



A SUPPLEMENT TO
ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ

ELENA MARTÍN GONZÁLEZ – PASCHALIS PASCHIDIS

DIGITAL PUBLICATIONS 02

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A Supplement to *Ἐπιγραφὲς Ἄνω Μακεδονίας*

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ATHENS 2020

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INTRODUCTION

The erstwhile Centre for Greek and Roman Antiquity (KERA, now Section of Greek and Roman Antiquity of the Institute of Historical Research) of the National Hellenic Research Foundation (IHR/NHRF), founded in 1979, has placed the epigraphy of Macedonia at the epicentre of its scholarly endeavours since its inception. Its Macedonian Programme was one of its first research teams and the Epigraphic Archive of Macedonia became the Programme's core research infrastructure, after a formal agreement with the Ministry of Culture in 1981, which was further renewed in 1984 and in 2019. The purpose of the Archive was the systematic collection, study, documentation (with full bibliographical record, facsimiles, squeezes, photographs, Museum inventory entries and other archival material), and, eventually, publication in geographical corpora, of Greek and Latin inscriptions from Macedonia within the modern Greek borders.

The first part of ancient Macedonia to be covered was decided to be Upper Macedonia,¹ and the result was the volume *Ἐπιγραφές Ἄνω Μακεδονίας* (*Ἑλίμεια, Ἑορδαία, Νότια Λυγκηστίς, Ὀρεστίς*). *Τόμος Α': Κατάλογος ἐπιγραφῶν* (hereafter *EAM*), authored by Thanassis Rizakis on the part of KERA and Yannis Touratsoglou on the part of the Archaeological Service, and published in 1985. The volume was the result of extensive research carried out by a team of KERA researchers within a limited period of time, but also of long and arduous field expeditions for autopsy and documentation in an area that was then almost a *terra incognita* from the archaeological point of view.²

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1. The areas covered in subsequent corpora were the city of Beroia and its territory (*EKM I*: L. Gounaropoulou – M. B. Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ Βερμίου ὄρους καὶ Ἀξιοῦ ποταμοῦ)*. *Τεύχος Α': Ἐπιγραφές Βεροίας* [Athens 1998], and *I. Leukopetra*: Ph. Petsas – L. Gounaropoulou – M. B. Hatzopoulos – P. Paschidis, *Les inscriptions du sanctuaire de la Mère des Dieux Autochtone à Leukopétria (Macédoine)*, [Μελετήματα 28; Athens 2000]), and the rest of the Third Macedonian District, minus Pieria (*EKM II*: L. Gounaropoulou – P. Paschidis – M. B. Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου ὄρους καὶ τοῦ Ἀξιοῦ ποταμοῦ)*. *Τεύχος Β' Μέρος Α': Ἐπιγραφές Ἀλώρου, Αἰγεῶν, Μιέζας, Μαρινίας, Σκύδρας, Νεαπόλεως, Ἑδεσσας*. *Μέρος Β': Ἐπιγραφές Κύρρου, Γυρβέας, Τύρισσας, Πέλλας, Ἀλλάντης, Ἰχνῶν, Εὐρωποῦ, Βόρειας Βοττίας, Ἀλμωπίας* [Athens 2015]). A corpus of the inscriptions of the Second Macedonian District, minus the inscriptions of Thessalonike, is now under preparation, after the renewal of the formal agreement with the Ministry of Culture; for the material from three cities of the area (Morrylos, Anthemous and Kalindoia), see already M. B. Hatzopoulos – L. Loukopoulou, *Morrylos, cité de la Crestonie* (Μελετήματα 7; Athens 1989) and *idem*, *Recherches sur les marches orientales des Téménides I-II (Anthémonte - Kalindoia)* (Μελετήματα 11; Athens 1992 and 1996).
 2. For a colourful description of those early field expeditions, see A. Tataki, "On the History of KERA", in M. Kalaitzi – P. Paschidis – C. Antonetti – A.-M. Guimier-Sorbets (eds), *Βορειοελλαδικά. Tales from the*

The importance of an epigraphic corpus, especially for an area understudied at the time (such as Macedonia, and, even more so, Upper Macedonia) cannot be overestimated. The problem with epigraphic corpora, however, is that they become outdated almost already by the time they are published. New material is published each year, new readings for published inscriptions are proposed, older ones are discarded, vexing interpretive problems for some inscriptions are solved, while others arise, and the volume of relevant literature rises exponentially. More importantly, the very existence of an epigraphic corpus facilitates fresh insight into the known material and new studies; in a sense, the very success of a corpus becomes the cause of its own outdatedness.

All this hardly means that an epigraphic corpus becomes obsolete over the years. On the contrary: it represents a turning point in the study of a particular area, a painstaking effort to provide the most accurate readings and interpretation of often very difficult and poorly preserved texts, to highlight important topics which the inscriptions in question illuminate, to provide scholars with a bibliography both on the inscriptions studied and on the subjects touched upon in the explanatory comments, and, in general, to provide a solid base and a starting point for the further exploitation of the material presented. Important as a corpus remains over the years, however, an update is needed for those who wish either to study and make use of individual inscriptions or to better understand the epigraphy, history, and archaeology of the region.

When, therefore, the opportunity arose, in the context of the project *Anavathmis*,³ to provide new epigraphic tools for the research community, which would take advantage of our research infrastructure and our firm commitment to the epigraphy of Macedonia, it was deemed useful to provide a *Supplement* to the two oldest corpora produced by researchers of IHR/NHRF, the one of Upper Macedonia (1985) and the one of Beroia (1998). A further incentive for our decision, and the main reason these Supplements are written in English, was the language barrier for the non-specialists; our corpora are written in modern Greek, and while basic knowledge of modern Greek is not uncommon for those in the international research community who specialize in the study of the epigraphy or the archaeology of a particular area, we bear no illusions as to the numbers of people who may profit from the commentary. In an effort to render the information gleaned from the epigraphic material

lands of the ethne. Essays in honour of Miltiades B. Hatzopoulos / Histoires du monde des ethnés. Études en l'honneur de Miltiade B. Hatzopoulos (Μελετήματα 78; Athens 2018) 509-518, esp. 514-516.

3. "Anavathmis. Historical research and digital applications" (MIS 5002357), project implemented by the Institute of Historical Research under the "Action for the Strategic Development on the Research and Technological Sector", funded by the Operational Programme "Competitiveness, Entrepreneurship and Innovation" (NSRF 2014-2020) and co-financed by Greece and the EU (European Regional Development Fund).

more widely accessible, we decided to include translations of all texts, even fragmentary ones (an effort which raised methodological issues; see below).

The present *Supplement* to the inscriptions of Upper Macedonia, therefore, consists of two sections. The first contains entries for the inscriptions published in *EAM*.⁴ Each entry provides: a) new information concerning the monument, when such information exists;⁵ b) translation of the text; c) bibliography after the publication of *EAM*; d) additional *apparatus criticus*, when necessary; e) additional commentary, when necessary. When possible, we checked the readings of the inscriptions on photographs and squeezes of the KERA archive, which was an opportunity for us to admire the painstaking strive for accuracy and the meticulous autopsies of the stones by Rizakis and Touratsoglou. When we could not confirm their readings on the photographs or the squeezes, this is noted in the apparatus; this does not, however, mean that these readings in *EAM* are not valid, simply that they cannot be confirmed without new autopsies. For the purposes of this *Supplement*, though, we proceeded to new autopsies only in the case of those inscriptions which were not available for study when the original corpus was published.⁶

The second section of the *Supplement* contains entries for inscriptions on stone published after the publication of *EAM* (the cut-off date being 2019). Whenever possible, the inscribed monuments of this section were studied through autopsy, photographs and squeezes. For reasons of consistency with the other corpora published by KERA, new inscriptions on material other than stone, painted inscriptions and inscriptions on mosaics were not included in the main catalogue.⁷ The epigraphic harvest of Upper Macedonia, however, contains some of the earliest alphabetic inscriptions found in Macedonia proper,⁸ most often on ceramic or metal; moreover, the inscriptions on material other than stone has increased exponentially since

4. The only exception regards the inscriptions which were subsequently considered to belong not to Upper Macedonia but to the territory of Edessa in Lower Macedonia and were therefore included in *EKM* II, namely *EAM* 86, 132, 138, 140, 141, 142.

5. There are two new museums in the area since the publication of *EAM* (the Archaeological Museum of Aiani and the one at Argos Orestikon, where the material of the Archaeological Collection of Kastoria has been transported), while the Archaeological Collection of Kozani has been reorganized. We provide new information on the location of a monument only when it has been assigned a new inventory number or it is preserved in a different collection than the one indicated in *EAM*.

6. See *EAM* 24, 33, 57 and 105.

7. As opposed to such inscriptions already included in *EAM*, which were –inevitably– included in the first section.

8. For a possible specimen in linear script, see the pithos fragment from Aiane with three symbols engraved before firing, which was published by A. Panayotou, *Kadmos* 25 (1986) 97-101 (cf. G. Karamitrou-Mentesidi, “Αἰανί”, in A. G. Vlachopoulos – D. Tsifaki (eds), *Αρχαιολογία IV. Μακεδονία και Θράκη* [Athens 2017] 106 fig. 107).

the publication of *EAM*. Therefore, we provide in an Appendix a summary catalogue of the published new inscriptions on material other than stone (without autopsy or photographic documentation), with indicative bibliography, containing mostly first editions, significant discussions, and publications with photographs. Inscriptions both on stone and on other materials known to us through bibliographical references, but which have not been fully published, together with some dubious specimens, have been listed at the end of the *Supplement* in a succinct catalogue (see “Note on unpublished inscriptions and problematic cases”).

Two separate indexes accompany the present *Supplement*. The first contains additions and corrections to *EAM*, the second the new material (including the inscriptions of the Appendix), with the exception of label inscriptions (mostly descriptions of figures on relief bowls with Homeric scenes).

It needs to be stressed that this *Supplement* is meant to be used as a supplement to, and not as a replacement of *EAM*.⁹ Our decision not to reproduce the text of the inscriptions or include information already set out in *EAM* (including apparatus and commentary) was deliberate; this is not a new corpus, it is merely a research tool to be used alongside *EAM*, a research tool, moreover, that we hope to be able to renew in regular intervals; we encourage, therefore, colleagues to provide us with observations, corrections, or new material and publications, which will eventually find their way in subsequent editions.

Notes on the use of this Supplement

In the section containing the material of *EAM*, the order of the texts remains unchanged, although some inscriptions assigned to Eordaia in the corpus should now be assigned to Elimeia (see *EAM* 87, 95, 106-108, 143) and the inscriptions from Lyke (see *EAM* 147, 149) should now be assigned to Orestis and not Lynkos.¹⁰ The presentation of the new inscriptions on stone follows the order of the original corpus: the inscriptions are grouped into geographical districts and then into categories of texts; within each category, the order is broadly chronological, with the exception of dedicatory inscriptions, where the texts are arranged first by the name of the god and then chronologically. In the case of the inscriptions on other

9. To distinguish between the two sections and avoid confusion, we propose that references to the first section of the *Supplement* (the material included in *EAM*) be in the form e.g. “*EAM* 50 Suppl.” and that references to the second section (containing new material) be in the form e.g. “*EAM* Suppl. 50”.

10. On the case of Tymphaia, see n. 16, below.

material, the relevant categories (dedicatory inscriptions, ownership inscriptions, labels, *varia et incerta*) have been grouped together within each region, arranged in a more or less chronological order.

The titles of each inscription are meant to indicate the diplomatic genre of the inscription and a general idea of its content. The dates included in the title are most often those provided by the editors of the corpus. There are two kinds of exceptions: cases where we propose a revised date –for reasons which are stated in the commentary–, and cases where the time span we indicate is somewhat broader than the more restrictive one in *EAM*.

As mentioned above, the translations are meant as a tool to make the content of these sources more accessible to non-specialists. The old adage “traduttore, traditore” is applicable to all translations, but it becomes particularly relevant in the translation of texts which are often fragmentary, based on doubtful readings and restorations, and have a syntax and a vocabulary far different from the language of literary texts. The balance between precision and a comprehensible English text was particularly unstable –not to mention a source of endless debate between the two co-authors.

Certain or probable readings where the sequence of letters cannot be securely interpreted have not been included in the translation, and have been marked with three dots (...). Square brackets are used to indicate both a missing part of a name, and the missing and restored parts of the text, but only when there is some uncertainty regarding the restoration. Translated text inside round brackets denotes explanatory words or phrases, required for the better understanding of the English text, but absent in the Greek text. These conventions have not been used with complete consistency; some translations are, inevitably, approximations.

In the transliteration of Greek names we avoided all latinized forms; conversely, in the translation of Roman *praenomina* and *nomina* the normalized Latin forms are used, but not in the translation of *cognomina*, since most of them are Greek proper names both in form and in origin; thus, e.g., α Γάϊος Ἰούλιος Ζώσιμος will appear as Caius Iulius Zosimos.

The bibliography in the first part of this *Supplement* is not structured according to a ‘genetic’ lemma, since all publications after *EAM* containing the full text of an inscription ultimately derive from *EAM*, unless otherwise stated. Therefore, only a distinction between publications where the full text of the inscription is included and publications commenting on the inscriptions or parts thereof is made; the latter are grouped together in a second paragraph (“Cf.”), and, when deemed convenient, are accompanied by brief explanatory comments on their content. The full bibliographical entries for the abbreviations used either in the bibliography or in the commentary are to be found in the section Bibliography at the end of this *Supplement*. References to works mentioned in the bibliography of the inscription are referred to in the commentary only with the author’s name, unless there are more works by the same author, or a different range of pages than the one in the bibliography is used.

As far as the commentary is concerned, let us state once again that this *Supplement* is meant to be used alongside *EAM*. Our commentary therefore builds upon the commentary

in *EAM* and only contains modifications, when necessary, bibliographical or documentary additions, and new interpretations, if there are any.

Note on the history of research after *EAM*

In the preface to *EAM*, the authors expressed their intention for a second volume, which would include chapters on language, onomastics, monument typology, cults, literary sources and the history and historical geography of the region. This volume never came to fruition as such, but several works on religion, monument typology, funerary language and funerary attitudes were published by the two authors.¹¹ This volume remains a *desideratum* of research regarding Upper Macedonia. Nevertheless, several works by other scholars helped fill the gap.¹² Although this is obviously not the place to provide a full bibliography on Upper Macedonia, the contribution of some scholars, and especially archaeologists of the Archaeological Service, deserves a special mention. First of all, Georgia Karamitrou-Mentesidi, tireless archaeologist and then Ephor of Antiquities responsible for three decades (until her retirement in 2011) for the prefectures of Kozani and Grevena, greatly advanced our knowledge of the archaeology, history, geography and epigraphy of the area through excavations (especially salvage excavations under extremely difficult circumstances), multifarious administrative

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11. A. Rizakis – I. Touratsoglou, “Η τυπολογία των επιτυμβίων μνημείων της Άνω Μακεδονίας”, *Ancient Macedonia V* (1989 [1993]) 1285-1300; iidem, “Λατρείες στην Άνω Μακεδονία. Παράδοση και νεωτερισμοί”, *Ancient Macedonia VI* (1996 [1999]) 949-965; iidem, “Mors Macedonica. Ο θάνατος στα επιτάφια μνημεία της Άνω Μακεδονίας”, *ArchEph* 139 (2000 [2001]) 237-281; iidem, “In Search of Identities: A Preliminary Report on the Visual and Textual Context of the Funerary Monuments of Roman Macedonia”, in S. E. Alcock – M. Egri – J. Frakes (eds), *Beyond Boundaries. Connecting Visual Cultures in the Provinces of Ancient Rome* (Los Angeles 2016) 120-136.
 12. A special case is that of D. Samsaris’ studies on the onomastics, institutions and language of the inscriptions of Upper Macedonia in the Roman period, published in *Makedonika* 22 (1982 [1984]): “Ἀνθρωπωνύμια τῆς Δυτικῆς Μακεδονίας κατὰ τὴν Ῥωμαϊοκρατίαν μὲ βάση τις ἐπιγραφικὲς μαρτυρίαι”, 259-291, “Ἐπιγραφικὲς μαρτυρίαι γιὰ τοὺς θεσμοὺς τῆς Δυτικῆς Μακεδονίας κατὰ τὴν Ῥωμαϊοκρατίαν”, 295-306, and “Παρατηρήσεις στὴ γλῶσσα τῶν ἐπιγραφῶν Ῥωμαϊκῆς ἐποχῆς τῆς Δυτικῆς Μακεδονίας”, 485-491. Since these articles were based on incorrect readings and interpretation of the inscriptions (for an extended review, see in detail Th. Rizakis – Y. Touratsoglou, “Τρεῖς μελέτες γιὰ τὴν Ἄνω Μακεδονία. Μία ἄλλη ἄποψη”, *Archaiognosia* 3 [1982-1984 (1987)] 9-27), and were completely superseded by *EAM*, they have been left out of this *Supplement*. Conversely, the two monographs by Samsaris on the geography and the history of the region, *Ἐρευνες στὴν ἱστορίαν, τὴν τοπογραφίαν καὶ τὰ λατρεῖα τῶν Ῥωμαϊκῶν ἐπαρχιῶν Μακεδονίας καὶ Θράκης* (Thessaloniki 1984) and *Ἱστορικὴ γεωγραφία τῆς Ῥωμαϊκῆς ἐπαρχίας Μακεδονίας* (Thessaloniki 1989), have been included in the bibliography, because of the archaeological and geographical context they provide.

work (including the new Museum at Aiani), and countless publications.¹³ The excavation of the Hellenistic city at Petres in Eordaia (and the relevant publications of Polyxeni Adam-Veleni)¹⁴ offered us one the rare examples of an extended civic settlement in the area. The excavations under the direction of Stella Drougou at Kastri Polyneriou¹⁵ put Tymphaia on the archaeological map, and were the reason we decided to allot a separate section on Tymphaia in the Appendix, where the inscriptions on material other than stone are summarily presented.¹⁶ Maria Lilimpaki-Akamati, as Ephor of the (then) 16th Ephorate of Prehistoric and Classical Antiquities, in charge of Florina, and Ioannis Akamatis, as excavator, are responsible for a number of publications on archaeological material from Florina, and for the overhaul of its Museum.¹⁷ Charalampos Tsougaris not only supervised archaeological research in Orestis,¹⁸ but also pioneered the new Museum of Argos Orestikon. The dissertation of Elias Sverkos on

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13. See the bibliography; a full list may be found in the website of the Archaeological Museum of Aiani ([https://www.museioaianis.gr/index.php?option=com_content&view=article&id=237&Itemid=181#myGallery1-picture\(2\)](https://www.museioaianis.gr/index.php?option=com_content&view=article&id=237&Itemid=181#myGallery1-picture(2)), last accessed 6/2/20).
 14. See, *inter alia*: P. Adam-Veleni, "Πέτρες Φλώρινας: Δώδεκα χρόνια ανασκαφής", *AEMTh* 10A (1996 [1997]) 1-22; eadem, *Πέτρες Φλώρινας, περιήγηση σε μια ελληνιστική πόλη* (Thessaloniki 1998); eadem, "Ανάγλυφοι σκύφοι από τις Πέτρες Φλώρινας", in *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική, Αίγιο 4-9 Απριλίου 2005* (Athens 2011) 373-380; eadem, "Le centre commercial d'une petite ville hellénistique de la Macédoine antique", in V. Chankowski – P. Karvonis (eds), *Tout vendre, tout acheter. Structures et équipements des marchés antiques. Actes du colloque d'Athènes, 16-19 juin 2009* (Bordeaux – Athens 2012) 175-183.
 15. See S. Drougou, *Καστρί Γρεβενών. Η ακρόπολη μιας αρχαίας πόλης στην Πίνδο. Η γέννηση της ανασκαφής* (Thessaloniki 2015), with previous bibliography.
 16. As G. Karamitrou-Mentesidi points out ("Η Τυμφαία και ο νομός Γρεβενών", in *Γρεβενά. Ιστορία, τέχνη, πολιτισμός. Πρακτικά συνεδρίου 2002* [Thessaloniki 2004] 65), the editors of *EAM* did not assign a separate section for Tymphaia in the corpus, although it appears on their map. The reason (see the Introduction of *EAM*, p. 13) was that Tymphaia was probably incorporated to Elimeia in the Hellenistic period (on the history of Tymphaia, see also Chr. Kallini, "Τυμφαία χώρα", in *Γρεβενά. Ιστορία, τέχνη, πολιτισμός. Πρακτικά συνεδρίου 2002* [Thessaloniki 2004] 52-56). It is noteworthy that the material from Tymphaia was, at least at the time, scarce (*EAM* 12, 30, 71, 74, 84 from Hagios Georgios, *EAM* 27 and 53 from Syndendro, *EAM* 51 from Kalamitsi, *EAM* 61 from Oropedio, *EAM* 62 from Sirinio), and most of it came from the northwestern part of Tymphaia, bordering Elimeia, and hence its attribution to the former was not entirely secure.
 17. See M. Lilimpaki-Akamati – Ioannis Akamatis, "Η ελληνιστική πόλη της Φλώρινας", *AEMTh* 13 (1999 [2001]) 587-596; I. Akamatis, "Homer in Florina", in O. Palagia – B. D. Westcoat (eds), *Samothonian Connections. Essays in Honour of James R. McCredie* (Oxford 2010) 221-239; M. Lilimpaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* (Athens 1996).
 18. See, *inter alia*, Ch. Tsougaris, "Ανασκαφικές έρευνες στον νομό Καστοριάς το 1998", *AEMTh* 12 (1998 [2000]) 565-57; "Ανασκαφικές έρευνες στον νομό Καστοριάς το 1999", *AEMTh* 13 (1999 [2001]) 610-622; "Νέες αρχαιολογικές μαρτυρίες για την περιοχή του Άργους Ορεστικού πριν τη Διοκλητιανούπολη", in *Ορεστίδος Ιστορία. Από την κλασική αρχαιότητα ως τον 20ο αιώνα. Συνέδριο τοπικής ιστορίας στο Άργος Ορεστικό, 9-10 Σεπτεμβρίου 2000* (Thessaloniki 2001) 41-52.

Roman Upper Macedonia, published in 2000,¹⁹ remains to date the only synthetic study on Upper Macedonia, its political organization and its onomastics, while his 2011 compendium of epigraphic research on Upper Macedonia²⁰ is a thorough study containing the material published after *EAM*; it thus, among other things, greatly facilitated the compilation of this *Supplement*, and provided a *de facto* history of research in Upper Macedonia after *EAM*. The monograph of Kalliopi Chatzinikolaou on cults in Upper Macedonia²¹ is a valuable catalogue of evidence for its subject matter. Last but not least, the *opus magnum* of Fanoula Papazoglou on the cities of Roman Macedonia,²² published after but without knowledge of *EAM*,²³ is a necessary companion to the study of all things Macedonian, while the fascicle of North Macedonian inscriptions she directed for *Inscriptiones Graecae* (IG X 2.2, published in 1999) provides useful parallels for the texts in *EAM*.

Acknowledgments

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19. E. Sverkos, *Συμβολή στην ιστορία της Άνω Μακεδονίας τῶν ρωμαϊκῶν χρόνων (πολιτική ὀργάνωση—κοινωνία—ἀνθρωπωνυμία)* (Thessaloniki 2000).
 20. E. Sverkos, "Ἡ ἱστορική ἔρευνα στὴν Ἄνω Μακεδονία ὑπὸ τὸ φῶς τῶν νέων ἐπιγραφικῶν εὐρημάτων", *AEAM* 2 (2011 [2013]) 238-309.
 21. K. Chatzinikolaou, *Οἱ λατρεῖες τῶν θεῶν καὶ τῶν ἡρώων στὴν Ἄνω Μακεδονία κατὰ τὴν ἀρχαιότητα (Εἰλίμεια, Εὐρυδαία, Ορεστίδα, Λυγκηστίδα)* (Thessaloniki 2011).
 22. F. Papazoglou, *Les villes de la Macédoine à l'époque romaine* (BCH Suppl. 16; Paris 1988).
 23. Cf., however, her very detailed review in *Živa Antika* 36 (1986) 123-139. For other reviews of *EAM*, see G. Mihailov, *LingBalk* 30 (1987) 59-62; H. Solin, *Arctos* 22 (1988) 218-219; K. Buraselis, *Gnomon* 61 (1989) 208-211; E. Voutiras, *Hellenika* 41 (1990) 405-411.

Sofronidou (Ephorate of Antiquities of Kastoria), Eleni Gerofoka and, especially, Katerina Anagnostopoulou (Ephorate of Antiquities of Kozani).

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24. He is credited with the photographs of *EAM* 24, 33, 57, 105 and *EAM* Suppl. 10, 13, 17, 19, 24, 28, 30, 31, 33, 35, 37, 40, 41, 43, 45, 47, 48, 49, 50, 51, 52, 56. Credits for the rest of the photographic documentation: *EAM* Suppl. 1-9, 11-12, 15, 16, 20-22, 25-27, 32, 36, 38, 39, 42, 53-55: KERA archive, from a 2006 field trip undertaken by M. B. Hatzopoulos, P. Paschidis and K. Lempidaki; *EKM* 29: Ephorate of Antiquities of Magnesia; *EAM* Suppl. 44: photograph of a squeeze made by A. Rizakis and Y. Touratsoglou in 1981; *EAM* 202: after G. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 367 fig. 113; *EAM* Suppl. 18: after G. Karamitrou-Mentesidi, *AEAM* 2 (2011 [2013]) 146-147 fig. 38; *EAM* Suppl. 34: after P. Chrysostomou, in: *Ἠχάδιν* 884, fig. 2-3; *EAM* Suppl. 46: after P. M. Nigdelis - G. A. Souris, *Tekmeria* 3 (1997) 55-63, pl. 1.

PART I
INSCRIPTIONS IN *EAM*

ELIMEIA

Letters

EAM 1. Petition of a community to emperors (?), 2nd-3rd cent. AD

(...) the possession by your (?) help until now (...) we are treated with contempt and (...) the memory of your father (...) gratitude by us and (...) if you so wish. Greetings.

G. Karamitrou-Mentesidi, in: *Βελβεντό, χθες, σήμερα, αύριο* no 1; eadem, *Βελβεντό* 23-24 no 1.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127; G. Mihailov, *LingBalk* 30 (1987) 60; K. Buraselis, *Gnomon* 61 (1989) 210; Samsaris, *Ιστορική γεωγραφία* 142; E. Sverkos, *AEAM* 2 (2011 [2013]) 238 n. 2.

L. 6: χάριν{v} *EAM*; χάρινν Mihailov, who does not consider the gemination of the consonant a case of dittography, but a phonetic phenomenon.

Papazoglou unnecessarily doubts that the recipients of the letter are emperors. As Buraselis points out, the greeting formula is not limited to the age of Hadrian and the Antonines, but is also attested under the Severan dynasty.

For another official letter from Elimeia, see *EAM* 87, below (attributed to Eordaia in *EAM*).

Dedicatory inscriptions

EAM 2. Dedication to Athena on a silver phiale, late 6th - early 5th cent. BC

Archaeological Collection of Kozani BEK 589.

Consecrated to Athena in Megara.

D. W. J. Gill, *AJA* 94 (1990) 624-625; G. Karamitrou-Mentesidi, *AEMTh* 4 (1990 [1993]) 81 n. 26; J. L. O’Neil, *Glotta* 82 (2006) 198; Chatzinikolaou, *Λατρείες* 282-283 no 116; G. Karamitrou-Mentesidi, in: *Au royaume d’Alexandre le Grand* 535-536 no 334.

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 282 n. 186; Chr. Ziota, in: *Κοζάνη, 600 χρόνια ιστορίας* 42 fig. 4; G. Karamitrou-Mentesidi, in: *Αρχαιολογία. Μακεδονία – Θράκη* 102 fig. 168; S. Psoma, in: *Βορειοελλαδικά* 222 n. 63 (on Megara).

O’Neil and Karamitrou-Mentesidi (tentatively) allow for the possibility that Megara is the Macedonian city of that name (on which see Psoma, with references), as had been proposed by Hammond, and not Megara in Megaris as the majority of scholars assume. Gill points out that the weight of the phiale is one mina in the Attic standard.

EAM 3. Dedication to Zeus Hypsistos, 2nd cent. BC

To Zeus Hypsistos, Orestes son of Limnaios.

Samsaris, *Ἐρευνες* 75; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 46 no 1; S. Mitchell, in: *Pagan Monotheism* 130 no 44; Chatzinikolaou, *Λατρείες* 226 no 7; eadem, in: *XVII International Congress of Classical Archaeology* 18 fig. 1a-b.

Cf. Samsaris, *Ιστορική γεωγραφία* 144 (on the dedicatory inscriptions found in Kozani) and 171 (on the name Λιμναῖος); P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 101 no 1 fig. 10κ; J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὀρέστης); Chrysostomou, *Εν(ν)οδία* 75 n. 232; Sverkos, *Συμβολή* 135 n. 589 (on the name Ὀρέστης); K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 10.

For the cult of Zeus Hypsistos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 37-49; for the new epigraphic evidence, see *EAM Suppl.* 12-14, 28-29 (and Note on unpublished inscriptions, Eordaia), below. For the cult in Macedonia in general, see Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 21-72 (with *Bull.* 1997, 355), E. Voutiras, in: *Rois, cités, nécropoles* 335-345 and the commentary of *EKM* II 129.

Orestes’ dedication, together with *EAM* 89 (if not attributed to Plouton; see the commentary there) and 90, below –also dated to the 2nd cent. BC–, *EAM Suppl.* 12 and 28, and *EKM* II 129 from Edessa, dated to the 2nd-1st cent. BC, seem to be the earliest attestations of the cult of Zeus Hypsistos in Macedonia. Chrysostomou (*AEMTh* 5, 103-104; *ArchDelt* 44-46, 66-67), based on these early testimonies, argued in favour of the existence of the cult in the royal period. Chatzinikolaou (*Λατρείες* 41, 48; *XVII International Congress of Classical Archaeology*; *Kernos* 23 [2010]) proposes a later date for *EAM* 3, 89 and 90, the second half of the 2nd cent. BC or the beginning of the 1st cent. BC, i.e. after the Roman conquest.

