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ANNOUNCEMENTS

Subscriptions for 2009/2010

This is a reminder that, with regret, subscriptions will increase from 1st October. We will circulate separately details of the new rates and instructions as to how to amend existing Standing Orders.

Nominations Open for President and Secretary

Robert Parker will serve his final year as President of the Society in 2009/10, and a new president will chair the Annual General Meeting in 2010. Peter Haarer has decided to step down as Secretary of the Society at the same time. In both cases it would be an advantage to hold elections at the coming Annual General Meeting to ensure a smooth handover and to enable the new officers to start planning the events for which they will be responsible. Both positions are open to all members of the Society, and those wishing to stand are asked to contact Peter Haarer as soon as possible.

Welcome

To our new members Ben Gray, Patrick James, Ben Keim, William Mack, Maria Florencia Nelli, and Scott Scullion.

Congratulations

The Society sends its warmest congratulations to Benet and Kathryn on the birth of their daughter Emilia Isabel Salway, born 2nd July.

FORTHCOMING EVENTS

Autumn Colloquium and Annual General Meeting

Our next meeting will be held in the new lecture theatre at Corpus Christi College, Oxford on Saturday 21 November 2009. The programme is being finalised and will be circulated later this summer.

Practical Epigraphy Workshop III

A third Practical Epigraphy Workshop is planned for 22-24 June 2010 in Newcastle. Details will appear on the BES website <<http://www.csad.ox.ac.uk/BES/>> as soon as they become available. Programmes and reports on the two previous workshops can also be found at the BES website, along with a provisional programme for the 2010 workshop.

VARIA

AIEGL Website

The following letter has been received from Prof. Stephen Mitchell, AIEGL President:

Dear colleagues,

The new AIEGL web-site has now been launched and can be accessed at the following URL <http://www2.bbaw.de/aiegl>. Or you can go to the existing site at <http://www.aiegl.com> and click on the link there. The hosting of the web-site is being transferred to the server of the Berlin Academy, and we hope that this will provide stability for the future, extending beyond the individual terms of the Association's officers. I am very grateful to Nora Unger, one of the assistants at CIL, for undertaking the necessary design and development work on the site. We hope that you will already find it useful, but in particular we would like your help in building up its resources.

We have introduced a new feature to the site which will enable all members to post information relating to conferences, workshops, new publications and other matters.

To do this you need to log-in to the site and become registered as a user. Access to this part of the site is restricted to paid members of AIEGL. We will check applications against the current subscription list, and then authorize access. Similarly

the content of the information that you send will be quickly checked by one of the officers for suitability and relevance to AIEGL's purpose, before posting. In due course we may be able to automate the first of these processes.

Many of you have been sending notices about conferences, publications, and other matters to the secretary, Angela Donati, for distribution through our e-mail list. **We are not discontinuing this service**, but will run the two methods of advertising in parallel, at least up to the Berlin Congress in 2012. Members may want to put out information using both methods.

Personally I would urge members to use the web-site as much as possible. The more use it receives, the greater its utility becomes, and it has the potential to generate a comprehensive electronic calendar of coming epigraphic events. As with every web-site, there may be initial flaws and faults that need attention, but your use of the site should bring these to our attention quickly.

Our hopes for the future still include introducing a search engine to the site, which provide direct access to the various on-line epigraphic data bases, which are an increasingly important to our subject, and we will be holding further discussions with interested parties to this end.

If you have questions and comments about the web-site I would be glad to hear from you by e-mail: s.mitchell@ex.ac.uk

Yours ever

Prof. Stephen Mitchell FBA
AIEGL President

AIEGL Training Grants

The Association Internationale d'Épigraphie Grecque et Latine is offering grants of up to 1000 Euros to support Epigraphic Educational and Training Courses and Workshops. The following conditions apply.

1. Applicants must be AIEGL members.
2. Due to limited funds, the maximum grant for any event will be 1000 Euros. Applications for smaller sums are encouraged and may have a better chance of success.
3. Applications should be submitted by 28 February and 15 August, and applicants will be notified of the outcome by 15 April and 15 September respectively.
4. Applications will be assessed and ranked by a commission of three AIEGL members (*IIIviri praemiis dandis*), to be appointed by the AIEGL officers. Awards will be made by the AIEGL officers on their recommendations, subject to sufficient funds being available.
5. Events supported by AIEGL must be open in principle to any participant with appropriate and relevant qualifications and not restricted to students from

- particular institutions or countries.
6. AIEGL is keen to support all forms of training in Greek and Latin Epigraphy, including the promotion of digital epigraphy, in line with its own objectives and priorities.
 7. Successful participants must submit a 300-word report within one month of the conclusion of the event in a format suitable for publication on the AIEGL web-site.

