; 404; 476
- loss of significance of: 496
- single: 309; 371; 378; 389; 396; 397 and n. 403; 412 n. 13; 416; 496; 508
- of the 6th century (attested in): 356; 369
- of the 5th century (attested in): 334; 336; 338; 340 n. 67; 342 n. 74; 343; 344 and n. 96; 354 n. 182; 355; 358; 361; 368; 369 nn. 292, 294; 379 n. 309; 381
- of slaves: see slaves, names of
- correlation with social categories: 397; 399; 410
- social value of: 384 n. 362
- on sherds: 311 n. 7
- theophoric: 355; 388 and n. 380; 418; 430
- Thracian: 350; 358 and n. 218; 359 and

- n. 221; 363; 402 and n. 435; 403 and nn. 443, 448; 430; 454; 475 and n. 321
 — unknown elsewhere: 404
 — of women: 354; 380 n. 316; 396 and n. 401; 397; 416 and n. 27; 417 and n. 28; 432; 434
naopoios, name of a: 365 n. 253
 Naousa: 53
 — county of: 44; 50
 Nea Kouklēna: see Trilophos
 Nea Nikomedeia (Braniates): 48; 50; 105; 173; 198; 201; 262
 Neapolis (territory of), names attested in: 368 and n. 284; 381 n. 324
negotiatores: 438 and n. 141; 443; see also συμπραγματευόμενοι
 Nemesis, manumissions connected with: 470 n. 305
 Neo Skyllitsi: 50; 285
neoi, acting with the *boule*: 259; 261; 463 and n. 278
 Neokastro (Emathia), name attested in: 347 and n. 131
neokoria, rights of: 260; 447; 448
neokoros: 123; see also νεωκόρος
 Nerva, inscriptions dated by: 65
 — embassy to: 260; 436; 448
 — monument to: 179; 448
 Nesi: 50; 220
 Nicaea, a gladiator from: 276; 483
 Nikopolis, a victor from: 276; 483
 nobles: 419; 422; 435; 439
 Nock (A.D.): 114
nomina of Beroea: 75; 309 n. 1; 370; 371; 391-94; 398 n. 411; 400; 439-45; 466; 478; 479 and n. 335
 — abbreviated: 176; 199
 — appearing once: 471 and n. 310
 — in place of *cognomina*: 395; 397 n. 403; 398
 — of freedmen: 135; 453; 468 n. 302
 — followed by ethnic or *supernomen*: 288; 371 n. 306
 — multiple: 396; 397 and n. 405
 — omitted: 89; 90; 157; 197; 200; 201; 262; 263; 476 n. 324; 496; 508
 — not preserved: 147; 290; 302
 — frequent: 444-45 and nn. 187, 188; 453
 — rare: 232; 442 n. 172; 446; 468 n. 302
 — derived from Greek names: 479 and n. 335
 — ending in -anus: 398 n. 410; 441 n. 165
 — brothers with different: 461 n. 269
 — of priestesses: 470
 — and social origin: 445 n. 188; 462
 nominative of a name: 302
 — on funerary monuments: 502; 509
 nurses: 160; 282; 512 n. 474
 Odrysae, names of: 350; 403
 oil, official in charge of: 465; 466; see also ἄλειμμα
 Olganos: 50 n. 60b; 452
 Olshausen (E.): 117; 181; 229
Olympia, games of Beroea: 145; 241; 306; 482; 484; 495; see also Alexandreia
 Olympia, games at: 184; 506
 — inscription at: 226
 Olympos, Mount: 230
 Olynthos, names attested at: 336 n. 33; 339 n. 60; 340 n. 69; 342 nn. 77, 81; 347 n. 133; 357 n. 206; 358 n. 218; 360 n. 232; 361 n. 235; 365 n. 255; 366 and n. 270; 367 and n. 272; 382 n. 339; 442 n. 172
 orators: 186; 243; 462
 Orestis, names attested in: 342 nn. 76, 77; 346 n. 123; 349 n. 142; 359; 361 n. 235; 362 and nn. 239, 240, 242; 369 and n. 292; 414 n. 18; 415 and n. 19; 442 and n. 172
 Orlandos (A.K.): 57; 261; 509
 Osborne (M.J.): 100
 Ostia, *nomen* occurring at: 446
 Paeonia, names attested in: 362 n. 244; 366 and n. 258; 368 n. 287; 401 n. 426
 — inscriptions of: 56; 94
Paeonis: see tribes of Beroea
paidagogoi: 235; 262; 427; 512 n. 474
paides: 426 and n. 79; 427 and n. 85; 432; see also παῖς