Chrysostomou (*ArchDelt* 44-46) plausibly assumes that the dedicant Orestes son of Limnaios belongs to the same family as Limnaios son of Orestes who dedicates to Enodia in neighbouring Eordaia (*EAM* 94); the dedicant here is possibly (see Chrysostomou, *Εν(ν)οδία*) the brother of Οὐαδέα Λιμναίου in the latter inscription.

For the mythological names which become popular in the Imperial period in Upper Macedonia, see also the commentary of Touloumakos and Sverkos.

***EAM* 4. Dedication to Herakles Propylaios, 2nd cent. BC**

Polystratos son of Attalos, Erdarrios, to Herakles Propylaios, in gratitude.

Samsaris, *Ἐρευνες* 86 no 2; Iliadou, *Herakles in Makedonien* no 4; Sverkos, *Συμβολή* 38 n. 56, 121 n. 487; Chatzinikolaou, *Λατρείες* 330 no 199.

Cf. Samsaris, *Ιστορική γεωγραφία* 144; E. Voutiras, *Hellenika* 41 (1990) 409; V. Allamani-Souri, *Ancient Macedonia* V (1989 [1993]) 88, 98-99; Hatzopoulos, *Institutions* I 90 (on the ethnic); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78-82 fig. 45; *EKM* II 89 (*ad comm.*).

L. 5: ἐὺχαριστήρια *EAM*; [ἐὺ]χαριστήρια Voutiras.

As Rizakis – Touratsoglou rightly point out, the epithet Propylaios for Herakles, common throughout the Greek world for apotropaic deities, is unattested in Macedonia; the same hypostasis of the god, however, is alluded to by the epithets Phylakos (*EKM* II 443, Pella), and, probably, Peritas (*IG* X 2.1 Suppl. 1340, Thessalonike; cf. also *ibid.* nos 1289, 1339 and *IG* X 2.1, 288, 289) and Kallinikos (*EKM* II 89, Mieza); see the comments at *EKM* II 89, with bibliography.

***EAM* 5. Dedication to Zeus Kronides, 2nd-1st cent. BC**

To Zeus Kronides, Diomedes son of Dionysios, in fulfilment of a vow.

P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 27; Chatzinikolaou, *Λατρείες* 227 no 8.

Cf. Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78, 80-81 fig. 94; P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 101 fig. 10δ; Sverkos, *Συμβολή* 137 n. 595 (on the name Διομήδης); K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 10 fig. 2.

***EAM* 6. Dedication to Herakles Kynagidas, 2nd-1st cent. BC**

Archaeological Museum of Aiani KΑΣΚ 15.

(...) Sotas (?) son of [. . . ⁶ . . .]amos from Doliche in Thessaly and Porion (?) son of Iolaos, having completed their tenure of the priesthood, to Herakles Kynagidas, in gratitude.

Samsaris, *Ἐρευνες* 85-86 no 1; Iliadou, *Herakles in Makedonien* no 5; Lucas, *Titarèse* 97-98 no 45; Karamitrou-Mentesidi, *Αἰανή* 129 fig. 212; Chatzinikolaou, *Λατρείες* 325-326 no 192.

Cf. *Bull.* 1987, 651; V. Allamani-Souri, *Ancient Macedonia* V (1989 [1993]) 99 (on the cult); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78; Hatzopoulos, *Cultes* 104, 107 n. 3 (on the cult of Herakles Kynagidas in Macedonia); Sverkos, *Συμβολή* 93 n. 317, 106 n. 397; N. Proeva, in: *Épire, Illyrie, Macédoine* 303 (on the ethnic); M. Lykiardopoulou-Petrou – P. Pouli, *AEAM* 1 (2009 [2011]) 197 fig. 13 (on the cleaning of the stone).

L. 1: [- - - ^{ca. 13} - - -]σ<ω>τας EAM, where possible restorations are noted. The name is most probably Σωτᾶς, by far the most common name which can be restored here, and often attested in Macedonia, including Upper Macedonia (Lynkos, Derriopos, Lower Paionia; see LGPN IV s.v.).

For the cult of Herakles Kynagidas in Elimeia, see also EAM 20 and (most probably) 30, below; for the cult in Upper Macedonia in general, see the bibliography of Chatzinikolaou, *Λατρείες* 147-149.

For Doliche in Perrhaibian Tripolis, a city controlling the strategic pass of Sarantaporo, see now especially Lucas, *Titarèse* 175-180 (for an important new text on its territory, see SEG LXII 367). The presence of a citizen of Perrhaibian Tripolis in the vicinity of (mod.) Kaisareia, not far from the Sarantaporo pass, is not surprising. His qualification as a Δολιχαῖος ἀπὸ Θεσσαλίας may be intended to differentiate this Doliche from the Doliche in Eordaia mentioned in a still unpublished inscription from Pyrgoi (A. Chondrogianni-Metoki, *ArchDelt* 44 [1989 (1995)] B2 367 no 2 pl. 196ε; cf. *Bull.* 1997, 364; SEG LIII 527; E. Sverkos, *AEAM* 2 [2011 (2013)] 252-254, with previous bibliography at n. 45; cf. “Note on unpublished inscriptions”, below). By the late 2nd or 1st cent. BC, when this inscription can be dated according to its letter type, the Perrhaibian Tripolis had been incorporated back to Thessaly. For the complicated history of the region, between Macedonia, Thessaly and independence, see Lucas, *Titarèse* 211-220.

EAM 7. Dedication to Zeus Hypsistos, 1st-2nd cent. AD

To Zeus Hypsistos, Atreides son of Kapyllos, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 73 no 2 (SEG XXXIV 641); P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 47 no 1; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 196 n. 596; S. Mitchell, in: *Pagan Monotheism* 131 no 49; Chatzinikolaou, *Λατρείες* 229 no 11.

Cf. P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 101 no 1; J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ἀτρείδης); Sverkos, *Συμβολή* 134 n. 584 (on the name Ἀτρείδης); Karamitrou-Mentesidi, *Αἰανή* 104 fig. 161; K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 13 fig. 6.

For the cult of Zeus Hypsistos in Upper Macedonia see EAM 3, above.

EAM 8. Dedication to Asklepios and Hygeia, 2nd cent. AD

(...) (dedicated) Asklepios and Hygeia.

Samsaris, *Ἐρευνες* 68 no 1; G. Karamitrou-Mentesidi – K. Moschakis, *Deltos* 39 (2010) 63-64 no δ; Chatzinikolaou, *Λατρείες* 317-318 no 175; G. Karamitrou-Mentesidi – K. Moschakis, in: *Medicine and Healing* 14 fig. 2.7.

Cf. Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελμιώτιδος* 82 fig. 46; Riethmüller, *Asklepios* 322 no 21.

For a new testimony of the cult of Asklepios in Elimeia, see *EAM* Suppl. 10, below; cf. G. Karamitrou-Mentesidi – K. Moschakis, *Deltos* 39 (2010) 59-69 and Chatzinikolaou, *Λατρείες* 135-143 for the cult of the god in Upper Macedonia in general.

***EAM* 9. Dedication to Hermes Agoraios, 2nd cent. AD**

Archaeological Collection of Aiani ΚΑΣΚ 16.

Philotera daughter of Arridaios to Hermes Agoraios, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 83 no 1; Chatzinikolaou, *Λατρείες* 297-298 no 148.

Cf. *Bull.* 1987, 651; Sverkos, *Συμβολή* 125 n. 514 (on the name Ἀρριδαῖος), 126 n. 527 (on the name Φιλωτέρα).

Hermes Agoraios is now also attested elsewhere in Macedonia: see *EAM* Suppl. 11, below, also from Elimeia, and *EKM* II 439, from Pella, with commentary.

***EAM* 10. Dedication to Zeus Hypsistos, 2nd cent. AD**

Alexandros son of Rhoimetalkes, also known as Reglos, to Zeus Hypsistos, in fulfilment of a vow.

P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 52-53 no 1; S. Mitchell, in: *Pagan Monotheism* 131 no 48; K. Chatzinikolaou, *Λατρείες* 230-231 no 13.

Cf. P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 103 no 1 fig. 10στ; J. Touloumakos, *ŽivaAnt* 47 (1997) 219 (on the name Ὑμετάλκης); Sverkos, *Συμβολή* 127 n. 539 (on the name Ὑμετάλκης), 140 n. 618 (on the onomastic formula), 153 n. 676; K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 12 fig. 4; Dana, *OnomThrac* 295 (on the name Ὑμετάλκης).

For the cult of Zeus Hypsistos in Upper Macedonia see *EAM* 3, above. For the Thracian name Rhoimetalkes and its many forms, see now Dana, *OnomThrac* 293-296. For other persons with names in the Greek onomastic formula to which a Roman *supernomen* is added, see *EAM* 12, 24 (two examples) and 186, l. 44 col. I.

***EAM* 11. Dedication to Dionysos, 148/9 AD**

According to Chatzinikolaou the stone should now be considered missing.

Caius Iulius [- -, residing at?] Beroia, veteran of legio VIII Augusta, (provided for) this statue, worth 500 dinars, for Dionysos, by his will; Caius Iulius Zosimos, his freedman and heir, dedicated it, in the Augustan year 180, which is also 296, in the month of Artemisios.

Samsaris, *Ἐρευνες* 78-79 no 1; *EKM* I 35 no ιζ; Youni, *Provincia Macedonia* no 90; eadem, in: *L'organisation matérielle* 91 n. 14; Chatzinikolaou, *Λατρείες* 291 no 134.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 125-127; Sverkos, *Συμβολή* 100 n. 365; K. Chatzinikolaou, *Kernos* 23 (2010) 199 n. 21 fig. 9; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 119 n. 88,

120 n. 89 (on the expression κατὰ διαθήκην); M. Amandry – S. Kremydi, in: *Les communautés du nord égéen* 97 (on the currency).

For the cult of Dionysos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 101-107.

For the *legio VIII Augusta*, see now M. Reddé, in: *Les légions de Rome* 119-126. At the time of service of our veteran, the legion was stationed at Argentoratum, but at least one detachment must have been stationed in Dalmatia (see N. Cesarik, *ZPE* 197 [2016] 268-270, with further references). For two more Caii Iulii from Macedonia (one from Pelagonia and one from Philippi), serving in this legion in the 1st cent. AD, see *IG X 2.2*, 160 and Pilhofer, *Philippi II* 756 respectively (for the latter, cf. *I. Philippos II* 1, App. IV 13).

EAM 12. Dedication, 153/4 AD

When [- - was priest (?)], (...) Neoptolemos son of Demetrios, also known as Gnaios, built (?) (or restored) at his own expense; in the year 301.

Chatzinikolaou, *Λατρείες* 356-357 no 249.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 125, 127; J. Touloumakos, *ŽivaAnt* 47 (1997) 224 (on the names); Sverkos, *Συμβολή* 135 n. 586, 140 n. 618 (on the names).

For the onomastic formula ὁ καί, see EAM 10, above.

EAM 13. Dedication, 2nd cent. AD

Archaeological Museum of Aiani 13.

(...), in fulfilment of a vow.

Samsaris, *Ἐρευνες* 89 (*SEG* XXXIV 640); Chatzinikolaou, *Λατρείες* 358 no 251.

EAM 14. Dedication to the Kallikorai, 2nd cent. AD, second half

Archaeological Museum of Aiani 12.

I, Kleonike daughter of Hippostratos, dedicated to the Kallikorai, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 105 nos 2 and 3, without realizing that this is the same text (*SEG* XXXIV 639bis); Chatzinikolaou, *Λατρείες* 331-332 no 202.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 60 n. 57 (on the name Κλεονίκη); eadem, *Αιανή* 78 fig. 118 (on the antiquities from the same area), 128; M. Lykiardopoulou-Petrou – P. Pouli, *AEAM* 1 (2009 [2011]) 193-194 fig. 7α-β (on the cleaning of the stone, after which the inscription can be better read, but without changes).

Rizakis and Touratsoglou (EAM, with parallels) plausibly interpret the “Beautiful Maidens” to which this monument is dedicated as the Nymphs; for the connection between

‘Beautiful Goddesses’ with associations of young girls and rites of passage, cf. Hatzopoulos, *Cultes* 41-53.

***EAM* 15. Dedication to Despotes Plouton and the city of Aiane, late 2nd cent. AD**

Archaeological Museum of Aiani BEK 3.

To the god Despotes Plouton and the city of Aiane, I, Titus Flavius Leonas, having seen with my own eyes the god and his temple, dedicated this stele at my own expense, following a dream, by care of the superintendent Arche[laos] (?). [- -]ius [- -]inius [- -]os made this.

Samsaris, *Ἐρευνες* 90-91; G. Karamitrou-Mentesidi – K. Moschakis, *Deltos* 39 (2010) 63 fig. 4; G. H. Renberg, in: *Sub imagine somni* 37; Chatzinikolaou, *Λατρείες* 315-316 no 173.

Cf. Papazoglou, *Villes* 247-248; A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 44 fig. 16; Karamitrou-Mentesidi, *Αιανή Κοζάνης* 18; eadem, *Ancient Macedonia* V (1989 [1993]) 654-655 (on the location and the name of Aiane); Hatzopoulos, *Institutions* I 89 (Aiane as a polis); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* VI (1996 [1999]) 952 n. 13, 961 fig. 2-3 (on the cult of Plouton); iidem, *ArchEph* 139 (2000 [2001]) 246 (on the funerary formula), 259 (on the artist’s signature); Sverkos, *Συμβολή* 47 n. 97 (Aiane as a polis), 123 n. 501 (on the name Ἀρχέλαος); M. B. Hatzopoulos – P. Paschidis, in: *Inventory* 797-798 s.v. Aiane; Karamitrou-Mentesidi, *Αιανή* 18-19 fig. 11 (on the testimonies of the name of Aiane), 129; K. Chatzinikolaou, *Kernos* 23 (2010) 208-209 fig. 22a; Friese, *Den Göttern so nah* 59, 429 III.I.1.2; E. Sverkos, *AEAM* 2 (2011 [2013]) 271-272 n. 137 (on the artist); Renberg, *Where Dreams May Come* II 525; R. Parker, in: *Βορειοελλαδικά* 414 n. 15 (on Despotes).

For the cult of Plouton in Macedonia, see Chatzinikolaou, *Kernos* 23 (2010) 208-209 and *Λατρείες* 129-133, with the meagre evidence. Despite the popularity in Macedonia of references to Hades in funerary epigrams, of depictions of Plouton along with Persephone in funerary art, and of chthonic deities in general, this remains the only explicit evidence for a cult and a sanctuary of Plouton in all Macedonia (for a possible second attestation from Eordaia, however, see *EAM* 89, below, with the comments). For the probable location of the sanctuary near the modern village of Aiani, see Chatzinikolaou, *Kernos* 23 (2010) 209 and *Λατρείες* 315 no 172, with references.

L. Heuzey’s hypothesis that this sanctuary was a place for incubation has been followed by Rizakis and Touratsoglou (*Ancient Macedonia* VI [1996 (1999)] 952) and Friese; Renberg (*Where Dreams May Come* II) considers it an unsubstantiated claim.

It is quite understandable that Aiane, the former capital of the kingdom of Elimeia, enjoyed the status of a polis (on the civic structures of Upper Macedonia, cf. the comments at *EAM* 186, below), also testified by the existence in Aiane of the office of *agoranomos* (*EAM* 25, below). For other (possible or probable) evidence for *poleis* in Elimeia, see *EAM* 34, 87,

and EAM Suppl. 11, below, as well as SEG XLIII 937, if indeed the Elimeia mentioned there is the Macedonian one.

For other sculptors signing their works in Upper Macedonia, see EAM 18, 60, 72, 101 and EAM Suppl. 13; cf. A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 44 n. 35, and Sverkos, *Συμβολή* 90-91, who gather the until then known examples.

EAM 16. Dedication to Zeus Hypsistos, 2nd-3rd cent. AD

Archaeological Museum of Aiani BEK 942.

To Zeus Hypsistos, [- - -] son of Ailios, [in fulfilment of a vow (?)].

Samsaris, *Ἐρευνες* 76 no 12 (SEG XXXIV 646); P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 48 no 1; S. Mitchell, in: *Pagan Monotheism* 130 no 42 (and 131 no 50); K. Chatzinikolaou, *Λατρείες* 231-232 no 14.

Cf. P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 102 no 1; K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 12, fig. 7.

For the cult of Zeus Hypsistos in Upper Macedonia, see EAM 3, above.

EAM 17. Dedication to Zeus Hypsistos, 2nd-3rd cent. AD

(...), Tiberi[- - -] (...) Apoll[- - -] (...) [- - -]os Am[- - -] (...) Klaudi[- - -].

P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 53 no 4; Chatzinikolaou, *Λατρείες* 232 no 15.

Cf. G. Mihailov, *LingBalk* 30 (1987) 60; P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 103 no 2; K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 12 fig. 5.

The number of letters missing to the left of the preserved text cannot be determined, and therefore the number of dedicants cannot be estimated.

For the cult of Zeus Hypsistos in Upper Macedonia, see EAM 3, above.

EAM 18. Dedication to Hera, late 2nd-early 3rd cent. AD

Archaeological Museum of Aiani 9a.

Ariston made this. To the goddess Hera, Seuthes son of Lysanias, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 85 (SEG XXXIV 647); Karamitrou-Mentesidi, *Αἰανή* 128; Chatzinikolaou, *Λατρείες* 254-255 no 64.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127; A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 44 fig. 15; J. Touloumakos, *ŽivaAnt* 47 (1997) 219, 220 (on the name Σεύθης); Sverkos, *Συμβολή* 91; idem, *AEAM* 2 (2011 [2013]) 272 (both on the artist); Dana, *OnomThrac* 313 (on the name Σεύθης).

This remains the only attestation for a cult of Hera in Macedonia south of Pelagonia and Derriopos, apart from a relief from Thessalonike (see the references of Chatzinikolaou, *Λατρείες* 54-57). The provenance of the relief from Ano Komi, where a sanctuary of Zeus Hypsistos was located (see *EAM* 16, above and especially *EAM* Suppl. 13, below), allows for the assumption that the two cults are connected.

For artists' signatures from Upper Macedonia, see *EAM* 15, above. Ariston is the artist responsible for three more reliefs: one more from Elimeia (*EAM* Suppl. 13), one from Eordaia (*EAM* 101), and one from Kato Alonia in northern Pieria (*SEG* LXI 497). The poor quality of three of his four works (this one, and especially *EAM* 101 and *SEG* LXI 497) renders the fact that he signed his works rather surprising, particularly in a period when artists' signatures are not very common. The considerably better quality of the relief in *EAM* Suppl. 13, as well as the presence of Thracian names in the inscriptions of all his works (here: Σεύθης; *EAM* Suppl. 13: Τήρης; *EAM* 101: perhaps Σεδάνη; *SEG* LXI 497: Σαρμουννώ), add to the perplexity (cf. P. Adam-Veleni, in: *Νάματα* 173-177).

***EAM* 19. Dedication, 2nd-3rd cent. AD**

[- -]arion and Stra[- -]os and Philippos having been in charge (?); Theodoros dedicated.

Samsaris, *Έρευνες* 105; Chatzinikolaou, *Λατρείες* 359 no 252.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127.

L. 5: [κ]η[δ]εμονεύσαντες *EAM*; ἡ[γ]εμονεύσαντες is also theoretically possible, but see the commentary.

The word κηδεμών and its derivatives are rare in Greek epigraphy (in fact we know of no other epigraphic attestations of the verb κηδεμονεύω); they usually belong to the honorific vocabulary used for notables, Roman officials, and benefactors of the highest order, and have connotations of 'paternal care' (cf. C. Panagopoulos, *DHA* 1977, 197-235, esp. 215-216). The alternative restoration ἡ[γ]εμονεύσαντες would not offer a clearer meaning, since ἡγεμονεύω is also mostly used for high-ranking civic officers or provincial governors in honorific contexts. Neither connotation seems compatible either with the monument or to the context, since a reference to the superintendents of the sanctuary is expected here.

***EAM* 20. Dedication to Herakles Kynagidas by a manumitted slave, Imperial period**

[In the year - - -, in the month of] Hyperberetaios. Bassos son of Antipatros, having been released by Antipatros son of Alexandros, to Herakles Kynagidas.

G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 2; Iliadou, *Herakles in Makedonien* no 8; Youni, *Provincia Macedonia* no 79; Karamitrou-Mentesidi, *Βελβεντό* 24-25 no 2; Chatzinikolaou, *Λατρείες* 326-327 no 193.

Cf. G. Mihailov, *LingBalk* 30 (1987) 60; F. Papazoglou, *ŽivaAnt* 36 (1986) 127; H. Solin, *Arctos* 22 (1988) 219 (on the name Βάσσος); K. Buraselis, *Gnomon* 61 (1989) 210; V. Allamani-Souri, *Ancient Macedonia V* (1989 [1993]) 99; G. Karamitrou-Mentesidi, *Ancient Macedonia V* (1989 [1993]) 656; Hatzopoulos, *Cultes* 104; P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 57 n. 10 (on the name Ἀντίπατρος); J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the names); Sverkos, *Συμβολή* 106 n. 397, 127 n. 534; M. Rici, *Tyche* 16 (2001) 146 n. 81 (on the votive offering); M. Youni, *The Legal History Review* 78 (2010) 341; eadem, in: *L'organisation matérielle* 90 n. 8.

For the cult of Herakles Kynagidas in Elimeia, see also *EAM* 6, above and 30, below. Similarly to *EKM* II 402, we cannot be certain if the manumitted slave here assumed as a pseudo-patronym the name of his manumittor (so Papazoglou and Buraselis) or if he was the house-born son of a slave who had been named after his master.

For other dedications by manumitted slaves, see *EAM* 30 and 96, below.

***EAM* 21. Dedication to Zeus Hypsistos, 2nd-3rd cent. AD**

To Zeus Hypsistos, Amyntas.

Samsaris, *Ἐρευνες* 75; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 46-47 no 2; S. Mitchell, in: *Pagan Monotheism* 131 no 45; K. Chatzinikolaou, *Λατρείες* 228 no 9.

Cf. P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 101 fig. 10i; K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 11 fig. 3; N. Belayche, in: *The Religious History of the Roman Empire* 152 n. 67.

For the cult of Zeus Hypsistos in Upper Macedonia see *EAM* 3, above.

***EAM* 22. Dedication to Zeus Hypsistos by a slave on behalf of his master, 2nd-3rd cent. AD**

Chryseros of Philippos, viticulturist, to Zeus Hypsistos, in gratitude, on behalf of his master; he also dedicates to him two rows of his private vineyard.

Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 28-30 fig. 16; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 45-46 no 1; S. Mitchell, in: *Pagan Monotheism* 131 no 46; Sverkos, *Συμβολή* 111 n. 422; Youni, *Provincia Macedonia* no 82; Chatzinikolaou, *Λατρείες* 236-237 no 24.

Cf. K. Buraselis, *Gnomon* 61 (1989) 211; P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 101 fig. 10β; Chr. Ziota, *ArchDelt* 52 (1997 [2003]) B2 749 (on antiquities from the same area); M. Youni, in: *L'organisation matérielle* 100 n. 43; N. Belayche, in: *The Religious History of the Roman Empire* 156 n. 95; Chr. Ziota, in: *Κοζάνη, 600 χρόνια ιστορίας* 43-44; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 112 n. 62.

Philippos is most probably the name of the master of Chryseros here and not a patronym.

As Rizakis and Touratsoglou aptly note, ἀπονομάζω is a synonym of καταγράφω; the verb continues to be a *hapax*. Karamitrou-Mentesidi considers that αὐτῷ refers to the owner of the slave Chryseros, i.e. that the slave donates the revenue to his master; the receiver of the donation here, however, is obviously the god, as in the case of the other dedications of the revenue from vines in Macedonia, for which see the comments at *EKM* II 139. For viticulture in Macedonia, cf. the articles in the collective volume *Αμπελοοινική ιστορία*.

For the cult of Zeus Hypsistos in Upper Macedonia, see *EAM* 3, above.

***EAM* 23. Dedication, 2nd-3rd cent. AD**

Petronia daughter of Pouplios, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 69-70 (*SEG* XXXIV 642); Chatzinikolaou, *Λατρείες* 335 no 208; E. Fassa, *JES* 2 (2019) 58 no 17.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127 (on the name Πούπλιος); G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* 49 n. 23; Sverkos, *Συμβολή* 140 n. 615; Karamitrou-Mentesidi, *Αιανή* 104 fig. 161.

For the depiction of ears as an invocation of ‘listening’ gods in Macedonia, see Fassa 47-52 with the evidence and previous bibliography.

***EAM* 23a. Dedication to the gods who listen, 2nd-3rd cent. AD**

Archaeological Museum of Aiani KABE 62. Karamitrou-Mentesidi (*Βελβεντό* 28) points out that the provenance from the site of Bravas is hypothetical.

To the gods who listen, Theodotos created this present, in fulfilment of a vow.

T. Drew-Bear, *RD* 68 (1990) 58 n. 3 (*SEG* XXXIX 563); G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 8; Dimopoulos, *Το Βελβεντό στην ιστορική του πορεία* 43 fig.; Karamitrou-Mentesidi, *Βελβεντό* 28-29 no 8; Chatzinikolaou, *Λατρείες* 336 no 209.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127; E. Voutiras, *Hellenika* 41 (1990) 409; E. Fassa, *JES* 2 (2019) 54 n. 1.

Drew-Bear and Voutiras bring attention to the fact that ll. 2-4 form a pentameter.

For *epekooi* gods in Macedonia, see Fassa 52-54, with the evidence and previous bibliography.

***EAM* 24. Dedication to Zeus and members of a thiasos (?), 3rd cent. AD**

National Archaeological Museum Γ 3719. The only point to be added to the description in *EAM* is that the right side is slightly curved, while the left side does not preserve the

original ending. Dimensions: 0.155 x 0.21 x 0.07. Height of letters: ~0.005 (Γ and K on the left side rising to 0.008). Interline: 0.002-0.005.

Autopsy, photograph, squeeze (2019)



a) Antigonos son of [. . .]linaios (?) [also known as?] Ioulis (...) to (or and) those whose names are written below (...)

b) Amyntas son of Amyntas, also known as Krispos (...) to those whose names are written below (?) (...)

Samsaris, *Έρευνες* 74 no 5, 75 no 10; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 27-28; Chatzinikolaou, *Λατρείες* 235-236 no 23.

Cf. G. Mihailov, *LingBalk* 30 (1987) 60; J. Touloumakos, *ŽivaAnt* 47 (1997) 224 (on the names); Sverkos, *Συμβολή* 123 n. 500, 133 n. 579, 140 n. 618.

Left side: L. 2: [ca. 2.] λιναίου EAM; [Μυ]λιναίου Samsaris, Chrysostomou; [Καλ]λιναίου LGPN IV s.v., tentatively; [. . .]λιναίου on the stone, with another triangular upper trace at the beginning of the line. L. 3: the Δ is shaped like a Latin D. L. 4: [ca. 2.] ΟΓ EAM and the stone; [ca. 2.] Ο Mihailov; οί or τοῖς would be expected. Right side: L. 5: ΔΕΚΤΩ EAM; the reading is uncertain.

The list of names expected on both a and b, probably members of a religious association, must have been very short given the small size of the monument. For the onomastic formula ὁ καί, see EAM 10, above.

EAM 25. Public dedication, 3rd cent. AD

(...) when Krispianos son of Adaios was agoranomos.

Karamitrou-Mentesidi, *Αιανή* 78, fig. 119, 128; eadem, *AEMTh* 22 (2008 [2011]) 46; Chatzinikolaou, *Λατρείες* 359-360 no 253.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 127-128; Sverkos, *Συμβολή* 55 n. 141, 121 n. 483, 142 n. 624.

The text in *EAM* is considered complete; given, however, that the surviving text is engraved to the right of the standing figure, it is probable that there was also text engraved to its left.

For *agoranomoi* in Elimeia and Eordaia, see the comments at *EAM* Suppl. 11 and *EAM* Suppl. 30. For the name Ἀδαῖος / Ἀδαῖος see the commentary ad *EKM* II 1.

***EAM* 26. Dedication, 3rd (?) cent. AD**

(...) dedicated in fulfilment of a vow (...) Proklos son of Alexandros, on behalf of his son Parmenion.

Samsaris, *Ἐρευνες* 64 no 2; Chatzinikolaou, *Λατρείες* 260 no 74.

Cf. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 235 (on finds from the same site); Sverkos, *Συμβολή* 141 n. 623.

***EAM* 27. Dedication to Zeus Hypsistos, Imperial period**

Maikenas to Zeus Hypsistos, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 77 no 15; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 54; K. Chatzinikolaou, *Λατρείες* 230 no 12.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; H. Solin, *Arctos* 22 (1988) 219; Samsaris, *Ιστορική γεωγραφία* 115 (on the settlement); P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 103; J. Touloumakos, *ŽivaAnt* 47 (1997) 220 (on the name Μαικίννας); Sverkos, *Συμβολή* 143 n. 633 (on the name Μαικίννας); K. Chatzinikolaou, *Kernos* 23 (2010) 197 n. 13.

L. 1: Μαικίννας *EAM*; Γ(άιος) Μαικίννας Papazoglou and Solin, as already *AA* 52 (1937) 148 and Kanatsoulis, interpreting the ornament to the left of the inscription as the initial of the donor's *praenomen*. This mistaken reading leads Solin to the highly improbable assumption that the dedicant is the well-known friend of Augustus (cf. *IG* II² 4133 [*SEG* III 242]).

For the cult of Zeus Hypsistos in Upper Macedonia, see *EAM* 3, above.

Μαικίννας belongs to the names attested in Macedonia in the early Imperial period which seem to reflect a pro-Roman attitude (cf. the remarks of Touloumakos and E. Sverkos, in: *Βορειοελλαδικά* 96).

***EAM* 28. Dedication to Dionysos, Imperial period**

Sextos son of Petronios to Dionysos, following a dream.

Samsaris, *Ἐρευνες* 79 no 3 (*SEG* XXXIV 645); Chatzinikolaou, *Λατρείες* 292 no 135.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; Sverkos, *Συμβολή* 140 n. 615; K. Chatzinikolaou, *Kernos* 23 (2010) 199-200 n. 22.

L. 3: [εὐχήν?] *EAM*, but the supplement is unnecessary, as Papazoglou correctly observes.

For the cult of Dionysos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 101-107.