The deadline for this application is 15 August 2009. To apply, please email the following details to the Secretary General, Professor Angela Donati at angela.donati@unibo.it

1. Name, Institution and contact details of applicant.
2. Title, location, and purpose of the meeting.
3. The expected numbers, status (e.g. undergraduate student, postgraduate student, postdoc.), and nationalities of participants that are expected to attend.
4. Outline of the programme and teaching staff.
5. Outline Budget.
6. What use you will make of the AIEGL grant.

REPORTS

Autumn Meeting, 22 November 2008, King's College London

Charlotte Tupman (KCL), "Protecting the dead? Inscribed evidence for illegal behaviour at the Roman grave"

The first paper of the day was given by Charlotte Tupman, of King's College London, whose contribution sought the 'inscribed laws' of the colloquium's theme not in the 'official' pronouncements of the representatives of ancient states, but in the more personal genre of funerary epigraphy. Tupman provided an intriguing and thought provoking survey of a number of funerary inscriptions drawn from two very different urban centres within the Roman Empire: Rome itself, and Aphrodisias in Karia. These texts shared an explicit concern for the future mistreatments that might befall the grave sites and funerary monuments of which they formed a part. A wide variety of possible acts of desecration were anticipated by their composers and admonitions to the reader to refrain from such activities were supported by threats of retribution. Tupman's paper emphasised the diversity of these elements, with a particular interest in the broader differences between the conventions of the two sites, but also the patterns and themes, which can be observed among them, and are suggestive, at the least, of many aspects of their legal and social contexts.

Along with simple acts of vandalism perpetrated against the monument, alienation of the site and the unauthorised addition of unanticipated and unwelcome bodies to the tomb appear to have particularly exercised the minds of those responsible for them. As Tupman illustrated, these concerns were also present in the writings of the Roman jurists and the codices of Roman law. Other crimes which we might expect to find in this context are perhaps significant by their absence, among them simple grave-robbing. While the choice between the appeal to human and divine authorities for justice might seem arbitrary at first glance, Tupman made a strong case for an alternative interpretation. In this sample, the texts' composers appear to have adopted a pragmatic approach in utilising threats of legal action, often involving substantial monetary fines, only where the perpetrator would find it relatively difficult to hide his identity (as in unauthorised re-use). Significantly, the proceeds of fines generally seem to have been destined for the state treasury, or the coffers of local cults, after the successful prosecutor's cut. They were not, apparently, intended to compensate the heirs of the deceased either for distress caused, or for the financial burden of making good any damage. Perhaps, as Tupman suggested, only the direct interest of the state or a significant local institution, could there be hope of resolving the matter. It is possible too that any damage done was perceived to be irreversible. Supernatural sanctions were brought to bear against crimes less suited to legal process, among them such petty acts of vandalism as urination or defecation upon the grave. Curses involving specific short and long-term consequences were elaborated and suitable gods invoked. A legalistic attention to detail was employed in order to nullify the defence of ignorance. The exact dimensions of the funerary plot were often specified along with details about exactly whose remains might legitimately be added.

Tupman's paper raised some fascinating questions and offered a number of thoughtful preliminary conclusions. The possibilities offered by future research into a broader sample of texts, for furthering our understanding of the relationship between them and the social milieu in which they were composed, as well as the legal frameworks that informed them, were made manifest.

~ Duncan Taylor, KCL

Benet Salway (UCL), "Form and function in Roman legal texts"

In his paper, Salway analysed how Roman legal texts are presented in the epigraphic sources from the second century BC to the fourth century AD. He paid attention in particular to differences between copies obtained for personal or official use, and the original documents, upon which we have to speculate due to a considerable lack of evidence.

Salway divides the documents into official archive copies (which are hypothetical); authoritative reference copies; and commemorative copies. Depending upon the part of the empire where the documents were published, the material used was mostly marble (Athens), or bronze (Rome). Viewing the surviving evidence, general efforts to make the documents more easily readable become apparent: these include indentation and paragraphing; however, it seems that titles were highly uncommon, which is also the case with any kind of page, or rather tablet, numbering. The differentiation between authoritative reference copies and purely commemorative ones is based on the existence of seals or other official marks: an example for this are

the military diplomata, which were sealed and carried a reference, sometimes incredibly detailed, to the location of the original copy in Rome. On some documents, the order for publication survives. There are often short remarks on the document noting that it was checked and acknowledged as an authoritative copy. We may conclude that there were people with an official license to produce copies of legal texts, and that they approved documents according to specific criteria. Commemorative copies, often arranged in dossiers, are commonly characterised by very individual layouts. In these sources, the focus on single lines of special interest seems to be far more important than a complete record or a chronological order of files. An striking example for such document collections is the Scaptopara dossier from the middle of the 3rd century.

Furthermore, Salway tried to collect clues about what the original archive copies of Roman legal texts may have looked like. He assumes, for example, that they did not carry a title, and that they were not necessarily arranged by any kind of system. Apparently, there is some evidence indicating that certain positions, like the imperial titlature, were originally left vacant, and only filled in whenever a reference copy was made. This idea can be expanded: original copies may have been arranged like forms with blanks, which were completed and personalised at the time of publication. Salway believes that this process took place while copying the text from papyrus to the durable material.