palaistra: 432 and n. 114

- Palatitsa: 51
 — excavations at by L. Heuzey: 43; see also Vergina
- Panemos, Macedonian month: 87; 91; 115; 134; 149; 165; 202; 205; 207; 219; 235; 240; 241; 258; 270; 279; 280; 294; 303; 491
- pankration*: 95; 432; see also παγκρατιστής
- Pantauchos, general of Demetrios Poliorcetes: 423
- Pantikapaion, name attested in: 338 n. 46
- Papazoglou (F.), on historical geography: 42; 43; 44
 — on dated inscriptions: 64 n. 170
 — on inscriptions from Beroea: 176; 177; 197; 291; 468
 — on pre-Greek names: 357; 369; 401; 402
 — on Roman names: 370
 — on gods names: 418
- Paphlagonia: 203
- paramone*: 113; 118; 120; 121; 128; 148; 150; 157; 160; 164; 166; 167; 192; 223; 240; 288; 295; 300; 428 and n. 90; 470; 474; 476; 487 and n. 369; 488 and n. 377; 491 n. 396; see also προσμένω, παραθήκη
- parenthesis, names in: 340; 389; 391
 — numbers of PB in: 76 n. 261
- Pasicrata, manumissions connected with: 470 n. 305
- Patris (Tourkochoi): 50; 171
- patron: 274; 493; 512 n. 474; see also πάτρων
- patronymics: 84; 97; 99; 117; 120; 167; 204; 216; 224; 226; 228; 300; 302; 303; 304; 305; 309; 311 n. 9; 333 n. 15; 336; 346 n. 116; 382 n. 339; 418 nn. 34, 39; 422; 430; 449; 453; 454; 465; 468; 473; 476; 478; 479; 502
 — lack of: 268; 371; 399 n. 418; 423; 431; 468 n. 299; 473; 481; 496; 508; see also names, single
 — *praenomen* occurring as: 396
 — Roman names as: 400
- Paul the Apostle (PB no 1047): 75; 239; 273; 279; 284; 454-55
 — Epistles of: 75
- Pautalia, a gladiator from: 276; 483
- Pelagonia, inscription from: 193
 — names attested in: 343 n. 188; 348 and n. 136; 352 and n. 161; 353 n. 167; 357 n. 206; 361 n. 234; 362 n. 242; 368 and n. 284; 401 and nn. 426, 434; 403 n. 448
- Pella: 40 n. 3; 44; 181; 420; 502 n. 432
 — names attested at: 340 and n. 66; 343; 346 n. 116; 352; 353 nn. 165, 166, 167; 355 and n. 185; 356 n. 204; 360 n. 232; 365 n. 254; 369 n. 292; 380 n. 316; 382 n. 339
- Pelleas: 349 n. 150
- penalties: 427 and n. 87
 — in *denarii*: 121; 128; 152; 160; 167; 298
- Perdikkas II, treaty with Athens, names attested in: 334; 337; 347
- peregrini*: 444 n. 185
- Perinthos, inscription from: 306
- Peritios, Macedonian month: 82; 97; 113; 167; 204; 216; 225; 279; 294; 299; see also Περίτιος
- Perseus, contemporaries of: 45; 71; 74; 84; 132; 180; 229; 311 and n. 8; 420
 — admiral of: 425
 — ambassador of: 181; 245; 422
 — brother of: 97
 — Friends of: 132; 133; 180; 181; 182; 230; 245; 423; 424
 — *hieromnemes* of: 69 n. 202; 71; 116; 117; 275; 422; 424
- Petra, a pass of Mt. Olympos: 230
- Petsas (Ph.): on inscriptions of Beroea: 47; 59-60
 — on inscriptions of Leukopetra: 42; 61; 456; on dated inscriptions of: 66; on donors of slaves: 472; on *epimeletai* of: 92; on festivals of: 490; on priests of: 89; 470
- Peukastike*: see tribes of Beroea
- phalangitai*: 180; 181
- phialai*, dedicated by freedmen: 116
- Philip II, names of contemporaries of: 334;

- 337 nn. 36, 38, 39; 352; 356 n. 203; 361;
379 n. 309
— Athenian contemporary with: 431
— daughter of: 433
— wife of: 354
Philip V, contemporaries of: 71; 74; 420;
429
— court of: 423
— Friends of: 422
— Illyrians at Beroea in his period: 430
— stoas and gifts by: 430; 433 and n. 121
Philippi, names attested at: 174; 177; 339 n.