EAM 29. Dedication to Artemis, 2nd - 3rd cent. AD

Archaeological Museum of Volos E 17. It was offered as a present to the Museum in 1919, without information about its origin, and recorded in the Museum inventory by N. I. Giannopoulos in 1929. It was first identified with EAM 29 by A. Kontogiannis (*per litt.* to A. Rizakis and K. Buraselis in 1989).

Lower part of a marble statuette with a convex base, preserving only the legs of a standing figure below the knees, and the lower part of a short chiton. Dimensions: 0.18 x 0.12 x 0.08 (Giannopoulos).

M. B. Hatzopoulos, *BCH* 111 (1987) 405 n. 29 (as lost; *SEG* XXXV 698); E. Mitropoulou, in: *Μνήμη Δημήτρη Ρ. Θεοχάρη* 330 no 29 pl. 77στ-ζ (unaware of the Macedonian origin; *Bull.* 2001, 265d); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 217 (as lost); *Bull.* 2002, 248; Chatzinikolaou, *Λατρείες* 76, 271-272 no 92 (as lost); E. Sverkos, *AEAM* 2 (2011 [2013]) 266-268 (*SEG* LXIII 467).

Cf. G. Mihailov, *LingBalk* 30 (1987) 60 (on the name of the donor); Papazoglou, *Villes* 244 n. 63 (on the name of the donor); H. Solin, *Arctos* 22 (1988) 219; K. Buraselis, *Gnomon* 61 (1989) 210 (with A. Kontogiannis' reading of the donor's name after autopsy; *SEG* XXXIX 563); Sverkos, *Συμβολή* 182, 219 (on the names); Dana, *OnomThrac* 205 (on the name of the donor).

Photograph



Ἀρτέ-
μιδι Μ-
αμία Μ-
ακεδό-
νος ἀπέδωκε-
ν εὐχήν.

To Artemis, Mamia daughter of Makedon fulfilled her vow.

Ll. 2-3: Mā {Mā} EAM, Chatzinikolaou; Mαμία Giannopoulos (Museum inventory), Buraselis, Mitropoulou, Hatzopoulos (*Bull.* 2002), Sverkos; Mαμα Mihailov, Papazoglou, Solin, Dana; Mā Mā Hatzopoulos (*BCH*); the lapicide forgot the I and incised it later, in smaller size, between M and A. Ll. 4-5: ἀπέδο(κ)εν Mitropoulou; the end of l. 4 is not visible on the photographs.

Sverkos (*AEAM* 2 [2011 (2013)] 268) assumes that the statuette, claimed by Papageorgiou to originate in the area of Siatista, may have come from the sanctuary of Apollo Mes-soriskos, since he identifies the dedicant of this statuette with the dedicant of *EAM* Suppl. 7. Even if the patronym of the latter is, indeed, Makedon (which is not certain; see the apparatus of *EAM* Suppl. 7), and it is the same Mamia who dedicated both offerings, this would not necessarily mean that the statuette of Artemis came from Apollo's sanctuary at Xirolimni.

***EAM* 30. Dedication to Herakles by a manumitted slave, date uncertain**

Theudas son of Nikanor, liberated slave, (dedicated) a small phiale to Herakles.

Iliadou, *Herakles in Makedonien* no 1; Youni, *Provincia Macedonia* no 77; Chatzinikolaou, *Λατρείες* 320-321 no 182; Zelnick-Abramovitz, *Taxing Freedom* 94.

Cf. K. Buraselis, *Gnomon* 61 (1989) 211; Hatzopoulos, *Cultes* 104 (on the cult of Herakles Kynagidas in Macedonia); idem, *Institutions* I 417-418 (on the votive offering); *EKM* I 3 *ad comm.*; Sverkos, *Συμβολή* 106 n. 397; M. Riel, *Tyche* 16 (2001) 146 n. 81 (on the votive offering); M. Youni, in: *Esclavage antique et discriminations socio-culturelles* 185 (on Herakles Kynagidas and manumissions); eadem, in: *L'organisation matérielle* 90.

For the cult of Herakles in Elimeia, see *EAM* 6 and 20, above. Although the epithet of the god is not mentioned here, there is no doubt that it is Kynagidas. For the dedication of phialai, and later skyphoi, by manumitted slaves to the sanctuary of Herakles Kynagidas in Beroia, see *EKM* I 3, 31-33. Cf. also the Attic parallel of φιάλαι ἐξελευθερικάι, which, despite the radical reinterpretation attempted by Meyer, *Metics and the Athenian Phialai-Inscriptions* (see the review by K. Vlassopoulos, *BMCR* 2011.02.48), seem to be dedications by manumitted slaves, whether they should be understood as the expression of gratitude by slaves (for their manumission or after prevailing in an *apostasiou* trial), or, as Zelnick-Abramovitz (94-105) convincingly argued, as registration and publication fees to the sanctuary under whose auspices the manumission was placed.

***EAM* 31. Dedication to Dionysos, date uncertain**

Logike to Dionysos, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 79 no 2 (*SEG* XXXIV 644); Chatzinikolaou, *Λατρείες* 290 no 133.

Cf. K. Chatzinikolaou, *Kernos* 23 (2010) 200 n. 23.

For female names based on abstract notions in the Macedonian onomasticon, see A. B. Tataki, *Tyche* 8 (1993) 190-193. For the cult of Dionysos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 101-107.

EAM 32. Dedication to Poseidon and Amphitrite, date uncertain

Agoraios son of Antigonos to Poseidon and Amphitrite, in fulfilment of a vow.

Samsaris, *Έρευνες* 63 no 2; F. Quantin, in: *Les cultes locaux* 161 n. 81; Chatzinikolaou, *Λατρείες* 255-256 no 65.

Cf. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 235 (on the finds from the same site); Sverkos, *Συμβολή* 128 n. 548.

Next to the chthonic nature of Poseidon in Macedonia, rightly noted by Rizakis and Touratsoglou, equally important is the god's connection with rivers and springs; cf. *EKM* I 510 and *EKM* II 90. For the joint cult of Poseidon and Amphitrite in neighbouring Eordaia, see *EAM* 88, below; for the cult of Poseidon in Upper Macedonia in general, see Chatzinikolaou, *Λατρείες* 58-61.

For a new attestation of the name Ἀγοραῖος in Elimeia see *EAM* Suppl. 15.

EAM 33. Dedication to Dionysos, Imperial period

Archaeological Museum of Aiani BEK 9027. The monument was located by N. Pappadakis not at Dafnero (so *EAM*), but at Cheimerino (Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 246 n. 722). Karamitrou-Mentesidi identified the monument, published by Pappadakis and considered lost since, with a relief at the small archaeological collection of the Gymnasium of Tsotyli. In 2012, all the monuments housed at Tsotyli were transported to the museum of Aiani. As Karamitrou-Mentesidi rightly indicates, the relief is much too worn for the iconographical details to the left and to the right of Dionysos holding a thyrsus to be recognized (such as the panther mentioned by Pappadakis; for a possible iconographic parallel, see *EKM* I 236 with the analysis and bibliography of Allamani-Souri, *Επιτύμβιες στήλες και ανάγλυφα* 239, 426 no 129). The inscription starts on the crowning and continues on both sides of the figure. Dimensions: 0.91 x 0.41 x 0.205. Letter height: ~ 0.02.

Samsaris, *Έρευνες* 79; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 245 no 3, 246-247; Chatzinikolaou, *Λατρείες* 292 no 136.

Cf. Siampanopoulos, *Γνωριμία* 1970, 216 fig.; Samsaris, *Ιστορική γεωγραφία* 139; Chr. Ziota, *ArchDelt* 67 (2012 [2016]) B2 655 (on the current location of the monument).

Autopsy, squeeze, photograph (2019)



On the crowning:

[.] Ἰού[λι]ος (?) [. ¹⁻².]

[. ²⁻³.]δρος [. .]ΔΙΟ[. .]

Inside the relief panel:

ἀνέ — θη-

κε.

Crowning: All readings are very doubtful. L. 1: It is uncertain if the vertical stroke before IOY belongs to a letter: Γ(ἄϊος)? L. 2: in the beginning, the end of the *cognomen* (?); afterwards, one would expect Διο[νύσω] but the available space seems insufficient. Relief panel: ἀνέθουκεν *EAM*; ἀνέθ[- -] Karamitrou-Mentesidi.

(...) *Iulius* (?) [- -]dros (?) (...) *dedicated* (...).

For the cult of Dionysos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 101-107.

Honorific inscriptions

***EAM* 34. Honours for Ammaleinos son of Apollodoros, mid-2nd cent. AD**

In accordance to the decree of the Council and the People, (honours for) Ammaleinos son of Apollodoros, by (...) Agrippas (...) Primos (...).

Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 28 fig. 15.

Cf. Papazoglou, *Villes* 253 n. 39 (on l. 3); Samsaris, *Ιστορική γεωγραφία* 144; T. Drew-Bear, *RD* 68 (1990) 57 n. 2; F. Papazoglou, *Živa Ant* 45 (1995) 242; Hatzopoulos, *Institutions* I 89-90 n.

6 (on l. 3) (SEG XLVI 759); P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 62 n. 25; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 152-153 n. 2 (on the lettering and the chronology); Sverkos, *Συμβολή* 47 n. 101, 52 n. 126, 143 n. 632; Chr. Ziota, in: *Κοζάνη, 600 χρόνια ιστορίας* 44, 48 fig. 5 (on the finds from the same area).

Ll. 2-3: [β]ουλῆ κα[ὶ τῷ δήμῳ][ω] *EAM*; [β]ουλῆ κα[ὶ τῷ δήμῳ] | Papazoglou (*Villes*), Hatzopoulos; although the available space seems to conform better with the former solution, the latter seems more likely as far as the expected disposition of the text is concerned. Ll. 3-4: [ω] Μ. Μάλει[ον Ἀπολ][λ]οδώρας *EAM*; ([τῷ]μ) Μαλει[ατῶν] Papazoglou (*Villes*); [Α]μμαλει[νὸν Ἀπολ][λ]οδώρας Hatzopoulos, correctly pointing out that Μ. Μάλειος Ἀπολλοδώρου is a highly improbable onomastic formula. L. 5: *EAM* indicate that the letters Ο and Δ had been originally engraved by mistake before the sequence ΑΓΡΙΠ, and that Δ was then corrected to Π; however, the original engraving (including the temporal relationship of the observable traces of letters) is not clear: the Δ (inside the Π) is very shallowly engraved, the Ο (?) preceding it may have been engraved in replacement of a triangular letter, and even the Π may have been the result of a correction of a rectangular Σ. If one accepts that Π before the sequence ΑΓΡΙΠ belongs to the final phase of the engraving, its interpretation remains problematic: Π(όπλιος) would result in an unacceptable onomastic formula, since a *nomen* is required here, and Ποπίλλιος is normally abbreviated Πο(πίλλιος). Ll. 5-6: The number of the instigators of the honouring cannot be ascertained.

As Hatzopoulos remarks, the council and the assembly that grant the honours could be, in theory, either those of an unknown *polis* situated at Kozani or the federal ones of the *koinon* of the Elimioti. Papazoglou and Karamitrou-Mentesidi prefer the former option. For the civic phenomenon in Elimeia, cf. *EAM* 15, above, with further references.

***EAM* 35. Honours for emperor Antoninus Pius by the *koinon* of the Elimioti, 138-161 AD**

Archaeological Museum of Aiani BEK 86.

(Honours for the) emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, by the *koinon* of the Elimioti, by care of Aelius Moschos.

Samsaris, *Έρευνες* 102 no 1; Sverkos, *Συμβολή* 61; Nigdelis – Souris, *Ἀνθύπατος λέγει* 76.

Cf. Papazoglou, *Villes* 253 (on the *koinon* of the Elimioti); M. B. Hatzopoulos, in: *Μνήμη Λαζαρίδη* 61; idem, in: *L'epigrafia del villaggio* 159; idem, *Institutions* I 91; P. M. Nigdelis, *Tekmeria* 1 (1995) 175 n. 7; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 156 n. 15 (on the name of the *koinon*), 158; Højte, *Roman Imperial Statue Bases* 492 no Antoninus Pius 184; Ch. Tsougaris – G. Tsokas, *AEMTh* 20 (2006 [2008]) 925; Karamitrou-Mentesidi, *Αιανή* 21 fig. 16, 78 (on the site of ancient Aiane).

This and the following inscription are the main sources for the *koinon* of the Elimioti (cf. Hatzopoulos, *Institutions* I 89-91). The fact that both inscriptions were found at Palaiokastro near Kaisareia seems to indicate that the seat of the *koinon* was located there.

***EAM* 36. Honours for emperor Marcus Aurelius by the *koinon* of the Elimioti, 161-180 AD**

Archaeological Museum of Aiani BEK 87.

(Honours for the) emperor Caesar Marcus Aurelius Antoninus, by the *koinon* of the Elimioti, by care of Aelius Andragathos son of Antigonos.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128 (on the *epimeletes*' name); eadem, *Villes* 253 (on the *koinon* of the Elimioti); M. B. Hatzopoulos, in: *Μνήμη Λαζαρίδη* 61; E. Voutiras, *Hellenika* 41 (1990) 409; M. B. Hatzopoulos, in: *L'epigrafia del villaggio* 159; idem, *Institutions* I 91; P. M. Nigdelis, *Tekmeria* 1 (1995) 175 n. 7; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 152 n. 2 (on the letter form and chronology), 156 n. 15 (on the *koinon*), 158; Sverkos, *Συμβολή* 61, 145 n. 641; Højte, *Roman Imperial Statue Bases* 556 no Marcus Aurelius 180; Nigdelis – Souris, *Ἀνθύπατος λέγει* 76; Ch. Tsougaris – G. Tsokas, *AEMTh* 20 (2006 [2008]) 925; Karamitrou-Mentesidi, *Αϊανή* 21 fig. 16, 78 (on the site of ancient Aiane).

L. 5: Voutiras prefers Deliales' interpretation of a T at the end of the line (instead of an ivy leaf as in *EAM*), which would correspond to the initial of the *epimeletes*' praenomen.

Papazoglou (*ŽivaAnt*) understands the onomastic formula as Αἰλίου, Ἀνδραγάθου υἱοῦ, Ἀντιγόνου. A proper Latin *filiatio* in this late period seems, however, unlikely, especially for a Greek with Roman *civitas* (the parallel of *EAM* 80, below, depends on a rather doubtful restoration). It is more probable that the onomastic formula is Αἰλίου Ἀνδραγάθου, υἱοῦ Ἀντιγόνου, combining the Latin onomastic formula with the use of the patronym, due to the persistent influence of Greek onomastic habits (cf. *EAM* 78, below).

***EAM* 37. Honours for two sisters by the Oblostioi, 200/201 AD**

The commune of the Oblostioi (honours) Flavianae Alexandra and Iouliane, its citizens, on account of their virtue and their goodwill; by care of Apollodoros son of Loukios and Apollodoros son of Markos; in the Augustan year 232, which [is also 348].

Sverkos, *Συμβολή* 64.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; G. Mihailov, *LingBalk* 30 (1987) 60; Papazoglou, *Villes* 255; K. Buraselis, *Gnomon* 61 (1989) 211; Samsaris, *Ιστορική γεωγραφία* 77-79, 252 n. 53; F. Papazoglou, *ŽivaAnt* 45 (1995) 242; Hatzopoulos, *Institutions* I 90 n. 6; P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 62 n. 25; *Bull.* 1999, 328; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 158; Sverkos, *Συμβολή* 61.

L. 1: Ὀβλοστίων *EAM* and the stone; Ὀβλοστένων Samsaris; Ὀβλοστῶν Hatzopoulos (*Institutions*).
L. 2: [ca. 2.] αουίαν <κ>αί *EAM*; [Φλ]αουιανάς Papazoglou (*ŽivaAnt*); the squeeze seems to confirm her assumption: the lapicide often uses a lunar sigma which is almost identical to I (see ll. 1, 3, 4, 8).

The commune of the Oblostioi remains otherwise unknown. Samsaris attempted to connect it with Balla and Livy's *Volustana* (42.2), roughly in the region where the inscription

was found, based on a mistaken reading of l. 1. For the *politeiai* of Upper Macedonia, see the discussion and bibliography in *EAM* 186 and *EAM* Suppl. 47, below.

***EAM* 38. Honorific altar for a Macedoniarch, 3rd cent. AD, second quarter**

Domitius Eurydikos the Macedoniarch and high-priest and presbyterarch at the Olympia and hierophant.

Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 6; Sverkos, *Συμβολή* 88-89; Karamitrou-Mentesidi, *Βελβεντό* 26-27 no 6.

Cf. W. Leschhorn, in: *Stephanos nomismatikos* 401 (on the Macedonian Olympia); *EKM* I 101 (on Domitius Eurydikos); E. Sverkos, in: *Social Dynamics* 291-292 (on Domitius Eurydikos); T. Giannou, *Logeion* 8 (2018) 120 n. 84 (on the Macedonian Olympia).

For more recent literature on the *koinon* of the Macedonians and the Macedoniarchs and high-priests of the emperor cult, see P. M. Nigdelis – A. Lioutas, *GRBS* 49 (2009) 101 n. 1. On the Olympia of Beroia, a reenactment of the old panmacedonian festival in the context of the Roman *koinon*, cf. *EKM* I test. ιη' and ιθ' and *EKM* I 68 and 117, with commentary.

***EAM* 39. Honours for emperors Valentinianus and Valens, 364-367 AD**

To the emperors Caesars our lords Flavius Valentinianus and Flavius Valens, always most victorious Augusti.

D. Feissel, *TravMém* 10 (1987) 360 no 2.

Funerary inscriptions

***EAM* 40. Funerary epigram of Asandros, of Chyretiai in Thessaly, 3rd-2nd cent. BC**

(...) this grave (...), leaving everyone in grief, never having wronged a mortal, nor having been wronged by any. Asandros son of Theottas, of Chyretiai.

Cf. Sverkos, *Συμβολή* 93 n. 318 (on the ethnic); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on epigrams from Upper Macedonia).

For other Thessalians in the inscriptions of Elimeia, see *EAM* 6, above, and 47, below.

***EAM* 41. Epitaph of Pheidiste, 3rd-2nd cent. BC**

Kalaitzi recognizes traces of red colour on some of the letters and describes the male figure not as a statue, but as a person.

For Pheidiste daughter of Antigonos, a heroine.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 39-40 fig. 4; Kalaitzi, *Figured Tombstones* 168 no 5.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 241, 242 fig. 5 (on the monument type), 251 and 252 (on the funerary formula); Karamitrou-Mentesidi, *Αἰανή* 128 fig. 29; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 121 n. 8 (on the monument type), 130 n. 96 (on the funerary formula).

L. 2: Ἀντιγόνου *EAM*; Ἀντ[ι]γόνου Kalaitzi.

Φειδίστη is a name unattested elsewhere (cf. however Φειδιστώ in Epiros). This, surprisingly, remains the only name in the Macedonian onomasticon with the very popular in Greek onomastics root Φειδ-, with the possible exception of Βηδέτα in *EKM* II 599.

***EAM* 42. Epitaph of Hegesandra, 2nd cent. BC**

(...) *Hegesandra* of[- -]andros.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 40 fig. 5.

Cf. G. Mihailov, *LingBalk* 30 (1987) 61 (*SEG* XXXVII 534); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 247 (on the funerary formula); iidem, in: *Beyond Boundaries* 121 n. 7 (on the monument type).

It is unclear whether the inscription mentioned two or three deceased. Judging by the indexes, Rizakis and Touratsoglou plausibly assume that the text was arranged in columns.

***EAM* 43. Epitaph of Antigona (or Antigonos), 2nd cent. BC**

Pa[- -] for *Antigona* (or *Antigonos*) daughter (or son) of *Prassidas*.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 41; M. Siganidou, *ArchDelt* 37 (1982 [1989]) B2 305 fig. (AR 1990-1991, 55; *SEG* XXXIX 565, with reference to Siganidou, but not to *EAM*, and incorporating readings of M. B. Hatzopoulos after revision of a squeeze, *per ep.* to O. Masson).

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1289 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 245 (on the funerary formula); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 6; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 121 n. 9 (on the monument type).

L. 1: ΠΑΙΥΚ/[^{ca.2}] *EAM*, Siganidou, Hatzopoulos; ΠΑΙΚ/[^{ca.2}] Chondrogianni-Metoki, inadvertently. L. 2: Ἀντιγόν[ο]υ *EAM*; Ἀντιγ[ο]υ Chondrogianni-Metoki, inadvertently; Ἀντιγόν[α]ι Hatzopoulos; indeed, only the lower part of a vertical stroke is visible at the end of the line; Ἀντιγόν[ω]ι is equally possible. L. 3: Πιασσίδου *EAM*, Siganidou; ΠΓΑΣΣΙΔΟΥ Hatzopoulos; Masson points out that the second letter may have been a P completed in paint; Πρασσίδου is securely read on the photograph.

The name Πρασίδας (here with spontaneous gemination), known from several regions of the Greek world, is otherwise unattested in Macedonia.

EAM 44. Epitaph of Killes, 2nd (?) cent. BC

Ammia daughter of Peleigenes for Killes, a hero.

Sverkos, *Συμβολή* 129 n. 555 and 559, 156 n. 692.

Cf. Samsaris, *Ιστορική γεωγραφία* 87-88 (on the finds from the same site); A. Rizakis – I. Touratsoglou, *Archaiognosia* 3 (1982 [1984]) 12-13 (*Bull.* 1987, 430) (on the name Κίλλης); Hatzopoulos – Loukopoulou, *Recherches* II 273 (on the name Κίλλης); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 and 252 (on the funerary formula); iidem, in: *Beyond Boundaries* 130 n. 96 (on the funerary formula).

For the very popular in Macedonia name Ἀμμία, see now the comments at *EKM* II 17. For the equally popular Macedonian name Πελειγένης, see the comments at *EKM* II 97. According to Rizakis and Touratsoglou, the dative form Κίλλει corresponds to a nominative Κίλλεύς, while Hatzopoulos and Sverkos consider it to be the ioticised dative form (i.e. Κίλλη) of the name Κίλλης, because Κίλλεύς is otherwise unattested while Κίλλης is attested in the Macedonian onomasticon (see Tataki, *Macedonians Abroad* 340 nos 37-39, and cf. *EAM* 191, below: Κίλλη [fem.]). The attested genitive Κίλλέους (cf. e.g. *SEG* XXVIII 1489, XXIX 1539 and *LGN* Vb, s.v.) allows for the possibility that what we have here is a regularly formed dative Κίλλει of the same nominative.

EAM 45. Epitaph of Chara, 2nd (?) cent. BC

Chara daughter of Philippos, greetings.

Cf. Samsaris, *Ιστορική γεωγραφία* 87-88 (on the finds from the same site); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 247 (on the funerary formula).

For female names based on abstract notions in the Macedonian onomasticon, see A. B. Tataki, *Tyche* 8 (1993) 190-193.

EAM 46. Epitaph of Eutychis, 2nd-1st cent. BC

Eutychis daughter of Parmeneia, greetings.

Kalaitzi, *Figured Tombstones* 168 no 6.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; G. Mihailov, *LingBalk* 30 (1987) 61; A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 39 fig. 2 (on the iconographic type); K. Buraselis, *Gnomon* 61 (1989) 210; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 247 (on the funerary formula); V. Misailidou-Despotidou, in: *Ἀγάλμα* 381 n. 18 (on the relief).

Although grammatically the deceased's name may indeed be interpreted both as a masculine or a feminine, the iconographic motif renders the second interpretation more probable.

For the use of metronyms in Macedonia, see especially A. B. Tataki, *Ancient Macedonia V* (1989 [1993]) 1453-1471 (with this example on 1465 no 21); cf. E. Sverkos, in: *Βορειοελλαδικά* 74 n. 63 with further bibliography.

EAM 47. Funerary epigram of Hadista, 2nd-1st cent. BC

Menedemos was Hadista's husband; she was begotten by Boutichos; Aiane hid her when she wasted away, but the land of Kerkinion gave her birth; and by the care of her son Philippos she received the hallowed funerary honours. She therefore said this to the Cretan Rhadamanthys in the nether world: that she was recompensed by her child for the labours of birth.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 38-39 fig. 1; Sverkos, *Συμβολή* 93 n. 316, 125 n. 520, 128 n. 549, 135 n. 588; Kalaitzi, *Figured Tombstones* 167 no 3.

Cf. E. Voutiras, *Hellenika* 41 (1990) 411; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on epigrams from Upper Macedonia); V. Misailidou-Despotidou, in: *Άγαλμα* 381 n. 18, 384 (on the relief); M. B. Hatzopoulos – P. Paschidis, in: *Inventory* 797-798 s.v. Aiane; Karamitrou-Mentesidi, *Αιανή* 18-19 fig. 12 (on the testimonies of the name of the city Aiane); S. Kravaritou – M. Stamatopoulou, in: *Round Trip to Hades* 142 n. 100 (on the rare testimonies of Rhadamanthys in Greek funerary poetry).

L. 3: κλ[άρ]οις *EAM*; κλ[άρ]οις Kalaitzi.

For the name Ἀδίστα, here in its dialectic form, see the comments at *EKM* II 491. For another Thessalian in an epigram from Elimeia, cf. *EAM* 40, above.

EAM 48. Epitaph, 2nd cent. AD

[- -]es, heroes, greetings.

G. Panayotatou-Charalambous, *Archaïognosia* 5 (1987-1988 [1990]) 41 no 34.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula), 270 (on the relief); iidem, in: *Beyond Boundaries* 128 n. 86 (on the relief).

L. 1: Despite the plural ἥρωες, there is no space on the base of the crowning for a second name.

EAM 49. Epitaphs of Lykos and Paramonos, 125/6 AD

Archaeological Museum of Aiani ΚΑΣΚ 17.

a) *Of the soldier Lykos son of Aristolaos.*

b) *Demetrios and Hadea for their son Paramonos, greetings, worthy one. In the Augustan year 157, which is also 273.*

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; Sverkos, *Συμβολή* 125 n. 520 (on the name Ἀδέα); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 247 (on the funerary formula), 248 fig. 15, 253, 261 (on the dating formula); Karamitrou-Mentesidi, *Αιανή* 128; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 83 (on the relief).

B, l. 1: Ἀδέα EAM, but the dotted letters are securely read on the stone. B, l. 2: ZNP on the stone (with a dot above each letter); EAM print the date as ZNP by mistake.

The abbreviation of the word στρατιώτης (or its compounds) is rare before Late Antiquity, except in the term παλαιστρατιώτης, for veterans of the Roman army; for Macedonian examples, see *SEG XXX* 593 (2nd – 3rd cent. AD, Odomantike: παλεστ[τ]ρα(τιώτη)) and *IGBulg IV* 2270 (120/21 AD, Sintike: παλαι(στρατιώτη)). For the name Ἀδέα, see the commentary at *EKM I* 184 and *EKM II* 1.

As Papazoglou remarks, the relationship between the persons named in the two texts is uncertain. She also wonders whether after the word υἱός (b, l. 1) a term of kinship and not a name should be restored. Rizakis and Touratsoglou (*ArchEph* 139 (2000 [2001]) 261) point out that this is the only funerary monument of Upper Macedonia with a double date.

EAM 50. Epitaph, mid-2nd cent. AD

(...) for [- - -]kos (?), *Lucius Caneius Euporos*.

Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 24, fig. 8.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 126.

L. 1: The first three letters probably belong to the ending of the name of the deceased (in the accusative).

This remains the only attestation of the *nomen gentis* Caneius / Canius in Macedonia (on which see Tataki, *Roman Presence* 162 no 128).

EAM 51. Epitaph of Melitea, mid-2nd cent. AD

Archaeological Collection of Grevena ΓΡ 08/2536. The monument was not seen by Edson at Kalamitsi in 1936 because it had been transported to the Gymnasium of Grevena by Chr. Enisleidis in 1930 (see Enisleidis, *Ἡ Πίνδος* 17 n. 2).

[Pa]libilas (?) son of Arrhabaios for his daughter Melitea, a heroine.

Samsaris, *Ιστορική γεωγραφία* 84, 253 n. 64 (following Papadakis); Dana, *OnomThrac* 267 s.v. Παιβίλας.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; K. Buraselis, *Gnomon* 61 (1989) 210; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1291 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 251, 252 fig. 18, 255 (on the funerary formula).

L. 1: [?]ιβίλας *EAM*; [Α]κίλλας Papazoglou; the only known name compatible with the traces of the name of the dedicant is the Thracian name [Πα]ιβίλας, proposed by Dana. However, as Dana himself acknowledges, the restitution is not secure, since it is not certain whether there was enough space for two letters in the beginning of the line.

On the name Μελίτεια, cf. *EKM* II 35; on Μελίτα, see *ibid.* 63 with further references.

***EAM* 52. Epitaph of Earine, 2nd cent. AD**

Earine daughter of Herakleides.

Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 27 fig. 11.

Cf. Chr. Ziota, in: *Κοζάνη, 600 χρόνια ιστορίας* 44 (on the finds from the same area).

According to *LGPV* IV s.v., to the references of the name Ἑαρίνη in Macedonia gathered by *EAM* one should add the form Ὑαρίνη, attested in Thessalonike (*IG* X 2.1, 510), but this is rather doubtful.

***EAM* 53. Epitaph of Andronikos, 1st cent. AD**

Archaeological Museum of Aiani BEK 8290.

Andronikos son of Kleodemos, a hero.

Samsaris, *Ἐρευνες* 99-100 no 9; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 245.

Cf. Samsaris, *Ιστορική γεωγραφία* 115; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1289 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 242, 243 fig. 11 (on the monument), 251 (on the funerary formula); Chr. Ziota, *ArchDelt* 67 (2012 [2016]) B2 655 (on the current location of the monument).

The date proposed by Rizakis and Touratsoglou (2nd cent. AD, second half) seems too low for the letter type.

***EAM* 54. Epitaph of Kleopatra and her family, 2nd-3rd cent. AD**

a) *Krispos, along with his daughter Krispina, while still alive, for his wife Kleopatra, on account of her love for her husband.*

b) *Greetings, heroes; greetings to you too and fare well.*

c) *Greetings, heroes; greetings to you too and fare well.*

P. Papageorgiou, newspaper *Ἀλήθεια* 205 (53), 16 Oct. 1904, 1 (*non vidimus*); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 26 fig. 9.