Salway gave an instructive overview of the epigraphic sources for Roman legal texts, and his conclusions tell us a lot about the legal and commemorative publishing practice in Roman antiquity. He also brought to mind the enormous hole in the transmission of material from the Roman archives, which cannot easily be closed.

~ Nora Unger, Berlin

Mathieu Carbon (Oxford), "Sacred Law and Women's Festivals, From Aristophanes to Mylasa"

The final paper at the 2008 BES Autumn Colloquium focused on an inscription discovered in Mylasa, Caria, in 1894 (Sokolowski, *LSAM* 61). Carbon's readings of this are based on a squeeze made by Louis Robert in 1932 (FLR Carie 2160), and he has also been able to consult the French man's field notes on the text (FLR Carnet 29, 1932). The fragment, which on a second autopsy three decades later, Robert remarked had deteriorated somewhat, alludes to a resolution or a decree of the women involved in a festival, probably one connected with Demeter. References in lines 2-4 to 'lighting' and the 'carrying of candles' suggest a possible reconstruction of Demeter's search for her daughter; a sense of solemnity seems to be conveyed by an injunction 'not to push [one another]' (line 4). Carbon believes that a date for the inscription of somewhere between 400-325 has little probability of being wrong.

An argument has been made that this fragmentary regulation provides a tangible link with the assembly of the women featured in Aristophanes' *Thesmophoriazusai* and with the arguably 'political' organisation of the Thesmophoria at Athens. On the basis of his restoration of the inscription and a reassessment of the historical evidence, Carbon suggests that we should rather consider the women of Mylasa and Athens as a cult association, which, like many other such religious groups, was in practice only

loosely modelled on the political structures of the Greek city. The ‘city of women’ therefore constitutes a theme which, although based to a degree on the partial independence of women in certain spheres of cultic reality, only became fully formed in the parodies of Aristophanes or in other myths concerning women’s festivals.

~ Shane Brennan, Exeter

Epigraphic Saturday in honour of Joyce Reynolds, 28th February 2009, Cambridge

Continuing the tradition of annual Epigraphic Saturdays organised by Joyce Reynolds, this year’s event, organised by Dorothy Thompson to mark Miss Reynolds’ 90th birthday, comprised a programme touching upon both Latin and Greek texts of the Roman world -- an appropriate reflection of the range of the honorand’s interests.

Opening the morning session, chaired by Professor Robin Osborne, Marguerite Hirt spoke on the topic ‘Oculists’ stamps: some reflections’. These small, typically quadrangular stones measuring usually no more than 4 x 2.5 cm, used to stamp dried bricks (*collyria*) of eye-salve, have been catalogued by J. Voinot (*Les cachets à collyres dans le monde romain* [Montagnac, 1999]). They generally bear a retrograde inscription giving personal name(s) in the genitive, the name of the medicine, and perhaps that of the ailment for which it was intended. They are hard to date, few having good archaeological contexts and some showing clear signs of reuse, either subsequent ownership (indicated by secondary inscriptions) or use as amulets (suggested by drill holes). Almost all are inscribed exclusively in Latin and their distribution pattern is noticeably geographically circumscribed. Ninety per cent are found within the Gallic, Germanic, and British provinces, with a few sporadic outliers in Spain, Italy, North Africa and the Danube provinces, giving rise to the arguments (E. Künzl, *Jahrb. RGZ Mainz* 32 [1985], 436-598) that use of these inscribed stamps was in some way a requirement of the *quadagesima Galliarum*, or is to be associated with the phenomenon of curative springs. Alternatively, they have been associated with military doctors, two of whom (an unlocated Antigonos and an Axius, attached to the *classis Britannica*) are named by Galen as inventors of eye ointments and the fourth/fifth-century medical writer Marcellus mentions an eye-salve invented specifically for use by soldiers. Dr Hirt drew attention to the fact that the distribution pattern of their findspots, which is not exclusively tied to frontier locations, closely matches that of veteran settlement as mapped by J.C. Mann.

Most persons named on the stamps exhibit *tria nomina*, implying free, if not *ingenuus*, status but Dr Hirt also pointed out that only one of the names on the stamps accords with an otherwise attested physician: Q. Postumius Hermes is named on an inscription at Aventicum (Avenches) and a stamp found near Lausanne (*AE* 1939, 6). When the distribution of the names is mapped against the data of B. Lőrincz’s *Onomasticon Provinciarum Europae Latinarum* the names on the stamps are often atypical of their context, suggesting that the population of eye doctors was exotic to the findspots of their stamps. In one well recorded burial from Durocortorum Remorum (Reims), a medicine box containing stamped cakes of medicine was found with a stamp (R. Boyer, *Gallia* 47 [1990], 235). However, the stamp did not match the stamped *collyria*. This may be accounted for by Vivian Nutton’s proposal that

workshops of specialist pharmacists prepared the pharmacologically complex medicines for supply to itinerant general practitioners who dispensed them alongside simpler preparations of their own manufacture. If so, then some stamps will have belonged to pharmacists, others to eye doctors. As for peculiar absence of oculists' stamps of the same variety from the archaeological record of the Greek East, Dr Hirt suggested that the practice there was to stamp the sachets with symbols from signet rings, such as the lion that Galen says labelled the medicine produced by the military doctor Antigonus.