58; 349 n. 150; 370 n. 298; 402 n. 441
Philoxenos, contemporary of Alexander
the Great: 205; 421
Phoenicia, collection of taxes in: 205; 421
Phoenicians, Hellenized, names of: 361 n.
234
Phokion: 186
phorminx: 133; 203
Phrygia, names occurring in: 358
Phrygian cap, on a funerary stele: 105
Phylakai: 249; 431
physicians: 89; 211; 507
Phyteia (Tsornovon): 50; 98; 159
Picard (Ch.): 56
Pieria, Herakleia in: 178
— inscriptions from: 57; 249
— names attested in: 342 n. 81; 345 and n.
111; 347 and nn. 124, 131; 348 and n.
136; 354 n. 181; 357
Pisidia, names attested in: 380 n. 318; 381 n.
324
plaques, funerary: 122; 142; 156; 164; 214;
221; 222; 224; 236; 238; 248; 264; 278;
499 n. 424; (500 n. 428b); 504; 513 n.
479; see also slabs, stelai
Plassart (A.), on inscriptions from Beroea:
57
— on the list of *thearodokoi*: 70; 71; 108
Pleuratos, Illyrian contemporary of Per-
seus: 84
Plutarch, on Aegeae, Edessa: 43
— on Beroeans: 75; 117; 132
Polemaios, Antigonos' I, Monophthalmos
nephew: 255; 422
politarchs of Beroea: 84; 115; 141; 144; 145;
175; 182; 183; 227; 281; 292; 449; 450
political rights, restricted: 425
poll-tax: 260
Polla Nera (in the prefecture of Emathia):
497 n. 416
Polybius, on Beroeans: 74; 75; 181; 245
— on a probable Beroean: 423
Polydendron (Kokkova): 51
Pompeii, *nomina* attested in: 441; 444
pontifex: 274
Pontos: 483; 490
population, composition of: 413; 429; 431;
453; 454
— of the city: 467; 472
— entire: 463 n. 279
— of Emathia: 479; 495
— indigenous: 493
Potidaia, names attested at: 354 n. 175; 362
n. 239
Pouqueville (F.C.H.L.): 52
praeco: 276; see also *πραϊκων*
praenomina: 370; 395 and n. 391; 396 and
nn. 397, 398; 445; 475 n. 319
— women's: 396 and n. 401; 398 nn. 408,
409
praetorian: 124; 130
praetorianus: 305
presbyterarch: 145; see also *πρεσβυτε-
ράρχης*
priests: of Asklepios: 430
— of Atargatis: 113; 423; 429
— of Herakles: 116; 430
— of Herakles Kynagidas: 119; 430; 449;
(454)
— eponymous of the city: 113; 423; 424;
429
— for life: 135; 136; 471
— hereditary: 191; 305; 471
— at Leukopetra: 108; 110; 129; 172; 469-
71 and nn. 306, 307; 472; 489; 490
— not defined: 202; 282; see also *ἱερεὺς*
priestesses: of Artemis Agrotera: 123; 464
— of Ennodia: 210; 432

- of Meter and Kore: 96; 469
- at Leukopetra: 87; 88; 89; 121; 122; 128; 157; 192; 205; 206; 244; 255; 288; 470 and nn. 306, 307; 471
- hereditary: 171; 202; 471; see also *ἱερεῖα*
- priesthood, hereditary: 471
- of Leukopetra: 470
- influence of: 490
- proconsuls, of Macedonia: 132; 187; 198; 201; 283; 438; 447; 476
- names of: 309 n. 1
- proconsul of Achaia: 177
- professions: 451; 506; 507
- professionals: 425
- foreign: 482
- pronoetes*: 121
- propraetor*: 226
- Prosopography of Beroea, method of: 75–78
- not included in: 255; 431 n. 111
- prostitution by hierodules: 490
- province: 444; 450
- first man in: 457
- province of Macedonia: 65
- provincial games: 189
- *koina*: 447
- proxenia*: 186; 439
- proxenos*, of the Epidaurians: 67; 70; 81; 423
- of the Eretrians: 232
- of Megara: 369 n. 290
- Ptolemy IX, Physkon: 381 n. 326
- public treasury, fines paid to: 160; 167; 298
- punishment, corporal: 427 and n. 85