Cf. P. Papageorgiou, newspaper *Αλήθεια* 207 (55), 21 Oct. 1904, 1 [= Nigdelis, Πέτρον Ν. Παπαγεωργίου επιγραφικά μελετήματα 220-221 no LIII]; E. Voutiras, *Hellenika* 41 (1990) 409; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type), 1294 (on the funerary formula); iidem, *ArchEph* 139 (2000 [2001]) 248 fig. 16 (on the funerary formula); Chr. Ziota, in: *Κοζάνη, 600 χρόνια ιστορίας* 44 (on the finds from the same area).

C, l. 2 (and B, l. 2): κ' εὐόδει EAM; κεὐόδει Voutiras.

EAM 55. Epitaph of Kleopatra, 2nd cent. AD, second half

Kleopatra daughter of Antigonos, for remembrance sake.

Samsaris, *Ιστορική γεωγραφία* 79.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); Sverkos, *Συμβολή* 125-126 n. 522 and 528 (on the names).

EAM 56. Epitaph of Demokrateia and her family, late 2nd-early 3rd cent. AD

Demokrateia for herself and for her husband Kastor, a hero, and for her children [Er(?)os, Prokope, Agathokleia and Demokrates.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 43 fig. 14; Karamitrou-Mentesidi, *Αιανή* 128 fig. 208.

Cf. K. Buraselis, *Gnomon* 61 (1989) 210; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); Sverkos, *Συμβολή* 134 n. 585 (on the name Κάστωρ); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251, 255 (on the funerary formula).

For female names based on abstract notions –such as Προκόπη– in the Macedonian onomasticon, see A. B. Tataki, *Tyche* 8 (1993) 190-193.

EAM 57. Epitaph of Deinippos and Kassandra, late 2nd-early 3rd cent. AD

Epigraphic Museum 13535. The stele, stolen in 1981 from the church of Hagios Nikolaos near Velvento, was afterwards purchased from a private collection.

Edson's description (reproduced in EAM) is accurate, with two exceptions: the woman on the left does not carry a lotus, but merely holds the drapes of her dress, while from the left hand of the boy a purse is hanging. Dimensions: 0.59 x 0.49 x 0.13. Height of letters: mostly 0.015-0.02, with some round ones 0.01, especially in l. 2. Interline: 0.003-0.005.

Autopsy, photograph (2019)



Apollodoros and Harmonia for Deinippos their son and Cassandra her mother.

Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 5; eadem, *Βελβεντό* 26 no 5.

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ἀρμονία); Sverkos, *Συμβολή* 119 n. 464, 234 n. 585 (on the names); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 255 (on the funerary formula); Ch. Kritzas, *ArchDelt* 56-59 (2001-2004 [2010]) B1 121; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 5.

L. 2: ΕΙΚΙΠΠΙΟΝ Edson's copy; Λε<ύ>κιππον *EAM*; Δείγιππον Mihailov, Z. Karapa-Molizani (*ArchDelt*), correctly (the fourth letter is a poorly executed N); *in fine*: ΑΡΜΟ Edson's copy; Ἀρμον[ία] *EAM*; the left stroke of the N is indeed discernible. L. 3: τὴν μη[τέ]ρα [ἐαυτ]ῆς *EAM*; from the second letter of the word μητέρα only the bottom left apex is discernible, and no other traces are recognizable until HC at the end of the line.

For female names based on abstract notions in the Macedonian onomasticon, see A. B. Tataki, *Tyche* 8 (1993) 190-193.

EAM 58. Epitaph of a daughter, late 2nd-early 3rd cent. AD

[- -]to for her daughter.

Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 7; eadem, *Βελβεντό* 27-28 no 7.

Cf. E. Voutiras, *Hellenika* 41 (1990) 408; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 255 (on the funerary formula).

EAM 59. Epitaph of a relative of Nikonoe and two sacred manumission acts, late 1st-early 2nd cent. AD and 108 (?) AD, ca. November, respectively.

a) (...) and Nikonoe (for ...), a hero, greetings; by the name of (?) (...).

b) (...) as long as she stays by the Hero, and that she is a free person of the temple (...).

c) In the Augustan year 140, in the month of Apellaios; I, Nikonoe, offer as a gift (... slave...) born at home (...), by the name of Menandros, under the condition that he stays (...) so (...) by our side, for as long as we are alive.

Youni, *Provincia Macedonia* nos 11-12; Chatzinikolaou, *Λατρείες* 338-340 no 215.

Cf. E. Voutiras, *Hellenika* 41 (1990) 407-408; M. Rícl, *ŽivaAnt* 43 (1993) 130 n. 4-5, 136 (on the expression ἐλευθέραν ναοῦ), 140 (on the *paramone* clause); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* VI (1996 [1999]) 954, 962 fig. 5 (on the cult of the Hero); M. Rícl, *EA* 29 (1997) 34 n. 15 (on the obligation of manumitted slaves to take care of the funerary monuments of their former masters); I. Leukopetra p. 60 n. 3 (on the expression ἐλευθέραν ναοῦ); Sverkos, *Συμβολή* 95 n. 333, 107 n. 401; M. Rícl, *Tyche* 16 (2001) 140 n. 48 (no 7) (on the expression ἐλευθέραν ναοῦ); M. Youni, *EHHD* 37 (2003) 30 (on the use of the verb προσμένω); eadem, in: *Esclavage antique et discriminations socio-culturelles* 188 n. 22 (on the use of the adjective ἐλεύθερος), 189 (on the use of the verbs ὑπηρετῶ and προσμένω); G. Karamitrou-Mentesidi, *AEMTh* 20 (2006 [2008]) 879 n. 4 (on the finds from the same site); M. Youni, in: *Β' Πανελλήνιο Συνέδριο Επιγραφικής* 75 n. 15-17; eadem, *The Legal History Review* 78 (2010) 322 (on the *paramone* formula); eadem, in: *L'organisation matérielle* 93 n. 26; S. G. Caneva – A. Delli Pizzi, *CQ* 65 (2015) 183-184 (on the expression ἐλευθέραν ναοῦ).

A, l. 1: In the beginning of the line, before the triangular letter, which is clearly an A, only two vertical strokes are discernible on the squeeze; the space before the next visible letters is 5-6 letters long; after καὶ Νικοῦ νόη [. . .³⁻⁴. . .] ΝΕΑ, the traces mentioned by EAM are barely discernible on the squeeze. A, l. 2: the A at the end of the line cannot be confirmed on the photograph or the squeeze. A, l. 3: not confirmed on the photographs or the squeeze. B: All letters are almost extinct; the discernible on the photograph and the squeeze traces seem to confirm Rizakis and Touratsoglou's readings. C: The left part of almost all lines is practically indiscernible on the squeeze; the few traces that are discernible seem to confirm Rizakis and Touratsoglou's readings. C, l. 1: the first letter of the date (MP) bears traces of a correction. L. 3: the Ω before the sequences ΤΙΣΣΥΡ cannot be confirmed. C, l. 4: οἰκο{οικο}γενῆ EAM, but there is no room for so many letters; οἰκο{γ[.]}γενῆ? Ll. 9-10: There is no space for letters at the right end of the lines.

It is unfortunate that this important text is in such a poor state of preservation, which does not facilitate the understanding of its context and of crucial textual details. Text A seems to be a funerary inscription, as the greeting (χέριν) makes clear: Nikonoe and a relative (?) dedicated the monument to the heroized deceased whose name is not preserved. Texts B and C are records of manumission (see below) by dedication to an anonymous Hero, whose identity is only preserved in text B. It is unclear whether the monument should be understood as a dedicatory relief portraying a Hero Eques to which the three inscriptions were subsequently added (as Ricl, *ŽivaAnt* 43 [1993] 130 n. 5, tentatively suggests), or as a funerary monument portraying the heroized deceased as a Hero Eques (to which the two slaves were dedicated). If the former is the case, the addition of an epitaph to a dedicatory relief would be hard to explain; if the latter is the case, it would not be clear why the two sacred manumission acts were engraved on a funerary monument: perhaps the ‘donated’ slaves were also obliged to take care of the deceased’s tomb (cf. *SEG* XLVII 896).

The structure of text C is typical of sacred manumission acts: date, identity of the dedicant, verb denoting the dedication to the god, provenance of the slave, name of the slave, *paramone* clause. In text B, only the *paramone* clause and the qualification of the manumitted slave as ἐλευθέραν ναοῦ (see below) are preserved. Both text B and text C involve *paramone*. In text B, the female slave (if the reading of the ending of ἐλευθέραν in ll. 5-7 is correct) is to remain attached “to the Hero”, as proven by προσμένω, a technical term for *paramone* clauses in Macedonia (see the index of *I. Leukopetra* and *EKM* II). In text C, on the contrary, it is stipulated that Menandros is to remain attached only to his former master –interestingly, Nikonoe is the sole dedicant mentioned in ll. 2-3, but the *paramone* seems to be due to more than one person (C, ll. 8-10).

Scholarly discussion of the so-called sacred manumissions, one of the most characteristic category of private documents from Macedonia in the Imperial period, especially west of the Axios river (cf. I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 [2018] 113-119, with bibliography after the introduction of *I. Leukopetra*), is far from reaching any kind of consensus. There is a growing tendency of treating them primarily as donations, i.e. as dedications to the god, rather than manumission acts: see especially M. Ricl, *Tyche* 129-130, followed by A. Chaniotis *ad SEG* L 597 and LI 833, and idem, in: *Le donateur, l’offrande et la déesse* 55, both commenting on *I. Leukopetra* and the views of the editors of the *Leukopetra* corpus. Ricl explicitly and Chaniotis implicitly take the wording of these documents at face value and believe that they merely record a transfer of the donated slaves’ property rights to the sanctuary; the donated slaves could only be manumitted at a later stage by the sanctuary itself (an unattested process, as Ricl herself admits and as is pointed out by Caneva and Delli Pizzi 184). Alternatively, Ricl (*Tyche* 141) offers the theory that the donated slaves “legally became slaves of divinities and were protected by their divine patrons; yet with respect to the public authorities and private individuals they were

considered personally free” (for a similar view on Hellenistic sacred manumissions, see S. L. Zanolello, *Journal of Global Slavery* 3 [2018] 129-151).

Text B here is important for the understanding of sacred manumissions in Roman Macedonia, because it belongs to a crucial group of these documents specifically attesting to the freedom of the donated slave as a result of the dedication, and thus corroborating the traditional understanding of this category of texts as manumission acts, with or without *paramone*, as in all other kinds of manumission acts (see in more detail P. Paschidis, forthcoming). Moreover, text B shows that the notion of freedom (as a legal status) is not incompatible with the notion of belonging to a deity (in the religious sense). Illuminating parallels for the formula ἐλευθέραν ναοῦ in our text are found both in Hellenistic sacred manumissions (e.g. IG XII 4.1, 349 from Kos: ἀνέθηκε (...) παιδίον (...) ἐλεύθερον ἱερὸν τᾶς θεοῦ, followed again by a *paramone* clause), and in manumissions by a fictive sale to the Apollo of Delphi (e.g. SGDI II 2049, ll. 6-8: ἐπεὶ δέ κά τι πάθωντι Λέαινα | καὶ Ἀριστόμαχος, τοῦ θεοῦ ἔστω Σάτυρος κυριεύων αὐτοσαυτοῦ, ἐλεύθερος ὦν καὶ | ἀνέφαπτος τὸν πάντα χρόνον); cf. J. D. Sosin, *TAPhA* 145 (2015) 349.

For other sacred manumission acts from Upper Macedonia, see *EAM* 116, 117 and *EAM* Suppl. 36 (cf. also *EAM* 115), below. For dedications by manumitted slaves, see *EAM* 20, 30 above and 96, below.

***EAM* 60. Sarcophagus of Asklepiades, early 3rd cent. AD**

Archaeological Collection of Kozani BEK 60.

a) Asklepiades, while still alive, built this sarcophagus for himself, (...) contemplating upcoming death.

b) Philonas from Agea (?) made this.

c) Orpheus.

d) Lykos.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὀρφεύς); Sverkos, *Συμβολή* 83 n. 269, 91 n. 310 (on the artist), 153 n. 677 (on the name Ὀρφεύς); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 245 (on the monument type), 256 (on the funerary formula), 260 (on the use of the term ληνός), 267 (on epigrams from Upper Macedonia), 272 (on the relief); E. Sverkos, *AEAM* 2 (2011 [2013]) 272 n. 139 (on the artist); G. Karamitrou-Mentesidi – K. Moschakis, in: *Medicine and Healing* 9 (on the name Ἀσκληπιάδης).

For the (rare) sarcophagi of Upper Macedonia, see Rizakis and Touratsoglou (*ArchEph* 139 (2000 [2001]) 245). For artists' signatures in Upper Macedonia, see *EAM* 15, above. The ethnic of the artist can still not be attributed with certainty to any known polis.

***EAM* 61. Epitaph of Dynamis, early 3rd cent. AD**

Archaeological Collection of Grevena ΓΡ 08/2539.

Dokimos for my wife Dynamis (...).

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula).

For female names based on abstract notions in the Macedonian onomasticon, see A. B. Tataki, *Tyche* 8 (1993) 190-193.

***EAM* 62. Funerary epigram of Chreste, early 3rd cent. AD**

Apart from Edson, the plaque was seen before it was partly covered by Chr. Enisleidis (Ἡ Πίνδος 18, with transcription), again in the 1930s.

Here I am, your mother Philotera, whom you buried with due honours after my death, oh Chreste, granting a favour to your mother. Which prompt desire for me did you have, my child? You brought untimely grief both for your father and for your husband with your death.

Cf. Enisleidis, Ἡ Πίνδος 18; G. Mihailov, *LingBalk* 30 (1987) 61; K. Buraselis, *Gnomon* 61 (1989) 211; Samsaris, *Ιστορική γεωγραφία* 113; E. Voutiras, *Hellenika* 41 (1990) 409-410; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 258 (on the funerary formula), 267 (on the epigrams from Upper Macedonia).

L. 3: Χρήστη *EAM*; χρηστή Voutiras (see commentary). L. 8: γαμετῇ *EAM*; γαμέτῃ Bouraselis, Voutiras correctly.

Voutiras returns to Pappadakis' interpretation (*contra* Peek) according to which Philotera is the name of the deceased, the name of the mother is not mentioned, and χρηστή is an adjective used for the deceased and not her proper name.

***EAM* 63. Epitaph of Agasikleia, 3rd cent. AD**

Philemon for Agasikleia his wife, for remembrance sake.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula).

***EAM* 64. Epitaph of Maximianos, 3rd cent. AD**

Maximianos (...).

***EAM* 65. Epitaph of at least two families, Imperial period**

a) *Antigonion; Orpheus; Antigeneis; Eutykhanos; Alexandros.*

b) *Orpheus; Antigonos; Zosimos (...).*

c) (...) son of [- -]chiades, for his children, for remembrance sake.

Cf. J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὀρφεύς); Sverkos, *Συμβολή* 135 n. 585, 153 n. 677 (on the name Ὀρφεύς).

EAM 66. Funerary epigram of Makedonios, bishop of Kaisareia, 5th-6th cent. AD

G. Velenis studied the stele in the mansion of G. Vourkas in Kozani (it is now in the Neratzopoulos mansion in Siatista). He describes the monument as a pedimental stele in second use, which was turned up-side-down in order to host the present inscription on the back. He also discerns traces of an earlier inscription in the front side, probably a public document from Roman times, which was later erased.

(...) the calling of God, the Lord of us all, Makedonios was assigned the presidency of the city of Kaisareia; this is a man of good repute on all things, who after being a bishop for a year and a month and after departing from this life in the month of January, on the 23th, in the 11th of the indictio, went to live by the side of the Lord.

Bull. 1987, 433; D. Feissel, *TravMém* 10 (1987) 365-366 no 9; G. Velenis, *Egnatia* 5 (1995-2000) 53-75 (new edition with extensive revision of the text) (Bull. 2002, 593; SEG L 592); Rhoby, *Byzantinische Epigramme aus Stein* 270-273 no GR75.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; E. Voutiras, *Hellenika* 41 (1990) 410; E. Sverkos, *AEAM* 2 (2011 [2013]) 282 n. 185.

Velenis correctly remarks that the lettering after εὐφημος in l. 8 seems to belong to a different hand than the one responsible for the beginning of the text. L. 2: [ἐν τῷδε τόπῳ εὗρετο] Νίκων [τέκ-μ]ωρ Velenis, considering that this is the name of the bishop in question. L. 3: \ κλήσ<ε> EAM, with an unnecessary correction (κλήσι on the stone); ξ(ὸν) κλήσι Velenis. Ll. 4-6: ἔλα|χεν τῆς Kaisάρων | πό(λεως) EAM; ἔλα|χεν τῆς Kaisάρ<έ>ων | πό(λεως) Feissel; Kaisαρίων Papazoglou, wrongly supposing a ligature ΠΙ; ἔλα|χ(εν) ἐν τῇ εἴ Kaisάρων | ὁμοπό(λει) Velenis (followed by Rhoby), but the letter before Kaisάρων is clearly Σ (despite Feissel's agreement with Velenis on this reading) and the letters which Velenis recognizes on the margin are not visible on the squeeze. L. 6: Μακεδόνιος all other editors; Μακεδονί<ης> Velenis; Μακεδονί(ας) Rhoby. L. 7: τὰ πάν(τ') EAM; τὰ πάν(τα) Feissel; τ' ἅπαν Velenis (followed by Rhoby). L. 8: {ὄς} Velenis (followed by Rhoby). L. 12: <ΙΑ> EAM unnecessarily supposing that the sequence of digits (ΑΙ on the stone) is an engraver's mistake; Papazoglou, Feissel, Voutiras and Velenis all point out that the sequence is expected for an ordinal.

Most of the very drastic corrections proposed by Velenis, and accepted by Rhoby (some of them unlikely epigraphically or as far as the produced meaning is concerned), seem to be the result of his conviction that this is a metrical text (until l. 10), using the mid-Byzantine accentual dodecasyllable. This conviction seems to be also the basis of his dating of the inscription in the mid-9th century (for which he tries to find corroboration in the form of some of the letters), prior to the disappearance of the bishopry of Kaisareia in the early 10th cent. AD. Even if all of his proposals were accepted, the metrical result would be poor, with many variations from the standard Byzantine dodecasyllable. D. Feissel (Bull. 2002) summarily rejects all of Velenis' proposals.

Varia

EAM 67. Stamped amphora handle, 3rd cent. BC*Of Mikion.*Akamatis, *Ενσφράγιστες λαβές αμφορέων* 39; Karamitrou-Mentesidi, *Αιανή* 100 fig. 153.

See Akamatis with catalogue of testimonies of the same stamp, which belongs to the ‘Parmeniskos group’, a Macedonian workshop, most probably from Mende and not Pella (cf. N. Badoud, in: *Production and Trade of Amphorae in the Black Sea* 89-103, with previous literature).

EAM 68. Stamp on a pithos rim, 4th cent. BC*Philippos.****EAM 69. Bronze stamp, 3rd (?) cent. BC****Asklepiades.****EAM 70. Fragment of a mould-made bowl with scenes from the Odyssey, Hellenistic****Eumaios; Philoitios; Melanthios; Neoptolemos; (...).*Cf. Sverkos, *Συμβολή* 136 n. 590; I. Akamatis, in: *Samothracian Connections* 235 n. 62.***EAM 71. Building inscription, 188/9 (rather than 72/3) AD****In the year 220, when Nikandros son of Demetrios was priest, (the building) was repaired (...).*

Samsaris, *Ἐρευνες* 104-105 no 1; Iliadou, *Herakles in Makedonien* 38; Chatzinikolaou, *Λατρείες* 357-358 no 250.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 126; G. Mihailov, *LingBalk* 30 (1987) 61; Papazoglou, *Villes* 234 n. 4 (on the date); Samsaris, *Ιστορική γεωγραφία* 74.

The letter type points to a use of the Augustan era, despite the absence of the adjective *σεβαστόν* (for another possible example from Upper Macedonia, see *EAM Suppl.* 22, below; for some similar examples from Lower Macedonia, cf. *EKM I* 326-327; *EKM II* 386, 417, 540). The comments of Papazoglou (*Villes*) on the date and on a possible Orestan era are invalidated by the reading of the date in *EAM*.

Iliadou plausibly suggests that the inscription comes from a sanctuary of Herakles, the only cult epigraphically attested in the area (see *EAM* 30, above).

EAM 72. Signature of the artist Demetrios.

I, Demetrios son of Potamon, Athenian, made these statues at the wish of Amyntas son of Amyntas junior, at his expense.

Samsaris, *Έρευνες* 106 no 6 (SEG XXXIV 651); Sverkos, *Συμβολή* 83 n. 269, 92.

Cf. E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 153 n. 3 (on the term νεώτερος); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 259 (on the artist's signature); W. Müller, in: *Künstlerlexikon der Antike* 167; N. Proeva, in: *Épire, Illyrie, Macédoine* 302 (on the foreign artists in Upper Macedonia); E. Sverkos, *AEAM* 2 (2011 [2013]) 271-272 n. 138 (on the artist).

L. 3: <τοῦ> νεωτέρου EAM, but the inclusion of the article is not necessary, as remarked in SEG XXXIV.

For artists' signatures in Upper Macedonia see EAM 15, above.

EAM73. Alpha and omega sign on a column capital, 5th-6th cent. AD

Ambigua

EAM74. Public document dated by magistrates with list of names, 3rd cent. BC

(...) [in the month of] Gorpiaios, [when - - -] was skoidos at (?) [- - -, - - -], and the [- - -]arches was Dareios [son of - - -, - - -], Limnaios son of Gou[ras (?)] [- - -], [Phil]ippos son of Glau[kos (?)] (...)

M. B. Hatzopoulos, in: *L'epigrafia del villaggio* 154-155 n. 17; idem, *Institutions* I 77-78, II 85-86 no 63; G. Karamitrou-Mentesidi, in: *Γρεβενά. Ιστορία, τεχνή, πολιτισμός* 60-61.

Cf. M. Faraguna, *Athenaeum* 86 (1998) 355 n. 15; M. B. Hatzopoulos, *CRAI* 1998, 1198 fig. 4; idem, in: *XI Congresso Internazionale di Epigrafia Greca e Latina* 262; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 63 n. 81; I. K. Promponas, *Ancient Macedonia* VI (1996 [1999]) 945; M. B. Hatzopoulos, in: *The Royal Palace Institution* 191, 195; idem, in: *La naissance de la ville* 133-134; idem, in: *Federalism* 335; E. Sverkos, *AEAM* 2 (2011 [2013]) 282 n. 184; Dana, *OnomThrac* 191 (on the name Γου[ρας?]); Daubner, *Makedonien nach den Königen* 84.

L. 1: [στρατηγοῦν]τος rather than [ιερχεῦον]τος Hatzopoulos. Ll. 1-2: Name beginning with ΠΑ and patronym, followed by the word μηνός, according to Hatzopoulos. L. 3: [- - - ἀπιδόντο]ς Hatzopoulos. Ll. 3-4: σκοίδου, Ἐν[- - -] EAM, understanding the last two letters of l. 3 as the beginning of a name; σκοίδου ἐν | [*nomen loci, nomen*] Hatzopoulos. L. 4: [πολιτ]άρχου or [γυμνασι]άρχου Hatzopoulos, but other options are also possible.

This very fragmentary text remains the only official document from Upper Macedonia before the Roman conquest emanating from local authorities. Rizakis and Touratsoglou date it to the 3rd-2nd centuries BC, while Hatzopoulos to the late 4th or early 3rd century BC. The presence of the lunar sigma does not exclude such an early date (cf. M. B. Hatzopoulos, *Chiron* 25 [1995] 176-180 and *EKM* II 31), and the general aspect of the letter type (cf. the smaller O and Π with the short right hasta) favours a dating higher than the 2nd century BC.

Hatzopoulos assumes that the elaborate dating formula before the list of names in the nominative (which begins in l. 5) comprises a reference to the chief official of the district of Tymphaia (στρατηγός), followed by an official of the village called σκοῖδος, and another local official ([- -]άρχης), but the only certain office is that of σκοῖδος. He also tentatively suggests that this document may be used as evidence that Tymphaia had been re-integrated to the Macedonian kingdom immediately after the death of king Pyrrhos (Hatzopoulos, *Institutions* I 78 n. 3), but uncertainty as to the date and the content dictates caution.

On the term σκοῖδος and the possible duties of this office (probably of a financial character), see now Promponas 945-948, and Hatzopoulos, *passim*, especially CRAI 1998, 1198.

***EAM* 75. Incertum, 2nd cent. BC**

(...) *Ploutarchos* (...).

If the reading [Π]λούταρχο[ς] in *EAM* is accepted, this would be the only attestation of this name in Macedonia.

***EAM* 76. Incertum, 2nd cent. BC**

(...)

***EAM* 77. Incertum, 1st-2nd cent. AD**

(...)

***EAM* 78. Incertum, 1st- early 2nd cent. AD**

Tiberius Claudius Amyntas (?) son of (?) *Apollodoros* (?) (...)

G. Karamitrou-Mentesidi, in: *Βελβεντόχθες, σήμερα, αύριο* no 3; eadem, in: *Βελβεντό* 25 no 3. Cf. Sverkos, *Συμβολή* 133 n. 576, 145 n. 640 (on the onomastic formula).

The arrangement and restorations of the text in *EAM* seem plausible, but the large, monumental and well-crafted letters seem entirely inconsistent with such a narrow disposition of the text, especially when one considers that ll. 8-9 presuppose a longer text and longer lines.

For the onomastic formula, cf. *EAM* 36, above.

***EAM* 79. Incertum, 2nd cent. AD**

(...)

***EAM* 80. Epitaph (?) of M. Ulpius Andronikos (?), 2nd-3rd cent. AD**

Marcus Ulpius Andronikos, son of *M. Aemilianus* (?), and (...)

G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* no 4; eadem, in: *Βελβεντό* 25-26 no 4.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; H. Solin, *Arctos* 22 (1988) 219.

[Μ(ἄρκος) Οὔ]λπιος Μ(ἄρκου) Α<ι>μιλιαν[οῦ υἱὸ]ς Ἀνδ[ρ]όνεικος καὶ Αἰ^{vac} Wace – Woodward and *EAM*, but, as noted in the commentary of *EAM*, the readings in the now lost left fragment are rather doubtful, and Wace – Woodward themselves state that there was not enough space for five letters before Σ Ἀνδ[ρ]όνεικος. Solin rightly considers the onomastic formula, with a full *filiatio*, improbable.

***EAM* 81. Epitaph (?), 2nd-3rd cent. AD**

(...) Zos[imos?] (...) Epaga[thos?] (...).

***EAM* 82. Epitaph (?) of a bishop, 4th-6th cent. AD**

(...) bishop of Kaisareia.

Bull. 1987, 433; D. Feissel, *TravMém* 10 (1987) 366 no 10.

***EAM* 83. Incertum, 5th-6th cent. AD**

(...) comes [- - -]nos.

Bull. 1987, 433.

Κόμ(ητος) *EAM*; κόμ(ητος) Feissel, correctly identifying the sign at the end as the indication of abbreviation.

***EAM* 84. Incertum, pre-Roman period (?)**

(...).

***EAM* 85. Graffiti on a column**

(...).

EORDAIA

Letters

EAM 86.

See now EKM II p. 274 n. 168 and index. The ostrakon is not lost, but still in the Archaeological Collection of Edessa (inv. no. AKE 661); see A. Chrysostomou, in: *Η λίμνη Βεγορίτιδα σήμερα* 68 n. 22.

EAM 87. Letter of Philip V, shortly after December 181 BC

King Philip to Archippos, greetings. I have sent you the copy of the petition submitted to me by Nikanor the tetrarches and his men. I concede to them the arable land of Korrhagos son of Perdikkas, one of the metics in Greia, which they say has a surface of 50 plethra, as long as they perform the sacrifices in the month of Apellaios; after setting up my letter (on a stele), display it before the epistasion. In the 42nd year, on the [...] of Audnaios. Petition to king Philip from Nikanor son of Philotas, tetrarches, Theoxenos son of Kleitinos, hypaspist, Bilos son of Nikanor, lochagos, and the Euiestai serving in the first lochos: Alexandros son of Proitos, Antigonos son of Alexandros, Nikanor son of Armennos (?), [- - -]machos son of Krateuas, [- - -] son of Antigonos, Anti[- - -] (...).

Hatzopoulos, *Institutions* I 95-101, 419-421; II 41-42 no 17; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 76, 214 n. 639, 260 n. 763; Hatzopoulos, *L'organisation de l'armée macédonienne sous les Antigonides* 57-58, 167 no 6; idem, *JSav* 2014, 114.

Cf. Walbank, *Philip V* 291 (on the hypaspist); F. Papazoglou, *ŽivaAnt* 36 (1986) 129; J. Gabbert, *AHB* 2 (1988) 11 (on ll. 4-5); Papazoglou, *Villes* 254 (on the city of Greia); K. Buraselis, *Gnomon* 61 (1989) 211; Hammond, *The Macedonian State* 393; M. B. Hatzopoulos, in: *Μνήμη Λαζαρίδη* 61 n. 49; idem, in: *L'epigrafiā del villaggio* 155, n. 24; N. G. L. Hammond, in: *Φηγός* 59-62 (*Bull.* 1995, 398; *SEG* XLIV 528); S. Le Bohec, in: *Επιγραφές της Μακεδονίας* 74 (on the epigraphic evidence from Macedonia regarding Philip V); J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the name Περδίκκας); Papazoglou, *Laoi et Paroikoi* 239 n. 466 (on the term μέτοικος; cf. *Bull.* 1998, 238); G. Karamitrou-Mentesidi – M. Vatali, *AEMTh* 11 (1997 [1999]) 88 (on the

site of Polymylos); G. Karamitrou-Mentesidi, *AEMTh* 12 (1998 [2000]) 468-469 (on Greia); Sverkos, *Συμβολή* 33 n. 25 (on Greia and Euia), 122 n. 491 (on the name Κόρραγος), 124 n. 509 (on the name Κρατεύας); M. B. Hatzopoulos – P. Paschidis, in: *Inventory* 796 s.v. Euia and Greia; J. Rzepka, *Tyche* 20 (2005) 136; A. Martin, in: *Proceedings of the 24th International Congress of Papyrology* 665-666 (on the term ὑπόμνημα); K. Chatzinikolaou, *Makedonika* 38 (2009) 5 n. 31; E. Sverkos, *AEAM* 2 (2011 [2013]) 248 n. 39 (with previous bibliography); Y. Kuzmin, in: *Ruthenia Classica* 125 n. 9 (on the *epistasion*); M. B. Hatzopoulos – A. Georgiadou, in: *Papers in Honour of Ino Nicolaou* 204; M. B. Hatzopoulos, in: *Federalism* 334, 338-339; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 99 n. 17 (on the royal letters from Macedonia); Daubner, *Makedonien nach den Königen* 71, 87; M. Faraguna, in: *Βορειοελλαδικά* 207 (on the proprietary system); Ch. Blein, in: *Les communautés du nord égéen* 237 (on Greia and Euia); M. Mari, in: *The Power of Individual and Community* 219, 229-230 n. 37-39 (on Korrhagos' metic status).

