

## Christopher P. Jones: Annotated Bibliography

Revised: 2 December, 2015

[Note: this bibliography is a work in progress, and has three parts. Part I gives brief synopses and/or *addenda* of various kinds (changes of mind, later discussions, etc.) for most articles and for some reviews and books. Published items are grouped by printed publication-date, though such dates are often not in accord with actual date. Under each year, books precede articles and articles precede reviews. Part II lists work in press, Part III work in progress, and Part IV work online at Academia.edu. Abbreviations generally follow those of *L'Année Philologique*, with some expansions for greater clarity; some special abbreviations are listed below. I may add a partial index at a later date. Items posted on academia.edu are marked with an asterisk.

*AE* = *L'Année épigraphique*

*Bull.* = *Bulletin épigraphique*, appearing annually in *REG*

*ILS* = H. Dessau, *Inscriptiones Latinae Selectae*

*JRA* = *Journal of Roman Archaeology*

Merkelbach-Stauber = R. Merkelbach and J. Stauber, eds., *Steinepigramme aus dem griechischen Osten* (Stuttgart and elsewhere, 1998-2004)

Oliver, *GC* = J. H. Oliver, *Greek Constitutions of Early Roman Emperors* (Philadelphia, 1989)

*PIR* = *Prosopographia Imperii Romani*, second edition (1935-)

Puech, *Orateurs* = B. Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale* (2002)

*DictPhAnt* = R. Goulet, ed., *Dictionnaire des Philosophes Antiques* (1994-)

1964

\*1. "Aelius Aristides, Εἰς Ῥώμην 43 Κ.," *AJP* 85:54

[Aristides' reference to empires that think they have power over the edges of their realm is drawn from magical practice.]

1966

2. "Towards a chronology of Plutarch's works," *JRS* 56:61-74

[Reprinted in B. Scardigli, ed., *Essays on Plutarch's Lives* (Oxford 1995), 95-123. (*Bull.* 1967.317) ]

3. "The Teacher of Plutarch," *HSCP* 71:205-213

[The Egyptian Ammonius (*DictPhAnt* A 138), his family, and his connections with Rome, notably through M. Annius Afrinus, *cos. suff.* in unknown year (*PIR* A 630). (*Bull.* 1968.170, cf. 1996.29).]

4. rev. Thomas W. Africa, *Rome of the Caesars. Phoenix* 20:356

1967

5. "The Younger Pliny and Jerome," *Phoenix* 21:301

[Jerome's preface to the *De viris illustribus* shows knowledge of Pliny, *Ep.* 9.2.2.]

6. "A Friend of Galen," *CQ* 17:311-312

[Demetrius of Alexandria, mentioned by Galen as a *hetairos* of Favorinus, is the rhetor Aelius Demetrius, known from an inscription of Alexandria (*OGIS* 712); his *syssitos* Flavius Hierax is identical with T. Flavius Lucius Hierax of Ephesos (*PIR* F 308). (*Bull.* 1968.173; Puech, *Orateurs* pp. 200-202, both rejecting the identification of Hierax.)]

1968

7. "Julius Naso and Julius Secundus," *HSCP* 279-288

[Pliny's young friend Julius Naso (*PIR* I 437) is the son of the well-known Gallic orator Julius Secundus (*PIR* I 559). Accepted by R. Syme, *Roman Papers* 7.526.]

8. "Parody in Catullus 44," *Hermes* 96:379-383

[The poem *o funde noster* parodies the language of prayer.]

9. "A New Commentary on the *Letters* of Pliny," *Phoenix* 22:111-142

[Review of A. N. Sherwin-White, *Commentary on the Letters of Pliny* (Oxford 1966), with particular reference to prosopography. For a more favorable assessment, F. A. Lepper, *Gnomon* 42 (1970) 560-572, ending: "There must soon be a second edition of this eminently perfectable work. In the meantime let the wise man peruse the first edition with a proper blend of caution and respect." Cf. P. A. Brunt, *Proc. Brit. Acad.* 87 (1995) 469: "The fiercest of his reviewers seems to have enjoyed listing mistakes of detail, not always distinguishing from them points on which he differed from Sherwin in judgement... Some expressed the hope of a revised second edition, but Sherwin met the continuing demand for the book only by issuing reprints with minor corrections." Also N. Purcell, *JRS* 84 (1994) xiii, "Few episodes in Roman history in the last decades parallel the vituperation with which the scholarly community displayed its most unlikeable side in hunting for this work's errors... Sherwin was not given... to the kind of gleeful abuse which *Pliny* received."]

1970

10. Philostratus: *Life of Apollonius of Tyana* (translation edited by G.W.

Bowersock, Penguin Books, Harmondsworth, Middlesex, England, 1970)

[Partial translation only: translation of the whole work, with Greek text, no. 172]

11. "A Leading Family of Roman Thespiae," *HSCP* 74:223-255

[On the family of Plutarch's friend (T. Flavius) Philinus (*PIR* F 330, cf. *PIR* 6.137); appendix on the epigram of Honestus for an Augusta (cf. no. 164). I regret having missed T. Flavius Mondo, son of Philinus, archon at Athens, and priest of *Homonoia tôn Hellênôn* in the mid-third century (J. H. Oliver, *Hesperia* 11 [1942] 71-74 no. 38). On the sophist Hippodromos of Thessalian Larisa, connected with this family, Puech, *Orateurs* pp. 308-312, no. 140. (*Bull.* 1971.341).]

12. "Sura and Senecio," *JRS* 60:98-104

[Identifying Q. Sosius Senecio, *cos. ord.* 99 and 107 (PIR S 777) rather than Licinius Sura (PIR L 253) as the subject of *CIL* 6.1444 (ILS 1022). Accepted by R. Syme, *Roman Papers* 7.615 with n. 68, and by G. Alföldy, *CIL* 6.8.3 (2000), pp. 4968-4969. Note also Γ. Λικίννιος Σούρας in D. Knibbe, ed., *Der Staatsmarkt, Forsch. in Ephesos* IX 1/1/1 (1981) p. 37, B 35, 14; also a Licinius Sura in a *defixio* from Siscia (Upper Pannonia), *Année épigr.* 2008, 1080. The date of Licinius Sura's first consulate continues to be elusive; I continue to prefer 93 or slightly before. (*Bull.* 1971.217)]

13. "Cicero's *Cato*," *Rheinisches Museum* 113:188-196

[Fragments of Cicero's lost biography of the Younger Cato and argument that it was in dialogue-form; I accept the refutation by W. Kierdorf, "Ciceros *Cato*: Überlegungen zu einer verlorenen Schrift Ciceros," *RhM* 121 (1978) 167-184.]

14. rev. Betty Radice, tr., Pliny, *Letters and Panegyricus*, *Phoenix* 24:270-272

[Suggesting *quam*<*quam non*> *reparare* at *Ep.* 6.8.6.]

## 1971

15. *Plutarch and Rome* (Oxford University Press, Oxford, 1971)

[Reprinted 1972. (*Bull.* 1972.47)]

16. "*Tange Chloen semel arrogantem*," *HSCP* 75:81-83

[Horace, *Odes* 3.26, is a prayer that Chloe be punished for rejecting the speaker as a lover by being rejected herself.]

17. "The Levy at Thespieae under Marcus Aurelius," *GRBS* 12 :45-48

[The inscription from Thespieae concerning an emergency levy of troops (*AE* 1971.447; *SEG* 39.456) concerns the German Wars of Marcus Aurelius and not the invasion of Greece by the Costobocoi ca. 170. See also no. 233. (*Bull.* 1972.193)]

18. "A New Letter of Marcus Aurelius to the Athenians," *ZPE* 8:161-183

[New readings in the inscription now *SEG* 29.127 = Oliver, *GC* no. 184, and translation of the whole text. (*Bull.* 1972.140, cf. 1972.135-139, 2003.292)]

19. rev. James H. Oliver, *Marcus Aurelius* (*Hesperia* Suppl. XIII), *American*

*Classical Review* 1 (1971) 83

## 1972

20. "Two Friends of Plutarch," *BCH* 96:263-267

[(1) M. Pacuius (not "Pacuvius") Optatus known from inscriptions of Delphi is Plutarch's friend Optatus; the Epicurean Alexander known from Plutarch's *Table Talk* (*mor.* 635 E-F; B. Puech in *DPhA* 1.121, no. 105) is not the sophist T. Flavius Alexander known from an inscription of Delphi (J. Pouilloux, *REG* [1967] 379-384). (1) is ignored

in the article *PIR P 49*; (2) is accepted in Puech, *Orateurs* pp. 44-45 no. 3. (*Bull.* 1973.223; on Flavius Alexander, see now *Bull.* 1988.110).]

\*21. “Aelius Aristides, Εἰς βασιλέα,” *JRS* 52:134-152

[The speech *To the King* (35 K.) declared spurious by B. Keil, is an authentic work of Aristides representing a speech delivered ca. 144. The controversy continues: L. Pernot, *Eloges grecs de Rome* (Paris, 1997) is an especially important discussion (arguing against authenticity). See further nos. 21, 31, 116, 240.]

22. “Juvenal, 8.220,” *CR* 22:313

[*Orestes* in Juv. 8.220 should be *Oresten*, a reference to Nero’s singing the part of *Orestes* on stage. I later learned from the commentary of E. Courtney that this emendation had been made by A. Weidner in 1889 and then forgotten. W. V. Clausen noticed it in the apparatus of the second edition of his OCT, 1992, but did not adopt it; it now seems generally accepted. See further no. 38 (*Lustrum* 55 [2013] 332).]

23. “The Inscription from the Sea-wall at Anemurium,” *Phoenix* 26:396-399

[Revised text of an epigram mentioning Matronianus (*PLRE I* 568-569, Matronianus 2, *praeses Isauriae* in 382) as *comes* and a certain Eusebi(u)s as a legionary *praefectus*. (*Ann. épigr.* 1985.820, reproducing the original text of E. Alföldi-Rosenbaum without reference to later discussions; *Bull.* 1973.480, especially on the motif of speedy construction; *SEG* 48, 1752; Merkelbach-Stauber 4.182, 10/03/02)].

24. “Two Enemies of Lucian,” *GRBS* 13:475-487

[The sophist Philagros of Cilicia is Lucian’s target in the *Lexiphanes*, and Hadrian of Tyre is his target in the *Pseudologista*. For Hadrianus see *PIR H 4*, Puech, *Orateurs* 284-288 no. 128; for Philagros, *PIR P 348*, not noticing this proposal.]

25. rev. A. H. M. Jones and others, *Prosopography of the Later Roman Empire* vol. I, *Classical World*, February 1972, 207-208

## 1973

\*27. “The Date of Dio of Prusa's Alexandrian Oration,” *Historia* 22:302-309

[Von Arnim’s division of Dio’s career into sophistic and philosophical stages; the *Alexandrian Oration* (no. 32 von Arnim) belongs to the reign of Vespasian rather than of Trajan; in section 72, Κόλων should be read in place of Κόνων (“Conon” is the name of a revered Byzantine saint). In favor of the Trajanic date: H. Sidebottom, *Historia* 41 (1992) 407-419. See also no. 118.].

## 1974

26. “Diodoros Paspasos and the Nikephoria of Pergamon,” *Chiron* 4:183-205

[The Nikephoria of Pergamon were on a penteteric, not a trieteric cycle, and the several inscriptions mentioning Diodoros Paspasos should be re-dated to the time of the Mithridatic Wars. Many contributions have accrued. For a possible *herōon* of Diodoros, W. Radt in H. Koester, ed., *Pergamon, Citadel of the Gods* (1998) [cf. no. 123] 34-35. On the chronology of the inscriptions, A. S. Chankowski, *BCH* 122 (1998) 159-199. H.

Müller, *Chiron* 33 (2003) 433-445 (*AE* 2003.1665, *SEG* 53.1379) has shown that *IPergamon* 223 (*OGIS* 299), honoring the priestess Metris, supports a penteteric cycle, as do *IPergamon* 223 and 496 (*OGIS* 332, 337). See further no. 141. (*Bull.* 1974.466, pp. 267-70.)]