- in *denarii*: 121; 128; 152; 160; 167; 298
- in fines: 427 and n. 87
- Pydna, battle of: 74, 75; 180; 182; 230; 245; 246
- Pyrrhos: 43; 423
- Pythion, a pass of Mt. Olympos: 230
- Rache (Rachova): 51; 251; 303
- Rachova: see Rache
- religious societies: 153; 188; 213; 220; 226; 287; 289; 293; 446; 453; 481
- rescripts, imperial: see emperor
- retarius*: see gladiators
- Rhodes, ambassadors of Perseus to: 245; 422
- names attested at: 343; 355 n. 188; 366 n. 270; 380 n. 316
- Rhodian, name of a: 353
- Rhomiopoulou (Aik.): 60
- Rizakis (A.): 442
- roads, repaired: 260
- Robert (J.): 78
- Robert (L.), on a Beroean: 68; 69; 463
- on inscriptions from Beroea: 98; 129; 212; 276; 425
- on inscriptions of Thessalonike: 228
- on names: 311; 334; 368; 370
- on the transcription of inscriptions: 78
- visit to Beroea: 57–58
- Roman altar: see altars
- Roman citizens: 449; 451; 452; 453; 461; 467 n. 293; 470; 477
- citizenship, award of: 436; 440; 443; 449; 450; 451 n. 221; 453; 458 and n. 256; 466 and n. 290; 469; 473; 474; 475 n. 318; holders of: 444 n. 185; 472; 473; 474; 475; 479; 483
- community of Beroea: 116; 440; 446
- communities in the Greek East: 453
- conquest: 423; 424; 430; 434; 435; 448; 458
- domination: 419
- date: 491
- Roman empire, crisis of: 495
- incorporation of barbarians by: 384
- provinces of: 436; 438
- Roman influence: 458; 468; 509
- law: 444 n. 185; 478; 481
- magistrates: 438; 465
- officials: 438; 439; 447; 453
- Roman period, Aegean in: 43
- Beroea in: 45; 451; 456; 493; 498; 505; 508
- Mieza in: 44
- Roman policy: 436
- presence in Beroea: 41; 412; 447; 453

- propaganda: 495
- senate: 117
- way of life: 447; see also: army, names, soldiers, tribes.
- Romans, at the time of Perseus: 117; 180; 181; 230; 246
- of Beroea: 187; 225; 400; 437; 438; 442; 445; 446; 447; 454; 457; 460; 462; 463; 465; 479; 480
- origins of: 442; 443
- in the Greek East: 439 n. 150; 443; 453
- subjection of Macedonia to: 420
- surrender of Beroea to: 424; 435
- of Thessalonike: 442
- «new»: 453
- Rome, ambassador of Perseus to: 181; 422
- inscriptions of: 73; 130; 305; 511 n. 469; 512
- names attested at: 358 n. 218; 385 n. 366; 403; 418; 444
- nobles taken to: 182; 230; 246
- Romans from: 442; 443; 444
- Rostovtzeff (M.): 56; 132
- Roussel (P.): 56
- royal family, Macedonian: names of: 337; 361 n. 235; see also Antigonids; Temenids
- kinship to Beroean aristocracy: 420
- royal letters: 47; 414 n. 17; 424; see also letters
- royal mothers, wives: 432
- Russian Archaeological Institute: 56
- Russu (I.), Beroeans included by: 68 n. 200; 70 n. 213; 77; 230
- use of Demitsas by: 333 and n. 17
- names cited by: 345; 346
- on a person attested at Thessalonike: 127
- Sakellariou (M.B.): 332 and n. 14
- Samos, name attested in: 343 n. 86
- Samothrace, Beroeans attested in: 72; 102; 143; 168; 184; 196; 251; 277; 451; 463
- *nomina* attested in: 441
- Samuel (A.E.): 428
- sanctuary of Leukopetra, functioning as a bank: 475; see also loans
- income of: 489; 490 n. 385
- donations to: 490
- officials of: 469; see also *epimeletai*, priests
- services to: 487
- slaves of: 488
- treasury of: 488
