Christopher P. Jones: Annotated Bibliography

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[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 Latiae Selectae
JRA = Journal of Roman Archaeology
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, Ἐἰς ἩῬώμην 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


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


1967
[Jerome’s preface to the *De viris illustribus* shows knowledge of Pliny, *Ep. 9.2.2.*]

[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.]

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

[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

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

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


[ragments 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.]


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

1971


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.]


[The inscription from Thespiae 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 Costoboci ca. 170. See also no. 233. (*Bull.* 1972.193)]


1972


[(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).]

[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.]

[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).]

[Revised text of an epigram mentioning Matronianus (PLRE I 568-569, Matronianus 2, præses 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).]

[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.]


1973

[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


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. Marcus Priscus’ (*PIR* M 242) tenure of Lycia, since Eck’s dating has now been brilliantly confirmed: see below, no. 193. (*Bull.* 1974.147)]


1975


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])

[Defending the reading Oresten proposed in no 22.]

1977

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

1978

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

[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.]

[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 Telephorus (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[l]isteides.” 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

[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

[(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.)]


1981

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


1982

[On Lucullus’ philosophical beliefs: meaning of the verb ἀντιτάτομαι, “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 martyrria and is probably written by a magistrate of the Greek city; discussion of the meaning of Hellas. (Bull. 1983.48).]

[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).]

[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.”]

[Identifying two fragmentary inscriptions, one in Greek probably from Alexandria Troas (now I. Alexandri 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)]

[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 ἁμέσεις (τὸν θεόν) σοι. (SEG 34.1202).]

1985

   [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)]

   [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)


   [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. Epictet. 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 stizô 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.]

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.]

[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

[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.)]

[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)]


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


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

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 Hoplophylax at Smyrna (Bull. 1992.67).]

88. rev. M. Wörle, 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

[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.]

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

1992


[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).]

[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 2nd 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. Athénagène, JThS 43:245-48
[New evidence for the Diocletianic persecution of Christians; the historicity of an Agricola as praeses Armeniae primae in 303.]

1993


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).”]

[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)]


[(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


[Valuable review by B. Shaw, *BMCR* 95.02.07. On this martyrdom see now E. Meyer-Zwierlein, Πολιτικός ἀρχεῖα: 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).]


[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)]


[(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).]


1995


[Taxis in the sense of “staff.”]
[“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)]

[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])]

[Herodotus does not use these two words inchangeably; the first refers to an ethnic group as a geographical unit, the second refers to descendence.]


1997

[The setting of Ovid’s famous story is in the region of Mount Sipylos; 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.]
[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)]

[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).]

[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.]


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.]

[Two pancratiasts, known from Cassius Dio and 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).]

[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).]


125. “Joint Sacrifice at Iasus 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 *synthytēs* 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).]

[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 Ephesos (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 Taeion 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)]

[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)]


*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).]

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


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 Cælius Rufus to Cícero 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

[Revised version of no. 75.]

139. “Titus Transfigured,” Stagebill, New York City Opera, April 2000
[Revised version of no. 89.]

140. “Diodoros Pasparos 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.]


2001


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. 3 814 = 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


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


2003


*159. “Epigraphica IV – V,” *ZPE* 142:127-33, with one plate
[The “proconsul” Gordian to whom Philostratus dedicates the Lives of the Sophists is Gordian III, not Gordian I or II.]

[(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


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.)]

[See no. 147 (Bull. 2007.98).]


[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


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


[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)]


[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).]


2006

[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  


[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)]

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

[Observations on an inscription of Phrygian Hierapolis published by T. Ritti]

2007


[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 Cremona (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

*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.”]


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

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


[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


[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.]


[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)]


[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 *herōon*; 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)]


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

202. “Some Letters of Apollonius of Tyana,” in *Theios Sophistes* (see no. 172) 249-261
[Expanded version of no. 185]

[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.)]

[Identification of the Callinos and Peducaeus alluded to in Galen’s recently published *Peri alupēsias* (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 ἀντίας, ‘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. Wörnle, *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.]

[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 Mitylene, 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.]


   [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 Epaule tou Heroe Attikou sten Eua-Loukou Kynourias* (Athens, 2006); this estate of Herodes Atticus contained a *herōn* 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 ἦρως 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).]


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

   [(1) The inscription Syll. 3 591 = 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 “Laomedontea.” There was also a tradition that both Ilion 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)]


   [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 ἀντιπιστούμενος. 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 οἰομένῳ πρός τε τὸν Ἀλέξανδρον καὶ τὸν Μάρκον, καὶ εἰ τις ἄλλος γέγονεν ἁρετῇ διαφέρων, εἶναι τὴν ἁμιλλὰν φρίκη τις προσήηι καὶ δέος θαυμαστῶν. 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 αὐτὸς ὁ Μάρκος ἄλλο τι ἢ ἕνα φιλόσοφον ἢν ἀλουργίδι, οὐδὲ ὁ Ἀδριανός, οὐδὲ ὁ Ἀυτωνίος, οὐδὲ γε ὁ νῦν Θεοδόσιος. In the first paragraph, p. 501 line 5, correct “368” to “379.”]


216. “A Philosophical Altercation (Philostratus, Vita Apollonii V.39),” Studi Ellenisticì 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


[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. Λ “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.]


[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
[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: Ειναχίας γαής προλιπὼν περιώνυμον ἀστυ, εἰόνιον (= ἡόνιον) τοδ' ἔβην ἱερὸν πέδον, ἀστυ 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)]


[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).]

[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)]

[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)]
  [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 Σιδαρείων, not Σιδηρείων.]

  [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 Kersoulos” (SEG 49.1418-1419).]

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

  [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, uenations, 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.]

  [The inscription of Thespiae 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.]

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

[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.]


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

[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.]


[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]

[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)]

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


   [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


   [Several late medieval manuscripts preserve a group of letters attributed to a Dio, of which three may be by Dio of Prusa.]


[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; IGR 4, 39) and Inschriften von Olympia 53, refer to the earthquake of 26 BCE; IV 53, sometimes attributed to Cos, is from Chios]


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”

“Strabo and the ‘Petty Dynasts’”

“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. Storin (California University Press)]


“Isidore de Pé lure 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)

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. Zwierlein’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)]