28. “A Note on the Letter of Valerian and Gallienus to Philadelphia,” *ZPE* 14:294 [*(Bull.* 1974.529; Oliver, *GC* no. 295; Puech, *Orateurs* 387-89, no. 206.)]

29. “A Note on the Decree for Glaucón son of Eteocles,” *ZPE* 15:179 [On the inscription now *SEG* 27.65, cf. 33.406; 36.443; 40.412. (*Bull.* 1974.268).]

30. “The Reliability of Philostratus,” in *Approaches to the Second Sophistic*, ed. G. W. Bowersock 11-16

31. “A Guide to the Sophists in Philostratus' *Vitae Sophistarum*,” *ibid.* 35-40 (with G.W. Bowersock)

[*(Bull.* 1974.74, notably arguing against Aristides as author of the speech Εἰς Βασιλέα [above, no. 21])]

32. rev. W. Eck, *Senatoren von Vespasian bis Hadrian*, *AJP* 95:89-

33. rev. W. Eck, *Senatoren von Vespasian bis Hadrian*, *Gnomon* 45:688-691

[With some observations on (then) unpublished inscriptions observed in Phrygian Hierapolis and Pisidian Antioch; I retract my discussion of Sex. Marcius Priscus' (*PIR M* 242) tenure of Lycia, since Eck's dating has now been brilliantly confirmed: see below, no. 193. (*Bull.* 1974.147)]

34. rev. D. A. Russell, *Plutarch*, *JRS* 64:279-280

1975

35. “An Oracle given to Trajan,” *Chiron* 5:403-406

[The city mentioned by Dio of Prusa, *Or.* 45.4, as recently favored by Trajan is Miletus, in consequence of an oracle given by Apollo of Didyma. See now N. Ehrhardt and P. Weiss, “Eine monumentale Dankesgabe: Trajans Neubau der Heiligen Straße von Milet nach Didyma,” *Chiron* 41 (2011). (*Bull.* 1976.610)]

36. “Two Epigrams from Nicomedia and its region,” *ZPE* 21:189-191

[In the second epigram (Euphras) I accept W. Peek's proposal of Βειτᾶλις (*Vitalis*) in place of my Βεστᾶλις (*Vestalis*). (*Bull.* 1977.505; Merkelbach-Stauber, 2.209, 09/06/13, 2.211, 09/06/15; *SEG* 26.1348-49)]

37. “The Plancii of Perge and Diana Planciana,” *HSCP* 80:231-237

[Discussion of M. Plancius Varus (*PIR P* 443) with proposal that he founded the temple of Diana Planciana in Rome: L. Chioffi, *Lexicon Topographicum Urbis Romae* 2 (1995) 15, prefers the traditional identification of the founder with one of the Plancii of

the late Republic. I continue to think that the attachment of the *Plancii* to the goddess of their *patris* makes M. Plancius Varus the likely founder. (*AE* 1976.670; *Bull.* 1977.117)]

38. “Juvenal 8.220 again,” *CR* 26:303  
[Defending the reading *Oresten* proposed in no 22.]

1977

39. rev. R. Mellor, THEA RHOME, *Phoenix* 31:77-81

1978

40. *The Roman World of Dio Chrysostom* (Harvard University Press, 1978)

41. “A Syrian in Lyon,” *AJP* 99:119-127  
[The inscription *Ann. épigr.* 1975.614, a verse-text commemorating Iulianos Euteknios from Syrian Laodicea, shows him to be a merchant; others such as M. Guarducci have thought him Christian. Full text and discussion now in J.-Cl. Decourt, *Inscriptions Grecques de la France, IGF* (2004) FILL. (*Bull.* 1979.663, also discussing no. 42 below; *SEG* 26.1214).]

42. “L’Inscription grecque de Saint-Just,” in *Les Martyrs de Lyon (177)* (Paris), 119-127

[See no. 41].

43. “Three foreigners in Attica,” *Phoenix* 32:222-234  
[Discussion (1) of Julius Nicanor (*PIR* I 440); the statue base of the *Iliad* mentioning a “new Homer” is unconnected with him (cf. nos. 66 and 221); (2) the Stoic Serapion (*PIR* S 185); and (3) identifying Aelius Aristides as the dedicator of an altar to Asclepius, Hygieia and Telesphoros (*IG* II/III 4531; *Bull.* 1979.168). On (1) see further below, nos. 176 and 221; on (2), Puech, *Orateurs* pp. 516-526; on (3), S. Dow, *Phoenix* 36 (1982) 313-328 (*SEG* 32.265; *Bull.* 1983, 185), using a “glossy photograph,” claimed to be able to see the name “Ph[ilist]eides.” Puech, *Orateurs* 138, cf. 503, calls the ascription to Aristides “arbitrary”; see however M. Galli in J. Elsner and I. Rutherford, eds., *Pilgrimage in Graeco-Roman and early Christian Antiquity* (2005) 284-289.]

1979

44. “Some new inscriptions from Bubon,” *Istanbul Mitteilungen* 27/28 (1977/78 [1979]), 288-296

[The inscriptions from the Sebasteion of Bubon, with the statues published jointly by J. Inan. (*AE* 1981.789-793; *Bull.* 1980.491; C. Kokkinia, ed., *Boubon, The Inscriptions and Archaeological Remains*, Meletemata 60 [Athens 2008] 34-52, nos. 6, 8-10, 12-20; *SEG* 27.915-927)]

1980

45. "An Epigram on Apollonius of Tyana," *JHS* 100:190-94

[Text and discussion of a now celebrated epigram commemorating Apollonius either for his activity on earth or after his ascent to heaven. The stone was first seen in the Museum of Adana, where it still is, but is now known to be from the site of Mopsouhestia. Still unpublished information favors a date not earlier than 400. (*AE* 1988.729; *Bull.* 1981.610; Jones, *Philostratus* [LCL] 3.130; Merkelbach-Stauber, *Steinepigramme* 4.218, no. 19/15/02; *SEG* 28.1251, 31.1320).]

46. "Apuleius' *Metamorphoses* and Lollianus' *Phoenikika*," *Phoenix* 34:243-254

[On the similarities between Apul. *Met.* 4.8.-22 and *P. Colon. inv.* 3328. D. Obbink has published a new fragment of the *Phoenikika* as *POxy.* 83.4945; see the discussion by R. Cioffi and I. Trnka-Amrhein, *ZPE* 173 (2010) 66-68.]

47. "Prosopographical notes on the Second Sophistic," *GRBS* 21:373-380

[(1). Inscriptions of Ephesos and Miletus referring to the sophist (T. Claudius Flavianus) Dionysius of Miletus. (*SEG* 30.1309, 1347) (2) Attalus of Phrygian Laodicea, the son of the sophist (M. Antonius) Polemo, is different from P. Claudius Attalus, also of Laodicea. (3) Amphicles of Chalcis. Correction: Amphicles is not the rhetor who was a pupil of Herodes Atticus, but that man's son; the father was an archon of the Panhellenes. Cf. Puech, *Orateurs* pp. 47-64 (Amphicles), 156 (Attalus), 229-232 (Dionysius), 396-406 (Polemo), 527-530 (the family of Hermocrates) (*Bull.* 1982.53).]

48. rev. P. Desideri, *Dione di Prusa*, *Phoenix* 34:170-173

1981

49. "The Εἰς Βασιλέα again," *CQ* 31:224-25

[Responding to arguments against authenticity advanced by S. A. Stertz, *CQ* 29 (1979) 172-197.]

50. "Two inscriptions from Aphrodisias," *HSCP* 85:107-29

[Prose- and verse- inscriptions honoring the "heavy" athlete Aurelius Achilleus. A subsequently published epigram from Seleuceia on the Calycadnos for the wrestler Aurelius Maron (P. Grossardt, *Epigr. Anat.* 43 [2002] 170-173) is very close in style. (*Bull.* 1982.358, 1984.410 and 411, on the meaning of *agônisma*, "(athletic) category"; Merkelbach-Stauber 1.248-250, 02/09/27; Roueché, *Performers and Partisans at Aphrodisias* no. 72; *SEG* 31.903)]

51. rev. H. Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum*, *Gnomon* 53: 224-225.

1982

52. "Plutarch, *Lucullus* 42, 3-4," *Hermes* 110:254-56

[On Lucullus' philosophical beliefs: meaning of the verb ἀντιπάττομαι, "oppose."]

\*53. "Plutarch," article in T. J. Luce, ed., *Ancient Writers: Greece and Rome* (Scribners, N.Y.) 961-983

54. "A Martyria for Apollonius of Tyana," *Chiron* 12:137-144

[A letter from "Claudius" preserved among the letters of Apollonius (Jones, *Philostratus* [LCL] 3.47, no. 53) is not from the emperor, but takes the form of a *martyria* and is probably written by a magistrate of the Greek city; discussion of the meaning of *Hellas*. (*Bull.* 1983.48).]

55. "A Family of Pisidian Antioch," *Phoenix* 36:264-271

[A verse-epigram of Pisidian Antioch commemorating a doctor named Collega who died in his twentieth year; a prose-inscription possibly referring to the same man is not Christian, as thought by W. M. Ramsay, but Neoplatonic; angels in Neoplatonism (*Bull.* 1983.414a; *SEG* 32.1302, 1303; Merkelbach-Stauber, *Steinepigramme* 3.406, no. 16/61/04).]

56. rev. C. Robinson, *Lucian*, *CP* 77:268-270,

57. rev. R. Syme, *Some Arval Brethren*, *CR* 32:70-72

1983

58. "A Deed of Foundation from the Territory of Ephesos," *JRS* 73:116-125

[Republication of an inscription from Apateira (Tire) that records the foundation set up by a certain Peplos, and adding a further fragment. (*Bull.* 1984.402; *SEG* 33.946).]

59. "Diotrephes of Antioch," *Chiron* 13:369-380

[A Diotrephes known from an inscription in the Denizli Museum is to be identified with a rhetor from Antioch on the Maeander known from Strabo, 13.630 and 14.659; history and inscriptions of this Antioch. (*Bull.* 1984.412; *SEG* 31.899 ).].

60. rev. A. Balland, *Fouilles de Xanthos VII: Inscriptions d'époque impériale du Létôon*, *Phoenix* 37:71-74

[Comments on nos. 84, 86. (*SEG* 33.1182).]

1984

61. "Ponos in Aelian, *Varia Historia* 5.6." *CP* 79:43-44

[On πόνος in the sense of "pain" rather than "toil" or "labor."]

62. "The *Sacrae Litterae* of 204: Two Colonial Copies," *Chiron* 14:93-99

[Identifying two fragmentary inscriptions, one in Greek probably from Alexandria Troas (now *I. Alexandria Troas* 10) and one in Latin from Pisidian Antioch (see below), as copies of a rescript issued by Septimius Severus and Caracalla in 204 and confirming the right of senators not to receive unwanted "guests." The Latin text is reproduced as *I. Pisidian Antioch* no. 232 without reference to the many discussions. (*AE* 1986.640, cf. 1977.807; *Bull.* 1989.513; *SEG* 34.1241)]

63. "Tarsos in the *Amores* ascribed to Lucian," *GRBS* 25:177-181



[The setting of this dialogue is shown by various indications to be Tarsos, notably by the reference to a festival of Heracles.]

64. rev. R. Klein, *Die Romrede des Aelius Aristides*, *Classical Views* 28:112-114

65. rev. P. Herrmann, *Tituli Asiae Minoris V. 1*, *Phoenix* 38:283-285

[New division in no. 591; oaths of the form τὰς Νεμέσεις (τὸν θεὸν) σοι. (*SEG* 34.1202).]