- workshops of: 490
- sarcophagoi: 51 n. 69; 162; 168; 185; 195; 214; 253; 264; 499 n. 424; 501 and n. 431; 509 and n. 460
- Sarikakis (Th.), on Beroeans in the Roman army: 73
- on Roman officials: 283; 447
- Schoch (P.): 422
- sculptors: 72; 85; 154; 366; 369 n. 288; 451; 452
- sculpture, pieces of: 54; 452
- workshop: 452
- Semitic origin: 476
- senate of Beroea: 261
- senatorial class: 464
- Septimius Severus, contemporary of: 130
- Serrai, inscription of: 198
- Sinope, a victor from: 484
- Sintike, names attested in: 353 n. 167; 356 n. 204; 357 n. 206; 362 nn. 242, 244
- Skopje Museum: 86
- Skydra (Arseni), border of Beroea with: 44
- names attested in: 200; 379 n. 314; 388 n. 383
- skyphoi*, dedicated by freedmen: 116
- slabs, funerary: 183; see also plaques, stelai
- slab of unknown type: 253
- slaves: 72; 82; 96; 98; 99; 103; 104; 105; 106; 107; 111; 116; 118; 119; 120; 130; (136); 138; 148; 149; 150; 151; 152; 155; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 187; 189; 195; 206; 207; 208; 216; 217; 218; 219; 223; 225; 232; 233; 234; 235; 237; 240; 243; 244; 247; 248; 249; 252; 259; 263; 265; 266; 270; 276; 277; 279; 280; 283; 286; 287; 288; 289; 290; 292; 294; 298; 299; 300; 410;

- 425; 433; 451; 463; 470; 472; 473; 474;
475; 476; 477 and n. 329; 481 and n.
345; 484-496
- age of: 485 and n. 364; 486 and nn. 365,
366; 487; 488; 490
- in agriculture: 485
- children: 486; 492
- donated without any conditions: 489
- donors of: 81; 83; 86; 88; 91; (114); 117;
121; 122; 124; 126; 127; 128; 129; 130;
138; 143; 163; 170; 192; 193; (194); 196;
204; (207); 208; 211; 213; 222; 223; 243;
252; 270; 280; 284; 298; 299; 418 n. 39;
469; 472-79; 480; 481; 482; 484; 485;
486; 487; 488
- economic level of: 485
- foreign: 476; 493
- funerary monuments of: 496
- future descendants of: 488; 492 n. 397
- joint ownership of: 480 n. 342
- large-scale owners of: 486
- Macedonian: 495
- namunittors of: 114; 115; 207; 472; see
also manumissions
- names of: 342 n. 73; 347 n. 124; 349; 350
n. 155; 369 n. 288; 384 and n. 362; 387
n. 375; 388; 397 n. 403; 398; 417; 418
and n. 39; 419 n. 40; 429; 468 n. 299;
473; 493; 494-95; 496
- number of: 496
- origin of: 418 n. 38; 429; 476; 482; 496
- parents of: 491-92
- prices of: 485 and n. 364
- property of: 427 and n. 86; 428; 481
- public: 443
- punishment of: 427 and nn. 85, 87
- trained: 490
- slavery, interest in: 69
- in the Greco-Roman world: 418
- as a result of debt: 495
- snakes, on funerary monuments: 183; 505
and n. 443
- society, continuity of: 435; 437
- level of: 410
- social advancement: 461
- background: 443; 451
- balance: 438
- categories: 443; 456; 485; 496
- class: 424
- distinction: 448; 457; 460; 508
- organisation: 425; 456
- origin: 444; 453; 462
- prominence: 463; 472; 484
- rank: 418; 425
- realignments: 453
- recognition: 465
- reputation: 493
- scale: 475
- status: 255; 425; 429; 434; 458; 480
- stratification: 417; 420
- unit: 510
- value: 444
- soldiers: 135; 173; 507
- Solon, Perseus'ambassador, commandant
in Pydna: 181; 230; 246
- Sparta, name attested in: 381 n. 324
- prestige of: 343
- and restricted political rights: 425 and n.