L. 9: [ἔτου]ς EAM; ἔτ(ου)ς Hatzopoulos (*Institutions*), correctly. Ll. 14-15: Ἀλεξάν[δ]ρου EAM; Ἀλεξάν[δ]ρου Hatzopoulos (*Institutions*). Ll. 16-17: Ἀρμέν[- -] EAM; Ἀρμέν[- -] Hatzopoulos (*Institutions*); for the name, see EKM I 4, l. 16 and EKM II 425, ll. 24-25.

The understanding of this important text, one of the three documents of the royal chancery addressed to local authorities in Upper Macedonia (see also *IG X* 2.2, 1 and 347) has progressed considerably since the publication of *EAM*, although some interpretive problems persist.

Contrary to the former *communis opinio*, Hatzopoulos (*Institutions* I 95-101, 419-422, with previous bibliography and past interpretations; cf. idem, *L'organisation de l'armée macédonienne* 57-58, 76) has convincingly argued that the letter is not addressed to the *epistates* of Greia, but to the one at Euia, and that the petitioners to the king belonged to the local military contingent of Euia. The *hypomnema* (for the term, cf. Martin) is signed by the commanding officer, the *tetrarches* (in charge of 64 men), a hypaspist, the *lochagos*, and the other fifteen men (only the first six names partially survive) comprising the first *lochos*. The inclusion of the hypaspist, a member of one of the elite corps of the infantry, is probably explained by the fact that his status was expected to add weight to the petition of his fellow citizens.

The city of Euia was already known by Diod. 19.11.2 (ἐν Εὐίοις τῆς Μακεδονίας) and Livy 42.51.4 (*Eulyestas*, to be ammended to *Euiestas*); for the homonymous city in Dassaretis, see Ptol. 3.13.21 and perhaps Strab. 10.1.15 C449. It is now also attested in an inscription from Beroia mentioning an Εὐιαστική πύλη (see EKM I 41 with comments) and thus very plausibly identified with the major settlement recently discovered near Polymylos in the Prefecture of Kozani, a site commanding the strategically important pass of Kastania between Upper and Lower Macedonia, in the border zone between Elimeia and Eordaia, but probably belonging to the former (cf. Hatzopoulos, in: *Μνήμη Λαζαρίδη* 61 n. 49; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 59; eadem, in: *Μνείας χάριν* 109). Since the city gate of

Beroia is more likely to have been named after the first *polis* on the road passing through that gate, Euia seems to have enjoyed *polis* status and therefore, if it indeed belonged to Elimeia, should be added to the attestations of *poleis* from that region (cf. *EAM* 15, above, with the rest of the references).

The land in question originally belonged to Korrhagos (*pace* Papazoglou, *Laioi et Paroikoi*; see *Bull.* 1998, 238), whether as a result of a previous royal donation or not; in any case, it had devolved to the Crown, probably because it had been left in abeyance (cf. Mari 229 n. 38, noting the obvious parallel of *SEG* LX 605), and it is now conditionally conceded by the king to the association of the soldiers of Euia; for the thorny issue of ownership in royal donations, cf. the article of M. Faraguna, in: *Βορειοελλαδικά*, with previous bibliography.

Three interrelated problems remain: what is the relationship between Greia and Euia, where was the land donated to the Euiestai located, and in what sense is Korrhagos “one of the metics in Greia”? Hatzopoulos (*Institutions* I 97-100, 354 n. 6) posits that the land donated to the soldiers was located in –or at the vicinity of– Euia. In his interpretation, Korrhagos was a metic in the sense that he lacked civic rights not specifically in Greia (a settlement without civic status, where he was simply domiciled, separated from his land in Euia), but in Elimeia as a whole. If, however, Greia was neither the *polis* where Korrhagos was a metic, nor a place where the land in question was located, then the description of Korrhagos as “one of the metics in Greia” would be hard to explain. This is the only mention of the term μέτοικος in Macedonia (for the κατοικοῦντες in Amphipolis, the only contemporary parallel, see Hatzopoulos, *Institutions* II no 9) and our knowledge about citizenship in Macedonia is admittedly very limited (for a recent discussion with the previous bibliography, see M. Mari, in: *The Power of Individual and Community* 213-239); if, however, we turn to parallels from the rest of the Greek world, a geographical term next to the term metic (*vel sim.*) in official documents refers either to the civic unit where the person in question lacks civic rights (such as in the formula “the citizens of X and the κατοικοῦντες in X”, ubiquitous in *asylia* decrees, cf. e.g. Rigsby, *Asylia*, index s.v. κατοικέω) or to his place of residence within the civic unit where he is a metic (such as in the οἰκῶν ἐν formula, very common, for example, in Athens with, or more often without, the term metic; cf. e.g. Whitehead, *The Ideology of the Athenian Metic* 31-32, 152-153; Niku, *The Official Status* 22). Following these parallels, and now that it seems probable that Euia enjoyed *polis* status (cf. above), an alternative interpretation for Korrhagos’ metic status emerges: the civic unit where Korrhagos lacked civic rights could be the city of Euia, Greia could be a *kome* within the civic territory of Euia, and the land in question could be located in Greia, where Korrhagos resided.

For the dialectic type Βίλος, see M. B. Hatzopoulos, in: *Die altgriechischen Dialekte* 161, with previous bibliography, and J. Méndez Dosuna, in: *Ancient Macedonia. Language, History, Culture* 65-69.

Dedications

EAM 88. Dedication to Poseidon and Amphitrite, 2nd cent. BC

Iollas son of Amyntas and Hediste daughter of Alexandros, Kormestai, fulfilling a vow for their sons, to Poseidon and Amphitrite.

Samsaris, *Έρευνες* 63 no 1; Sverkos, *Συμβολή* 38 n. 55; F. Quantin, in: *Les cultes locaux* 161 n. 82; Chatzinikolaou, *Λατρείες* 256-257 no 66.

Cf. Papazoglou, *Villes* 165-166 (on the ethnic); E. Voutiras, *Hellenika* 41 (1990) 411; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1289 (on the monument type); Hatzopoulos, *Institutions I* 93 (on the ethnic); IG X 2.2, 36 *ad comm.* (on the ethnic); Ch. Blein, in: *Les communautés du nord égéen* 237 (on the ethnic).

L. 4: Ἀμφιτρίτη EAM; Ἀμφιτρίτη Voutiras, corroborated by the squeeze.

For the joint cult of Poseidon and Amphitrite in neighbouring Elimeia, see EAM 32, above. For the cult of Poseidon in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 58-61.

EAM 89. Dedication to Despotes, 2nd (?) cent. BC

Archaeological Collection of Kozani BEK 5.

Ouada (?) daughter of Archelaos, the priestess, to Despotes, in fulfilment of a vow.

Samsaris, *Έρευνες* 73, 94 no 4 (SEG XXXIV 643); P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 51 no 2 pl. 12β; K. Chatzinikolaou, in: *XVII International Congress of Classical Archaeology* 18-19 fig. 2a-b; eadem, *Λατρείες* 243 no 39; K. D. Moschakis, *AEAM* 1 (2009 [2011]) 203-204 no 1; E. Sverkos, *AEAM* 2 (2011 [2013]) 282-284 fig. 10α-β (new edition, SEG LXIII 417bis); R. Parker, in: *Βορειοελλαδικά* 414 n. 15 (on Despotes).

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; Samsaris, *Ιστορική γεωγραφία* 180; Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελμιωτίδος* 78-81 fig. 44; P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 102-103 no 2 fig. 10ε (*Bull.* 1994, 380); *Bull.* 1995, 409 (with the readings of E. A. Kapetanopoulos, *per litt.*); Chrysostomou, *Εν(ν)οδία* 235 n. 911; A. Rizakis – I. Touratsoglou, *Ancient Macedonia VI* (1996 [1999]) 952 n. 13; Sverkos, *Συμβολή* 123 n. 501, 186, 217; Ch. Tsougaris, in: *Μύρτος* 588.

L. 1: Ὀρνέα EAM, Chrysostomou (*ArchDelt*), Moschakis; Οὐαδέα Hatzopoulos (*Bull.* 1994), Sverkos (*AEAM*) after autopsy; ΟΗ[Δ]ΕΑ Kapetanopoulos; on the squeeze there seem to be traces of (and space for) only one letter between ΟΥ and ΕΑ. L. 2: [Δ]εσπότη EAM; Δεσπότη Sverkos (*AEAM*).

According to Chrysostomou (*Εν(ν)οδία* 235 n. 911), the statuette was probably crafted by the same artist responsible for EAM 90 (Zeus Hypsistos) and a statuette of Zeus Meilichios from Exochi (Chatzinikolaou, *Λατρείες* 251 no 59).

Although the statuette's typology seems to point to Zeus and the cult of Zeus Hypsistos is attested at Akrini (EAM 90), the epithet Despotes may also apply to Plouton, as

in neighbouring Elimeia (see *EAM* 15, above) and in an ‘Orphic’ lamella from Mygdonia (*SEG* LII 607); thus, Rizakis and Touratsoglou (*Ancient Macedonia*) later favoured this latter attribution, with which Parker now also agrees. The fact that priests of Zeus Hypsistos are most often men, as pointed out by Chrysostomou (*AEMTh* 5 [1991 (1994)] 102), renders the identification of Despotes to Plouton more plausible than Chrysostomou’s alternative assumption that this was a dedication to Zeus Hypsistos by a priestess of a different cult.

For the date of this monument and other early attestations of the cult of Zeus Hypsistos, see *EAM* 3, above.

For the name Οὐαδέα, see C. Brixhe – A. Panayotou, *ZPE* 91 (1992) 129-135; *EKM* I 184 and *EKM* II 495, with commentary; cf. also Juhel – Nigdelis, *Un danois en Macédoine* 62.

***EAM* 90. Dedication to Zeus Hypsistos, 2nd cent. BC**

To Zeus Hypsistos, Artem[.] and Nikanor sons of Nikanor, in fulfilment of a vow.

Samsaris, *Έρευνες* 73 no 3; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 50 no 1; S. Mitchell, in: *Pagan Monotheism* 131 no 47; K. D. Moschakis, *AEAM* 1 (2009 [2011]) 204 no 2; K. Chatzinikolaou, in: *XVII International Congress of Classical Archaeology* 18-19 fig. 3a-b; eadem, *Λατρείες* 243-244 no 40.

Cf. Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78-81 fig. 44; P. Chrysostomou, *AEMTh* 5 (1991 [1994]) 102 no 1 fig. 10α; Sverkos, *Συμβολή* 122 n. 495 (on the name Νικάνωρ); N. Belayche, in: *The Religious History of the Roman Empire* 156-157 n. 97; R. Parker, in: *Βορειοελλαδικά* 414 n. 15.

For the date of this monument and other early attestations of the cult of Zeus Hypsistos, see *EAM* 3, above.

***EAM* 91. Dedication to Dionysos, 2nd cent. BC**

Archaeological Museum of Florina 517.

To Dionysos, Protogenes son of Eulandros (?).

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 60; Adam-Veleni, *Πέτρες* 28 fig. 4; Chatzinikolaou, *Λατρείες* 293-294 no 138.

Cf. Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 30.

For the cult of Dionysos in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 101-107.

***EAM* 92. Dedication to Serapis, Isis, and Anoubis, 2nd cent. BC**

To Serapis, Isis, Anoubis, Drakas son of Perdikkas, on behalf of his son Epikrates.

Samsaris, *Έρευνες* 95; *RICIS* 113/0101; K. D. Moschakis, *AEAM* 1 (2009 [2011]) 204 no 3; Chatzinikolaou, *Λατρείες* 352 no 239.

Cf. Dunand, *Le culte d'Isis* II 53; G. Mihailov, *LingBalk* 30 (1987) 61 (on the name Δράκας); Chrysostomou, *Εν(ν)οδία* 74 (on the lettering and the dating of the inscription); Sverkos, *Συμβολή* 123 n. 502 (on the name Περδίκκας), 129 n. 553 (on the name Δράκας).

This remains the only secure attestation of the cult of the Egyptian Gods in Upper Macedonia south of northern Lynkos (cf. Chatzinikolaou, *Λατρείες* 352-355). It also remains an exception to the cult centers of the Egyptian Gods in Macedonia, which are all located in major cities and, later, Roman colonies (Dion, Beroia, Herakleia Lynkestis, Stobi, Lete, Thessalonike, Anthemous, Kassandreia, Amphipolis, Philippi).

EAM93. Dedication to Zeus Eleutherios and Rome, late 2nd - early 1st cent. BC

Archaeological Museum of Florina 516.

Dabreias son of Onomastos, having served as a priest, (dedicates) the altar to Zeus Eleutherios and Rome.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 60; Sverkos, *Συμβολή* 129 n. 552, 144 n. 634; Chatzinikolaou, *Λατρείες* 253 no 62; P. Chrysostomou, in: *Ἠχάδιν* 891-892 fig. 6, 894; Daubner, *Makedonien nach den Königen* 131-132.

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; P. Adam-Veleni, *AEMTh* 9 (1995 [1998]) 20-21; eadem, *Πέτρεις* 28, 33 fig. 9; M. Vitti, in: *Constructions publiques* 478 (on the imperial cult); K. Liampi, *MDAI(A)* 117 (2002) 215; P. Adam-Veleni, in: *Tout vendre, tout acheter* 181; Nigdelis, *Γράμματα* 56, 58-59; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 28-29 fig. 30; Kremydi, *'Autonomous' Coinages* 345.

For the cult of Zeus Eleutherios and Rome in Macedonia, apart from the comments of the editors of the corpus, see the comments of Daubner (with further bibliography), who correctly insists on the non-systematic and hardly imposed from above nature of this cult.

Rizakis and Touratsoglou identified the dedicant of this monument with the grandson of the homonymous deceased in the funerary inscription EAM 118, below, while Adam-Veleni and Chrysostomou claim that the same person is mentioned in both inscriptions; Rizakis and Touratsoglou's identification seems more probable, since EAM 118 appears to be of a slightly earlier date. Chrysostomou also proposes that Onomastos, Philip V's *philos* and governor of Thrace (on whom see S. Le Bohec, *REG* 98 [1985] 109-110), was the grandfather of the Onomastos in this inscription. Adam-Veleni's identification of Dabreias with the archon (?) of EAM Suppl. 34-35, below, is incorrect (as Chrysostomou also remarks), since the latter dates to the 4th cent. BC.

EAM94. Dedication to Enodia, 2nd cent. BC

Limnaios son of Orestes and Ouadea daughter of Limnaios to Enodia, in fulfilment of a vow.

Samsaris, *Ιστορική γεωγραφία* 37; Chrysostomou, *Εν(ν)οδία* 74-75 no 1 pl. 14β; Chatzinikolaou, *Λατρείες* 301 no 155.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78 fig. 44; P. Chrysostomou, *ArchDelt* 44-46 (1989-91 [1996]) A 46; J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὀρέστης); Sverkos, *Συμβολή* 95 n. 332 (on the cult of Enodia), 133-134 n. 589 (on the name Ὀρέστης); K. Chatzinikolaou, *Kernos* 23 (2010) 211-212 fig. 25; E. Sverkos, *AEAM* 2 (2011 [2013]) 282 n. 191.

For the cult of Enodia in Thessaly and Macedonia, see especially Chrysostomou, *Εν(ν)οδία*; cf. Chatzinikolaou, *Λατρείες* 117-125. For other possible members of the same family, see *EAM* 3, above and, perhaps, *EAM* 95, below. For the name Οὐαδέα, see *EAM* 89, above.

***EAM* 95. Dedication to the Mother of the Gods, 2nd-1st cent. BC**

Lysistratos son of Limnaios to the Mother of the Gods.

Samsaris, *Ἐρευνες* 94 no 3; Chatzinikolaou, *Λατρείες* 348 no 231.

Cf. Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 82 fig. 45; Chrysostomou, *Εν(ν)οδία* 75 n. 232.

Drepano, where the inscription was found, should probably be attributed to Elimeia, rather than Eordaia (see the references in the commentary of *EAM* 87, above). For the cult of the Mother of the Gods in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 181-188. The iconography follows the standard Kybele motifs.

According to Chrysostomou, the dedicant belongs to the same family as the one of *EAM* 3 and 94, above.

***EAM* 96. Dedication to Herakles by a manumitted slave, early (?) Imperial period**

In the Augustan year [...]8, which is also [...]]; to Herakles, Hedone daughter of Amyntas, having been released from servitude, in gratitude.

Samsaris, *Ἐρευνες* 87-88 no 6; Iliadou, *Herakles in Makedonien* no 7; Youni, *Provincia Macedonia* no 78; Chatzinikolaou, *Λατρείες* 321-322 no 184.

Cf. Samsaris, *Ιστορική γεωγραφία* 180-181 (on the finds from the same site); V. Allamani-Souri, *Ancient Macedonia* V (1989 [1993]) 99 (on the cult); Hatzopoulos, *Cultes* 104; M. Riel, *Tyche* 16 (2001) 146 n. 81 (on the votive offering); Sverkos, *Συμβολή* 106 n. 397 (on manumitted slaves in Upper Macedonia); M. Youni, in: *L'organisation matérielle* 90 n. 7; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 107 (on manumitted slaves in Roman Macedonia).

For the cult of Herakles in Eordaia, see also *EAM* 97 and 115, below. For dedications by manumitted slaves to the god in Upper Macedonia, see also *EAM* 20 and 30, above.

As is often the case with manumitted slaves, it is not clear whether Amyntas is the patronym of Hedone or the name of her ex-owner (cf. *EAM* 20, above).

EAM 97. Dedication to Herakles Kynagidas, 5/6 AD

In the year 153, Stadmeas son of Merigenes to Herakles Kynagidas, in fulfilment of a vow.

Samsaris, *Έρευνες* 87 no 5; Iliadou, *Herakles in Makedonien* no 6; Chatzinikolaou, *Λατρείες* 328-329 no 196.

Cf. V. Allamani-Souri, *Ancient Macedonia V* (1989 [1993]) 99 (on the cult); Hatzopoulos, *Cultes* 104; O. Masson, *ZPE* 123 (1998) 118 [OMS III 293] (on the name Σταδμέας); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78 fig. 45, 80-81; A. Rizakis – I. Touratsoglou, *Ancient Macedonia VI* (1996 [1999]) 953-954 n. 19, 962 fig. 4; K. Chatzinikolaou, *Kernos* 23 (2010) 217-218 fig. 31; J. Méndez Dosuna, in: *Ancient Macedonia. Language, History, Culture* 135 (on the name Σταδμέας); E. Crespo, in: *Ο γλωσσικός χάρτης* 82 and 93 (on the name Σταδμέας); idem, in: *Studies in Ancient Greek Dialects* 332.

As made clear by EAM 71, the absence of the term σεβαστόν after ἔτους does not necessarily imply that the era used here is the provincial one. Nevertheless, the letter type and the relief are, indeed, much more compatible with a provincial era (i.e. 5/6 AD) than with an Augustan one (i.e. 121/2 AD).

For the cult of Herakles in Eordaia, see also EAM 96, above, and 115, below.

The treaty between Athens and Perdikkas II (*IG* I³ 89, l. 64), where Σταδμέας is the name of one of the Macedonian co-signatories, remains the only other attestation of this rare name (cf., however, Σταδμείου, in Perrhaibian Tripolis: *ArchEph* 1924, 158 no 401, l. 20; cf. G. Lucas, *ZPE* 128 [1999] 94). If, as Masson convincingly argues, the name derives from σταθμός, then it constitutes yet another example of the characteristically Macedonian consonant voicing (see Crespo with further examples), although it can also be interpreted as a mere case of assimilation of syllable-final stops to a following /m/, as Méndez Dosuna prefers. The interesting name Μηριγένης, despite its obvious ‘Dionysiac’ etymology, remains a *hapax*.

EAM 98. Dedication to Enodia, 2nd cent. AD

To the goddess Enodia, Nikandros son of Parmenion in fulfilment of a vow in a time of need.

Samsaris, *Έρευνες* 82 no 5 (*SEG* XXXIV 648); idem, *Ιστορική γεωγραφία* 174-175; Chrysostomou, *Εν(ν)οδία* 76-77 no 3; Chatzinikolaou, *Λατρείες* 302 no 156.

Cf. M. B. Hatzopoulos, *BCH* 111 (1987) 405 n. 30; Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; K. Chatzinikolaou, *Kernos* 23 (2010) 211-212 fig. 26.

For the cult of Enodia, see EAM 93, above.

The term ἐπιδεόμενος seems epigraphically unattested in a religious context. Much like δέομαι (ubiquitous in honorific decrees in phrases such as τοῖς δεομένοις τῶν πολιτῶν παρέχεται χρεία, *vel. sim.*), the compound ἐπιδέομαι is also attested only in honorific decrees, again in the sense of ‘to be in need of something’. The interpretation put forward by *LSJ* Suppl. s.v. ἐπιδέω for this case, ‘to request’ (attested in papyri, and closer to the

Christian connotations of δέησις –‘supplication’ and especially ‘prayer’, cf. already LXX Ge. 44.18), seems less probable in the absence of epigraphic parallels, especially since εὐχὴν ἐπιδεόμενος would then be redundant.

***EAM* 99. Dedication to Enodia, late 2nd cent. AD**

To Enodia, Ma[- -] daughter of Menandros (?), in fulfilment of a vow.

Samsaris, *Ἐρευνες* 81 no 1 (*SEG* XXXIV 649); Chrysostomou, *Εν(ν)οδία* 75 no 2; Chatzinikolaou, *Λατρείες* 302-303 no 157.

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; M. B. Hatzopoulos, *BCH* 111 (1987) 405 n. 30 (on the relief); Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; P. Chrysostomou, *AEMTh* 3 (1989 [1992]) 104-105; K. Chatzinikolaou, *Kernos* 23 (2010) 213 fig. 28.

Rizakis and Touratsoglou propose $\tilde{M}\alpha$ [Με]||νάδρ<ο>ν, but the theonym $\tilde{M}\alpha$ is unattested as a personal name in Macedonia, and there seems to be space at the end of l. 1 for more letters than the two starting letters of the dedicant’s patronym; Mihailov prefers a name such as Μα[μα] or Μα[ντα]; Μα[τέλα Με]||νάδρ<ο>ν Chrysostomou (although in the second name he erroneously discerns a shallow engraving of an O, added between P and Y), plausibly assuming that this is the same dedicant as in *EAM* 102.

For the cult of Enodia, see *EAM* 93, above.

***EAM* 100. Dedication to Apollo, late 2nd cent. AD**

Leon son of Antigonos.

Samsaris, *Ἐρευνες* 82-83 no 6 (*SEG* XXXIV 654); Chatzinikolaou, *Λατρείες* 261-262 no 77.

Cf. Samsaris, *Ιστορική γεωγραφία* 176; Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 78 fig. 43, 80-81; Sverkos, *Συμβολή* 118 n. 452; G. Karamitrou-Mentesidi, *AEMTh* 19 (2005 [2007]) 519 (on the antiquities from the same site); K. Chatzinikolaou, *Kernos* 23 (2010) 204 n. 48.

For a new testimony of Apollo Kitharodos in the area, see *EAM* Suppl. 26, below.

***EAM* 100a. Dedication to Enodia, 2nd-3rd cent. AD**

Zosas dedicated to Enodia, having his vow fulfilled.

Samsaris, *Ἐρευνες* 82-83 no 6 (*SEG* XXXIV 654); Chrysostomou, *Εν(ν)οδία* 77-78 fig. 11γ-δ; Chatzinikolaou, *Λατρείες* 303-304 no 158.

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; K. Chatzinikolaou, *Kernos* 23 (2010) 212-213 fig. 27.

For the cult of Enodia, see *EAM* 93, above.

EAM 101. Dedication to Artemis Agrotera, 2nd cent. AD

Archaeological Collection of Kozani BEK 101.

To Artemis Agrotera, Sedane daughter of Hadymos, in fulfilment of a vow. Ariston made it.

Samsaris, *Έρευνες* 106 no 7 (SEG XXXIV 653); Chatzinikolaou, *Λατρείες* 278 no 109.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 44 fig. 17; Samsaris, *Ιστορική γεωγραφία* 178; Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 90-91 fig. 49; Sverkos, *Συμβολή* 91 (on the artist), 128 n. 550 (on the name Ἄδυμος); G. Karamitrou-Mentesidi, *AEMTh* 15 (2001 [2003]) 622; E. Sverkos, *AEAM* 2 (2011 [2013]) 272 (on the artist).

For the cult of Artemis Agrotera in Upper Macedonia, see Chatzinikolaou, *Λατρείες* 79. According to Karamitrou-Mentesidi (*AEMTh* 15) the relief comes from the sanctuary of Artemis Lochia at Kioupi (see *EAM* suppl. 27), but her assumption is unwarranted.

The name Σεδάνη continues to be a *hapax*. For the artist Ariston, see *EAM* 18, above.

EAM 102. Dedication to the Syrian Goddess, 2nd-3rd cent. AD

Matela daughter of Menandros, in fulfilment of a vow, to the Syrian Goddess.

Samsaris, *Έρευνες* 106 no 8 (SEG XXXIV 684); Chatzinikolaou, *Λατρείες* 350-351 no 237.

Cf. M. B. Hatzopoulos, *BCH* 111 (1987) 405 n. 30; Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; P. Chrysostomou, *AEMTh* 3 (1989 [1992]) 104-105 fig. 4; Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 91 fig. 49, 92; Sverkos, *Συμβολή* 130 n. 562 (on the name Ματέλα); K. Chatzinikolaou, *Kernos* 23 (2010) 213 fig. 30, 214; G. Karamitrou-Mentesidi, *ArchDelt* 65 (2010 [2016]) B2 1506 (on the name Ματέλα).

Hatzopoulos (followed by Chatzinikolaou [*Kernos* 214]) rightly considers that this dedication, found together with the dedication to Enodia *EAM* 98, originated in the sanctuary of Enodia in Exochi, and that this dedication is, therefore, another example of an Oriental cult of a female goddess assimilated to a popular local female deity.

Chrysostomou identifies the dedicant with the dedicant of *EAM* 99. For the name Ματέλα, possibly of Macedonian origin, cf. the bibliography in *IG X* 2.2, 159. The name is attested in the area since the 3rd cent. BC (see *EAM* Suppl. App. 9, below).

EAM 103. Dedication to the Mother of the Gods, 2nd-3rd cent. AD

Kleonike to the Mother of the Gods.

Samsaris, *Έρευνες* 93-94 no 1; Chatzinikolaou, *Λατρείες* 348-349 no 232.

Cf. Samsaris, *Ιστορική γεωγραφία* 179 (on possible evidence on the sanctuary).

For the cult of the Mother of the Gods in the area, see *EAM* 95.

***EAM* 104. Dedication to Zeus Ktesios, 2nd-3rd cent. AD**

Lykidion (dedicates) the censer to Zeus Ktesios, in fulfilment of a vow.

Samsaris, *Ἐρευνες* 76 no 14; Chatzinikolaou, *Λατρείες* 252-253 no 61.

Cf. Chrysostomou, *Εν(ν)οδία* 76 n. 328 (on θυμιαντήριον); P. Brulé, in: *Ἰδία καὶ δημοσία* 38 (on Zeus Ktesios).

***EAM* 105. Dedication, 3rd cent. AD, first half**

Apart from the six fragments reported in *EAM*, three more fragments were found in 1989 and are preserved in the Archaeological Collection of Kozani with inv. no. 1002α-γ (the inscription on 1002α); the quality of the marble (yellowish with red stains) and the identical letter type and size (0.04) confirm Chrysostomou's assertion that the new fragments belong to the same monument.

G. Karamitrou-Mentesidi, *ArchDelt* 38 (1983 [1989]) B2 309 (*SEG* XXXIX 601); Chrysostomou, *Εν(ν)οδία* 78 no 1, 81 n. 252; Chatzinikolaou, *Λατρείες* 304-305 no 159.

Cf. Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 n. 7; K. Chatzinikolaou, *Kernos* 23 (2010) 213; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 6.

Autopsy, photograph, squeeze (2019)



[Ἀλέξ]ανδρος C[- - - - - ἐπιμε(?)]λητῆς τὴν τράπεζαν, ἔτο[υς - - -]

Alexandros (...) superintendent (?) (dedicated) the table, in the year (...).

Chrysostomou (who first identified the new fragments as parts of *EAM* 105) places the new part of the inscription ([Ἀλέξ]ανδρος C) to the right of the old one. Only a complete study of all fragments, both inscribed and uninscribed, can resolve the issue. Proper measurement and study of all the fragments was not possible in our autopsy due to the size of the fragments and lack of space, but it is clear that this table of offerings was a monument of remarkable size, quality and cost.

***EAM* 106. Christian dedicatory inscription, 6th cent. AD, first half**

Philippos and Dometia had this made, in fulfilment of a prayer; remember (us).

Feissel, *Recueil* 77 (*Bull.* 1987, 433); Asimakopoulou-Atzaka, *Τα ψηφιδωτά δάπεδα* 317 cat. no I 1.48 pl. 239β, 240α-β.

For the inclusion of Voskochori (where this and the next inscription were found) and Thymaria (where EAM 108 was found) to Elimeia rather than to Eordaia, see the references at EAM 87, above.

EAM 107. Christian dedicatory inscription, 6th cent. AD, first half

Those whose names God knows had this made, in fulfilment of a prayer.

Feissel, *Recueil* 76 (*Bull.* 1987, 433); Asimakopoulou-Atzaka, *Τα ψηφιδωτά δάπεδα* 317 cat. no I 1.48 pl. 239β, 240α-β.

Honorific inscriptions (?)