1985

66. "Homer's daughters," *Phoenix* 39:30-35

[An epigram carved on a statue-base in the Athenian Agora makes the *Iliad* refer to "him who begot me when he was young"; this refers to a tradition that Homer was young when he wrote the *Iliad*; other groups showing Homer with his two "daughters." See also no. 221. (*Bull.* 1988.546; *SEG* 35.154)]

67. "A Letter to Aphrodisias," *Classical Views* 29:309-31

[Proposals for new readings in the text published by J. M. Reynolds, *Aphrodisias and Rome* no. 4, as a letter of Nicomedes IV of Bithynia: I now think it likely that the author is Julius Caesar, and hope to return to this inscription at a future date. (*SEG* 35.1083).]

\*68. "Neryllinus," *CP* 80:40-45

[Athenagoras, *Legatio* 26.3-4, mentions a Neryllinus in Alexandria Troas whose statues were believed to possess miraculous powers (*I. Alexandria Troas* T 144): this person appears as a *flamen* in an inscription from the reign of Antoninus Pius (now *I. Alexandria Troas* 22). (*Bull.* 1988.114).]

69. Contributions to Sheila D. Campbell, ed., *The Malcove Collection* (Toronto), nos. 16 (p. 20) and 18 (p. 25)

70. Contribution to A.D. Tushingham, ed., *Excavations in Jerusalem, 1961-1967*, Volume 1 (Toronto)

71. rev. J. M. Reynolds, *Aphrodisias and Rome*, *AJP* 106:262-264

[Observations on some of the texts, especially nos. 3 and 14; criticism of the notion of an "archive wall." See also no. 67 (*SEG* 35.1081).]

1986

72. *Culture and Society in Lucian* (Harvard University Press)

[*Bull.* 1988.113)]

73. "Suetonius in the Probus of Giorgio Valla," *HSCP* 90:245-251

[G. Valla's 1486 edition of Juvenal includes scholia from a well-informed lost source; his information about Calpurnius Piso, the conspirator against Nero, and about the orator Vibius Crispus, ultimately derives from Suetonius' *De viris illustribus*. Not noticed in the recently-revised Loeb of Suetonius (1997-1998).]

## 1987

74. "Sophron the *Comoedos*," *CQ* 37 (1987) 208-212

[Discussion of an inscription from Phrygian Hierapolis honoring a *comoedos* named M. Julius Sophron (T. Ritti, *Hierapolis: Scavi e Ricerche* 96, no. 11); possibly identical with the Sophron mentioned by Epictetus (Arr. *Diss. Epict.* 3.4) as having performed in Nicopolis of Epirus. (*Bull.* 1988.107; *SEG* 35.1380)]

\*75. "Stigma: Tattooing and branding in Graeco-Roman Antiquity," *JRS* 77:139-155

[The word *stigma* and its cognates such as *stizō* normally refer to tattooing and not to branding; tattooing has a long history in Greco-Roman antiquity, whereas the branding of humans was comparatively rare. The conclusions of this article were reported in "Findings," *The Times* (London), 5 February 1988. See also no. 138.]

76. "Epigraphica Asiae Minoris rapta aut obruta," *AJP* 108:699-706 (with G.W. Bowersock and Ch. Habicht)

[On S. Şahin's unauthorized publication of inscriptions of Claros and Heraclea by Latmos with some account of the inscription published in no. 203.]

77. "A Note on *diogmitae*," *Illinois Classical Studies* 12:179-80

[The *diogmitae* known from several inscriptions of Asia Minor are light-armed local constables. (*SEG* 37.1852)]

78. rev. A. Brancacci, *Rhetorike Philosophousa*, *JRS* 77:259

## 1988

\*79. "An Epigram from Ratiaria," *AJP* 109:231-38

[Discussion and translation of a Latin epigram from Ratiaria, probably of the fourth century, commemorating Dassiola, wife of a tribune named Gaudentius; the last lines appear to reveal a hitherto unknown *dux* of Dacia Ripensis called Dassianus. The epigram shows marked traces of late Latin. (Not in *AE*.)]

80. "A Monument from Sinope," *JHS* 108:193-94

[An inscription of late classical date, carved in the fluting of a columnar funerary monument, commemorates a Delphinios son of Orgialeus; significance of these names for the Milesian origins of Sinope. (*Bull.* 1989.336, with comment by O. Masson on the name *Orgialeus*; *SEG* 36.1168 bis)]

81. rev. R. Becker-Bertau, *Die Inschriften von Klaudiu Polis*, *Gnomon* 60:271-272

## 1989

82. "Flavia Pollitta and Manilius Fuscus," *CP* 84:129-36

[Pollitta, owner of a Christian slave (*Mart. Pionii* 9) is different from the *clarissima* Flavia Pollitta (*PIR* F 434). My contention that Flavia Pollitta's husband, Ti. Manilius

Priscus (*PIR M 137*) was not attested as proconsul of Asia has now been invalidated: G. Petzl in Á. Martínez Fernández, ed., *Estudios de Epigrafía Griega* (2009) 377-386 (*AE* 2009, 1391).]

83. “Eastern *alimenta* and an inscription of Attaleia,” *JHS* 109:89-91  
[Private and imperial alimentary schemes; new readings in *SEG* 17.520 (*AE* 1988.723; *Bull.* 1991.590, 1992.519; *SEG* 39.1387)]

84. “Τρόφιμος in an inscription of Erythrai,” *Glotta* 67:194-97  
[L. Flavius Capitolinus (*PIR F 232*), son of the author Philostratus of Athens, and honored at Erythrai as τρόφιμος καὶ εὐεργέτης, is a “foster-son” of the city by official adoption, and not a native of it. Contested by M. Corbier, *BSAF* 1990, 324-25. Cf. now F. Canali de Rossi, *Filius Publicus et Titoli affini in Iscrizioni greche di Età imperiale* (Rome, 2007: *AE* 2007.68). (*AE* 1993.1453; *Bull.* 1991.60; *SEG* 39.1240)]

85. “A Hellenistic inscription from Arsinoe in Cilicia” (with Ch. Habicht), *Phoenix* 43:317-46

[Publication of an inscription from Arsinoe concerning the foundation of this Ptolemaic settlement by Thraseas son of Aetos. Reprinted in Ch. Habicht, *The Hellenistic Monarchies: Selected Papers* (Ann Arbor 2006) 243-274, with further bibliography. (*Bull.* 1990.304, cf. 1995.598, 2003.543; *SEG* 39.1426)]

#### 1990

86. “Lucian and the Bacchants of Pontus,” *Classical Views* 34:53-63  
[The reference in Lucian, *De salt.* 79, to Bacchic dancers in the Pontus region is corroborated by an inscription of Amastris (*Bull.* 1991.57; *SEG* 40.1163).]

\*87A. “The *Rhodian Oration* ascribed to Aelius Aristides,” *CQ* 40:514-22  
[This speech (no. 25 Keil) is authentic, and not spurious as maintained by Keil; it reflects Aristides’ recollection of a visit to Rhodes soon after the earthquake of 141 or 142.]

\*87B. “Heracles at Smyrna,” *American Journal of Numismatics* 2:65-76  
[The goddess shown crowning Heracles on coins of Smyrna is Aphrodite Stratonikis; the reference in Aristides, *Or.* 50.73, to Heracles moving stones in his temple concerns the cult of Heracles *Hoplhophylax* at Smyrna (*Bull.* 1992.67).]

88. rev. M. Wörrle, *Stadt und Fest*, *JRA* 3:484-88  
[On the foundation of Julius Demosthenes from Oenoanda, and in particular on the founder’s unusual decision to make his *themis* purely thymelic, without athletics; this appears to reflect the personal interests of Hadrian. (*SEG* 38.1462)]

#### 1991

89. “Titus transformed,” *Opera News* (April 13), 19-22  
[See also no. 139.]

90. “Dinner-Theatre,” in *Dining in a Classical Context* (Ann Arbor, Michigan), 185-198

[On the Roman practice of putting plays or other kinds of entertainment, even Platonic dialogues, over dinner.]

91. “Aelius Aristides, *On the Water in Pergamon*,” *Archäologischer Anzeiger*, 111-117

[Aristides, *Or.* 51, refers to the opening of a new aqueduct at Pergamon, also illustrated on coins.]

1992

92. “La Personnalité de Chariton,” in *Le Monde du Roman grec* (Paris), 161-72

93. “Hellenistic history in Chariton of Aphrodisias,” *Chiron* 22:91-102

[The “harbor of Dokimos” in Chariton, *Chaereas and Callirhoe* 3.2.11; Dokimos the general of Antigonos Monophthalmos; the harbor possibly identical with the so-called “Löwenbucht” (*SEG* 42.746).]

94. “Foreigners in a Hellenistic inscription of Rhodes,” *Tyche* 7:123-32

[An inscription from Rhodes (Pugliese Carratelli, *Suppl. epigr. rodio* no. 63) contains a list of non-Rhodians from a widespread range of places, including Damascus, Seleucia on the Tigris, and Rome; discussion of some names and ethnics, and observations on Rhodes’ influence in the late 2<sup>nd</sup> century BCE. (*Bull.* 1993.381; *SEG* 42.746)]

95. rev. J. H. Oliver, *Greek Constitutions of Early Roman Emperors*, *AJP* 113:144-47

[Now supplemented by V. A. Anastasiadis and G. A. Souris, *An Index to Roman Imperial Constitutions from Greek Inscriptions and Papyri* (Berlin and New York, 2000). (*SEG* 39.1776, 42.411, 1755)]

96. rev. P. Maraval, *La Passion inédite de S. Athénogène*, *JThS* 43:245-48

[New evidence for the Diocletianic persecution of Christians; the historicity of an Agricola as *praeses Armeniae primae* in 303.]

1993

97. “Cynisme et sagesse barbare: Le Cas de Pérégrinus Proteus,” in *Le Cynisme ancien et ses prolongements* (Paris, Presses Universitaires de France), 305-17

98. “Greek Drama in the Roman Empire,” in Ruth Scodel, ed., *Theater and Society in the Classical World* (University of Michigan Press), 39-52

[“Classical” Greek drama continued to be performed, and new plays to be written, well into the period of the empire and possibly also into Late Antiquity. Cf. K. M. D. Dunbabin, “A Theatrical Device on the Late Roman Stage,” *JRA* 19 (2006) 191-212, and no. 222 below, an epigram of the second century CE from Tomis for an actor who claims: “I learned to wear on my temples the garlands that the goddess Muse gave me in every land, for well did I pronounce the tragic line and well did I sing (it).”]

99. “The Olympieion and the Hadrianeion at Ephesos,” *JHS* 103:149-52

[The Olympieion of Ephesos mentioned by Pausanias must have been outside the city, and is not identical with a large temple within the circuit of the city, which should rather be the temple of Hadrian mentioned in inscriptions; cults of Zeus at Ephesos. A long controversy has ensued. (*AE* 1993.1457; *Bull.*1994.74; *SEG* 43.748).]

100. “The Decree of Ilion in honor of a King Antiochus,” *GRBS* 34:73-92  
[*OGIS* 212 = *I. Ilion* 301 refers to Antiochus I, not Antiochus III. (*Bull.* 1995.472; *SEG* 41.1053)]

101. “Two new inscriptions from Nagidos in Cilicia,” *Phoenix* 47:293-304 (with James Russell)

[(1) A dedication datable to the fourth century BCE (*SEG* 43.997). (2) Fragmentary decree of the early third century, possibly answering a request from a Seleucid king for Nagidos to contribute colonists. (*SEG* 43.998). ]

#### 1994

102. L. Robert, *Le Martyre de Pionios, prêtre de Smyrne*, mis au point et complété par G. W. Bowersock et C. P. Jones (Dumbarton Oaks Research Library and Collection, Washington, D.C.)

[Valuable review by B. Shaw, *BMCR* 95.02.07. On this martyrdom see now E. Meyer-Zwiffelhofer, Πολιτικῶς ἄρχειν: *Zum Regierungsstil der senatorischen Statthalter*, etc., *Historia Einzelschr.* 165 (2002); J. Fournier, *Entre Tutelle romaine et Autonomie civique*, *BEFAR* 341 (Paris 2010); on the 2014 edition by O. Zwierlein, see below, “A New Martyrdom of Pionius” (online).]