73
- spectacles: 447; 482; 483; 506; 507
- with animals: 260; 483 n. 353; see also
games, *kynegesia*, *venationes*
- Sphekia (Vossova): 51; 98; 156
- staters: 113; 427 n. 86
- stationarius*: 220: see also στατιωνάριος
- statues, bases of: 145; 180; 215; 423; 433;
452
- bronze: 263; 433; 452
- of the emperor: 226; 452
- funerary: 452; 454; 501 and n. 431
- to Hermes: 115; 210; 218; 224; (448)
- honorific: 87; 94; 187; 239; 241; 243; 257;
259; 281; 297; 452
- Stavros: 50; 129
- stelai, funerary: 51 n. 66; 51 n. 70; 82; 83;
85; 89; 94; 107; 120; 126; 133; 144; 158;
161; 162; 173; 184; 208; 209; 220; 221;
231; 233; 237; 250; 262; 268; 269; 273;
285; 289; 292; 302; 437; 497 n. 415; 499
n. 424; 500 n. 428; 502; 503; 513 and n.

- 479; see also plaques, slabs
 — importance of: 499
 — Latin: 509 n. 460
 — painted: 72; 110; 249; 434; 500 n. 428
 — with relief: 84; 85; 86; 93; 95; 96; 97; 101; 103; 104; 105; 109; 111; 112; 118; 122; 125; 131; 137; 140; 142; 144; 148; 150; 152; 156; 157; 158; 159; 160; 167; 168; 169; 171; 173; 183; 186; 187; 192; 195; 204; 205; 208; 209; 211; 215; 216; 218; 219; 231; 234; 235; 240; 251; 269; 273; 276; 278; 281; 284; 289; 298; 300; 301; 302; 304; 451; 454; 498; 499 n. 424; 500 and n. 428; 502; 503 and n. 436; 504; 505 and n. 443; 506; 507; 509 n. 460; 513 n. 479
stemma: 198; 201; 228; 272
 Stenemachos (Choropani): 44, 50, 156; 162
 stoas: 430; 433 n. 121
 Stobi, Jewish community of: 455 n. 240
 — names attested at: 442 n. 172
 — persons attested at: 89; 274
 Strabo, on hierodulism: 490
strategos, Boeotian: 181
 — eponymous: 119; 182; 424; 425
 — from Thrace: 173; 175
 Stratonice, wife of Antigonos I: 207; 433
 Struck (A.): 56
 Styberra, ephebic lists of: 409 n. 5; 467 n. 293
 — family attested at: 123; 270; 272; 274; 459
 — name attested in: 415
 Styberrean: 97
 substratum, pre-Greek: 350; 358; 369; 400; 418; 453
 Sundwall (J.): 116; 181
supernomina: 129; 288; 371 n. 306; 404-405; 476
 — of gladiators: 405 and n. 460
 Susa, name attested at: 380 n. 317
 Sykea: 51
 Symposium on Ancient Macedonia, 1st: 46, 60-61
 — 2nd: 61
 — 3rd: 61
 synagogue: 250; 455 and n. 239
synedroi: 65; 89; 91; 92; 93; 94; 95; 125; 139; 140; 169; 170; 171; 173; 175; 177; 180; 189; 197; 198; 199; 201; 209; 225; 227; 234; 239; 241; 242; 243; 256; 257; 266; 270; 271; 281; 284; 297; 458; 460; 461 and n. 271; 462; see also σύνεδροι
synedrion: 92; 108; 125; 177; 179; 180; 197; 239; 242; 261; 281; 293; 450; 456; 462; see also συνέδριον
 — father of: 227; 461; see also πατήρ συνεδρίου
 Syracuse, name attested in: 360 n. 231
 Syria, Beroea in: 73 n. 232
 — name attested in: 344 n. 97
 Syrian Parthenos or goddess: 114; 207; 237; 244; 280; 470; 490 and n. 385; see also *Atargatis*; Συρία Παρθένος
 Syros, *nomen* attested in: 441
 Tafel (T.L.F.): 43
 Tagarochori (Teramonion): 50
 Tauron s. of Machatas, Macedonian honored by the Eretrians: 232; 421
taxation list: 280
 taxes: see Thessalians
 Tegea, name attested in: 339 n. 59
 Temenids, names of: 337; 357
 Teramonion: see Tagarochori
 territory of Beroea: 40; 41-45; 47; 48-52; 498 n. 422; 499 n. 423
 Thasos, names attested in: 344 n. 100; 345 n. 108; 352 and n. 164; 353 n. 171; 355 n. 192; 369 n. 290
thearodokos of Apollo and Asklepios: 67; 81; 423
thearodokoi, Delphic: 70; 71; 108; 112; 227; 422