Under the title 'Aizanoi: a new cult instead of an old *asylia*', Michael Wörrle offered a new contribution to the religious and institutional history of the Phrygian city of Aezani (Çavdarhisar), famous for its extant temple of Zeus and Domitian, dedicated in AD 92 on the site of a Hellenistic predecessor. The phenomenon of the granting of the status of asylum to sanctuaries is well known from the Hellenistic world and this practice was certainly continued by the Roman conquerors of the Greek East (as witnessed by Lucullus' grant to the *hieron* of Mopsuestia in Cilicia in 87 BC). However, the emperor Tiberius seems to have put some kind of check on the practice. According to Tacitus in the *Annals* Tiberius ordered a survey of grants of *asylia* to Greek communities in AD 22/23, while Suetonius says that the same emperor went as far as to abolish the practice. In order to make sense of the later attestations of asylum status, K.J. Riggsby (*Asyilia: Territorial Inviolability in the Hellenistic World* [Berkeley, 1996]) harmonises the testimony by suggesting that Tiberius called a halt to granting new *asylia*. Aezani is attested as *neokoros* and *asylos* from two inscriptions of the Severan period (*IGRR* IV 567 and 581) but it had been thought, on the basis of *MAMA* IX 13, published in 1988, that the *asylia* went back to an initial grant under Augustus or Tiberius. This inscription reproduces a letter of the proconsul C. Norbanus Flaccus (probably 18/17 or 17/16 BC) delivered at Pergamum to Aezanitan ambassadors but its precise content is masked by a very damaged section. Nevertheless the original editors had tentatively proposed reading a reference to *alēsia* (an obscure synonym for *asylia*).

Although the stone is now lost, having re-examined the surviving squeeze, Professor Wörrle offered an alternative reading revealing the proconsul to be responding to having been presented by the ambassadors with a letter from Augustus to his procurator Ofilius Ornatus (if this cognomen is correct), according to which Ofilius had decided on a subsidy provided by Aizanoi to a priest that should be restricted only to the costs of the sacrifices for the cult. What Norbanus decided in addition is now lost. So the matter at hand is not *asylia* but the regulation of a priesthood, which, on the basis of other new epigraphic evidence from Aezani, Professor Wörrle identifies as not a public one but a hereditary family office for a cult of Augustus and his then newly adopted sons Gaius and Lucius. Professor Wörrle also suggested that this procurator might be identified with the jurist named only as A. Ofilius, an *eques* and distinguished disciple of Ser. Sulpicius Rufus, in Pomponius' *Encheiridion* (*Dig.* 1.2.2.44), though the procurator might more plausibly belong to the next generation. The Augustan testimony for *asylia* at Aezani now removed, the Severan period texts are left as its earliest attestation. If Suetonius was correct in his assertion when he wrote, then the practice of granting *asylia* must have been subsequently re-established, plausibly under the philhellene Hadrian. This would make sense of a later second-century inscription from Kibyra, mentioned by Thomas Corsten and to be published by him in a forthcoming Festschrift to a Turkish numismatist, that boasts of

the city's *asylia* as 'of old'..

Lunch was preceded by three 'Brief Communications'. First John Wilkes announced his intention to provide a minor but useful aid to the study of the epigraphy of the Balkans, which suffers from a number of obstacles. First the traditional divide in scholarship and publication between Greek and Latin texts; secondly, even where this has been integrated, the atomisation of the region by modern political boundaries and administrative sub-regions that bear no relation to ancient entities; and thirdly the obscuring of provenance by multiple layers of modern placenames, resulting from the break up of the great Austro-Hungarian and Ottoman empires and subsequent shifting modern national boundaries. Therefore, Professor Wilkes proposes to construct and index of inscriptions by place with cross-indexing to take account of changing place-names. Secondly Patrick James announced the theme of the Cambridge Classics Faculty's Laurence Seminar for 29-30 May 2009. This is entitled 'Multilingualism from Alexander to Charlemagne: cross-cultural themes and perspectives'. For further details contact pj221@cam.ac.uk. Lastly Leonardo de Arrizabalaga y Prado invited collaboration on *Epigraphica Variana*, a collection of epigraphic texts related to the emperor M. Aurelius Antoninus, as spin-off from his forthcoming book *Elagabalus: Fact or Fiction* (CUP).