103. “[Tauric Chersonese in an inscription from the port of Rome],” *Vestnik Drevnei Istorii* 2:142-50 (in Russian).

[Epigram for a Magnes from Phrygia buried at Portus near Rome (GVI 1014). I accept the view that the “Manthian plain” refers to the Maeander, and withdraw my suggestion that it was in the Tauric Chersonese. (*SEG* 44.822)]

104. “Two inscribed monuments of Aphrodisias,” *Archäologischer Anzeiger* 455-74 (with R. R. R. Smith)

[(1) Late Hellenistic epigram for Zenon son of Artemidoros and his wife Odatis; Odatis a Persian name. (*SEG* 44.865, with the correction ἐν θαλάμῳ). (2) Inscription of Aemilius Aristeas, of the later third century, carved on a sarcophagus of the first or second century; foundations allowing benefactors to hold offices posthumously. (*AE* 2004.1705; *SEG* 44.866).]

105. rev. P. Migeotte, *Les Souscriptions publiques*, *Classical Views* 38:83-84

106. rev. C. M. Roueché, *Performers and Partisans*, *JRS* 84:285-86

#### 1995

107. “*Taxis* in the *Vita Antonii* ascribed to Athanasius,” *JThS* 46:556-58  
[*Taxis* in the sense of “staff.”]

108. “*Graia pandetur ab urbe*,” *HSCP* 97:233-41 (*Greece in Rome* issue)  
[“Kinship” between peoples (*syngeneia*, *consanguinitas*) and its role in the intellectual background of the *Aeneid*. Cf. no. 127.]

1996

109. “Polybius of Sardis,” *CPh* 91:247-253  
[The *grammatikos* Polybius of Sardis; his admiration for Cicero (*ISardis* 49); a new inscription from Sardis contains part of the minutes of the Athenian Areopagus (rather than the Panhellenion) and a *martyria* (cf. no. 54) from the same body in his honor. On the word ἐπιδημεῖν, not necessarily implying more than a short visit, see below, no. 161. (*Bull.* 1997.232; *SEG* 43.863-864, 46.1525)]
110. “A Decree from Perge in Pamphylia,” *Epigraphica Anatolica* 25 (1995) 29-33  
[Honorary inscription for relatives of Apollonius son of Lysimachos ca. 19 CE, and decree in his honor; his embassy to Germanicus Caesar. (*Bull.* 1997.617; *SEG* 45.1772).]
- \*111. “The Panhellenion,” *Chiron* 26:29-56  
[The Panhellenion, often regarded as founded by Hadrian, was in fact due to Greek initiative, as attested by Cassius Dio; its functions were mainly to honor Hadrian and subsequent emperors and to organize the Panhellenia; it was not a deliberative or judicial body; on present evidence, Synnada was not a member of the Panhellenion. See further no. 133. (*AE* 1996.1383; *Bull.* 1997.233; *SEG* 45.135, 280 [Synnada], 46.2206 [Cyrene])]
112. “*Ethnos* and *genos* in Herodotus,” *CQ* 46:315-20  
[Herodotus does not use these two words interchangeably; the first refers to an ethnic group as a geographical unit, the second refers to descentance.]
113. rev. Ch. Habicht, *Athen, Bryn Mawr Classical Review* 7.6.521-523
114. rev. K. W. Arafat, *Pausanias' Greece, Classical Views* 40:458-62

1997

115. “A Geographical Setting for the Baucis and Philemon legend (Ovid, *Metamorphoses* 8.611-724),” *HSCP* 96 (1994 [publ.1997]) 203-23, with four plates  
[The setting of Ovid’s famous story is in the region of Mount Sipylus; the “Plastene Mother” and the “throne of Pelops”; the name “Baucis” (on which, O. Masson, *Bull.* 1995.169). Appendix on *Anth. Pal.* 9.670, on an otherwise unknown proconsul of Asia named Venetios, and on other late epigrams referring to Smyrna. (Published from notes left by L. Robert.) (*Bull.* 1999.34, 35)]
- \*116. “Themistius and the Speech *To the King*,” *CP* 92:149-52  
[Themistius, Or. 16, addressed to Theodosius I in 383, shows knowledge of the speech *To the King* (Or. 35) attributed to Aristides by the manuscripts, but often thought spurious (cf. no. 21); consequences of this for the question of Aristides’ authorship.]

117. "Epigrams from Hierapolis and Aphrodisias," *Hermes* 125:203-14  
[New readings in the epigram from Phrygian Hierapolis honoring Magnus, vicarius of Asia about 354; the relations between Hierapolis and Aphrodisias. (*AE* 1998.1367; *Bull.* 1999.33; Merkelbach-Stauber 1.266-268, 02/12/06; *SEG* 47.1735)]
118. "Egypt and Judaea under Vespasian," *Historia* 46:249-53  
[L. Peducaeus Colonus as *praefectus Aegypti* (*PIR* P 222); date of the fall of Masada and of the riot in Alexandria mentioned by Dio Chrysostom in his *Alexandrian* oration (cf. no. 27).]
119. "Language and Empire," *Vestnik Drevnei Istorii* 4:93-97  
[Russian translation of conference paper delivered in Moscow; on S. Swain's thesis of the attachment of Greeks in the imperial period to their language as having implications for their attitude towards Rome.]
120. rev. Judith Mossman, ed., *Plutarch and his Intellectual World, Classical Views* n.s. 16:527-30
- 1998
121. "Vergil and the Lycians," in *Studies for Dante: Essays in honor of Dante Della Terza* (Edizioni Cadmo, Fiesole) 19-23  
[Vergil's treatment of Lycians in the *Aeneid* reflects the long-standing relations between Lycia and Rome.]
122. "The Pancratiasts Helix and Alexander on an Ostian mosaic," *JRA* 11:293-98  
[Two pancratiasts, known from Cassius Dio and Philostratus as famous athletes of the 210's, on an Ostian mosaic. G. Camodeca has now published a mosaic from Puteoli showing the same two athletes together with a certain Magira: *Rend. Pontif. Accad. Arch.* 73 (2001) 171-75. (*Bull.* 2000.91).]
123. "Aelius Aristides and the Asclepieion," in *Pergamon, Citadel of the Gods*, edited by Helmut Koester, *Harvard Theological Studies* 46:63-76  
[The argument that the *Hadrianeion* mentioned by Aristides at *Or.* 47.29 (first *Hieros Logos*) is the building conventionally known as the *Traianeum* finds support in new fragments of a letter of Hadrian to Pergamon (Oliver, *Greek Constitutions* no. 127): H. Müller, "Hadrian an die Pergamener," in R. Haensch, ed., *Selbstdarstellung und Kommunikation, Vestigia* 61 (2009) 391-392 (*SEG* 49.1424).]
124. "A Constitution of Hadrian concerning Cyrene," *Chiron* 18:255-266  
[New readings in an edict of Hadrian (Oliver, *GC* 122; *SEG* 28.1566) concerning the rebuilding of Cyrene after the Jewish revolt of 115-117. (*AE* 1998.2000; *Bull.* 1999.617, 2000.317; *SEG* 48.2057).]
125. "Joint Sacrifice at Iasos and Side," *JHS* 118:183-186  
[A citizen of Iasos (*SEG* 45.1521) who gave wine as a price for holding the stephanephorate; the ambassador mentioned as a *synthytês* in Bean, *Side Kitabeleri* no.

189, may have gone to Domitian's Quinquatria; the practice of joint sacrifice (*synthysia*). (Bull. 1999.485; SEG 47.1565, 48.1556, 2178)]

126. rev. J. Amat, ed., *La Passion de Perpétue et de Félicité*, JTS 49:361-63

1999

127. *Kinship Diplomacy in the Ancient World* (Revealing Antiquity 12, Harvard University Press)

[My argument in ch. 7 that Aphrodisias was founded on Roman initiative in 167 BCE or later may need to be qualified in the light of two fragmentary inscriptions published by A. Chaniotis in R. Van Bremen and M. Carbon, eds., *Hellenistic Karia: Proceedings of the first international Conference on Hellenistic Karia* (2010) 379-390. These show two Rhodians being honored at Aphrodisias as commanders in Caria, and therefore necessarily before 167; it is however possible that the city doing the honors is another one such as Antioch on the Maeander. (SEG 49.2430).]

\*128. "Atticus in Ephesus," ZPE 124:89-94

[An inscription of Ephesos referring to a T. Caecilius Atticus as prefect (*eparchos*) of Julius Caesar and Caesar (Octavianus) (AE 1990.1503) is none other than Cicero's friend T. Pomponius Atticus after his adoption by his uncle Caecilius. I overlooked the fact, which would have strengthened the case, that Atticus had business connections in Ephesus (Cic. *Ep. Att.* 5.13.2, *tua negotiola* = Shackleton Bailey no. 106). (AE 1999.1570; Bull 1999.461; SEG 49.1465).]

129. "A Follower of the God Glykon?" *Epigraphica Anatolica* 30:107-09

[An inscription honoring a doctor called Niketes, son of Glycon, from Tieion and with the image of a snake (SEG 18.519) could refer to a follower of the snake-god Glycon of Abonuteichos. I am now somewhat doubtful about this proposal: the snake need not refer to the snake-god Glycon, since it is a common symbol of heroization (cf. no. 209, index s.v. snake). (Bull. 2000.85 and 610; SEG 48.1425, cf. 51.1725)]

130. "Processional Colors," in *The Art of Ancient Spectacle*, edited by Bettina Bergman and Christine Kondoleon, Studies in the History of Art 56, National Gallery of Art, Washington, 247-257

[Colors worn in processions and on festal days; significance of white and of mixed colors; the procession for Herodes Atticus (IG II/III 3606). (SEG 49.2462).]

131 "Pion, Pionios," in P. Scherrer et al., eds., *Steine und Wege: Festschrift für Dieter Knibbe* (Vienna, 1999) 51-54

[The name "Pionios" derives from Mount Pion near Ephesos; its subsequent diffusion is largely due to the Christian martyr in the time of Decius (cf. no. 102). (AE 1999.85; SEG 49.2451)]

132. "Children, Exposure of," in *Guide to the Ancient World*, edited by G. W. Bowersock, Peter Brown, and Oleg Grabar (Cambridge, Mass.), 373-74

\*133. "A Decree of Thyatira in Lydia," *Chiron* 19:1-21



[New readings in the decree of Thyatira (*AE* 1997.1394) honoring Hadrian for inviting “all of Greece” to participate in the Panhellenion, and thanking Mettius Modestus for his benefactions to Thyatira. As now restored, the decree shows (contrary to what I had argued in no. 111) that Hadrian took a major role in the organization of the Panhellenion by presenting a motion for its creation to the Roman senate. Mettius Modestus is the proconsul of Asia of 119/120 (*PIR* M 568). The reason for the city’s delay in thanking Modestus is due to the ban passed by the senate in 62 CE forbidding cities from thanking their governors at Rome. (*AE* 1999.1479; *Bull.* 2000.315, cf. 316).]