 — brothers: 70-71
 — names of: 340 n. 64; 342 n. 72; 343 n. 85; 382 nn. 328, 330, 338, 339; 387 n. 376
 Thebes, names attested in: 349; 379 n. 315
 Theos Hypsistos: 114; see also Θεός Ὑψίστος
 Thera, name attested in: 368 n. 285
 Thermon, name attested at: 348 n. 134

- Thespieae, *nomen* attested at: 441
- person attested at: 226
- Thessalonike, Archaeological Museum of:
- 154; 227; 274; 452
 - *corpus* of: 55 n. 101; 62; 67; 333
 - importance of: 45
 - inscriptions of: 40; 46; 87; 90; 92; 192; 197; 198; 201; 215; 228; 271; 272; 274; 277; 409 and n. 1; 414 n. 17; 434 and n. 126; 459 n. 259; 463; 465; 468; 482 n. 348
 - inscriptions, Latin: 48 n. 48; 127
 - inscriptions of Beroea taken to: 56
 - competitor from: 431
 - foreigners attested at: 482 n. 348
 - funerary monuments, dated: 66 n. 188
 - cult-groups of: 468
 - Jews of: 250
 - metronymics at: 434 and n. 126
 - *negotiatores* of: 438 n. 141; 439
 - *neoi* of: 463
 - origins of the Romans of: 442
 - professions: 507 n. 455
 - surrender to Romans: 246
 - title attested at: 459 n. 259; 465
 - wrongly assigned to: 164
 - names attested at: 336 n. 33; 339 n. 58; 339 n. 60; 342 nn. 70, 73, 75, 77, 79, 80, 81, 82; 343 n. 90; 346 and n. 123; 347 and nn. 124, 126, 133; 348 and nn. 133, 134, 136; 349; 352 and nn. 160, 161; 353 and nn. 165, 166, 167, 173; 354 n. 181; 355 and n. 190; 356 and n. 198; 357 n. 206; 358 n. 213; 359; 361 n. 239; 362 and nn. 241, 242, 244; 363 n. 248; 365 nn. 250, 253; 366 and n. 269; 367 and nn. 271, 274; 368 and nn. 279, 287; 370 n. 298; 371 and n. 304; 379 nn. 313, 314; 380 nn. 316, 318; 381 n. 324; 388 n. 382; 396 nn. 398, 402; 400 n. 426; 401 and nn. 430, 434; 402 and nn. 439, 440, 441; 403 nn. 443, 448; 413; 414 and nn. 16, 18; 415
 - *nomina* attested at: 440 n. 159; 441 and n. 166; 446
 - Romans of: 439
- Thessalonikeus: 72
- Thessaly: Beroeans attested in: 72; 154; 219; 451; 452
- names attested in: 337; 338; 345; 346; 347; 350 nn. 151, 155; 352; 353 n. 169; 355 n. 192; 360 n. 232; 362 and n. 245; 365 n. 254; 369 and n. 292; 386 n. 372; 401 and n. 427; 416 n. 26
 - Hermes Chthonios in: 505
 - hero-cult in: 503
 - manumissions of: 480 n. 342
 - political rights in: 425 and n. 73
- Thessalian coin, name on: 357 n. 212
- Thessalian *corpus*: 352 n. 160
- Thessalians, names of: 338 nn. 52, 54; 353 n. 169; see also Thessaly, names attested in
- taxes paid by: 214
- thiasoi*: 468
- Thompson (A.): 338
- Thrace, city of: 276; 483
- king of: 228
 - *strategos* from: 173; 175
 - town of: 73 n. 232
- Thracian, descent: 475
- gladiators: 483 and n. 355
 - leaders, names of: 431
 - origin: 468
- Thracians: 117; 359; 431
- settlement of: 430; see also names, Thracian
- threptoi*: 83; 136; 163; 169; 196; 222; 465; 492 and n. 398; 493; 512 n. 474
- Thyateira, person from: 214
- thymele*: 210; see also θυμέλη
- Thucydides, reference to Beroea by: 45
- Thyrses, Styberrean: 97
- Tiberius, rights of citizenship awarded by: 451 n. 221
- Titov Veles, *nomen* attested in inscription from: 232
- Titus, inscriptions dated by: 65
- monument in honour of: 184; 447
- Tod (M.N.): 56

- on dated inscriptions: 64 n. 169; 129
- tombs, chamber: 107; 119; 137; 286; 497; 498 n. 422; 502; 504
- dating from the 6th, 5th, 4th centuries: 498
- Macedonian: 44; 435