After a buffet lunch served in the congenial surroundings of the Classics Faculty's Cast Gallery, the afternoon session, chaired by Professor Martin Millett, began with a session entitled 'A world without borders: the new epigraphy'. Charlotte Roueché demonstrated that, contrary to Joyce Reynolds' earlier fear that computerisation might be a recipe for the perpetuation of error, new electronic formats actually enabled error to be corrected swiftly and inexpensively. Moreover, flexibility of presentation and capacity are key virtues. Professor Roueché explained that [ala2004](http://insaph.kcl.ac.uk/ala2004) <<http://insaph.kcl.ac.uk/ala2004>>, which republished in electronic format the Greek texts from her *Aphrodisias in Late Antiquity* (1989), had been intended as an exercise in developing the technology, which was built on and improved in [Iaph2007](http://insaph.kcl.ac.uk/iaph2007) <<http://insaph.kcl.ac.uk/iaph2007>> (containing all inscriptions from Aphrodisias published before 1995). In contrast to [ala2004](http://insaph.kcl.ac.uk/ala2004), many of the texts in the latter were new, deriving directly from handwritten notes. Still, the categories used to describe each entry reflect what Joyce Reynolds decided were the essential things to record for each text. Valentina Ascitti explained how the on-going *Inscriptions of Roman Cyrenaica (IRCyr)* and *Inscriptions of Roman Tripolitana (IRT)* build on [InsAph](http://insaph.kcl.ac.uk) <<http://insaph.kcl.ac.uk>> technologies but add geodata (linking to the Pleiades online gazeteer) and relationships to online resources.

Although *IRT* is more like [ala2004](http://insaph.kcl.ac.uk/ala2004) in that it republishes a book, it is being done as part of the Concordia project (aimed at improving the technologies and standards in the field) and to develop further web tools. The online *IRT* will incorporate addenda to the original 1952 publication and including hyperlinks to the pictures from Ward-Perkins archive (via the British School at Rome's library catalogue). Gabriel Bodard explained the aspiration of the Concordia project to allow increased interchange of data. In this case the original EpiDoc standard of the Text Encoding Initiative has needed to be enhanced to enable transfer of the *IRT* data to the EAGLE consortium (specifically into EDH). Dr Bodard went on to attempt to demystify the concept of the "Semantic web", in which hypertext links were to be used in place of simple statements relating to various categories of information that intersect in relation to a

specific inscribed object. For example the relationship of object to findspot can be expressed using html with a link thus: `<href= "http://..." rel="findspot">`, where the URL points is the relevant entry in the Pleiades project, which uses the *Barrington Atlas* as its authority list, something it has in common with the American Numismatic Society, the Small Finds Database, and LGPN. Similarly the relationship of text to person can be provided by a link to the LGPN and concordances with other publications of the same text provided (e.g. ala2004 235 = IAph2007 6.4 = PHI Aphrodisias 609), while maintaining the distinction between different editions of a text and between them and the artefact itself, as each will be designated by its own U(niversal) R(esource) I(dentifier), expressed as uri# in html, conceptually equivalent to an ISBN, URL, or DOI. Professor Roueché concluded by emphasising that this can only work with agreed standards.

Fatih Onur, ‘Epigraphic news from Antalya’, offered a three-part presentation of texts from the Turkish province of Antalya. First a dossier of three inscriptions of Anastasian date from Perge in Pamphylia, comprising 850 marble fragments (mostly found in 1974, with the last 40 in 1980), now stored in archaeological museum of Antalya. These derive from three fine white marble plaques that had stood at the northeast corner of the city’s central crossroads, where once stood the triumphal arch of Domitian. These plaques bore a carefully inscribed text in lettering originally picked in alternate lines of red and green (or blue). Slab A bears the translation of the address (*sermo*) of an anonymous emperor to his ‘most brave fellow soldiers) promulgating the regulation of a military *diatyposis* (*dispositio*). Slab B bears the translation of an order (*prostagma/praeceptio*) of a *stratelates* (*magister militum*, presumably *praesentalis*), which names Anastasius as the author of the preceding address. Slab C provides the *gnosis* (*notitia*) of the numbers of men in each grade group of a legion and their respective *annona* (provisions in kind) and the permissible rate of its commutation. The *sermo* relates to the correction of corrupt practices in pay and perhaps responds to complaints from the soldiers. The titles of the grades in the *notitia* attests to the conservatism of the nomenclature of the legions in late 5th or early 6th C. This text has an obvious relationship to the other Anastasian edicts found in Cyrenaica and Arabia relating to the allowances and salaries of army commanders.