134. “Interrupted Funerals,” *Proceedings of the American Philosophical Society* vol. 143 no. 4, December 1999, 588-600

[Funerals as sites of social contention; funerals being interrupted and the bodies being carried off; the tomb of Adrastus at Aphrodisias. (*SEG* 2000.1097)]

135. “The Union of Latmos and Pidasas,” *Epigraphica Anatolica* 31:1-7

[New readings in the inscription *Epigr. Anat.* 29 (1997) 135-142; forms of *sympoliteia*. See now M. Wörrle, “Der Synoikismos der Latmioi mit den Pidasais,” *Chiron* 33 (2003) 121-143. (*Bull.* 2000.540; *SEG* 47.1563)]

136. “Old and New in the Inscriptions of Perge,” *Epigraphica Anatolica* 31:8-17

[(1) Decree of Perge of the later first century BCE honoring a certain M. Feridius for his benefactions to the *Geraioi*; the name Feridius recalls a letter sent by Caelius Rufus to Cicero in Cilicia (*Ad fam.* 8.9.4) recommending a certain M. Feridius, presumably the father or other relative of the man honored at Perge. (*AE* 1999.1628; *Bull.* 2000.626; *SEG* 49.1888). (2) Inscription of Apollonius, son of Lysimachus, who went as ambassador to Germanicus Caesar in the matter of the *asylia* of Artemis of Perge (cf. no. 37); other Apollonii at Perge. (*Bull.* 2000.626; *SEG* 49.1887)]

137. rev. Michael C. Hoff and Susan I. Rotroff, eds., *The Romanization of Athens*, *Phoenix* 52:401-403

## 2000

138. “Stigma and Tattoo,” in *Written on the Body: The Tattoo in European and American History*, ed. by Jane Kaplan (London), 1-16

[Revised version of no. 75.]

139. “Titus Transfigured,” *Stagebill*, New York City Opera, April 2000

[Revised version of no. 89.]

140. “Diodoros Paspáros revisited,” *Chiron* 30:1-14

[Defense of the date in the second quarter of the first century proposed in no. 26, and reply to D. Musti’s argument for the 120’s; Pergamon remained the *caput provinciae* after the death of Attalus III, and was only later replaced by Ephesos. (*AE* 2000.1376; *Bull.* 2001.365; *SEG* 1770.49; on the long controversy over the periodicity of the Nikephoria and over Diodoros’ dates, see now *Bull.* 2010.518 and 519).]

141. “The Emperor and the Giant,” *CP* 95:476-81

[Paus. 8.9.4, mentioning a Roman emperor who discovered the bones of a giant at Syrian Antioch, refers to Lucius Verus.]

142. rev. R. Merkelbach and J. Stauber, *Steinepigramme aus dem griechischen Osten*, Band I, *CR* 50:170-72

2001

143. "Pausanias and his Guides," in Susan Alcock and Jas Elsner, *Pausanias: Travel and Imagination in Roman Greece* (Oxford) 33-39.

[Pausanias' use of guides and his own inferences from information supplied by them; his use of the term *exêgêtês* in preference to *periêgêtês*. (*Bull.* 2003.83).]

144. "Appia in Phrygia and Appius Claudius Pulcher, cos. 54 BCE," *Studi Ellenistici* 13:233-41

[The city of Appia in Phrygia was founded by Cicerò's *bête noire*, Appius Pulcher, consul 54. (*Bull.* 2003.301)]

145. "Diplomatie et Liens de Parenté: Ilion, Aphrodisias et Rome," in *Origines Gentium*, ed. V. Fromentin and S. Gotteland (Bordeaux), 179-85

[New readings in Reynolds, *Aphrodisias and Rome* no. 17. See further no. 127. (*SEG* 51.1492, 1690).]

146. "Memories of the Roman Republic in the Greek East," in *The Greek East in the Roman Context*, ed. O. Salomies, Papers and Monographs of the Finnish Institute at Athens 7 (Helsinki), 11-18

[Greek authors of the imperial period do not ignore the Hellenistic and late republican periods (Appian, Aristides, Pausanias, Plutarch): their memories of figures such as Lucullus find a close analogue in inscriptions. (*AE* 2001.58; *SEG* 51.2318)]

147. "Nero speaking," *HSCP* 100:453-62

[Speeches of Nero, notably his oration at the Isthmia of 68 (*Syll.*<sup>3</sup> 814 = *ILS* 8794); influence of the Second Sophistic; the sophist Nicetes of Smyrna. Italian version in no. 166. (*Bull.* 2003.76; *SEG* 53.453).]

148. "Time and Place in Philostratus' *Heroikos*," *JHS* 121:141-49

[Elaious in the Thracian Chersonese as the setting of the *Heroikos*; date of the work.]

149. "Imperial Letters at Ephesos," *Epigraphica Anatolica* 33:39-44

[Discussion of three imperial letters (Oliver, *GC* nos. 264-266), including one from Julia Domna and one from Caracalla, with new readings. (*AE* 2001.1896; *Bull.* 2002.359; *SEG* 51.1579)]

150. "A Statuette of Nemesis," *Epigraphica Anatolica* 33:45-47

[A statuette given by one Metrodoros to a group of *philoploi* honors the goddess Nemesis: the *philoploi* are gladiatorial fan-clubs; Ephesos or Smyrna possible places of origin. (*Bull.* 2002.353; *SEG* 51.2246)]

151. “The Claudian Monument at Patara,” *ZPE* 137:161-68

[Text of the inscription in honor of Claudius on the so-called *miliarium* at Patara; the last lines refer to Cibyra in the province of Asia. I accept the argument of J. Thornton (*AE* 2001.1932) that ἀπό implies that Claudius transferred power to the *aristoi* from the *akriton plêthos*. (*AE* 2001.1931; *SEG* 51.1832)]

152. rev. Mary T. Boatwright, *Hadrian and the Cities of the Roman Empire*, *JRA* 14:651-54

## 2002

\*153. “Epigraphica [I-III],” *ZPE* 139:108-16

[(I) χρηματίζω and its various senses, including “have the name or title of” (*AE* 2002.1407; *Bull.* 2003.18, cf. 2003.7; *SEG* 52.2001). (II) New readings in the inscription of Cn. Claudius Severus (*IEphesos* 1539) set up by the sophist Hadrian of Tyre (*AE* 2002.1408) and in an inscription of Arrian from Corinth (*AE* 1968.473). (*Bull.* 2003.451, 2007.102; *SEG* 52.1134). (III) Kar, the eponymous hero of the Carians. (*Bull.* 2007.237; *SEG* 52.1109)]

154. “Towards a Chronology of Josephus,” *Scripta Classica Israelica* 21:113-21

[Cf. N. Kokkinos, *Scripta Classica Israelica* 22 (2003) 163-180 for his defense of a different chronology.]

155. “Salome also called Grapte,” *Scripta Classica Israelica* 22:165-68

[The name *Graptê* implies “able to be portrayed,” i.e. “as pretty as a picture.”]

156. “Apollonius of Tyana's Passage to India,” *GRBS* 42:185-99

[On Philostratus' account of Apollonius' travels from the Roman empire to India; location of “Ninos,” i.e. Syrian Hierapolis.]

157. rev. Simon Goldhill, ed., *Being Greek under Rome*, in *Mouseion (Journal of the Classical Association of Canada)*, series 3, vol. 1:362-65

## 2003

158. “The Ties of our Common Kindred,” *Common Knowledge* 9, 1:132-136

\*159. “Epigraphica IV – V,” *ZPE* 142:127-33, with one plate

[(IV) The sophist Hermocrates of Phocaea (Puech, *Orateurs* 298-308, nos. 137-139) and his family, different from the philosopher L. Flavius Hermocrates honored at Pergamon (*I. Pergamon* VIII.3, no. 34; Goulet, *DPhA* 3.658, H 87). (*Bull.* 2007.108). (V) M. Aurelius Torquatus, rhetor at Trebenna and the inscription on his *hêrôon*, with unusual penalties prescribed for its protection (*Bull.* 2004.344; *SEG* 51.1837).]

\*160. “Philostratus and the Gordiani,” *Mediterraneo Antico* 5:759-67  
 [The “proconsul” Gordian to whom Philostratus dedicates the *Lives of the Sophists* is Gordian III, not Gordian I or II.]

\*161. “Epigraphica VI – VII,” *ZPE* 144:157-163  
 [(VI) The verbs ἐπιδημεῖν and παρεπιδημεῖν mean merely “visit (a place),” with no implication about length of stay (*SEG* 53.2259). (VII) Euphrates of Tyre, enemy of Apollonius of Tyana, appears in an inscription of Athens (*IG* II/III 3945) as L. Mestrius Euphrates (*DPhA* 3.337-342, E 132); his connection with Plutarch’s Roman friend Mestrius Florus; Euphrates is possibly the long-bearded Stoic mentioned by Plutarch, *quaest. conviv.* 701 B ff.]

162. rev. D. Knoepfler and M. Piérart, editors, *Éditer, traduire, commenter Pausanias en l’an 2000*, *JRA* 16:673-676

163. rev. J. Boulogne, ed., Plutarque: *Oeuvres Morales* IV, *CR* 53:321-323

2004

\*164. “Epigraphica VIII – IX,” *ZPE* 146:93-98  
 [(VIII). Further to the epigram of Honestus (Gow-Page, *Garland of Philip*, Honestus XXI; cf. no. 11) honoring an Augusta who “boasts two sceptered gods,” probably Livia (*AE* 2004.1353; *Bull.* 2007.94). (IX) On the poem of Aristides (?). *I. Pergamon* VIII.3, no. 145 (*AE* 2004. 1389; *Bull.* 2007.110; Merkelbach-Stauber 1.594-596, 06/02/16; *SEG* 54.1242 ter).]

165. “A Speech of the Emperor Hadrian,” *CQ* 54:266-73  
 [New readings in the speech *CIL* 14.3579 = *Inscr. Ital.* 4.1.77 (Tibur). (*AE* 2005.436, with a different proposal for lines 31-32.)]

166. “Oratoria di Nerone,” in A. De Vivo and E. Lo Cascio, edd., *Seneca uomo politico e l’età di Claudio e di Nerone: Atti del Convegno internazionale* (Capri 25-27 marzo 1999), Bari 2004, 229-39.  
 [See no. 147 (*Bull.* 2007.98).]

167. “Events surrounding the Bequest of Pergamon to Rome and the Revolt of Aristonicos: New Inscriptions from Metropolis,” *JRA* 17:469-85  
 [Discussion of text of decrees for Apollonius of Metropolis, active during and after the reign of Attalus III of Pergamon; translation; observations on the date of the second decree and its implications for senatorial policy after the death of Attalus. (*AE* 2003.1679; *Bull.* 2005.401, cf. 2004.281-82, 2007.445; *SEG* 53.1312).]

168. “Apollonius of Tyana, Hero and Holy Man,” in Ellen B. Aitken and Jennifer K. Berenson Maclean, edd., *Philostratus’s Heroikos: Religion and Cultural Identity in the Third Century C.E.*, Society for Biblical Literature, Atlanta 2004, 75-84

169. “Multiple identities in the Age of the Second Sophistic,” in Barbara E. Borg (ed.), *Paideia: The World of the Second Sophistic/Die Welt der Zweiten Sophistik* (Berlin, de Gruyter, 2004) 13-21

[Discussions of Greek attitudes towards Rome sometimes overlook the fact that Greeks such as Aelius Aristides and Pausanias consider themselves, according to the context, as members of different, overlapping communities, and a simple Greek/Roman dichotomy is insufficient.]

170. “A Roman Will in Cappadocia,” *Epigraphica Anatolica* 37:95-100

[Will of an anonymous man or woman with provisions involving the cults of Ma, “Zeus from Thymnasa,” “Zeus Pharnaouas” (connected with Persian *farnah*, “brilliance), and Anaitis; the will also observes the forms of Roman testation (*AE* 2004.1534; *SEG* 52, 1464 ter, *SEG* 58, 1660, F. Baz, *Die Inschriften von Komana (Hierapolis)* [2007] pp. 41-43).]

171. rev. B. Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque impériale*, *CR* 54:496-98

[Observation on certain of the persons in Puech’s catalog; the need for study of speeches of the Second Sophistic preserved in stone. See also no. 181.]

## 2005

172. *Philostratus: Apollonius of Tyana*, vols. I-II, Loeb Classical Library nos. 16-17 (Harvard University Press)

[Very unfavorably reviewed by G. Boter and J.-J. Flinterman in *BMCR* 2005.09.62; revised edition in Digital Loeb Classical Library (2014).]

173. “Josephus and Greek Literature in Flavian Rome,” in J. Edmondson et al., edd., *Flavius Josephus* (Oxford University Press, 2005) 201-208

[Position of Josephus in Rome; his patron Epaphroditus; his apparent lack of contact with other Greek-speakers such as Plutarch.]