- royal (Aegeae): 43; see also graves
- tombstones, dated: 66
- names on: 411; 430; 431; 445; 454; 508
- ethnics on: 482
- of gladiators: 437
- inscriptions on: 510
- Latin: 510
- texts of: 492; 498
- uninscribed: 499; see also funerary monuments; inscriptions, funerary
- Topographical Archive: 78 n. 268; 126
- toponyms, ancient: 45; 479
- modern: 50-51; 77 n. 263
- Torone, names attested at: 338 n. 53; 365 n. 255
- Touratsoglou (I.), on dated inscriptions: 63; 64 n. 168
- on inscriptions from Beroea: 60; 213; 225; 232; 240; 275; 277; 281; 296; 439; 450
- Tourkochori: see Patris
- trapezophoron*: 110; 172; 252
- treasurer of the city: 226; 281; 450
- trees, on funerary monuments: 183; 505
- tribes, Macedonian: 417
- of Beroea: 457
- A: 294; see also φυλή
- *Bereike*: 222; 457; see also Βερεϊκή
- officials of: 199
- *Paeonis*: 209
- *Peukastike*: 145; 450; see also Πευκαστική
- Roman: *Aemilia*: 238; 446
- trierarchs: 231; 421
- Trilophos (Nea Kouklēna-Diavornitsa): 48; 105
- Tripotamos, community of: 51; 90; 160
- trumpet-player: 158
- Tsornovon: see Phyteia
- Tymphaea, name attested in: 355 n. 184
- Tyrian, attested in Leukopetra: 126
- M. Ulpius Tertyllianus Aquila: 282; 477 and PB no. 1233
- underworld, gods of: 446
- Upper Macedonia, *corpus* of: 62 n. 162: 333
- names attested in: 337 n. 38; 342 n. 80; 346 n. 115; 347 n. 133; 348 nn. 133, 136; 349; 355; 380 n. 316; 414 n. 18; 415; 417
- Valerian (P. Licinius Valerianus), letter from: 172
- Velvendos, a Macedoniarch attested at: 145
- venationes*: 483
- Vergina (Barbes-Koutles): 51
- identification with Aegeae: 43
- inscriptions from: 40 n. 3; 51; 140; 301; 305; 433; 471; 502 n. 432
- names attested at: 334; 335; 336 n. 33; 337 n. 39; 340 n. 68; 345 and nn. 111, 112; 346 and n. 116; 347; 348 and n. 142; 350; 352; 354; 355 and n. 191; 356 nn. 194, 204; 357; 360 n. 232; 362 and n. 240; 366; 370 n. 300; 379 nn. 314, 315; 400; 403 and n. 447; 417
- funerary stelai from: 334
- Vermion, Mount: 43
- Vespasian, contemporary of: 464
- military unit of his time: 173
- veterans: 258; 438; 446; 478; 480; see also βετρανός
- Sextus Vettulenus Cerialis, military official: 134; 464
- victors, in various contests: 81; 95; 112; 206; 211; 249; 255; 256; 263; 278; 298; 303; 305; 306
- vine-grower: 140; 507
- visitors, attested in Beroea: 491
- Vossova: see Sphekia
- Voutiras (E.): 92
- Wace (A.J.B.): 56
- Walbank (F.W.): 74; 181; 182; 229
- wall of Beroea: 53; 58; 159; 163; 265
- Walter (O.): 59
- warrior, on a funerary monument: 105
- water divination: 129; see also ὕδροσκοπός

- Wilson (A.J.N.): 441
 Wiseman (J.): 89
 witnesses, to acts of manumission: 83; 92;
 95; 132; 259; 428; 475
 women, in the Hellenistic period: 432-35
 — and Roman citizenship: 444 n. 185
 — in the Roman period: 460-61
 — improvement of status of: 480
 — position of: 432 n. 117; 458 and n. 253
 — donors of slaves: 473; 478
 — slaves: 474 and n. 315; 485; 492 n. 397;
 see also *Makedoniarchissa*, priestesses
 workforce, seasonally employed: 425
 — of slaves: 495
 Woodward (A.M.): 56
 wreath: 153
 Xandikos, Macedonian month: 114; 237;
 244
 year, Macedonian: 491
 Zeus, epithet of: 388 n. 380
 Zeus Hypsistos, votive inscription to: 83;
 100; 102; 112; 153; 155; 188-89; 213;
 220; 226; 287; 293; 481
 Zgusta (L.): 370

PLATES