The second section of Dr Onur’s talk demonstrated that two acéphalous honorific statue bases, unearthed from insula 9 on the west side of the colonnaded street of Perge in 2004 and 2005 and published by A. Özdizbay in *Euergetes: Festschrift für Prof. Dr. Haluk Abbasoğlu* (Istanbul, 2008), can be married to two fragmentary texts in the *I.Perge* corpus (Nos 222 and 24). This reveals the first to be a dedication to an ex procurator of Galatia and Pamphylia and currently praetorian prefect of Nero, Sex. Afranius Burrus, the second to be a dedication to one L. Pupius Praesens, another ex procurator of Galatia and Pamphylia, whose last post is (*procurator*) *a loricata* (a somewhat mysterious post associated with administrative activities at Rome located near the loricated statue of Caesar in the Forum Iulium, on which see M. Corbier *Donner à voir, donner à lire* [Paris, 2006], 154-156). Both statues were erected *amico suo honoris causa* by a Ti. Claudius Plocamus Aug. lib. and *sacerdos*, already known from *I.Perge* 35, who had presumably served both honorands closely in the administration of their provincial procuratorship. The description of the procuratorial district of both Burrus and Praesens as Galatia and Pamphylia shows that even after the Claudian conquest of Lycia, Pamphylia continued under Nero to be joined with Galatia, confirming the creation of the province of Lycia and Pamphylia as a Flavian

development. In his last part Dr Onur presented an unusual moulded clay flask from Side in Pamphylia, decorated with incised figures and roughly inscribed with two curses. Unearthed in pieces on colonnaded street, west of the great gate, it is now displayed (as Inv. 3107) in Side Museum. The two curses are certainly Christian in context, being preceded by crosses. The first proposes death to the bandit that does bad things, the second that an unauthorised owner will be handed to the devil. It is unclear to what extent these graffiti function as labels to the sketch, which appears to depict the agony of one figure at the hand and fork of two others. To judge from the chaotically phonetic orthography, the graffiti belong to a modest educational milieu.

The day was rounded off by a 'Brief Communication' from Thomas Corsten in which he presented the text of a new find from the Jandarma post at Belenli near the ancient city of Olbasa in Asia Minor. His understanding of the text had benefited previously from the input of the Oxford Epigraphy Workshop. The stone bears the end of a fragmentary letter or petition to the emperor, which concludes with the consular date of AD 195. The emperor Septimius Severus replies to unknown addressees 'Because you complained that, although you contributed to the *polis* and were never deficient in this, you were harassed by soldiers who use the road, you can approach [- - -] the *vir clarissimus* proconsul, who will deal with the matter and punish those who have done injustice to you.' The text ends with a subscription located 'in Septimia Nisibis'. This accords with Severus' known movements and provides the earliest attestation of Nisibis' epithet *Septimia*.

~ Benet Salway, UCL

Spring Meeting, 2 May 2009, Oxford

Benjamin Gray (Oxford), "Reconciliation of the Dikaiopolitans"

In the first presentation of the day Benjamin Gray gave a very thorough and densely packed study of the recently published decree from the Eretrian colony of Dikaia, dated between 365-359 BCE in the reign of Perdikkas III (Voutiras/Sismanides 2008 = BE 2008:263, 339).

The decree attempts to effect a reconciliation of the citizen body of this polis after some kind of civil strife, largely by imposing an amnesty on prosecutions for wrongs committed before the archonship of Gorgythos (with the exception of murders, which can be prosecuted on a single day at the end of the month of Daphnephorion). This moratorium, and the heavy penalties imposed on anyone who should attempt to break it, was clearly meant to draw a close to troubles that were threatening to tear the city apart. It is not known whether this was the result of social struggles between Macedonian and Amphipolitan influences, for example, or whether it was a purely local *stasis*. Perdikkas III of Macedon is appealed to to enforce this decree.

As such amnesties go, allowing even murder trials at all is both unusual and risky, which tells us something about the unique situation in this polis. There was a particularly strong concern for justice and the rule of law (the choice of the city's name, Δίκαια, may itself have been politically motivated), for contract and procedure above the usual political virtues of stability and concord that are behind amnesties

such as those as Alipheira, at Athens in 403, for example.

Gray concluded with some remarks on Greek ideas about the polis, oaths and pledges, and purification. There was vigorous and rich discussion among the audience on the readings of the epigraphic text. (Charles Crowther pointed out that the restoration of γνῶμη]ν at the end of line 1 was impossible on grammatical grounds; Angelos Chaniotis added that it was also legally impossible, since Lykios was not a member of the community that passed this decree until *after* it was passed. Robert Parker also pointed out that the difficult reading δικασάτω at the start of line 8, must in fact read ὀρκωσάτω. If this was indeed a case of calling in foreign judges to settle a dispute, it is the earliest precedent for what later became a relatively common Hellenistic practice; Chaniotis pointed out that the violation of the sacred law of ἀσυλία in lines 6-7 was a clear sign of desperation, that this amnesty was a last resort attempt at reconciliation.)