174. “Culture in the Careers of eastern Senators,” in W. Eck and M. Heil, edd., *Senatores populi Romani: Realität und mediale Präsentation einer Führungsschicht. Kolloquium der Prosopographia Imperii Romani vom 11.-13. Juni 2004* (Stuttgart, 2005) 263-270

[On the question how far familiarity with Greek culture counted in the careers of senators. (*AE* 2005.48)]

175. “Ten dedications ‘To the gods and goddesses’ and the Antonine Plague,” *JRA* 18:293-301

[The several dedications *diis deabusque secundum interpretationem oraculi Clari Apollinis* refer to the Antonine Plague and show its wide extent. See also no. 184. (*AE* 2005.134; cf. *AE* 2003.1766; *SEG* 53.1587)]

176. “An Athenian Document mentioning Julius Nicanor,” *ZPE* 154:75-90

[New edition of *IG* II/III 1086, arguing that the text embodies an agreement between Nicanor and the city of Athens in connection with his “gift” of Salamis to the Athenians; the inscription dates to Nicanor’s lifetime, probably in the reign of Augustus. See also nos. 43 and 221. (*AE* 2005.1413; *Bull.* 2007.286, cf. 225; *SEG* 55.248 bis).]

177. rev. M. Civiletti, *Filostrato: Vite dei Sofisti*, *CR* 55:82-83

178. rev. Benjamin Isaac, *The Invention of Racism in Classical Antiquity*, *Scripta Classica Israelica* 24:288-291

179. rev. Danny Danziger and Nicolas Purcell, *Hadrian's Empire: When Rome ruled the World*, *Times Literary Supplement*, November 25, 2005, 24

2006

180. *Letters of Apollonius, Ancient Testimonia, Eusebius's Reply to Hierocles*, Loeb Classical Library no. 458 (Harvard University Press)

[Concluding volume to no. 172. Revised edition in Digital Loeb Classical Library (2014). Elsewhere I plan to add further *testimonia* from John Chrysostom and others, and hopefully new evidence concerning the epigram on Apollonius discussed in no. 45].

181. "A New Inscription from Panticapaeum" (with G. W. Bowersock), *ZPE* 156:117-28

[New edition with commentary of a damaged inscription containing a funeral oration for a general of the Bosporan kingdom, active in the service of Rome; identification of the "Caesar" (more likely Commodus than Domitian). (*AE* 2005.1340, cf. 2006.1229; *Bull.* 2007.415; *SEG* 55.862). see now S. Yu. Saprykin and V. N. Parphenov, *Vestnik Drevnei Istorii* 2012, 1, 163-182, defending a Domitianic date and replacing some of Saprykin's previous readings with new ones; A. I. Ivantchik, "[New Data on the Roman military Presence on the Bosphorus]," *Vestnik Drevnei Istorii* 2013, 1, 59-77, with new evidence for a second or third century date).

182. "Apollonius of Tyana in Late Antiquity" in Scott Johnson, ed., *Greek Literature in Late Antiquity: Dynamism, Didacticism, Classicism* (London, Ashgate, 2006) 49-64

183. "A Letter of Hadrian to Naryka in Eastern Locris," *JRA* 19:151-62

[Edition and translation of letter of Hadrian written on bronze, now in the Louvre. Copies of the text began to circulate in the 1990's, and A. Chaniotis printed a preliminary text from a published photograph in *SEG* 51.641. The text was presented by D. Knoepfler and A. Pasquier before the Académie des Inscriptions et Belles Lettres (*CRAI* 2006, 1281-1313) and then published by Knoepfler ("l'édition en quelque sorte 'officielle'") in *REG* 119 (2006) 1-34; the promised continuation has not yet appeared. Knoepfler takes issue with Chaniotis for printing a text from a published photograph on the ground that this does not conform to "[les] règles déontologiques ordinairement respectées dans la corporation," but cf. J. and L. Robert, *Bull.* 1971.417, "Pl. 76 et 83, photographies de quatre épitaphes en très belle écriture du IV<sup>e</sup> siècle; nous lisons," etc. (*AE* 2006.1369; *SEG* 56.565, cf. 51.641; *Bull.* 2005.249, 2007.235)]

184. "Addendum: Cosa and the Antonine Plague," *JRA* 19:368-69

[A further example of the dedications discussed in no. 175; four altars from the Forum Romanum (*IGUR* I 94-97) possibly also referring to the same plague (*AE* 2005.134)]

185. “Institutions and Cults in the Letters of Apollonius of Tyana,” *Studi Ellenistici* 19:599-613

[Arguments for authenticity of certain letters attributed to Apollonius; proposal that Apollonius is the L. Pompeius Apollonius of *Syll.*<sup>3</sup> 820 = *I. Ephesos* 213; cf. Jones, *Philostratus* III (no. 180) pp. 62-63, no. 67a. Cf. no. 202.]

186. rev. S. Follet, ed., *L'Hellénisme d'époque romaine*, *JRA* 19:649-652  
[Observations on an inscription of Phrygian Hierapolis published by T. Ritti]

## 2007

\*187. “Juristes romains dans l’Orient grec,” *Comptes Rendus de l’Académie des Inscriptions* (publ. 2009) 1331-1359

[Jurists active as assessors of governors and as teachers; criticism of W. Kunkel’s thesis of that the study of Roman law was alien to the Greek mind; Roman law in the east before the establishment of the school of Berytus in the third century; arguments in favor of Mommsen’s proposal that Gaius originated from Asia Minor and perhaps from Alexandria Troas; Licinius Rufinus of Thyatira (*PIR* L 236); the Tertullianus of the *Digest* (*PIR* T 116) is perhaps identical with M. Ulpius Tertullianus Aquila of Cremna (cf. *AE* 1988.1034); catalog of lawyers and students of law known from Greek inscriptions and papyri. (*AE* 2007.76)]

188. “A Forgotten Sophist,” *CQ* 57:328-331

[Tib. Claudius Antipater of Rhodes (*ILindos* 449), omitted from Puech, *Orateurs*; Philostratus’ principles of selection in the *Lives of the Sophists* (*AE* 2007.172).]

\*189. “Procopius of Gaza and the Water of the Holy City,” *GRBS* 47:455-467

[The “holy city” mentioned by Procopius, *Paneg. Anastas.* 18 (ed. E. Amato [2009] p. 97) is Jerusalem and not Hierapolis in Syria: problems of water-supply in ancient Jerusalem, to which add the *Life of Theodore of Sykeon* chs. 50-51, “the city and the monasteries get the water they need from rain, because they have neither natural nor man-made sources.”]

190. “Three new Letters of the Emperor Hadrian,” *ZPE* 161:145-156

[Discussion of the letters published by G. Petzl and E. Schwertheim, *Hadrian und die dionysischen Künstler: Drei in Alexandria Troas neugefundene Briefe des Kaisers an die Künstler-Vereinigung*, *Asia Minor Studien* 58 (Bonn 2007), with a number of new readings and translation of the whole. (*AE* 2006.1403 a-c; not noticed in *Bull.*, but cf. *Bull.* 2009.212, 2010.236; *SEG* 56.1359; see now J.-Y. Strasser, *REG* 123 [2010] 585-622)]

191. “Gladiator Epigrams from Beroea and Stratonikeia (Caria),” *ZPE* 163:45-48

[(1). Tillorobos at Beroea; interest of the name (*AE* 2007.1267; *SEG* 56.702). (2) Droseros at Carian Stratonicea (*AE* 2007.1434; *SEG* 56.1209). On (2), in support of τῆδε (κόνει) add Lloyd-Jones and Parsons, *Suppl. Hell.* no. 977.24, τᾶιδ' ὑπεστάλη κόνει.]

2008

192. "Hyperides and the Sale of Slave Families," *ZPE* 164:19-20

[On Hyperides' argument in the newly published *Against Timandros* that breaking up slave-families is cruel; parallels to this sentiment in Roman law.]

193. "The Neronian Inscription on the Lighthouse of Patara," *ZPE* 166:153-154

[New readings in the inscription published in *ZPE* 164 (2008) 91-121; retraction of my arguments concerning Marcius Priscus as governor of Lycia from Nero to Vespasian (cf. no. 33). (*Bull.* 2009.474). ]

194. "Glen Bowersock e la Tradizione classica," *Studi Storici* 49:365-367

\*195. "Aristides' First Admirer," in W. V. Harris and Brooke Holmes, eds., *Aelius Aristides between Greece, Rome and the Gods* (Leiden and Boston, 2008) 253-262

[On the *grammatikos* Phrynichos and his lost *Praeparatio sophistica*; the date; his favorable opinion of Aristides; his connections with Pergamon; identification of some persons addressed in the work, notably the consular Cuspius Rufinus (*PIR* C 1637). Cf. no. 196.]

\*196. "The Survival of the Sophists," in T. Corey Brennan and Harriet L. Flower, eds., *East and West: Papers in Ancient History presented to Glen W. Bowersock* (Cambridge, MA, 2008) 113-125

[The survival of certain sophists and orators of the Second Sophistic (Dio Chrysostom, Aelius Aristides, Hermogenes, Aelian) and the eclipse of others (Polemo, Herodes Atticus) as indications of Byzantine preferences. Cf. no. 195.]

197. "Augustus and Panhellenes on Samos," *Chiron* 38:107-110

[*IG* 12.6.1, no. 140, referring to *theos Sebastos* and to "Panhellenes" is to be dated to the reign of Augustus and does not refer to Hadrian's Panhellenion; Augustus' refusal of a request of the Samians (*IG* 12.6.1., no. 160) is to be dated about 31 BCE. (*Ann. épigr.* 2008, 1316; *Bull.* 2009.407; *SEG* 2008, 942)]

198. "A Hellenistic Cult-Association," *Chiron* 38:195-204

[A stele from near Koloe in Lydia (P. Herrmann and H. Malay, *New Documents from Lydia* [2007] no. 96; *Bull.* 2007.451) contains a decree of a cult-association honoring the late priestess Stratonike; her family's *herôon*; a second stele (ibid. no. 97) lists the members of the association, and reflects the mixed Macedonian and local origin of the members. (*Bull.* 2008.438)]

199. "Herbert Bloch, 1911-2006," *Gnomon* 80:765-767

\*200. "Herbert Bloch, 1911-2006," *Proceedings of the American Philosophical Society* 152, 4 (December, 2008) 535-541 [Reprinted in *Biographical Memoirs of*



*Members of the American Philosophical Society I: Classics and Classical and Near Eastern Archaeology* (Philadelphia 2010) 91-98.]

Link: <http://www.amphilsoc.org/sites/default/files/1520407Bloch1208.pdf>

201. rev. C. Post Bouderon, *Dion Chrysostome: Trois Discours*, CR 58:419-420

2009

202. "Some Letters of Apollonius of Tyana," in *Theios Sophistes* (see no. 172) 249-261

[Expanded version of no. 185]

203. "A Petition to Hadrian of 129 CE," *Chiron* 39:445-461

[A mutilated inscription from the Çal Ova on the Upper Maeander containing a petition to Hadrian dated to 129, with his response; his route on the way to Cappadocia and Syria. On the circumstances impeding the publication of this document, cf. no. 76. (*Bull.* 2010.555, cf. 2010.511; *Ann. ép.* 2008, 1349; *SEG* 2008, 1536.)]