EAM 108. Honours (?) for a high-priest of the Imperial cult, 2nd cent. AD

Archaeological Museum of Kozani BEK 3335. The village of Kissa where the inscription was found is now called Thymaria.

For the high-priest (or high-priestess) (...).

Samsaris, *Έρευνες* 105-106 no 5 (*SEG* XXXIV 650); idem, *Ιστορική γεωγραφία* 180; M. F. Petraccia, in: *Donna e vita cittadina nella documentazione epigrafica* 434.

Cf. E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 152 n. 2 (on the lettering and the chronology); Sverkos, *Συμβολή* 56 n. 148 (on the high-priests).

For the attribution of this inscription to Elimeia rather than to Eordaia, see EAM 106, above. The honorand may be either a man or a woman; Petraccia prefers the latter, but without further elaboration.

Boundary stones and milestones

EAM 109. Boundary stone, late 4th-3rd cent. BC

From Bokeria, one hundred stadia.

N. G. L. Hammond – M. B. Hatzopoulos, *AJAH* 7 (1982) 135-136, 143 [= *Collected Studies* III 310-311, 318]; Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 41; Papazoglou, *Villes* 164-166; Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 14, 169-170, 264 nn. 11-14; Sverkos, *Συμβολή*

36-37 n. 43; C. Koukouli-Chrysanthaki, in: *Recherches récentes sur le monde hellénistique* 54, 59 n. 29; K. Moschakis, *Elimeia* 51 (2003) 118-121; A. Chrysostomou, in: *Η λίμνη Βεγορίτιδα σήμερα* 72; G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 98-99; K. Chatzinikolaou, *Makedonika* 38 (2009) 7-8 n. 47; E. Sverkos, *AEAM* 2 (2011 [2013]) 252; L. Criscuolo, *Simblos* 6 (2015) 86 n. 4, 88 n. 14; Juhel – Nigdelis, *Un danois en Macédoine* 138-139 no 91 fig. 98 (Kinch's edition from information provided by A. Wix).

Cf. Gounaropoulou – Hatzopoulos, *Milliaries* 22-23, 39; Hatzopoulos, *Institutions* I 93, 114-115 n. 5; M. B. Hatzopoulos – P. Paschidis, in: *Inventory* 796 s.v. Bokeria.

Ll. 2-3: Juhel – Nigdelis place στάδιοι ἑκατόν in l. 2, but a line in Kinch's drawing seems to indicate the same line division as in Meyer's copy, followed by Mordtmann and *EAM*.

The stadium stone was found *in situ* in an important passageway from Lynkos to Eordaia, and marked the distance from the closest major city. For the royal road which was the predecessor of the *via Egnatia*, see Hammond – Hatzopoulos 135-136, Koukouli-Chrysanthaki and *EKM* II 561, with the comments. Bokeria is now securely identified with the site of Paliochori, 2 km north-east of Farangi, on the east shore of lake Begorritis (Livy 42.53.5), to which it gave its name (for the phonetic phenomenon *Βοκερῖτις > Βεγορῖτις, cf. M. B. Hatzopoulos, *BCH* 111 [1987] 407). For the archaeological evidence from the site of Paliochori, which seems to have flourished especially in the Classical and Hellenistic period, see especially Moschakis 121-125. The identification of Bokeria with the site of Paliochori, proposed already by Hasluck, was corroborated by Hammond and Hatzopoulos, but rejected by Papazoglou, who insisted that it is not possible to determine whether Bokeria lay in Eordaia or Lynkestis. The still unpublished boundary settlement from Pyrgoi in Eordaia, which records the limits between the communities of the *Cielaeos*, *Bocerraeos* and *Dolichaeos* (see the commentary at *EAM* 6, above) puts the matter to rest: Bokeria, Kelle, and the elusive Doliche must belong to Eordaia. For the problems that this boundary settlement poses regarding the identification of Kelle with the site of Gradista at Petrai, and of Arnisa with the site of Vegora, see Hatzopoulos, *Institutions* I 94-95 n. 4, *in fine*.

The fact that all other stadion stones of the royal period measure distances from or between *poleis* (*EKM* II 561 [Pella]; *SEG* XXXV 752 [Idomene and Doberos]; *SEG* LI 823 [Philippi]) strongly suggests that Bokeria, too, was a *polis*. If so, it would be the only *polis* in Eordaia securely attested as such before Late Antiquity (for the case of Kelle, see *EAM* 114, below), if Euia belongs to Elimeia (cf. *EAM* 87, above); cf., however, *EAM* Suppl. 30, below.

***EAM* 110. Milestone, 305/306 AD**

To good Fortune. For the greatest and most holy emperors Flavius Valerius Constantius and Galerius Valerius Maximianus, Augusti, and the most eminent Caesars Flavius Valerius Severus and Galerius Valerius Maximinus. With good fortune.

Gounaropoulou – Hatzopoulos, *Milliaries* 37-40 no VI.

Cf. N. G. L. Hammond – M. B. Hatzopoulos, *AJAH* 7 (1982) 138, 143 [*Collected Studies* III 313, 318] (on the findspot); Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16; P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 10; eadem, *Πέτρες* 28, 33 fig. 10; K. Moschakis, *Elimeiaika* 51 (2003) 120; G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 100; Lolos, *Εγνατία Οδός* 31.

Ll. 9-13: The disposition of the text in Gounaropoulou – Hatzopoulos, as already in Edson, observes the syllabic cut, as was common in inscriptions of that period, contrary to the disposition of the text in *EAM*; Rizakis and Touratsoglou preferred to follow Giannopoulos' facsimile, and thus placed the missing letters in the beginning of the following line in each case.

On the precise findspot of the milestone near the southeastern shore of Lake Begorritis, see especially Gounaropoulou – Hatzopoulos 39-40. This is the easternmost surviving milestone of the *via Egnatia* in Upper Macedonia, before the road turned northeast, along the eastern shore of the lake, towards the station *Ad Duodecimum*, near Arnisa, which marked the entrance to the territory of Edessa (cf. Hammond – Hatzopoulos 136-141; *EKM* II p. 259).

***EAM* 111. Milestone, 305/306 AD**

Archaeological Museum of Florina 278.

To good Fortune. For the greatest and most holy emperors Flavius Valerius Constantius and Galerius Valerius Maximianus, Augusti, and the most eminent Caesars Flavius Valerius Severus and Galerius Valerius Maximinus. With good fortune.

Gounaropoulou – Hatzopoulos, *Milliaries* 25-26 no III (*SEG* XXXV 760).

Cf. N. G. L. Hammond – M. B. Hatzopoulos, *AJAH* 7 (1982) 136-137 [*Collected Studies* III 311-312] (on the findspot); Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16; P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 10; eadem, *Πέτρες* 28; K. Moschakis, *Elimeiaika* 51 (2003) 120; G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 100; Lolos, *Εγνατία Οδός* 31; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 24.

The minor differences in the readings at the right edge of the inscription between *EAM* and *Milliaries* are impossible to verify on the squeeze. L. 1: κ[αί] θι- *EAM*; κα[ὶ θι]- *Milliaries*. L. 3: Κωνστάντι- *EAM*; Κωνστά[ντι]- *Milliaries*. L. 6: κα[ὶ τούς] *EAM*; καὶ [τούς] *Milliaries*. Ll. 7-8: κα[ὶ]σ[α]||[ρας] *EAM*; καί||[σαρας] *Milliaries*. L. 10, after the name of Maximinus: ||Εὐτυχῶς|| *EAM*; ||vacat|| *Milliaries*.

The existence of an identical and contemporaneous milestone (*EAM* 112, below), found in precisely the same location in the area of Petres (anc. Kelle?), is explained by Gounaropoulou and Hatzopoulos (26-28) as an act of devotion towards the rulers. They also consider that the *rasura* of the names of Severus and Maximinus dates from 313-314 AD, under Licinius.

***EAM* 112. Milestone, 305/306 AD**

Archaeological Museum of Florina 279.

To good Fortune. For the greatest and most holy emperors Flavius Valerius Constantius and Galerius Valerius Maximianus, Augusti, and the most eminent Caesars Flavius Valerius Severus and Galerius Valerius Maximinus. With good fortune.

Gounaropoulou – Hatzopoulos, *Milliaries* 23-28 no II (SEG XXXV 759).

Cf. N. G. L. Hammond – M. B. Hatzopoulos, *AJAH* 7 (1982) 136-137 [= *Collected Studies* III 311-312] (on the findspot); Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16; P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 10; eadem, *Πέτρες* 28; K. Moschakis, *Elimeiaika* 51 (2003) 120; G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 100; Lolos, *Εγνατία Οδός* 31; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 24.

The minor differences in the readings at the right edge of the inscription between *EAM* and *Milliaries* are impossible to verify on the squeeze. L. 7: κ[αί] *EAM*; καί *Milliaries*. L. 9: ἐπι[φα]νεστά- *EAM*; ἐπιφανεστ[ά]- *Milliaries*. L. 10: καίσα[ρας] Φλ. *EAM*; καίσαρας Φλ. *Milliaries*.

See the comments on the previous milestone.

***EAM* 113. Milestone, 2nd cent. AD and 305/306 (?) AD**

a) *To good Fortune. For emperor Caesar (...)*

b) *To good Fortune. For the greatest and most holy emperors (...).*

Gounaropoulou – Hatzopoulos, *Milliaries* 33-37 no V (SEG XXXV 757).

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 62; Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16; P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 10; eadem, *Πέτρες* 28; K. Moschakis, *Elimeiaika* 51 (2003) 120; G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 100; Lolos, *Εγνατία Οδός* 31.

EAM publish the text in Edson's edition, as a single document. In fact, as Gounaropoulou and Hatzopoulos point out, an older, Hadrianic milestone (Ἀγαθῇ τύχῃ· | Ἰ[ν] Αὐτοκρά[το]ρι Κα[ί]σαρι - -)], was erased, with the exception of the invocation to the good fortune, which served as an invocation for the text of the age of the second tetrarchy.

***EAM* 114. Milestone, before 305, 305/306, and 334/5 AD**

Aa. *To good Fortune (...).*

Ab. (...)

Ac. *For the greatest and most holy emperors Flavius Valerius Constantius and Galerius Valerius Maximianus, Augusti, and the most eminent Caesars Flavius Valerius Severus and Galerius Valerius Maximinus. With good fortune.*

Ba. (...) *Constantinus (?) (...)*

Bb. *For the greatest emperor Flavius Valerius Constantinus, and the most eminent Caesars Flavius Valerius Constantinus and Flavius Valerius Constantius and Flavius Claudius Constans.*

Gounaropoulou – Hatzopoulos, *Milliaries* 28-33 no IV (SEG XXXV 758).

Cf. N. G. L. Hammond – M. B. Hatzopoulos, *AJAH* 7 (1982) 137, 146 pl. 3 [= *Collected Studies* III 312, 321 pl. 3]; Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16; P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 10; Adam-Veleni, *Πέτρες* 28; K. Moschakis, *Elimeiaika* 51 (2003) 120; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 160 n. 28 (rejecting the restoration of the ethnic Ἐορδαῖοι in Ab, l. 8); G. Karamitrou-Mentesidi – K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 100; Lolos, *Εγνατία Οδός* 31; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 24.

Since the different readings and assumptions in the edition of *Milliaires* are already recorded and commented upon in the apparatus of *EAM*, we refrain from reproducing them here. Ab, l. 8: [vac-EO.ΔEO vac. (?)] *EAM*; EO[.]Δ[.]OI *Milliaires*.

The very doubtful reading of the ethnics Eordaioi in Ab and Kellaioi in Ac has been very hesitantly used by Gounaropoulou and Hatzopoulos (36-37) as possible testimony to the transformation of Kelle into a *polis* before 305/306 AD, succeeding the *koinon* of the Eordeans as the civic authority recorded on the milestones. Given the precariousness of the readings, caution is warranted; the mention of Kelle by Hierokles (*Synekdemos* 638.9) remains the only secure *terminus ante quem* for the civic status of Kelle. For the location of Kelle, see the commentary at *EAM* 109, above.

Manumission records

***EAM* 115. Manumission record, 57-55 BC (probably 55/4)**

Archaeological Museum of Florina 263.

In the year 93 (?) (...) when Lucius Calpurnius Piso was governor, Eudikos son of Taurion, from Bryne, set Melisa free in fulfilment of a vow to Herakles Kynagidas.

Hatzopoulos, *Cultes* 118-119, cf. 104, 110; Iliadou, *Herakles in Makedonien* no 16; Youni, *Provincia Macedonia* no 10; eadem, in: *L'organisation matérielle* 100 n. 41; Chatzinikolaou, *Λατρείες* 327-328 no 194; S. G. Caneva – A. Delli Pizzi, *CQ* 65 (2015) 175 n. 46.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128 (on the ethnic); eadem, *Villes* 162 (on the ethnic); *Bull.* 1988, 314 (on L. Calpurnius Piso); V. Allamani-Souri, *Ancient Macedonia* V (1989 [1993]) 99 (on the cult); M. Ricl, *ŽivaAnt* 43 (1993) 134 n. 21 (on the manumission formula); P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 2 n. 8; eadem, *Πέτρες* 28-29 fig. 6; Sverkos, *Συμβολή* 38 n. 55, 94 n. 327 (on the ethnic); M. Ricl, *Tyche* 16 (2001) 146 n. 81 (on the manumission method); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 28; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 109 n. 50; Daubner, *Makedonien nach den Königen* 149 n. 296; Ch. Blein, in: *Les communautés du nord égéen* 236 (on the ethnic).

L. 5: Βρυναῖος *EAM*, correctly; Γρυναῖος Papazoglou (*ŽivaAnt*).

The typology and terminology of this act of manumission are important, especially when one considers its early date, before sacred manumission acts became ubiquitous in Macedonia, in the 2nd and 3rd centuries AD. In form, this is a standard civic manumission: the former owner releases the slave from her servile status and grants her her freedom (ἀφῆκεν ἐλευθέραν). However, the act contains none of the additional legal clauses usually comprised in civic manumissions, and adopts the form of a religious dedication: the motive behind the manumission is explicitly religious (εὐχήν) and the manumission is placed under the tutelage of Herakles Kynagidas, the main deity associated with the liberation of slaves, at least in the Hellenistic period (cf. Hatzopoulos, *Cultes* 102-107, 119 with the evidence and discussion; see also *EAM* 20, 30 and 96, above). The religious context of this manumission is thus only one step away from the ‘donation’ of slaves in the sacred manumission acts of the Imperial period (on which see *EAM* 59, above), and thus this document provides, in a sense, the missing link between the two kinds of manumission.

***EAM* 116. Sacred manumission act, 266 AD, ca. February**

In the year 413, on Dystros 14, I, Zoiche, daughter of Kleagora, dedicated to the goddess Enodia Agathemeros and Paramonos; they are to remain by my side as long as I live, serving the goddess on the customary days; no one shall have power over them, neither an heir of mine, nor a lender; if anyone should try, he shall pay as fine to the most holy treasury 5,000 dinars. With good fortune. Agathon was the superintendent.

SEG XXXV 747 (reference to the edition in *EAM*, superseding SEG XXXII 637); Chrysostomou, *Ev(v)οδία* 78-81; Yuni, *Provincia Macedonia* no 57; Chatzinikolaou, *Λατρείες* 306-307 no 161.

Cf. E. Voutiras, *Tyche* 1 (1986) 231, 232 n. 20; I. Leukopetra p. 54 n. 5 (on the protection clause); M. Riel, *Tyche* 16 (2001) 145 n. 72 (on ll. 10-12); M. Yuni, *EHHD* 37 (2003) 31; eadem, in: *Esclavage antique et discriminations socio-culturelles* 190 (both on the fine); G. A. Souris, in: *Κερμάτια φιλίας* II 130 n. 17 (on ll. 10-13); K. Chatzinikolaou, *Kernos* 23 (2010) 215; M. Yuni, *The Legal History Review* 78 (2010) 328 n. 73 (on the fine); eadem, in: *L'organisation matérielle* 92 (on Enodia and manumissions), 93 n. 27; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 114.

This inscription, along with the next one and *EAM* Suppl. 36, all three from the sanctuary of Enodia at Exochi, provide the fullest examples of sacred manumission acts from Upper Macedonia (cf. also *EAM* 59b and c, above), a category of texts on which see the commentary in *EAM* 59, above. The structure of the document conforms with the one studied in I. Leukopetra: date, dedicatory formula, name of the dedicant, name of the slave, *paramone* clause (here both by the side of the former owner and by the sanctuary, during customary days), and a strict clause for the protection of the ‘donated’ –and in effect manumitted– slave after the dedicant’s death, with a fine paid to the Imperial treasury (the fine here is half the one stipulated in an act of Leukopetra dated to 277/8, I. Leukopetra 111).

For the use of metronyms in Macedonia, see especially A. B. Tataki, *Ancient Macedonia V* (1989 [1993]) 1453-1471 (with this example on 1465 no 22); cf. E. Sverkos, in: *Βορειοελλαδικά* 74 n. 63, with further bibliography.

EAM 117. Sacred manumission act, 275 AD, ca. October

a) *In the year 423, I, Aurelia Zoiche, offer as a gift to the goddess Enodia a young slave named Loukis; I gave him over on the fifteenth of the month of Dios, without objections. With good fortune. 10,000 dinars. Potamon.*

b) *In the year 423, I, Aurelia Zoiche, offer as a gift to the goddess Enodia a young slave named Agatheia and her child Protogenes; I gave over on the fourth of the month of Dios the property title, without objections. With good fortune.*

SEG XXXV 748-749 (reference to the edition in EAM, superseding SEG XXXII 638-639); E. Voutiras, *Tyche* 1 (1986) 233-234 no 2 (new interpretation of β, ll. 14-15; *Bull.* 1988, 822); Chrysostomou, *Εν(ν)οδία* 78-81; Youni, *Provincia Macedonia* nos 58-59; Chatzinikolaou, *Λατρείες* 307-308 no 162.

Cf. E. Voutiras, *Hellenika* 41.2 (1990) 410; Sverkos, *Συμβολή* 95 n. 332; *I. Leukopetra* p. 54 n. 5 (on the protection clause), p. 58 (on the meaning of κατοχή); M. Youni, *EHHD* 37 (2003) 30 (on ἀναντιρρήτως / ἀναντίρρητος); eadem, in: *Esclavage antique et discriminations socio-culturelles* 190; eadem, in: *Β' Πανελλήνιο Συνέδριο Επιγραφικής* 74 n. 9 (on ἀναντίρρητος), 78 (on κατοχή and παρέδωκα); eadem, *The Legal History Review* 78 (2010) 328 n. 67 (on ἀναντιρρήτως / ἀναντίρρητος); eadem, in: *L'organisation matérielle* 92 (on the relation of Enodia with the manumissions); I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 114.

Ll. 14-15: ΚΥΠΙΕΑΝ ΚΑΤΟΧΗ on the stone; κυρίεαν κατοχή<v> EAM, where the interpretation of the adjective as κυρείαν is recorded as a possible alternative (in the apparatus); κυριέαν κατοχή Voutiras (*Tyche*), but see the commentary below.

The most interesting aspect of this document is the expression in ll. 14-15 of the second manumission act. Voutiras interprets κυριέαν (= κυριείαν) as a noun and understands ΚΑΤΟΧΗ as a dative; the meaning of παρέδωκα... τὴν κυριέαν, κατοχῇ ἀναντίρρητον would then be that the dedicant transferred the ownership right (κυριεία) to the sanctuary, without her donation being questioned on account of a mortgage (κατοχή) on the donated slave. Despite the papyrological parallels he adduces, however, there is now unambiguous evidence that in Roman Macedonia κατοχή is a synonym of καταγραφή, γραμμάτειον or πιττάκιον ὠρεᾶς, and denotes the original act of donation (a version of which is inscribed on stone), which is deposited in the archive of the sanctuary; see *I. Leukopetra* pp. 57-59.

On acts of sacred manumission from the same sanctuary, see the previous inscription.

Funerary inscriptions

***EAM* 118. Epitaph of Dabreias and his family, 2nd cent. BC**

Dabreias son of Onomastos, Nikaia daughter of Apollodoros, Praxinoe daughter of Dabreias.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 60; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 23.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); P. Adam-Veleni, *AEMTh* 9 (1995 [1998]) 21 (on Δαβρείας); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 241, 242 fig. 4 (on the monument type), 246 (on the funerary formula); Sverkos, *Συμβολή* 129 n. 552 (on the name Δαβρείας); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 121 n. 7 (on the monument type); P. Chrysostomou, in: *Ἠχάδιν* 891 fig. 4-5 (on Δαβρείας).

For Dabreias son of Onomastos, probably the grandfather of the homonymous dedicant of an altar to Zeus Eleutherios and Rome, rather than the dedicant himself, see *EAM* 93, above. The name Πραξινόη belongs to the popular in Macedonia female names with νοῦς as their second compound (cf. *EAM* Suppl. 17, below).

***EAM* 119. Epitaph of Laodike, 2nd-1st cent. BC**

Archaeological Collection of Kozani BEK 943.

(...) for Laodike daughter of Orestes (...), a heroine.

Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 31 (*SEG* XLI 578a); Kalaitzi, *Figured Tombstones* 172 no 15.

Cf. Samsaris, *Ιστορική γεωγραφία* 176-177 (on the finds from the same site); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); *idem*, *ArchEph* 139 (2000 [2001]) 241, 243 fig. 9 (on the monument type), 251 and 252 (on the funerary formula); Sverkos, *Συμβολή* 126 n. 523 (on the name Λαοδίκη), 136 n. 589 (on the name Ὀρέστης); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 121 n. 9 (on the monument type), 130 n. 96 (on the funerary formula).

L. 1: Λαοδίκη *EAM*, Kalaitzi correctly; Λαοδίκη Ziota – Karamitrou-Mentesidi; Λαοδίκη *SEG*. L. 2: ἡρώισση *EAM*, Ziota – Karamitrou-Mentesidi, Kalaitzi; ἡρώισση *SEG*.

Rizakis and Touratsoglou interpret the ending [- ο]υ before Λαοδίκη as the patronym of another deceased. The dative ἡρώισση in l. 2, however, shows that it is most probably the patronym of the dedicant (so also Kalaitzi).

***EAM* 120. Epitaph of Kleonike and Ammia, 2nd-1st cent. BC**

Archaeological Collection of Kozani BEK 944.

For Kleonike and Ammia, daughters of (?) (...).

Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 31 (SEG XLI 578b); *Bull.* 1997, 364 (SEG XLVI 768).

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 241, 243 fig. 10 (on the monument type), 251 and 252 (on the funerary formula); E. Sverkos, *AEAM* 2 (2011 [2013]) 252 n. 53; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 130 n. 96 (on the funerary formula).

Ἀμμία ΠΟΛΤΣ[- -] *EAM*; Hatzopoulos (*Bull.*) interprets the vertical stroke within Π as a correction pointing to ΗΠ, and reads ἡ πόλις (as already Siampanopoulos, *Γνωριμία* 1970), wondering whether this *polis*, at the important site of Mavropigi, should be identified with Doliche, the third settlement in Eordaia mentioned in the still unpublished boundary settlement between the *Cielaeos*, the *Bocerraeos* and the *Dolichaeos* (see the commentary at *EAM* 6, above). In fact, after Ἀμμία, the engraver seems to have initially carved Υ, and then corrected it to a large Π, with the vertical stroke of the Υ inside it. Moreover, an honorific inscription for two female citizens without even their patronym being mentioned would be peculiar; the letters after the name Ἀμμία may rather represent a misengraved name, probably the patronym of the two deceased, as Rizakis and Touratsoglou interpreted them.

***EAM* 121. Epitaph of the family of Ammia, 1st cent. BC - 1st cent. AD**

According to Kalaitzi, the stele is today broken into three joining fragments.

- a) [- -]a daughter of [- -]as, Kr[- -] (son?) of Pe[- -], heroes.
- b) Ammia daughter of Krateuas, Ne[- -] (son?) of Amyntas.

Kalaitzi, *Figured Tombstones* 171-172 no 13; eadem, in: *Dining and Death* 510 no 1.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1289 (on the monument type); Sverkos, *Συμβολή* 124 n. 509 (on the name Κρατεύας), 156 n. 692 (on the name Ἀμμία); V. Misailidou-Despotidou, in: *Ἀγάλμα* 382 n. 26 (on the relief); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 250 fig. 17, 251 (on the funerary formula), 270 (on the relief); iidem, in: *Beyond Boundaries* 128 n. 78 (on the relief).

L. 1: Κρ[ατεύας?] Kalaitzi.

The vestiges of the names above the first panel should most probably be read in columns, like the names below. Therefore, the names above the first panel represent a female name ending in -α with a patronym the dialectal ending of which is also -α, and a male name on the right (otherwise the reference to ἥρωες would refer to two women). The name on the right above the second panel and next to Ἀμμία Κρατεύου should also be male, if it corresponds to the horseman depicted on the relief.

***EAM* 122. Epitaph of [.]aste and her children (?), 2nd cent. AD**

[.]aste for herself (?) and [her children?] (...) Kassia (...), Herodes (...).

***EAM* 123. Epitaph of Aleius (?) Sy[- -] and his family, 2nd cent. AD**

(...) Aleius (?) Sy[- -] and (...) Olympias for their children Philoxene, S[- -], and Leontogenes (?) (...) of (?) [- -]ntios, for remembrance sake.

G. Mihailov, *LingBalk* 30 (1987) 61.

Cf. Sverkos, *Συμβολή* 126 n. 524 (on the name Ὀλυμπιάς); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula).

L. 1: [- -]αλεῖος *EAM*; we should probably recognize the *nomen* Aleius (Ἀλέιος), attested in Thessalonike (IG X 2.1, 236); there is room for the abbreviation of a *praenomen* before it. L. 2: [- -]μα Ὀλυμπιάς *EAM*, but only a slightly diagonal stroke is visible before the first A; maybe a (short) *nomen* ending in -να or -λα (since *nomina* in -μα seem to be unattested)? L. 4: Λεοντῶ ΓΕ followed by a vertical stroke *EAM*, but the alternative Λεοντογέν[η], noted already by the editors and preferred by Mihailov, is more probable (for the name, see *EKM* I 342).

The first dedicant belonged to, or was related with, the commercial *gens* of the A(l)leii, on which see E. Sverkos in: *Βορειοελλαδικά* 91-92. If the genitive in l. 5 belongs to a patronym, then Λεοντογέν[ης?] in l. 4 was an offspring of Olympias from a previous marriage.

***EAM* 124. Epitaph of a family, 2nd cent. AD**

(...) of bronze (?) (...), for himself and his wife (...), and his foster child (...) Kassandros (...); I nurtured him (?) as he lived a free man (?) (...), I made (...) for remembrance sake (...).

Cf. E. Voutiras, *Hellenika* 41 (1990) 411; M. Ricl, *EA* 29 (1997) 34 n. 15; Adam-Veleni, *Πέτρεις* 28, 35 fig. 12; M. Ricl, *Tyche* 16 (2001) 146 n. 81.

L. 4: Κασά<σα>νδ[ρ]ου *EAM* (actually meaning Κασά{σα}νδ[ρ]ου, as Voutiras points out), but the final letter is clearly not a Y but a N, as the editors themselves transcribe in the apparatus and as Edson had already transcribed. L. 5: [ἀνέθρ]εψα (?).

Ricl supposes that ll. 4-5 refer to a manumission appended to this otherwise funerary text (cf. *EAM* 59, above). The fragmentary status of the monument, the poor engraving and the fluctuant syntax (note the change from the third person in l. 2 to the first person in l. 6 and from the genitive in ll. 1-3 to the accusative in ll. 4-5) allow for no certainties in this highly problematic text. If indeed there is a reference to a manumission, this could be another example of the obligation of a manumitted slave to take care of his former master's funerary monument (cf. the commentary at *EAM* 59, above). The reference to a τρόφιμος raised as a free man in ll. 4-5 is another testimony of the ambiguity of the legal status of *threptoi*, a category which may encompass several different grades of status, sometimes between slavery and freedom (cf. M. Ricl, in: *From Hellenism to Islam*, with previous bibliography).

EAM 125. Epitaph of Krispina and her family, 2nd cent. AD

Krispina, while still alive, for herself, her daughter Alkimache, and her soldier son Antoninos, already dead, for remembrance sake.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 60, 62; Samsaris, *Έρευνες* 98 no 6; Lagogianni-Georgakarakos, *Grabdenkmäler* no 17 (claiming that the soldier in the lower relief holds in his right hand the centurion's *vitis*, and not his sword, as in the description in EAM); Sverkos, *Συμβολή* 98 n. 349.

Cf. J. Touloumakos, *ŽivaAnt* 47 (1997) 220 (on the name Ἀντωνεῖνος); Adam-Veleni, *Πέτρες* 28, 35 fig. 13; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 and 257 (on the funerary formula), 267 (on the relief), 268 fig. 21; E. Papagianni, in: *Sepulkrana skulptura* 806 (on the soldier's representation); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 78 (on the relief).

Sverkos assumes that the omission of the name of Krispina's husband could mean that he was absent, perhaps serving in the Roman army like her son.

The name Ἀλκιμάχη remains unattested elsewhere in Macedonia.

EAM 126. Epitaph of Ammia and her family, late 2nd cent. AD

[- - - son/daughter of] Phlabios, Ammia daughter of Paramonos, Lysi[- - -] son/daughter of[- - -] krates.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; Adam-Veleni, *Πέτρες* 28, 36 fig. 14; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 247 (on the funerary formula).

L. 1: [Φ]λαβίου EAM; Papazoglou doubts the restoration, since Λ cannot be confirmed on the photograph (nor in Edson's squeeze).

EAM 127. Epitaph of Paramonos son of Menandros, 2nd-3rd cent. AD

Archaeological Museum of Florina 105.

Parmonos son of Menandros dies at the age of 20, an equestrian soldier for four years.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 60; Samsaris, *Έρευνες* 98 no 5 (SEG XXXIV 663); Sverkos, *Συμβολή* 101 n. 367.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 125-126; G. Mihailov, *LingBalk* 30 (1987) 61; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 257 (on the funerary formula), 272 (on the relief); A. Chrysostomou, in: *Η λίμνη Βεγορίτιδα σήμερα* 72 (on the antiquities from the same site); P. Adam-Veleni, in: *Δυτική Μακεδονία* 70 fig; E. Papagianni, in: *Κλασική παράδοση και νεωτερικά στοιχεία* 389 (on the relief); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 nn. 78 and 86 (on the relief).