~ Gabriel Bodard, KCL

Gillian Ramsey (Exeter), “Reading The Seleucid Inscribed Dossiers”

The second paper of the day was a summary of arguments taken from a recently awarded PhD dissertation by Gillian Ramsey (Exeter). The purpose of this presentation was to show that the inscribed dossiers, containing letters to and from administrators and governors of the provinces of the Seleucid Kingdom, are not only evidence for the prosopography, offices, and administrative structures of the kingdom, but also for the network and variety of relationships between administrators and officers. As an illustration of the arguments and methodology behind this thesis, Ramsey used the example of the letters reporting and organizing the appointment in 209 BCE by Antiochus III of Nikanor to a senior priesthood. Ramsey’s approach challenges the traditional method of interpreting these texts, which is to assume that they reveal a very regular system of administration across the kingdom: rather, she demonstrated quite convincingly, not all regions of the kingdom would have been administered with identical structures. Some letters or dossiers may attest to *ad hoc* appointments, or to areas with different dynastic, political, or even personal situations; equating a hierarchy ranks between regions based solely on the sequence of letters in a dossier is impossible. The circulation of the news of Nikanor’s appointment, for example, and the assignment of responsibilities regarding his authority needed to be circulated widely; in some regions, working relationships and local responsibilities would have influenced who needed to be informed of these requirements more than mere hierarchy.

The epigraphic habit records the organization of the empire, and reflects the limitations and controls of individuals’ power. The letters use a polite form of greeting and address, but contain no titulature or honorifics; differences in wording or address (such as the extra greeting included in the letter of Zeuxis to Philotas, omitted in the otherwise identical text to Philomelos) may reflect an unknown relationship between the individuals, but probably also performs some political function. The addressees of the administrative letters were selected for their effectiveness at completing the task at hand (setting up and publicizing the infrastructure behind an important priesthood); the dossiers further the imperial bureaucracy and administration, and also reinforce the cohesion of regional networks. A uniform

epigraphic practice does not necessarily reflect uniform organization and ranks in different regions. Rather, the variations within and between dossiers can communicate the relationships between officials as well as the interests and responsibilities of individuals.

The paper was followed by some lively discussion of the individual inscriptions and readings in this collection, and I believe the session was informative and valuable both for the audience and for the speaker.

~ Gabriel Bodard, KCL

Angelos Chaniotis (Oxford), "From Woman To Woman: Female Voices in Dedicatory Inscriptions"

The third paper of the Spring Colloquium was an exploration of female voices and emotions in sanctuaries. Chaniotis began by examining the literary evidence for typical female ritual behaviour, noting that authors including Diogenes Laertius (*Vit. Phil.* VI, 37-38), Theocritus (*Id.* II, 66-74; XV, 84-86) and Herodas (IV, 1-13) tend to ascribe certain (often negative) characteristics to women's ritual behaviour. Amongst these characteristics are the wearing of special garments and make-up; vanity; chattering and gossiping in loud voices; exaggerated gestures; pushing past one another; and disorderly behaviour in general. Such behaviour is not in fact exclusively feminine, but is presented as such in the literary sources.

Inscribed dedications provide us with a rich source of information on female ritual behaviour. The emotions expressed in these dedications cannot be ignored, but must be contextualised. Chaniotis chose two sites as case studies for examining female voices: the sanctuary of the Mother of the Gods at Leukopetra, and the sanctuary of Demeter at Knidos. In each case he identified the standard formulae used for these dedications and explored the nature and significance of each of the deviations from the stereotypical formulae.

At Leukopetra, three main deviations from the standard form of dedication occur: entreating an angry goddess; displaying affection; and displaying trust or faith in the deity. In the case of dedications entreating an angry goddess, the gender of the dedicator appears to be irrelevant. However the gender of the god is significant, as such mentions of anger of the deity are only found in sanctuaries of goddesses. Several of these dedications entrust a stolen or lost item (and even a missing slave: *I.Leuk.* 53) to the goddess, thus making the theft or loss in essence her problem, and forcing the deity to act to punish a wrongdoer through her own anger. Where dedications display affection, such as in dedications of slaves and children to the goddess, it is notable that those composed by women are considerably more emotional and verbose. In the case of dedications expressing faith, trust in the ability of the god to affect the lives of the dedicators in a positive way is shown: thanks are given for miracles and for helping in specific situations, for instance in the case of a woman having problems with her husband (*I.Leuk.* 20). Men's voices are not absent in this sanctuary: a text which describes the delivery of a deed of sale into the arms of the goddess (*I.Leuk.* 3) expresses piety and emotionality, which is perhaps more common when men are dedicating to goddesses.