\*204. "Books and Libraries in a newly-discovered treatise of Galen," *JRA* 22:390-97

[Identification of the Callinos and Peducaeus alluded to in Galen's recently published *Peri alupêsiâs* (ch. 13), and proposal that chs. 16-19 refer to the imperial library at Antium. See now V. Boudon-Millot et J. Jouanna (eds.), *Galien, Tome 4: Ne pas se chagriner* (Budé, 2010); M. C. Nicholls, "Galen and Libraries in the *Peri Alupias*," *JRS* 101 (2011) 123-142; further bibliography in no. 234, 412 n. 54. According to V. Nutton in P. N. Singer, ed., *Galen: Psychological Writings* (2013) 104, "Jones' suggestion... that at lines 3 and 16 we keep the manuscript reading, but with the slight change to ἐν Ἀντίῳ, 'at Antium,' and emend similarly at line 11, fails on many grounds." M. Nicholls, "A Library at Antium?," in Clare K. Rothschild and Trevor W. Thompson, eds., *Galen's De Indolentia: Essays* (2014) 65-78, gives a full discussion and bibliography of the debate.]

205. "The Inscription from Tel Maresha for Olympiodoros," *ZPE* 171:100-104

[New readings in an inscription (H. M. Cotton and M. Wörrle, *ZPE* 159 [2007] 191-205; D. Gera, *ZPE* 169 [2009] 125-155) containing a letter of Seleucus IV to Heliodoros concerning the appointment of a certain Olympiodoros as high-priest in Koile Syria and Phoenicia. (*Bull.* 2010.608.). A fragmentary copy of the same text, also from Maresha, is in course of publication; part of yet another copy is said to have been found at Byblos.]

206. rev. Louis Robert, *Choix d'Ecrits*, *JRA* 22:735-38

[Observations on the personality and the methods of Louis Robert; defense of his interpretation of a statue-base found in Byzantium and honoring Theophanes of Mitylene (*Opera Minora* V 561-583) as a "pierre errante." I have since been informed that a statue-base honoring Pompey, also from Mytilene, was found in Istanbul some years ago.]

207. rev. M. Haake, *Der Philosoph in der Stadt*, *Gnomon* 51:521-24

[Hellenistic inscriptions referring to philosophers do not necessarily show an indifference to their "school"; Epicureans in Rome and Italy; the Athenian philosopher Alexander son of Alexander honored at Thessalian Larisa. On this person see now M. Haake, *Tyche* 25 (2010) 39-47.]

208. rev. M. Pretzler, *Pausanias: Travel Writing in Ancient Greece, Sehepunkte* 9,  
1

2010

209. *New Heroes in Antiquity: From Achilles to Antinoos* (Harvard University Press, *Revealing Antiquity* 18, 2010)

[Important review-discussion by Richard Gordon, “Hero-cults, Old and New,” *JRA* 26 (2013) 852-860. With reference to ch. 8 on Antinous, at the time of writing I had not seen G. Spyropoulos, *He Epauale tou Herode Attikou sten Eua-Loukou Kynourias* (Athens, 2006); this estate of Herodes Atticus contained a *herôon* dedicated to Antinous (p. 154-159) with his statue, perhaps in the form of Dionysos (p. 130-131); the villa also contained a bust of Hadrian with Antinoos’ face on the breastplate (p. 104, pl. 16). *SEG* 2010 [2014] 1940, where read “we should not [omitted *SEG*] assume that ἥρωος was used simply to indicate that the person concerned was dead.”]

210. “Christianity at Apollonia of Pisidia?,” *Epigraphica Anatolica* 42:143-144

[Questioning a recent attempt to re-date an inscription of Apollonia (*MAMA* 4.122) to the early third century and to make it one of the earliest epigraphical references to Christianity. (*Ann. ép.* 2008, 1417; *SEG* 58, 1559.)]

211. “New Late Antique Epigrams from Stratonicea of Caria,” *Epigraphica Anatolica* 42:145-151

[(1) An epigram honoring a certain Apollinarios for providing the city with a water-supply; Pindar in Late Antiquity. (2) Epigrams and prose inscriptions honoring a wealthy benefactor called Maximus who undertook to pay the *chrysargyron* (*collatio lustralis*) on behalf of all the citizens. (*Ann. ép.* 2008, 1397, 1400, 1401; *SEG* 58, 1252-1254).]

212. “Ancestry and Identity in the Roman Empire,” in T. Whitmarsh, ed., *Local Knowledge and Microidentities in the imperial Greek world* (Cambridge, UK), 111-124

213. “Kinship (*syngeneia*) in two Cities of the Troad,” *Chiron* 40:29-39

[(1) The inscription *Syll.*<sup>3</sup> 591 = *I. Lampsakos* 4, honoring the ambassador Hegesias of Lampsacos, refers to “kinship” (*syngeneia*) between Lampsacos and Rome. This kinship is not due to Lampsacos’ membership of the league of Athena Ilias but rather to a tradition known from Stephanus of Byzantium whereby Laomedon, the mythical king of Troy, founded Lampsacos under the name “Laomedonteia.” There was also a tradition that both Ilios and Lampsacos had been settled by Aeolic-speaking emigrants from mainland Greece. (2) A decree of Thessalian Larisa honoring a Lampsacene named Bombos (*Chiron* 36 [2006] 171-203) refers to the the same belief in Aeolic settlement of the Troad. (*Bull. ép.* 2011, 381, 500; *SEG* 2010, 2050)]

214. “Themistius after the Death of Julian,” *Historia* 59 :501-06

[Several passages of Themistius contain unfriendly allusions to the late Julian. D. Feissel (*per litteras*) has pointed out a very convincing explanation of Or. 7, 99D, p. 149, 19 Downey, τοῦ φιλοσοφωτάτου τῶν βασιλέων ἀντιποιοῦμενος. Taking it to mean “laying a claim to the most philosophical of emperors,” he identifies the emperor as

Marcus Aurelius, to whom Julian had a well-attested devotion; thus Jul. *Ep. ad Themist.* 1, 253 A (II 1, p. 12 Rochefort [Budé], II 202 Wright (Loeb)), καὶ μοι πάλαι μὲν οἰομένω πρὸς τε τὸν Ἀλέξανδρον καὶ τὸν Μᾶρκον, καὶ εἴ τις ἄλλος γέγονεν ἀρετῇ διαφέρων, εἶναι τὴν ἄμιλλαν φρίκη τις προσήει καὶ δέος θαυμαστόν. Cf. also the treatment of Marcus in the *Caesares* 312 B, 328 B-D, 333B-335A, 335 C-D. For Julian and Marcus also Amm. Marc. 16.1.4, rectae perfectaeque rationis indagine congruens Marco, ad cuius aemulationem actus suos effingebat et mores; 22.5.4-5 (Julian and the Christians), saepeque dictitabat, “audite me quem Alamanni audierunt et Franci,” imitari putans Marci principis veteris dictum. Themistius himself says of Marcus (Or. 34, 8, p. 219, 5 Downey-Norman), οὐδὲ γὰρ αὐτὸς ὁ Μᾶρκος ἄλλο τι ἦν ἢ φιλόσοφος ἐν ἀλουργίδι, οὐδὲ ὁ Ἀδριανός, οὐδὲ ὁ Ἀντωνῖνος, οὐδέ γε ὁ νῦν Θεοδόσιος. In the first paragraph, p. 501 line 5, correct “368” to “379.”]

215. “A Conference on the Asia Minor peninsula”

[Review of H. Bru, F. Kirbihler and S. Lebreton, *L'Asie mineure dans l'antiquité*, *JRA* 23:741-42.]

216. “A Philosophical Altercation (Philostratus, *Vita Apollonii* V.39),” *Studi Ellenistici* 24:251-54

[The story that Apollonius’ enemy Euphrates tried to strike him with a stick but was paralyzed in the act of doing so refers to a form of magical spell; Moeragenes of Athens the likely source; parallels in Christian martyrologies.]

217. Preface to F. Battistoni, *Parenti dei Romani: Mito Troiano e Diplomazia* (Bari, 2010), 5-6

218. Response to E. Amato on Bekker-Nielsen on Nesselrath, *Dion von Prusa: BMCR* 2010.08.54

[Dio Prus. *Or.* 72.5. referring to a city in which one can see statues of bearded kings, alludes to the fact that beards were common in early Rome, cf. Juv. 4.103, *barbato imponere regi*; hence there is no need to date Dio’s speech to the reign of Hadrian.]

## 2011

219. “The Historian Philostratus of Athens,” *CQ* 61:320-22

[A new “fragment” of Philostratus, Athenian historian of the later third century (*FGrHist* 303; *PLRE* 1.698); his connection with Philostratus, author of the *Lives of the Sophists*. A “Philostratos of Athens, a man excellent in oratory and counsel” (Φιλοστράτος Ἀθηναῖος, ἀνὴρ λόγους καὶ γνώμην κράτιστος), appears in the new pages of the historian Dexippos in connection with events (probably) of 254 (*Wiener Studien* 127 [2014] 107); he might be the same. For new evidence about the “Plague of Cyprian,” Fr. Tiridatti, “Of Kilns and Corpses,” *Egyptian Archaeology* 44, Spring 2014, 15-18.]

220. “An Apamean at Philippopolis,” *ZPE* 176:96-98

[A recently published inscription of Philippopolis (N. Sharankov, *XII Congressus... Epigraphiae Graecae et Latinae* 2.1343-1350) honors a merchant rather than a poet; his native city is Apamea Myrleia in Bithynia. (*Bull. ép.* 2011, 437, cf. 2012, 284)]

\*221. “Julius Nicanor again,” *ZPE* 178:79–83

[Additional discussion of Julius Nicanor (above, nos. 43, 176) with the suggestion that his benefactions at Athens aroused the jealousy of families claiming descent from Themistocles.]

\*222. “An Actor from Byzantium in a new Epigram from Tomis” (with A. Avram), *ZPE* 178:126-134

[A funerary epigram from Tomis, probably of the second century CE, concerns a tragic actor from Byzantium who settled in Tomis; foundation-legends of Byzantium and Tomis. Corrections: G. Staab, *ZPE* 179 (2011) 97-102, has made a number of corrections and suggestions. I accept his reading of the first two lines as follows: *Εἰναχίας γαίης προλιπῶν περιώνυμον ἄστυ, εἰόνιον (= ἡόνιον) τοδ’ ἔβην ἱερὸν πέδον, ἄστυ Τόμοιο*, “Leaving the famous city of the Inachian land, I came to this holy plain by the sea, the city of Tomos.” I still incline to think that the last four lines form a unit, as they do on the stone: “So that no *citizen* may do me harm when I am dead, henceforth it is necessary for you to know, excellent passer-by, what my name is, and which *city* gave me birth: all called me Euelpistos son of Sosos, the *Byzantine*.” The implication seems to be that citizens of Tomis should beware of harming the tomb of someone from the more important city of Byzantium. (*Bull. ép.* 2012, 301, 302)]

223. Review of Arjan Zuiderhoek, *The Politics of Munificence in the Roman Empire*, *JRA* 24:773-775

224. “Cleopatra VII in Teos?,” *Chiron* 41:41-53

[An inscription from Teos in Ionia, known from a squeeze preserved at the Institute for Advanced Study, Princeton, was carved on an altar dedicated by a Teian woman to three deified queens and a living queen, Cleopatra. The living queen is Cleopatra VII, and the occasion for the setting up of the altar is her stay with Marcus Antonius in Samos in 33 and 32. The other queens may be Berenice I and Arsinoe II of Egypt and Cleopatra Thea of Syria. An additional note concerns an altar set up on behalf of Demetrius I of Syria and his sister Laodice (*Bull. ép.* 2012, 356, *SEG* 50.1462).]