L. 2: : ἐ(τῶν) : κ'; *EAM* (:E:K: on the stone); ἐ(τῶν) <ε>κ' Papazoglou, doubting that the deceased could have entered the cavalry at the age of sixteen (which would indeed be uncommon, but not unattested; cf. W. Scheidel, *Chiron* 22 [1992] 281-297); however, numbers pertaining to age normally follow the order tens - units. Στ<ρ>α<τ>ιώτης *EAM*; Mihailov prefers to preserve the reading on the stone (ΣΤΑΡΤΙΩΤΗΣ), with metathesis. The same applies to the name of the deceased in l. 1, ΠΑΡΜΟΝΟΣ, with apocope.

***EAM* 128. Epitaph of Olympias, 2nd-3rd cent. AD**

[N]ike for Olympias, her adoptive mother (or wet-nurse), for remembrance sake.

G. Panayotatou-Charalambous, *Archaïognosia* 5 (1987-1988 [1990]) 37 no 7; Sverkos, *Συμβολή* 113 n. 431.

Cf. Samsaris, *Ιστορική γεωγραφία* 175 (on the finds from the same area).

For the term θρέψας, which can mean either adoptive parent or nurturer, see M. Riel, in: *From Hellenism to Islam* 107-109, with discussion and references. The former interpretation here would imply that Nike was the *threpte* of Olympias, the latter that Olympias was Nike's wet-nurse, as Panayotatou-Charalambous believes and the relief seems to suggest.

***EAM* 129. Epitaph of Lykarion, Lysimachos, and Eutychia, 2nd-3rd cent. AD**

Lykarion and Selene for their children Lykarion, Lysimachos and Eutychia, for remembrance sake; they set it up while still here.

Iliadou, *Herakles in Makedonien* no 9 pl. 3, 7.

Cf. Samsaris, *Ἑρευνες* 87 no 4; A. Rizakis – I. Touratsoglou, *Archaïognosia* 3 (1982 [1984]) 12 (on [Εὐτυ]|χίανι) (*Bull.* 1987, 430); G. Mihailov, *LingBalk* 30 (1987) 61; Samsaris, *Ιστορική γεωγραφία* 177-178 (on the finds from the same area); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 255 and 258 (on the funerary formula), 270 (on the relief); Sverkos, *Συμβολή* 134 n. 585 (on the name Σελήνη); D. Terzopoulou, *Egnatia* 14 (2010) cat. no 38; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 122 n. 73 (on the relief).

As Hatzopoulos (*Bull.*) remarks, [Εὐ]τυχίανι is the dialectal dative form of the female name Εὐτυχία with nasal infix (for more examples from Macedonia, see *EKM* II 209 *ad comm.* with bibliography).

On the representation of mortals as gods in the funerary monuments of Macedonia, see now D. Terzopoulou, *Egnatia* 14 (2010) 123-154, who stresses the fact that Heracles is a popular choice in such monuments from Upper Macedonia (133). Since the monument is dedicated to the three children of Lykarion and Selene, there may have been a third, male, divine figure on the right, for which there is space.

***EAM* 130. Epitaph of Valeria Mamia and Flavius Akastos, 2nd-3rd cent. AD**

The removal of the stone from the church's wall has revealed that this is a marble statue base (E. Sverkos, *AEAM* 2 (2011 [2013]) 270-271 fig. 7). Dimensions: 0.245 x 0.555 x 0.453.

I, Mamia Valeria, made this as a testimony of the love for my husband Flavius Akastos, while still alive and in my right mind, for myself and for him, for remembrance sake.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128; E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 154 n. 4 (on the abbreviation Φλ.); Sverkos, *Συμβολή* 106 n. 396, 134 n. 585 (on Ἀκαστος); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254, 256 and 258 (on the funerary formula); E. Sverkos, *AEAM* 2 (2011 [2013]) 270-271 fig. 7 (on the monument's removal).

For the inversion of the order *nomen* – *cognomen* in the case of Μαμμία Ουάλαιρία (Valeria Mammia), attested mainly in the nomenclature of former slaves, see E. Sverkos, in: *Βορειοελλαδικά* 80 and n. 133. The fact that Mammia's husband also bears a common slave name seems to suggest that we are dealing with a married couple of manumitted slaves.

EAM 131. Epitaph of Kopria, 202/203 AD, ca. December / January

Damachos (?) for his wife Kopria, daughter of Alexandros, a heroine, at her expense, for remembrance sake. In the year 350, on the 30th of Aidonaïos.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 56; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251, 254.

Cf. Samsaris, *Ιστορική γεωγραφία* 173 (on the finds from the same site); P. M. Nigdelis, *Tekmeria* 3 (1997) 66 n. 5 (on the dating system); Sverkos, *Συμβολή* 129 n. 556 (on the name Κοπρία).

L. 1: Δάμαχος is unattested elsewhere and obscure in meaning; perhaps engraver's mistake for <Λ>άμαχος (a popular name, unattested in Macedonia as such, but echoed in the female Λαμάγα, cf. SEG L 629) or Δάμα<ρ>χος (even more popular, and attested in Macedonia in the form Δήμαρχος; cf. LGPN IV s.v.)?

EAM 132. See now EKM II 390.

EAM 133. Epigram of a murdered man, 3rd cent. AD

(... died ?) not by disease (...) having been hit (...) by a murderer (or murderous ...) (...) most quickly (...)

Cf. Adam-Veleni, *Πέτρες* 28, 36 fig. 15; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on the epigrams from Upper Macedonia).

There are several reasons to assume that this fragment and EAM 137, below, could be part of the same funerary monument. Both fragments were first seen by Papadakis built into a wall of the church of Hagios Nikolaos at Petres. The stones have the same thickness and the letters of this fragment, although marginally smaller in size (0.02-0.025) than those of EAM 137 (0.025-0.03) overall, have the same height as in EAM 137 in the first

line. Moreover, the letter type is remarkably similar (see especially the characteristic shape of E). Finally, both epigrams contain references to violent death: οὐ κατὰ νοῦσον, βλήμενος, ὑπ' ἀνδροφόνου; *EAM* 137: δούπησε πεσών (cf. Hom. *Il.* 4.504), μοίρης ὄξυ[- -]. For a possible parallel, see *St. Pont.* III 123, ll. 6-10 (cf. *SEG* XIII 537): φθόνος εἶλε πικρὸς ζωῆς τάχος ἀφειλάμενος, οὐ νόσῳ δμηθεῖσαν, ἀλλ' ὄξυτάτῳ θανά[τῳ].

***EAM* 134. Epitaph of Lysimachos, 3rd cent. AD**

Aurelia Philippa for Lysimachos her husband (?).

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type).

***EAM* 135. Epitaph of Theagenes, 3rd cent. AD**

Paramonos son of Poseidonios for his son Theagenes, for remembrance sake.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 56, 66 dr.

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula).

***EAM* 136. Epitaph of Babylon, 3rd cent. AD**

Archaeological Museum of Aiani BEK 56.

Kleopatra for her sweetest husband Babylon and herself, for remembrance sake.

Cf. Samsaris, *Ιστορική γεωγραφία* 173; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); Sverkos, *Συμβολή* 125 n. 522 (on the name Κλεοπάτρα), 156 n. 695 (on the name Βαβυλών); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 242, 244 fig. 13 (on the monument), 254 (on the funerary formula), 272 (on the relief); G. Karamitrou-Mentesidi, *AEMTh* 15 (2001 [2003]) 624-625 (on the antiquities from the same site; cf. *EAM* Suppl. 28 and 38).

***EAM* 137. Fragmentary epigram, 3rd cent. AD**

(...) fell with a thud (...) left him (?) (...) violent (?) fate (...).

Cf. Adam-Veleni, *Πέτρες* 28, 36 fig. 16; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on the epigrams from Upper Macedonia).

See *EAM* 133, above, which may be part of the same text.

***EAM* 138. See now *EKM* II 385.**

***EAM* 139. Fragmentary epitaph, 3rd cent. AD**

(...) for remembrance sake.

Cf. E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 152 n. 1 (on other finds from the area; cf. *EAM* Suppl. 32).

***EAM* 140. See now *EKM* II 384.**

***EAM* 141. See now *EKM* II 389.**

***EAM* 142. See now *EKM* II 388.**

Varia

***EAM* 143. Fragmentary dedication (?), early 2nd cent. AD**

(...) *having offered* (?) (...), *at Megara* (?).

G. Karamitrou-Mentesidi, *ArchDelt* 47 (1992 [1997]) B2 457.

Cf. Hatzopoulos, *Institutions* I 90 (on Megara); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 5; S. Psoma, in: *Βορειοελλαδικά* 222 n. 63 (on Megara).

L. 2: [- -]ΠΙΣΣΑΜΕ[- -] *EAM*; most probably a form of χαρισσάμενος (or -η).

Karamitrou-Mentesidi argues that this inscription was found at Hagios Charalambos / Tetralofo (and not at Proskynitari-Tekes Kapnochoriou). Given the uncertainty of the finding spot, it is not clear whether this inscription should be included among the inscriptions from Elimeia (cf. *EAM* 87, 95, 106-108, above) or Eordaia.

Μεγάροις in l. 3 is most probably a toponym; for Macedonian Megara cf. Hatzopoulos, *Institutions* I 100 n. 4 and S. Psoma, in: *Βορειοελλαδικά* 222 n. 63.

***EAM* 144. Relief caption, 2nd cent. AD, second half**

Sphinx.

This marble block, with all three other sides roughly worked, was probably an architectural element of a larger structure. The relief, depicting a sphinx in the upper zone and a lion clawing an ox in the lower one, preserves no other inscription. The nature of the monument, votive (perhaps from the sanctuary of Enodia at Exochi) or funerary, remains unclear.

***EAM* 145. Bronze seal, Imperial period**

Of the two Pupii.

AnnEpigr 1992, 1517.

***EAM* 146. Graffito on a capital, of indeterminate age**

(...)

LYNKOS

Dedications

EAM 147. Dedication of the city of Lyke to Zeus Kyrios, 1st-2nd cent. AD

(...) when Philippos was politarch at Lyke (...) son of Primos, and Lysimachos son of Diogenes (were ...), Alexandros son of Drakas was the praktor (?) (...) to Zeus Kyrios (...).

Samsaris, *Ἐρευνες* 72 no 1; Chatzinikolaou, *Λατρείες* 369-370 no 284.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 128-129; eadem, *Villes* 242 (on Lyke); K. Buraselis, *Gnomon* 61 (1989) 208-211; Samsaris, *Ιστορική γεωγραφία* 153, 262 n. 26; M. B. Hatzopoulos, in: *L'epigrafia del villaggio* 159; G. H. R. Horsley, *MedArch* 7 (1994) 105 no 25 (on the politarch); Hatzopoulos, *Institutions* I 82-83 n. 6 (on the praktor); P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 59 n. 10 (on the status of Lyke); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 82 (on Lyke); Sverkos, *Συμβολή* 53 n. 130, 55 n. 142, 64 n. 181, 128 n. 542, 129 n. 553; E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6; L. G. Gelou, *Makedonika* 39 (2010-2012 [2013]) 220 n. 9; Daubner, *Makedonien nach den Königen* 78 (on the politarchs).

L. 3: [- -]ακτορεύοντος δέ EAM, but Σ is missing in Edson's copy, as Buraselis correctly remarks; [πρ]ακτορεύοντο<ς> Papazoglou (*ŽivaAnt*), Hatzopoulos (*Institutions*); cf. *IG* X 2.2, 48 l. 31. L. 4: As Papazoglou had already noticed in her review of EAM (*ŽivaAnt*), Edson's reading Δημητρίῳ after Διὶ κυρίῳ cannot be verified on his photograph (the letter before the Ω appears to be a T, nothing can be read with certainty before that) and should be considered doubtful.

If one dismisses the reading Δημητρίῳ in l. 4 (see *apparatus*), which makes no sense anyway, this is a dedication to “the lord Zeus”. The epithet κύριος, characteristic of the megatheistic tendency of the period to emphasize a god's undisputed power over his devotees (see A. Chaniotis, in: *One God*), is common throughout the Roman world, but not often attested in Macedonia proper, where it is only used in the cult of the Autochthonous Mother of the Gods in Beroia and Edessa (*I. Leukopetra* 41, 73, 78; *EKM* II 144). It is also attested in Paionia (*SEG* XLIV 513, Bargala: κυρίῳ Διί) and is particularly popular in Thrace

and parts of Macedonia under strong Thracian influence (SEG XLVII 936: κυρίῳ Ποσειδῶνι, Drama, in the territory of Philippi; the dedicant is a Thracian). In all the above cases, however, the epithet precedes the name of the god.

The *praktor* Alexandros son of Drakas (l. 4) is most probably the son of Drakas son of Alexandros, official of the *koinon* of the Orestans (EAM 188, below) in the reign of Claudius (cf. Hatzopoulos, *Institutions* 82-83 n. 6). If so, this would be another indication that Lyke belonged to Orestis and not to Lynkos (see EAM 149, below). On the contrary, Hatzopoulos' tentative identification of Ἀλε[- -], recorded as the head of the fourth *meris* in an inscription of Beroia (EKM I 61 l. 5), with a member of the same family (Hatzopoulos, *Institutions*) is not secure.

For the archaeological evidence on Lyke, on the islet of Hagios Achilleios, see Psarra 597-610, with the epigraphic testimonies on 598-599 n. 6, and Gelou 219-233.

For the civic status of Lyke, called both πολιτεία and πόλις in our sources, see EAM 149 and EAM Suppl. 46, below. The fact that the rare civic office of πράκτωρ (on which see Gauthier – Hatzopoulos, *Loi* 42-43, 90-92) is attested here may be seen as further evidence that Lyke was (or gradually became) a *polis*, despite the presence of a single politarch, characteristic of *politeiai* (cf. EAM 186, below). There is now a very interesting parallel from a *polis* (?), from the region of Resen, in the outskirts of Lynkos and the Roman province of Macedonia, IG X 2.2, 48, where the dating formula consists of the provincial year and references to the *agoranomos*, the *praktores* and the ἀρχιφρουρῶν, i.e. someone with jurisdiction similar to the one of the politarch (cf. M. B. Hatzopoulos, *MedAnt* 19 [2016] 211-215 and Νεότης γεγυμνασμένη 39-41).

EAM 148. Dedication to the god Alexandros, 3rd cent. AD

Aurelius Ioulianos dedicated his son Lysimachos to the god Alexandros.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 46-47 dr.; Samsaris, *Έρευνες* 92 (SEG XXXIV 636); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* VI (1996 [1999]) 956-959, 963 fig. 6; Youni, *Provincia Macedonia* no 73; Sverkos, *Συμβολή* 131 n. 568; idem, in: *Ορεστίδος ιστορία* 26; Chatzinikolaou, *Λατρείες* 337-338 no 214; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 19-20.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; Buraselis, *Θεία δωρεά* 45-46 n. 18 (on the cult of Alexander); A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1293 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 270-271 fig. 23 (on the relief); M. Youni, in: *L'organisation matérielle* 95 (on the dedication of free persons); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 73-74 (on the cult of Alexander); Chrysostomou, *Οι μακεδονικοί τάφοι του Αρχοντικού και της Πέλλας* II 311 n. 231 (on the cult of Alexander).

Contrary to the situation in Phrygia, where dedication of free persons or *threptoi* to the gods are fairly common (cf. M. Riel, *Tyche* 16 [2001] 156-157), dedications of free persons to

the gods in Macedonia are only attested with certainty in two other cases, at Leukopetra (*I. Leukopetra* 47) and at Vašarejca, in the border area between Lynkos, Derriopos and Pelagonia (*IG X 2.2*, 34). In all three cases, the strong religious sentiment of belonging to the god is palpable: in the dedication of Leukopetra, a son is dedicated by his mother because she had promised him to the Mother of the Gods when he was ill (ὄν ὑπέσχετο ὄντα ἐν νόσῳ); the dedication of Vašarejca was offered to another powerful female deity, Artemis, on the orders of the goddess (κατὰ κέλευσιν; cf. P. Paschidis, in: *Festchrift Papazoglou* 148); here, Aurelius Ioulianos (by coincidence, this is also the name of the dedicant at Vašarejca) dedicates his son to Alexander, whose cult in the early 3rd century AD gained popularity throughout Macedonia and especially in Lynkos (see Chatzinikolaou, *Λατρείες* 163-166 and Chrysostomou 295-316 with sources and bibliography).

Rizakis and Touratsoglou seem to oscillate between characterizing the monument votive, as in *EAM* and in their article in *Ancient Macedonia* VI, or “funerary votive”, as in *ArchEph* (cf. already Wrede). In addition, they correct their first interpretation of the relief as representing Alexander, Philip and Olympia (*EAM*, followed by Lilibaki-Akamati), now interpreting the three figures as Alexander, Zeus and Hera (*Ancient Macedonia* VI 956, followed by Chatzinikolaou).

Honorific inscriptions

***EAM* 149. Honours for Q. Iulius Krispos, 2nd cent. AD, second half**

The commune of Lyke for Q. Iulius Krispos, high-priest and benefactor, on account of his honour, by care of Nikarchos son of Demetrios and T. Flavius Dionysios.

Samsaris, *Έρευνες* 103 no 4; Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 30; Papazoglou, *Villes* 234 n. 2 and 242 (*SEG XXXVIII* 635); Hatzopoulos, *Institutions* I 81-82 n. 1; P. M. Nigdelis – G. Souris, *Tekmeria* 3 (1997) 59 nn. 16-17; Sverkos, *Συμβολή* 64 n. 181; E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6, 599, fig. 1; I. K. Xydopoulos, *AW&E* 17 (2018) 95-96, 111 no 29.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 124; K. Buraselis, *Gnomon* 61 (1989) 211; Samsaris, *Ιστορική γεωγραφία* 51, 153, 262 n. 27; M. B. Hatzopoulos, in: *L'epigrafia del villaggio* 159; N. K. Moutsopoulos, *AEMTh* 5 (1991 [1994]) 49-50 n. 3 (on the name of the city); idem, *AEMTh* 9 (1995 [1998]) 7-8 n. 18; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 82; Tataki, *Roman Presence* 271 no 281.185; L. G. Gelou, *Makedonika* 39 (2010-2012 [2013]) 220 n. 12; E. Sverkos, *AEAM* 2 (2011 [2013]) 258 n. 79 (on the term πολιτεία).

For the civic status of Lyke and the term *politeia*, see *EAM* 147, above, and *EAM* 186 and *EAM* Suppl. 46, below.

From Moutsopoulos onwards, Q. Iulius Krispos is identified by most commentators (Papazoglou, Hatzopoulos, Nigdelis and Souris, Karamitrou-Mentesidi) with the homonymous πρεσβευτῆς τοῦ ἔθνους of the Orestans in the decree of Battyna (EAM 186 l. 33). If the identification is accepted, it would be unambiguous evidence that the region of Lake Mikri Prespa (if not also of Lake Megali Prespa) was part of Orestis, as most scholars now agree (Rizakis and Touratsoglou seem to accept the identification, but list the finds from Lyke under Lynkos in the text –see, however, the map, where they are listed under Orestis; cf. Karamitrou-Mentesidi).

Milestones

EAM 150. Milestone, 305/306, 314-317 and 364-375 AD

a) *To good Fortune. For the greatest and most holy emperors Flavius Valerius Constantius and Galerius Valerius Maximianus, Augusti, and the most eminent Caesars Flavius Valerius Severus and Galerius Valerius Maximinus, the city. With good fortune (?). From Dyrrhachion, 168 (?) miles.*

b) (...) *Constantinus (...).*

c) (...) *Valentinian and (...).*

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 45-46; Gounaropoulou – Hatzopoulos, *Milliaries* 14-22 no I (SEG XXXV 743).

Cf. G. Mihailov, *LingBalk* 30 (1987) 61; Papazoglou, *Villes* 267; Samsaris, *Ιστορική γεωγραφία* 24, 234 n. 16 (on the course of the *Via Egnatia*), 193-194 (on the finds from Sitaria); Sverkos, *Συμβολή* 47 n. 99 (on the city mentioned in l. 16).

a) Line numbering in EAM ignores the *rasura* in l. 15 that has been taken into account here in the numbering of lines. Ll. 12-13: καί[σα]|ρας EAM; καί|σαρας *Milliaries*, based on the copy of Demitsas' correspondent. Ll. 13-14: Γαλ(έριον) is placed in the *rasura* of l. 14 in EAM, in the one of l. 15 in *Milliaries*. Ll. 15-16: [Μαξι]μῖνον is placed in the *rasura* of l. 15 in EAM; [[Μαξι]μῖνον] *Milliaries* correctly, since there is space before ἡ πό[λις] in l. 16. Ll. 16-19: [- - -] ΗΠΟ | [- - - ἀπὸ] | [Δ]υρρ[αχ]ίου [- - -] | [. . .] ΤΗ[- - -] EAM; ἡ πό[λις]. | [Εὐτυχῶς. Ἀπὸ] | [Δ]υρρ[αχ]ίου | ^{vac.} [Ρ]ΞΗ ^{vac.} *Milliaries*. b) Gounaropoulou and Hatzopoulos assume that the text was identical to the one in other milestones of Constantine the Great in the region (EKM II 2 and 381Γ; for the rest of the references see *Milliaries* 20 n. 2): *Imperator Caesar Flavius Valerius Constantinus pius, felix, invictus, Augustus, et Imperator Caesar Licinianus Licinius pius, felix, invictus, Augustus*. c) The text is tentatively restored *D(ominis) [nostris] | Valentiniano et | [Valente Aug(ustis)]* in *Milliaries* (cf. EAM 39, above).

Gounaropoulou and Hatzopoulos (*Milliaries* 17-19) suggest that the city responsible for the milestone in question was none other than Herakleia Lynkestis, despite the great distance between the milestone's findspot and that city; for reservations and earlier suggestions, see Papazoglou and Sverkos.

Funerary inscriptions

***EAM* 151. Epitaph of Kassandros, 3rd-2nd cent. BC**

Kassandros son of Nikon.

Cf. Samsaris, *Ιστορική γεωγραφία* 172 (on the antiquities from the same site); J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the name Κάσσανδρος).

***EAM* 152. Epitaph of a family, 2nd cent. AD, second half**

(...) dedicated this while still alive, for himself and his daughter (and?) his wife, for remembrance sake.

Lagogianni-Georgakarakos, *Grabdenkmäler* no 6.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 254 and 255 (on the funerary formula).

***EAM* 153. Epitaph of Quinta Sevia Manta, 2nd cent. AD, second half**

Quinta Sevia Manta, 40 years old.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 44.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129 (on the typology of the stele and the onomastic formula); Samsaris, *Ιστορική γεωγραφία* 189; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1293-1294 (on the monument type), 1294 (on the age of the deceased); Dana, *OnomThrac* 207 (on the name Manta); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 20; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 122 n. 23 (on the monument type).

Apart from Lynkos (references in the commentary of *EAM*; cf. Tataki, *Roman Presence* 393 no 558 and 396 no 563), the *nomen* Sevius (Seveius, Saevius) is also attested in neighbouring Lychnidos (*IG X* 2.2, 355). Papazoglou brings attention to the rare use of the *praenomen* for a woman. She also highlights the similarity between this and the next funerary monument and some from Northern Lynkos and Pelagonia (cf. e.g. *IG X* 2.2, 41, 194, 199, 202).

Reference to the age of the deceased in Upper Macedonia is only common in Lynkos (see Rizakis – Touratsoglou, *Ancient Macedonia* 1294; the epitaph of the shoemaker Aurelius Eurydikianos, from Kozani – see *EAM* Suppl. 54, below – constitutes the first example outside Lynkos).

***EAM* 154. Epitaph of Ioulia, 2nd cent. AD, second half**

Ioulia daughter of Glaukias, 50 years old.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 39.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1293-1294 (on the monument type), 1294 (on the age of the deceased);

Lilibaki-Akamati, *To αρχαιολογικό μουσείο Φλώρινας* 20; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 122 n. 23 (on the monument type).

For the references to the age of the deceased in epitaphs from Upper Macedonia and for the monument type see EAM 153, above.

EAM 155. Epitaph of Nikagoras or Nikagora, 2nd cent. AD, second half

Nikagoras (or Nikagora) (...).

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type).

EAM 156. Epitaph of the family of [. . .]pros, 2nd cent. AD, second half

Archaeological Museum of Florina 19.

[. . .]pros son of Paramonos for Ammia daughter of Epigenes his granddaughter (?), and for his son.

Lagogianni-Georgakarakos, *Grabdenkmäler* no 1 (Bull. 1999, 330).

Cf. F. Papazoglou, *Živa Ant* 36 (1986) 129; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula).

Ll. 1: [Κό]προς or [Κά]προς EAM, *exempli gratia*; [Λάμ]προς LGPN IV s.v. Ll. 2-3: θυ[γα]τ[ρ]ιδῆ (?) EAM; ἐπόη|σαν (?) Papazoglou. The sequence ΔΗ in l. 3 is discernible on the squeeze, but the letters before it are very uncertain.

As is often the case, the text and the relief do not seem to match.

EAM 157. Epigram of a family, 2nd-3rd cent. AD

(...) [. . .]anchon for himself and for Da[- -] (...) his deceased sister-in-law (?) (...) and he became (...) to godlike Alexandros and the living (...) set up a marker upon the grave, and for his daughter Eurydike (?), in his heart (...) and for his son-in-law the doctor Theodoros, a wise man.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 42; Iliadou, *Herakles in Makedonien* no 17; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* VI (1996 [1999]) 956, 963 fig. 7; Samama, *Médecins* 188 no 087 (SEG LIII 609); Mavroudis, *Μακεδονική ιατρική προσωπογραφία* 210 no 21; G. Karamitrou-Mentesidi – K. Moschakis, in: *Medicine and Healing* 17-18 no 2.

Cf. Samsaris, *Ιστορική γεωγραφία* 189; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 267 (on the epigrams from Upper Macedonia), 270 (on the relief); Sverkos, *Συμβολή* 91-92 (on doctors in Upper Macedonia); idem, in: *Ορεστίδος ιστορία* 26 (on the cult of Alexander); P. Chrysostomou, *Eulimene* 3 (2002) 106, 109 (on the doctor Theodoros); D. Terzopoulou, *Egnatia* 14 (2010) 144, 150 no 41; Chatzinikolaou, *Λατρείες* 164; E. Sverkos, *AEAM* 2 (2011 [2013]) 274; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 73 (on the relief); Chrysostomou, *Οι μακεδονικοί τάφοι του Αρχοντικού και της Πέλλας* II 311 n. 231 (on the cult of Alexander).

Samama proceeds to a number of tentative restorations, some of which do not conform with the visible traces of letters. L. 2: [Π]άγχων *EAM*; [Πλ]άγχων Samama. L. 2 *ad fin.* Δα[.]η *EAM*; Δανάη [ἰσοτίμω] Samama. L. 3: ΔΝΩ_ΙΑ - ? *EAM*; ἄνω [φέρον ἐπ'] Α[ἴδην δύση] Samama, but there is certainly no space for such a restoration. L. 4: [.]ΡΩΤΕΟΝ *EAM*; [π]ρώτε<ρ>ον Samama. Ll. 5-6: ΠΡ[Ι]Α[.] [.] ὁμοῦ *EAM*; Πριά[μ]ω ὁμοῦ Samama; Πριά[μ]ου υἱοῖ μοῦ Dubois *ad* Samama. L. 7: [.]ριδίκη *EAM*; [Εὐ]ριδίκη Samama. L. 8: [.] ΑΙΔΥΙΗ *EAM*; [ἐδν]ᾶ εἰδυίη Samama; τε ἡτρῶ *EAM*; τ' εἡτρῶ Samama.

According to the editors of *EAM*, Ἀλεξάνδρω θεοειδί (l. 5) contains a reference to the cult of Alexander the Great (on which see *EAM* 148, above). Chatzinikolaou remarks that it is equally possible that Alexandros was merely the name of one of the deceased, compared with the gods in the epigram and the relief (where the first figure on the left may be Alexander according to Terzopoulou, and not Ares as in the description of *EAM*).

Karamitrou-Mentesidi and Moschakis tentatively identify the doctor Theodoros with the homonymous Macedonian doctor, known by literary sources, whose activity, though, dates back to the 1st cent. BC (see Mavroudis 210-238, with all the relevant testimonies).

***EAM* 158. Epitaph, 2nd-3rd cent. AD**

[.]oukoulos (...) for his wife (?) (...)

Lagogianni-Georgakarakos, *Grabdenkmäler* no 5.

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 37 dr.

L. 1: [Α]ούκουλος Lagogianni-Georgakarakos.

***EAM* 159. Epitaphs of Synekdemos and of Terentianus Ophelion and his wife Thessalonike, 2nd-3rd cent. AD**

a) For Synekdemos the younger, a hero, Nikopoliana daughter of Synekdemos.

b) Terentianus Ophelion for himself while still alive and for his wife Thessalonike, for remembrance sake.

Lagogianni-Georgakarakos, *Grabdenkmäler* no 3; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 15 fig. 9.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; K. Buraselis, *Gnomon* 61 (1989) 209; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); Sverkos, *Συμβολή* 125 n. 521 (on the name Θεσσαλονίκη); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 and 254 (on the funerary formula), 267 (on the relief), 268 fig. 20; iidem, in: *Beyond Boundaries* 127 n. 67, fig. 7.8, 128 n. 73 (on the relief).

a) L. 1: Συνεγδήμ[ωι] *EAM*; Συνεγδήμ[ω] Papazoglou; there is room for more than one letter on the stone. Ll. 1-3: Νικοπο[λ]ια<ν>|<ή> *EAM*; Νικοπο[λ]ια<ν>|ᾶ Buraselis; ΝΙΚΟΠΟ[ΛΙΑΜ]|Α on the squeeze.

The ending of the name Νικοπολ[ι]α<ν>ᾶ (if this is the correct reading) is rather surprising at this late date. Despite the otherwise standard Greek onomastics (Συνέκδημος,

Ὀφελίων), it should probably be attributed to Latin influence (*Nicopoliana*) rather than dialectal re-emergence.

The relationship between the two inscriptions and the two panels of the relief is not clear. Inscription b clearly refers to the couple depicted in the lower panel; Lagogianni-Georgakarakos assumes that the family mentioned in inscription a is related to the family of Terentianus Ophelion.