A space particularly dominated by female rituals is the sanctuary of Demeter at Knidos, at which strong expressions of piety take the form of deviations from the standard formulae, aiming to emphasise worshippers' individual devotion as distinct from that of other dedicants. However, the expressions used in prayers for revenge reveal a certain amount of interaction amongst groups of women, and between female worshippers and priests, in discussing their grievances and composing these texts. Concerns include being the victims of injustice (*I.Knidos* 148B, ll.4-5; 154, l.6), particularly where conflicts cannot be resolved in court because of lack of evidence. In these cases, dedicators turn to prayers of revenge in which curses against perpetrators are common. Chaniotis noted that these texts would have been recited aloud, with women's voices heard displaying strong emotions. Jealousy, hatred, suspicion, curses and theatrical gestures are all evident as types of female ritual behaviour at this sanctuary.

The dedications at Leukopetra and Knidos concern the displays of emotion that take place during communication with deities. This inevitably unequal conversation necessitates the use of a strategy of persuasion on the part of mortals, who interact with each other as well as with the deities in sanctuaries, particularly at times of festival. The dedications reveal how such gatherings can influence emotions: voices are loud, angry and sometimes sad. Where men are also present at sanctuaries, they express sentiments that they might not otherwise have displayed, an example of such 'unmanly' behaviour being their total surrender to the authority of the goddess (Arkesine curse tablet, *IG XII.7*, p.1). These texts show that religious practices are dynamic processes due to the real interaction among worshippers, including communication of personal experiences to others, and the believed interaction between deities and mortals.

~ Charlotte Tupman, KCL

Robert Parker (Oxford) & Scott Scullion (Oxford), "Priests and Sacrifices at Aixone: the New World of SEG LIV 214"

The final contribution at the 2009 BES Spring Meeting was remarkable by its conciseness, clarity and interest. It was a striking example of how some of our preconceived ideas on ancient Greek practices can be swiftly turned on their head by inscriptions.

The inscription (*SEG LIV 214*), dated to the 4th c. BC, is incomplete and fragmented. The stele fragments were actually discovered by different individuals over a long period of time. This led to some confusion about the original location of the inscription, with the Greek scholars' hypothesis of its coastal origins being confirmed by the discovery of the most recent fragment in the deme of Aixone (modern Glyfada). The question of the exact location of the inscription is presumably answered by the last fragment. It was found near other inscriptions mentioning their being set up in the sanctuary of Herakleidai, Hebe and Alcmene. The text is stoichedon and beautifully inscribed. The bottom section still shows grid lines for the sculptor to follow.

The text presents several issues discussed by Parker and Scullion. To start with, the question of who had commissioned the inscription is raised by the location of the

stone. The sanctuary of the Herakleidai is where the deme of Aixone displayed its decisions. This would hint at the deme as the commissioner, although the possibility of a sub-deme body, such as a *genos*, cannot be excluded. Indeed, line 26 mentions a hero Paralos and the only known sanctuary to Paralos is in Piraeus, outside of Aixone's control. This leaves open the possibility of a *genos* dedicating the stele, or of an as yet unknown sanctuary of Paralos in the deme of Aixone.

The number of priesthoods present here amounts to ten (although some are lost with the top of the inscription) which, with two others known for Aixone, would total to twelve for the whole deme. The text notably features two priesthoods (one priestess and one priest) for the same 'mystery deity', the Reverend (ἄγνή) Goddess. This title is usually given to the Syrian goddess and is otherwise not attested before the 2nd c. BC. This occurrence probably belongs here to a different deity, possibly Persephone. The multiple priesthoods for the same deity are in any case unusual.

Scullion then described the last part of the inscription as changing in nature, since the content of the lists no longer includes double portions (of meat), sausages or cuts to be put on the sacrificial table. There is therefore no spare meat from the sacrifice, which in turn would indicate holocausts. The possible objection to this is the fact that hides are still given to the priest/-ess. There are examples in the Greek world of 'whole-sacrifices' of an animal that has been cut open (see for example at Cos, 4th c. BC, Sokolowski *LSCG* 151 A 32-5) but the case of Aixone is different. Here the skin is preserved. The only ancient parallels are found outside the Greek world with examples from Leviticus (1:3-9; 7:8), Philo Judaeus (*De specialibus legibus* 1.30 [151]) and Punic and Semitic inscriptions (*CIS* I 165.3-4; I 167). This could lead to the conclusion that cutting up the animal before burning it whole was a usual practice, thus explaining the otherwise silent sources on the matter. For one, it would require less wood than the whole un-skinned animal. This undoubtedly challenges the mental image of the holocaust as the act of putting an intact animal, albeit a dead one, into the fire. It is also noted that the deities at Aixone concerned by these sacrifices have a chthonic character.

Finally, Parker noted that the only deity for whom no sum to purchase kindling is mentioned is Dionysos (lines 9-11). This suggests the possibility of *omophagia*.

~ Etienne Dunant, Warwick

YOUR NEXT NEWSLETTER

... will be produced after the Autumn Colloquium and Annual General Meeting. Members of the BES are warmly encouraged to submit material for consideration for inclusion, such as reports on events, reviews, notices of forthcoming events, notices of new discoveries or interpretations, notices of books or articles published, posters, etc.

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