\*225. “An Edict of Hadrian from Maronea,” *Chiron* 41:313-325

[An inscription from Maronea dated to 131/132 contains a letter of Hadrian in which he aims to prevent abuse of the *vehiculatio* on the part of those crossing by sea to Samothrace and/or traveling by land along the Thracian and Macedonian coasts. A notable aspect of the letter is its reference to “the Greek cities.” Though many problems remain, it throws light on the emperor’s return from Judaea, now shown to have begun already in 132 and to have brought him along a more southerly route than previously assumed. (*Bull. ép.* 2012, 289)]

\*226. “An Inscription seen by Agathias,” *ZPE* 179 (2011) 107-115

[A recently published inscription from the region of Tralles honors the Chaeremon who went to Augustus in the mid-20’s BCE to beg help for Tralles when it had suffered earthquake-damage; the same inscription was seen and commented on by Agathias (*Hist.* II 17, pp. 62-64 Keydell; Merkelbach-Stauber 1.202, 02/02/02). See also below, no. 228. (*Bull. ép.* 2012, 370)]

\*227. “Joys and Sorrows of Multiple Citizenship: The Case of Dio Chrysostom” in A. Heller and A.-V. Pont, eds., *Patrie d’Origine et Patries electives: Les Citoyennetés multiples dans le monde grec d’époque romaine*, 213-219

[Double citizenship in cities of Pontus and Bithynia, and discussion of it in Dio, *Or.* 31 (Rhodian), 38 (Nicomedia), 39 (Nicaea), 40 (Prusa), 41 (Apamea).]

\*228. “Correction to ‘An Inscription seen by Agathias’” (above, no. 226), *ZPE* 180:126.

[The correct reading is Σιδᾶ[ρ]είων, not Σιδ[ηρ]είων.]

\*229. “Zeus Anabatênos and Zeus Kersoullos,” *ZPE* 180:233-236

[Recent excavations at a site in the province of Bursa have uncovered altars dedicated to a local Zeus, “Zeus Anabatênos,” one of which also mentions a Zeus known elsewhere, “Zeus Kersoullos” (*SEG* 49.1418-1419).]

\*230. “The Fuzziness of ‘Paganism,’” *Common Knowledge* 18.2:249-254

[The problem of determining what *Hellên* and *paganus* mean in Christian literature of Late Antiquity, and against the concept of “last pagans.”]

231. “The Organization of Spectacle in Late Antiquity,” *L’Organisation des Spectacles dans l’Empire romain, Entretiens Hardt* LVIII (Vandoeuvres), 305-335, with Plates 8.1-4, 366-374.

[The 390’s were a crucial decade in the Christianization of the Roman state, and in the following centuries many changes occurred in ancient spectacle. This paper traces the differing evolutions of gladiatorial combats, *uenationes*, horse-racing, mime and pantomime in both east and west from ca. 400-600, and weighs the religious, economic and cultural factors that may have influenced these changes. Finally, the paper considers the rise of Christian spectacle such as imperial baptisms.]

232. “Imaginary Athletics in two Followers of John Chrysostom,” *HSCP* 106 (publication date 2011) 321- 338

[Athletic comparisons in Christian literature; an athletic comparison in the recently published encomium of John Chrysostom attributed to Martyrius and in John Cassian.]

\*233. “Recruitment in Time of Plague: The Case of Thespieae,” in Elio Lo Cascio, ed., *L’Impatto della “Peste Antonina,” Pragmateiai* 22 (Bari), 79-85

[The inscription of Thespieae referring to recruitment under Marcus Aurelius (above, no. 17) and the effects of the Antonine Plague. (*Bull.* 2014, 200)]

234. “Galen’s Travels,” *Chiron* 42:399-419

[Galen’s travels and his observations on places that he had visited, especially in the eastern Roman empire.]

235. Review of Stephen Mitchell and David French, *The Greek and Latin Inscriptions of Ankara (Ancyra), Vol. I: From Augustus to the End of the third Century AD*, *JRA* 25:888-93

236. Article “Antinoos” in R. S. Bagnall et al., *The Encyclopedia of Ancient History* (Blackwell Publishing), 469-470

237. “Mithridates II of Commagene: A Note,” *ZPE* 184:199–201  
 [New readings in an inscription honoring this king, son of Antiochus I of Commagene; the Greek genitive of cause. See further G. Staab, *ZPE* 185 (2013) 146; S. Şahin, *Gephyra* 10 (2013) 163-165, with an improvement in line 12.]

238. Review of K. Bradley, *Apuleius and Antonine Rome: Historical Essays*, *New England Classical Journal* 40.1:50-52

239. Review of U. Kunnert, *Bürger unter sich* (Basel, 2012), *Sehepunkte* 13, 3

240. “Elio Aristide e i primi Anni di Antonino Pio,” in P. Desideri and F. Fontanella, eds., *Elio Aristide e la Legittimazione greca dell’Impero d Roma* (Bologna), 39-67

[The first years of Antoninus Pius were a time of active war and diplomacy, belying the view of this emperor as inactive; the so-called “Partherdenkmal” of Ephesos reflects this period, and not the Parthian Wars of Marcus Aurelius and Lucius Verus; Aristides’ (?) speech *To the King* (*Or.* 35) belongs in this same context; tentative chronology of Aristides’ extant works.]

241. Review of K. Eshleman, *The Social World of Intellectuals in the Roman Empire: Sophists, Philosophers, and Christians*, *Sehepunkte* 13, 7/8

242. “Three temples in Libanius and in the Theodosian Code,” *CQ* 63:860-865  
 [Lib., *Or.* 30.44-5 relates to the Temple of Sin at Harran, *Cod. Th.* 16.10.8 to the temple of Zeus at Batnae, and Lib., *Or.* 19.48 and 20.27 to a temple at Emesa.]

## 2014

243. *Between Pagan and Christian* (Harvard University Press, 2014) [See also no. 251.]

\*244. “Epigraphica X-XII,” *ZPE* 188:28-34  
 [An inscription from Myra (Lycia); two metrical inscriptions from Nicomedia (Bithynia); a “governor-epigram” from Laodicea (Phrygia); addendum by R. Kassel, *ZPE* 189 (2014) 90]

\*245. “Notes on the *Acta Carpi* and some related Martyr-Acts,” in *Pignora Amicitiae: Scritti di Storia antica e di Storiografia offerti a Mario Mazza* (Rome, 2012 [2014]) 259-268

[References to persons and places in the *Acta Carpi* and the *Acta Petri* corroborate them as authentic documents of the Decian persecution]

246. “Two Late Antique Inscriptions from Aphrodisias,” *Epigraphica Anatolica* 46 (2013 [2014]) 169-175

[The pantomime Chrysomallos; Neoplatonic allusions in a funerary epigram (*Bull.* 2014, 567)]

247. “Earthquakes and Emperors,” in Anne Kolb, ed., *Infrastruktur und Herrschaftsorganisation im Imperium Romanum* 52-65
248. Review of U. Laffi, *In greco per i Greci: Ricerche sul lessico greco del processo civile e criminale romano nelle attestazioni di fonti documentarie romane*, *BMCR* 2014.01.30
249. Review of P. Thonemann, ed., *Roman Phrygia: Culture and Society*. Cambridge University Press: *The Times Literary Supplement*, 26 February 2014
250. Review of T. Whitmarsh, *Beyond the Second Sophistic: Adventures in Greek Postclassicism*, *Classical Review* 64:423-25
251. Comments on “Forum Essay” on *Between Pagan and Christian* (no. 243), *Catholic Historical Review* 100:790-791
252. Review of P. Thonemann, ed., *Monumenta Asiae Minoris Antiqua XI* (2013), *JRA* 27:837-839
253. “Louis Robert in Mysia,” *Chiron* 44:23-54  
[Publication of materials copied by Robert in central Mysia, and discussion of topographical questions, notably the location of Germe]
254. “Apuleius, Corinth, and Two Epigrams from the Peloponnese,” *ZPE* 192:115–120  
[Apuleius in the *Metamorphoses* seems to refer to a family known from two epigrams found near Nemea; his choice of Cenchreae for Lucius’ vision of Isis.]
255. “A ‘New Hero’ at Attea (Mysia),” *ZPE* 192:156–158  
[An inscription from a hitherto unknown village (*katoikia*) of Mysia refers to a “new hero” and establishes rites in his honor.]

## 2015

256. Review, M. Beard, *Laughter in Ancient Rome*, *Journal of Interdisciplinary History* 45, 4 (Spring, 2015) 571-572
257. “Five letters attributed to Dio of Prusa,” *Classical Philology* 110:124-131  
[Several late medieval manuscripts preserve a group of letters attributed to a Dio, of which three may be by Dio of Prusa.]
258. “Menander, *Geōrgos* 36,” *ZPE* 194:28
259. Review, Philip A. Stadter, *Plutarch and his Roman Readers*, *Sehepunkte*, June 2015. URL: <http://www.sehepunkte.de/2015/06/26712.html/>
- \*260. “The ‘Jesus’ Wife’ Papyrus in the History of Forgery,” *New Testament Studies* 61 (2015) 368-378

[A “syntax” of forgery into which the supposed *Gospel of Jesus’ Wife* papyrus can be fitted.]

261. “A Letter of Septimius Severus to the City of Syedra,” *ZPE* 195:121-126

262. “The Earthquake of 26 BCE in Decrees of Mytilene and Chios” (with S. Prignitz), *Chiron* 45:101-122

[Two inscriptions, XII 2, 58 (OGIS 456; IGRR 4, 39) and *Inschriften von Olympia* 53, refer to the earthquake of 26 BCE; *IvO* 53, sometimes attributed to Cos, is from Chios]

263. Review, Edward J. Watts, *The Final Pagan Generation*, *Journal of Theological Studies* 66:822-824

## II. Forthcoming

“The Greek Letters of Brutus,” *HSCP* 2014 [Examination of the Greek letters of M. Junius Brutus, and arguments for their authenticity]

“The Geography of Paganism”

[To appear in proceedings of colloquium, *The Christianisation of Asia Minor*, Cologne, 18-24 March, 2013]

“Strabo and the ‘Petty Dynasts’”

[Meaning of the terms *dynastês* and *tyrannos* in Strabo: to appear in proceedings of colloquium, *Auguste et l’Asie Mineure*, Bordeaux, 20-22 November, 2014]

“Greek Letter-Collections”

[Survey of Hellenistic and imperial-period letter-collections for volume on letter-collections in Late Antiquity, eds. E. Watts, C. Sogno, B. Störin (California University Press)]

“A ‘Syntax’ of Forgery,” *Proceedings of the American Philosophical Society*

“Isidore de Péluse en son temps,” *Comptes Rendus de l’Académie des Inscriptions*

“Philostrat” in *Reallexikon für Antike und Christentum*

Review, Cl. Horst, *Marc Aurel: Philosophie und politische Macht zur Zeit der Zweiten Sophistik* (2013), *Klio*

## III. In preparation

Apuleius, *Apologia*, *Florida*, *De Genio Socratis* (Loeb Classical Library)



Review, J.-L. Ferrary, *Les Mémoires de Délégations du Sanctuaire oraculaire de Claros*, Paris 2014, *JRA*

#### IV. Online at Academia.edu

“Strabo and the ‘Miracle’ of Lake Coloe”

[Strabo describes an *apiston* occurring on Lake Coloe in the region of Sardis whereby reeds dance (*kalamous*, an emendation for the transmitted *kalathous*); this refers to the well-known phenomenon of floating islands.]

“Clement of Alexandria and the Celibacy of Jesus” (uploaded 10/09/13)

[Clement, *Stromateis* 3, 6, 49, has been cited to show that there was a debate in second-century Christianity as to whether Jesus was married; in fact, Clement is criticizing Christians who held that, since Jesus was unmarried, so also true Christians should not marry either.]

“The ‘Jesus’ Wife’ Papyrus”

[On the debate concerning the so-called “Gospel of Jesus’ Wife”; revised version uploaded 05/06/14. See no. 260.]

“A New *Martyrdom of Pionius*”

[Discussion of O. Zwiernlein’s edition of the martyrdoms of Polycarp and Pionius of Smyrna.]

“A New Dedication of Aelius Aristides”

[A recently published dedication of Aristides to the *Hôrai* and *Charites*, and a review of his dedications that were already known.]

“Further Dexippos”

[Provisional discussion and translation of the five pages so far published of the “Vienna Dexippos”; replaces previous posting, “The New Dexippos”]

“Kissing”

[An unpublished paper read at a conference at Columbia University in January, 2002, on the practice and significance of ancient kissing]

“Melting Marble”

[addendum to no. 246 (the pantomime Chrysomallos)]