EAM 160. Epigram, 2nd-3rd cent. AD

Archaeological Museum of Florina 25.

(...) *he (...) good (...).*

Lagogianni-Georgakarakos, *Grabdenkmäler* no 10.

Cf. Samsaris, *Ιστορική γεωγραφία* 185-186 (on the finds from the same site); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 252-253 (on the funerary formula and the monument type); iidem, in: *Beyond Boundaries* 124 n. 43 (on the monument type), 128 n. 73 (on the relief).

L. 3: [- -]μάχοιο is most probably an epic genitive of a personal name.

EAM 161. Epitaph of Ilias and her (?) children, 2nd-3rd cent. AD

Archaeological Museum of Florina 100.

(...) *for Ilias and the children and (...), for remembrance sake.*

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 48; Lagogianni-Georgakarakos, *Grabdenkmäler* no 14; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 18 fig. 12.

Cf. Samsaris, *Ιστορική γεωγραφία* 196 (attribution to the Roman settlement at Triantaphyllia); J. Touloumakos, *Živa Ant* 47 (1997) 216 (on the name Ἰλιάς); Sverkos, *Συμβολή* 136-137 n. 594 (on the name Ἰλιάς); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 270 (on the relief); D. Terzopoulou, *Egnatia* 14 (2010) 131, 149 no 19 (with the correct inventory number); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 73 (on the relief).

EAM 162. Epitaph of Aurelius Herakleides, 2nd-3rd cent. AD (probably after 212)

I, Aurelia Markia, along with my children made this for Aurelius Herakleides, for remembrance sake, my sweetest husband.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 46; Iliadou, *Herakles in Makedonien* no 18; Lagogianni-Georgakarakos, *Grabdenkmäler* no 12.

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula), 270 (on the relief); D. Terzopoulou, *Egnatia* 14 (2010) 133-134, 150 no 39; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 17; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 73 (on the relief).

EAM 163. Epitaph of the parents and the grandmother of Aurelii Artemidoros and Alexandros, 2nd-3rd cent. AD (probably after 212)

Aurelii Artemidoros and Alexandros, brothers, for their parents and their grandmother.

Lagogianni-Georgakarakos, *Grabdenkmäler* no 13 (with a fuller description of the relief).

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 66 dr.; *Bull.* 1988, 314 (on the date); A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); *idem*, *ArchEph* 139 (2000 [2001]) 255 (on the funerary formula); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 17.

Once again, the connection between the reliefs and the inscription remains unclear, as Lagogianni-Georgakarakos remarks.

EAM 164. Epitaph of Antipatros, 2nd-3rd cent. AD

For Antipatros son of Rhoimetalkes, a hero, 25 years old, Ammia daughter of Antigonos, his mother.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 38-39 dr.; Dana, *OnomThrac* 295.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 57 n. 10 (on the name Ἀντίπατρος); J. Touloumakos, *ŽivaAnt* 47 (1997) 219 (on the name Ῥυμητάλκης); Sverkos, *Συμβολή* 127 n. 539b 153 n, 676 (on the name Ῥυμητάλκης), 156 n. 692 (on the name Ἀμμία); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 242, 244 fig. 12 (on the monument type), 251 and 254 (on the funerary formula); M. Lilibaki-Akamati, in: *Δυτική Μακεδονία* 68 fig.; *idem*, *Το αρχαιολογικό μουσείο Φλώρινας* 15 fig. 8.

For the references to the age of the deceased in the epitaphs from Upper Macedonia, see EAM 154, above. For the Thracian name Rhoimetalkes and its many forms, see Dana, *OnomThrac* 293-296.

EAM 165. Epitaph of Q. Iulius Niketes, 2nd-3rd cent. AD

Quintus Iulius Niketes, doctor, a hero; greetings.

Sverkos, *Συμβολή* 91-92; Samama, *Médecins* 188 no 088; Mavroudis, *Μακεδονική ιατρική προσωπογραφία* 238-239 no 23; G. Karamitrou-Mentesidi – K. Moschakis, in: *Medicine and Healing* 17 no 1.

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 33; Papazoglou, *Villes* 242 n. 41; P. M. Nigdelis, *Tekmeria* 3 (1997) 69 n. 18 (on the chronology); P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 59 n. 16; E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6 (both on the epigraphic testimonies from Lyke); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula), 252 (on the monument type); P. Chrysostomou, *Eulimene* 3 (2002) 109; E. Sverkos, *AEAM* 2 (2011 [2013]) 274; L. G. Gelou, *Makedonika* 39 (2010-2012 [2013]) 220 n. 10; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 124 n. 43 (on the monument type).

L. 5: An ivy leaf can be discerned on the squeeze below the inscription, on the left.

On Lyke, see the commentary in EAM 147 and 149, above.

EAM 166. Epitaph of Protas and his family, early 3rd cent. AD

On the left of the lower part of the relief, Lagogianni-Georgakarakos identifies a young man and not a young woman (as in EAM).

Mesta for Protas her husband and for Olympia and Apollodoros, their children, and for Matero, for remembrance sake.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 42-43 dr.; Lagogianni-Georgakarakos, *Grabdenkmäler* no 7.

Cf. Samsaris, *Ιστορική γεωγραφία* 191; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); Sverkos, *Συμβολή* 129 n. 557 (on the name Ματερῶ); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 242, 244 fig. 14 (on the monument type), 254 (on the funerary formula); Dana, *OnomThrac* 214 (on the name Μέστα); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 17.

For the name Ματερῶ, see EKM II 200 *ad comm.* and Juhel – Nigdelis, *Un danois en Macédoine* 62.

EAM 167. Epitaph of P. Terentius Poseidonios and his family, 2nd (?) cent. AD

Publius Terentianus Adaes for Publius Terentius Poseidonios, a hero, and for Terentiane Basa his wife and for Anti[- -] and Ammaleine and (...).

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 45; Samsaris, *Έρευνες* 99 no 8; Lagogianni-Georgakarakos, *Grabdenkmäler* no 2.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 255 (on the funerary formula), 270 (on the relief); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 15-16 fig. 10; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 128 n. 78 (on the relief).

L. 3: A punctuation mark similar to the ones in ll. 1 and 2 is visible before καί. At the end, A[NTI].
L. 4: the traces before the name Ἀμμαλεινή are compatible with καί.

The monument is dated to the 3rd cent. AD in EAM, to the early 2nd AD by Lagogianni-Georgakarakos. For the name Ἀμμαλεινή, cf. EAM 34, above. This inscription is an example of the equivalence in the Greek East (and especially in Macedonia), of *nomina* in -ianus with the *nomina* in -ius upon which they are formed; see O. Salomies, *Arctos* 18 (1984) 97-104 and 35 (2001) 144-145.

EAM 168. Epitaph of Paramonos, 3rd cent. AD, after 212

Aurelia Philippa, formerly known as daughter of Philippos, for her husband Paramonos, for remembrance sake.

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 37; K. Buraselis, *Gnomon* 61 (1989) 210; idem, *Θεία δωρεά* 139 no V (on the formula ὁ πρίν); A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1293 (on the monument type); Sverkos, *Συμβολή* 127 n. 533, 148 n. 653 (on the formula ὁ πρίν); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251, 253 (on the monument type); iidem, in: *Beyond Boundaries* 124 n. 43 (on the monument type).

On the formula ὁ/ῆ πρίν, introducing the patronym after the *Constitutio Antoniniana*, see the comments at *EAM* Suppl. 36, below.

***EAM* 169. Epitaph of Aurelia Artemisia, Dionysios, and their children, 3rd cent. AD, after 212**

I, Aurelia Meme, made this for Aurelia Artemisia my daughter, for my son Dionysios and for their children, while they were still alive, for remembrance sake, along with Aurelius Nikomachos my son-in-law.

Dana, *OnomThrac* 212 (on the name Μέμα).

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 19 dr.; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 255 (on the funerary formula).

For the ‘west Thracian’ name Μέμα, see Dana and *IG X 2.1* Suppl. 1051.

***EAM* 170. Epitaph of Aristarchos, 1st-2nd cent. AD**

According to Moutsopoulos, the stone was brought from the islet of Hagios Achilleios (cf. *EAM* 165, above) and was first used for the construction of the altar of the church of Hagios Nikolaos. It was handed over to the 11th Ephorate of Byzantine Antiquities during the excavation of the site in 1990. Moutsopoulos also reports that a fragment of the upper part, containing the first line of the inscription, has been detached from the stone.

In the year (...), Orestes (...) for Aristarchos son of Glaukos, his brother, a hero (...).

Papazoglou, *Villes* 934 n. 2; N. Moutsopoulos, *AEMTh* 4 (1990 [1993]) 47-49, 62 fig. 4 (autopsy, with slightly different measures [0.75 x 0.70 x 0.25], and without reference to *EAM*; *SEG* XLIII 452).

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 33; Samsaris, *Ιστορική γεωγραφία* 71; P. M. Nigdelis, *Tekmeria* 3 (1997) 66 n. 6 (on the dating system); J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὁρέστης); Sverkos, *Συμβολή* 134-135 nn. 585 and 589 (on the names Γλαῦκος and Ὁρέστης); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 and 254 (on the funerary formula).

The editors of *EAM* date the inscription to the early 3rd cent. AD; Pleket (*SEG*) dates it to the early Roman Imperial period. On the inclusion of the region of Mikri Prespa to Orestis and not to Lynkos, see *EAM* 149, above.

EAM 171. Epitaph of Ammia, 3rd cent. AD

For my mother Ammia, for remembrance sake.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 39.

EAM 172. Epitaph of Aurelius Herakleides, 3rd cent. AD

I, Zoe, for Aurelius Herakleides, her husband, for remembrance sake.

Lagogianni-Georgakarakos, *Grabdenkmäler* no 15.

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 37; A. Rizakis – I. Touratsoglou, *Ancient Macedonia V* (1989 [1993]) 1292 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 268 (on the relief), 269 fig. 22; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 17.

The shift from the first to the third person is not uncommon in the inscriptions of this period (cf. e.g. *EKM* II 610).

EAM 173. Epitaph of Mykon, servant of the Council, Imperial period

Mykon, 25 years old, servant of the Council (...).

Cf. Hatzopoulos, *Institutions* I 88 n. 6 (on the identity of the council); Sverkos, *Συμβολή* 61-62 n. 171 (on the identity of the council).

Μύκων is one of the few servants of civic units attested in Macedonia; all other cases are attested in major cities: Thessalonike (*IG* X 2.1, 150 and *IG* X 2.1 suppl. 1472: οἰκονόμος τῆς πόλεως), Beroia (*I. Leukopetra* 78: οἰκονόμος τῆς Βεροιαίων πόλεως) and Stobi (*I. Stoborum* 11: οἰκονόμος τῆς Στοβαίων πόλεως καὶ οἱ σύνδουλοι); cf. Weiss, *Sklave der Stadt* 37-59 (not mentioning this inscription). Given his lack of patronym, Mykon is most probably of servile status as the οἰκονόμοι of Beroia and, most probably, of Thessalonike and Stobi. The *boule* which Mykon served is, most likely, the council of the Lynkestans.

The name Μύκων (from μυκάομαι?) is very rare; it is also attested in Pamphylia (*LGN* Vb s.v.).

Varia

EAM 174. Clay roof tiles, 360-336 or 221-179 BC

Of king Philip.

M. B. Hatzopoulos, *Chiron* 25 (1990) 178 [*Découvrir la Macédoine antique* 476] fig. 3; E. Arena, *REA* 105 (2003) 75-78.

The attribution of these tiles, as well as of those more recently found at Petres (see *EAM* Suppl. App. 64, below), to the reign of Philip II (and not to the one of Philip V) is not certain. It has long been observed that their idiosyncratic letter type has similarities with the famous inscription of Oleveni (*IG* X 2.2, 1), which has similar problems of attribution to one or the other king Philip. In *EAM*, the older *communis opinio* for the date of the tiles (Keramopoulos, Guarducci, Bakalakis, Papazoglou) is followed, and they are attributed to Philip II; only Ph. Petsas (*ArchEph* 1961, 40) had dated them to the reign of Philip V, without further elaboration. In their discussion of the date of the letter from Oleveni, Hatzopoulos analyses the lettering of the tiles and attributes them again to the reign of Philip II, while Arena argues in detail in favour of a date under Philip V.

***EAM* 174 no 4a. Clay roof tile, 360-336 or 221-179 BC**

Furnace of (...).

***EAM* 175. Moulded krater with Homeric scenes, 3rd-2nd cent. BC**

Seize of Ilion; Neoptolemos; Ilion; Kelados; Aias; Odysseus; Doureios.

Cf. Akamatis, *Πήλινες μήτρες* 235; E. Voutiras, *Hellenika* 41 (1990) 410; I. Akamatis, *AEMTh* 9 (1995 [1998]) 97-99 n. 7 sch. 3; Sverkos, *Συμβολή* 136 n. 590; Lilibaki-Akamati - Akamatis, *Η ελληνιστική πόλη της Φλώρινας* 31, 34, 35 fig.

Inscription 4: [- -]ΚΕΛΑΜΟ[- -] *EAM*; Κέλαδο[ς] Akamatis.

***EAM* 176. Moulded krater with Homeric scenes, 3rd-2nd cent. BC**

Ilion; temple of Athena; Cassandra; Aias; Nestor; Kelados.

Cf. Akamatis, *Πήλινες μήτρες* 225 n. 161; Sverkos, *Συμβολή* 136 n. 590; Lilibaki-Akamati - Akamatis, *Η ελληνιστική πόλη της Φλώρινας* 31, 34 fig.

Inscription 6: Κάλχα[ς] *EAM*; Κέλαδ[ος] Akamatis.

***EAM* 177. Fragment of a moulded bowl, 3rd-2nd cent. BC**

(...)

***EAM* 178. Pithos rim, Hellenistic period**

Of Paramonos.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 50; Lilibaki-Akamati - Akamatis, *Η ελληνιστική πόλη της Φλώρινας* 27; I. Akamatis, in: *Samothracian Connections* 226; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 33.

EAM 179. Clay roof tiles, Hellenistic period

i) Of Adaios (?); ii) of Aristandros; iii) of Asandros; iv) of Bilos; v-vi) of Preuratos; viii) of Preuratos and Adaios; viii-x) of Syros; xi) of Adaios.

Papazoglou, *Villes* 242 n. 42; Sverkos, *Συμβολή* 129 n. 551.

Cf. Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 30, 68 dr.; E. Psarra, *AEMTh* 13 (1999 [2001]) 598-599 n. 6; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 83.

EAM 180. Terra sigillata cup, late 1st cent. BC - early 1st cent. AD

Caius Aco Antiochus, freedman of Caius.

AnnEpigr 1992, 1519.

EAM 181. Boundary settlement between the [. .]aioi and the Deb[. .]aioi, 114 AD

[... when emperor Trajan...] Germanicus, Dacicus, was consul for the sixth time, tribune for the eighteenth time, pontifex maximus, pater patriae, and Quintus Ninnius Hasta and Publius Manilius Vopiscus were consuls; I, Caius Tyrannius Priscus, legatus pro praetore, appointed as judge by the governor Quintus Aenius Maximus, set up these boundary stones between the [. .]aioi and the Deb[. .]aioi.

Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 36.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; eadem, *Villes* 268; Samsaris, *Ιστορική γεωγραφία* 182-183 (on the finds from the same site); Hatzopoulos, *Institutions* I 88 (on the ethnics); M. Zahrt, in: *Επιγραφές της Μακεδονίας* 231 n. 19 (on Trajan's activity in Macedonia); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 86 n. 194; I. A. Pikoulas, *Ancient Macedonia* VI (1996 [1999]) 898 no 8 (on the ethnics); Sverkos, *Συμβολή* 43 n. 81; E. Trakosopoulou-Salakidou, in: *Η Δράμα και η περιοχή της Δ'* 53 (on the ethnic in ll. 21-22); E. Sverkos, *AEAM* 2 (2011 [2013]) 254 (on the restoration of ll. 21-22); D. Dana, *ZPE* 188 (2014) 183 (on the ethnic in ll. 21-22); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 20; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 96 (on the boundary inscriptions from Roman Macedonia).

L. 21-22: Δεβ[.]αίων EAM; Δεβ[η|ν]ίων Trakosopoulou-Salakidou, rejected by Dana.

According to Papazoglou and Hatzopoulos, the two unknown communities the boundaries of which the governor delimits must be *komai* and not cities.

Ambigua

***EAM* 182. Dedication (?) of a sanctuary (?) of Athena (?), of indeterminate date**

When Antigonos was the superintendent, the sanctuary (or holy ...) (...) of Athena (?) (...).

Chatzinikolaou, *Λατρείες* 285 no 120.

Cf. K. Chatzinikolaou, *Kernos* 23 (2010) 206 n. 58, 208.

***EAM* 183. Epitaph (?), 3rd cent. AD, second half**

Menas (...).

Cf. P. M. Nigdelis, *Tekmeria* 3 (1997) 69 n. 18; P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 59 n. 16; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 81-82; E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6; L. G. Gelou, *Makedonika* 39 (2010-2012 [2013]) 220 n. 10.

***EAM* 184. Epitaph, Imperial period**

(...) gift (?), to Dorotheos (...).

***EAM* 185. Incertum**

(...)

Cf. Samsaris, *Ιστορική γεωγραφία* 198 (who interprets it as a Latin inscription).

ORESTIS

Decrees

EAM 186. Decree of Battyna, 193 AD, ca. April

Archaeological Museum of Argos Orestikon 44. The stele was transported in 1998 from the Metropolitan residence to the Byzantine Museum of Kastoria and is now exhibited in the new Museum of Argos Orestikon.

In an assembly summoned by the politarch of the Battynaiaans Alexandros son of Leonidas, since many citizens lamented that they are forced out from the use of communal lands by the provincials, who were not content with what they had been assigned in the census –although they employed many lies therein, too–, but also brought to their possession other lands, the legal possessors of which had already agreed to forgo their rights and had ceded these lands over to the commune; but now the mightiest of the provincials force the poor out, and want to retain even those lands which they are not allowed to possess, and they cultivate besides the rest of the land, and they prevent the citizens from setting up fences and from (using these lands for) pasturage and they forbid them even to pass through those lands. (15) The politarch and the citizens unanimously have therefore decided: that the provincials shall possess only the lands that they had been assigned in the census in good faith according to the decree of Gentianus, and furthermore that no provincial shall be allowed to cultivate or buy or possess public land, and that no decree shall be passed for any of them granting them citizenship or use of the public lands, but that the land shall be accessible only by the Orestans registered in the census; that the politarch taking office each year shall take care of these matters, so that, together with the citizens, he will assail, cast out and impede those who possess by force non registered land; and if a politarch neglects to fulfill this duty, passes any decree for anyone and betrays the public interest, he shall pay to the imperial treasury five thousand dinars, and another five thousand to the commune. (30) It was also decided to submit this decree to the governor in charge of the province Iulius Rufinus by care of the ambassadors of the ethnos Iulius Krispos and Philagros and Kleitos sons of Ptolemaios; and if he ratifies the decree and it is set up on a stele by them it shall remain in the agora in perpetuity –because many of the old documents have perished; and, in like manner, if anyone is arrested for selling public land to a provincial, that he shall be liable to the prescribed fine, and the sales already concluded shall be invalid and the lands sold shall no

longer remain in the possession of the buyers. Passed in the year 340, on the thirtieth of the month of Artemisios. I, Alexandros son of Leonidas, politarch, have put my seal on this.

(42) Trophimos son of (...); (43) (col. I) Theotimos son of Nikolaos; [.]anos son of Philippos also known as Oualerios; Parmenion son of Kleitos; Nikolaos son of Philon; Euphamios son of Nikanor; Orestes son of Aristolaos; Amyntas son of Nikolaos; Eutykianos son of Philandros; Antigonos son of Kassandros; Parmenion son of Nikomachos; Nikolaos son of Menelaos; Menelaos son of Lykopos; Philon son of Aristodemos; Antigonos son of Euchides; Paramonos son of Stratonike; Priskos son of Philippos; (col. II) Nikanor son of Theseus; (...); (...); Pleuratos (...); Alexandros son of Alexandros; Megartas son of [.]umonos; Magas son of Straton; Straton son of Epikadas; Nikandros son of Andriskos; Degmos son of Philippos; Philippos son of Menelaos; Gelon son of Paramonos; Menelas son of Teres; Parmenion son of Gelon; Andriskos son of Nikolaos; Aristodemos son of Philon; Polycharmos son of Polycharmos; (col. III) Neokles son of Nikolaos; Menephilos son of Alexioros (?); Ptolemaios son of (...); Zoilos son of Philon; (...); Antigonos son of Gelon; Philotas son of Philippos; [.]nias son of Zoilos; Nikolas son of Philotas; [.]silas son of Rhadios; Arrhabaios son of Nikandros; Theotimos son of Philippos; Orestes son of Zoilos; Gaios son of Alexandros; Alexandros son of Parmenion; Epichares son of Koinos; Hyakinthos son of Epichares; (col. IV) Philippos son of Philotas, Gelon son of (...); Lysimachos son of (...); Aristippos son of (...); Antigonos son of Kleitos; Kleitos son of Antigonos; [. . .] son of Ptolemaios; Demetres son of Demetrios.

Youni, *Provincia Macedonia* 254-255 no 3.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; Hatzopoulos – Loukopolou, *Morrylos* 38 n. 4 (with a new reading of ll. 34-35); Papazoglou, *Villes* 239-241 (on πολιτεία); Samsaris, *Ιστορική γεωγραφία* 36, 51 (on Iulius Krispos), 150-151 (analysis of the inscription); M. B. Hatzopoulos, *Gnomon* 63 (1991) 57-58; K. Buraselis, *Ancient Macedonia V* (1989 [1993]) 279-292 (detailed commentary); M. B. Hatzopoulos, in: *L'epigrafia del villaggio* 156-158 (with French translation); G. H. R. Horsley, *MedArch* 7 (1994) 103 no 6, 119 (on the politarch); F. Papazoglou, *ŽivaAnt* 45 (1995) 239-243 (on πολιτεία); Hatzopoulos, *Institutions I* 79-84; F. Quass, *Tekmeria* 2 (1996) 108 n. 88; M. Zahrnt, in: *Επιγραφές της Μακεδονίας* 231 n. 17 (on Hadrian's activity in Macedonia); P. Nigdelis – G. Souris, *Tekmeria* 3 (1997) 55 (on πολιτεία), 59 (on Iulius Krispos); J. Touloumakos, *ŽivaAnt* 47 (1997) 214, 218, 219, 221, 224 (on the mythological and historical names of the catalogue); *Bull.* 1999, 328; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 80-81; N. G. L. Hammond, *ABSA* 95 (2000) 351; *I. Leukopetra* p. 54 n. 5 (on κατοχή, ll. 7-8); Sverkos, *Συμβολή* 52-53, 64-68; idem, in: *Ορεστίδος ιστορία* 25, 26, 27, 28 (on the mythological and historical names of the catalogue); P. Doukellis, in: *Ancient History Matters* 108; M. Youni, *EHHD* 37 (2003) 44 (on διάταξις); A. D. Rizakis, in: *L'hellénisme d'époque romaine* 67-68; Ch. Tsougaris, *ArchDelt* 53 (1998 [2004]) B2 690 pl. 266δ (on the transport of the stele); D. Damaskos, *AEMTh* 20 (2006 [2008]) 912 (on the headquarters of the *koinon* of the Orestans); Bartels, *Städtischen Eliten* 103, 104; M. Youni, in: *Β' Πανελλήνιο Συνέδριο Επιγραφικής* 82 (on διάταξις); E. Sverkos, *AEAM* 2 (2011 [2013]) 256-258; M. B. Hatzopoulos – A. Georgiadou, in: *Papers in*

Honour of Ino Nicolaou 208 (on δημοσία γῆ); Dana, *OnomThrac* 358 (on the name Τηρης); M. B. Hatzopoulos, in: *Federalism* 333-335; Nigdelis, *Γράμματα* 56, 58, 75, 80; Daubner, *Makedonien nach den Königen* 78 (on the politarchs), 225-227; E. Sverkos, in: *Βορειοελλαδικά* 100 (on the lack of Roman names); I. K. Xydopoulos, *AW&E* 17 (2018) 96 (on Iulius Krispos); M. Youni, in: *Festschrift Papazoglou* 247 (on the lack of Roman names), 258 (on the metronyms); M. Amandry – S. Kremydi, in: *Les communautés du nord égéen* 97 (on the fine); I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 122-123; F. Daubner, in: *Collapse or Survival?* 150-151.

L. 23: ἀπετετιμημένοις *EAM*; ἀποτετιμημένοις Buraselis, correctly. L. 25: ἐπι<έ>ναι *EAM*, correctly; ἐπιέναι (with ligature IEN) Buraselis. L. 26: τοῦ<ς> *EAM*; τοὺς Buraselis, correctly. Ll. 34-35: στηλογραφηθῆ | πα<ρ>’ αὐτ[ῶν] *EAM* (although the editors read EI at the edge of l. 34); στηλογραφηθε[ν] | πα<ρ>’ αὐτ[οῖς] Buraselis; στηλογραφηθῆ|ναι αὐτ[ό] Mihailov (*SEG* XXX 568), Hatzopoulos – Loukopoulou, Hatzopoulos (*Bull.* 1994, 384); the last visible letter of l. 34 is probably an E, and the first letter of l. 35 probably a Π, therefore the alternatives would be either Buraselis’ στηλογραφηθε[ν] or στηλογραφηθε[ι].

The decree of the Battynaians continues to be the most enlightening and most commented upon document on village life in Upper Macedonia during the Imperial period. Its value lies in its singularity. To begin with, it is one of the very rare examples of long, elaborate public texts we have from Macedonia –from any period–, which do not emanate from the royal chancery or the institutions of a major *polis*. Its language, as a result, is a good illustration of the ability of a small rural community to draft an official document, but also of the limits of this ability: the attempt to follow the model of long civic decrees (starting with the absolute genitives) is hindered by the long, parenthetical description of the reprehensible past actions of the ἐπαρχικοί (ll. 5-10), and thus leads to an *anacoluthon* (preserved in our translation) from l. 10 until the ἔδοξεν clause which begins in l. 15.

The text’s singularity emanates also from its content. The overwhelming majority of the evidence on wealth and its concentration in Roman Macedonia informs us mainly about the benefactions of the rich; on how people like, for example, Q. Popillius Python spent their enormous fortune to achieve local and regional recognition (*EKM* I 117); the decree of the Battynaians offers us a rare glimpse of the other side of the coin: it informs us on the often predatory methods by which rich landowners, especially those close to the provincial administration, acquired and increased their wealth.

The affair described in the decree is relatively clear (among the publications after *EAM*, see especially the analysis of Buraselis). Ἐπαρχικοί (provincials, most probably in the sense that they were not citizens of Orestis, cf. Buraselis 280-281 n. 7), had already benefited from the land census carried out under Terentius Gentianus (ca. 118-120 AD) and held land within the *ager publicus* of Battyna. Now, rich landowners (ll. 10-11: οἱ δυνατώτεροι τῶν ἐπαρχικῶν, “the strongest of the provincials”) had encroached upon more public lands (which had been returned to the community by their previous owners or possessors) and drove away the poor locals, forbidding them to cultivate the land in question, use it for pasturage, or even pass through it. Gschnitzer and, especially, Buraselis assume

that the actions of the ‘provincials’ were precipitated by the Roman administration’s desire for uncultivated land to be put to use; Pleket, however (*SEG* XXX 568), correctly points out that the lands in question had not been left unworked, but were used by the poorest of the Battynaians; these may have been granted ἐμφύτευσις on public land by the community (cf. Rizakis). In order to remedy the problem, the Battynaians declare as void any unlawful use of public lands, attempt a return to the *status quo* after the census of Gentianus, and submit their decree to the Roman governor for ratification through the ambassadors of the Orestan *koinon* (for the seat of the *koinon*, not very far from Battyna, see *EAM* 188, below; for Iulius Krispos, see *EAM* 149, above).

More controversial is the subject of the status of Battyna and other *politeiai* in Upper Macedonia in general, and of their relationship with the regional *koina*, a subject for which this inscription remains a key piece of evidence. Hatzopoulos (especially in *L’epigrafia del villaggio* 153-160 and *Institutions* I 77-104, but also in several later works) has sketched a compelling outline of civic structures in Upper Macedonia: The basic civic unit was the *politeia*, a semi-autonomous structure led, at least in the Roman period, by a single, annually elected politarch, who was also in charge of the public archive; the only other organ of a *politeia* was the assembly; there was no council, an indispensable organ for a civic unit to be considered a *polis*; more importantly, a *politeia* did not possess a legal status equivalent to that of the *polis*, either in the eye of the administration (royal or, later, Roman), or towards the outside world. The subordinate status of a *politeia* in regard to the *ethnos* explains why the Battynaians have to transmit their decree through the ambassadors of the *ethnos* of the Orestans. It is for the same reason that the ethnic of Upper Macedonians abroad, even well into the Roman period, was most often that of the *ethnos* (accompanied or not by the ethnic of the commune), which thus seems to be an administrative unit on a par with the *poleis* (either those of Lower Macedonia, or the few *poleis* which undoubtedly existed in Upper Macedonia as well), or of the *sympolities* attested mostly east of the Axios.

This interpretation of Upper Macedonian civic organization has received criticism from some scholars (see Papazoglou, Nigdelis and Souris, Sverkos), especially regarding the status of *politeiai*. These scholars maintain that πολιτεία, a term coined on *civitas* in their view, should not be seen as a ‘village’, but as an autonomous community equivalent to a *polis*, despite belonging to the wider *ethnos*; the new inscription (*EAM* Suppl. 46, below) calling Lyke a πόλις, although it is elsewhere called πολιτεία (cf. *EAM* 147 and 149, above), seemed to point to the interchangeability between the two terms. Regardless of terminology, of the undeniable existence of some *poleis* in Upper Macedonia, especially in Elimeia (cf. *EAM* 15, above, with references), or even of the possibility that some civic units could eventually become *poleis*, as may have been the case with Lyke, or Kelle (on the latter cf. *EAM* 114, above), Hatzopoulos’ theoretical construct has not been invalidated by new evidence: there are federal structures next to and above local civic structures

(be they *poleis* –cf. *IG X 2.2*, 53– or *politeiai*, as in the case of the present decree) in Upper Macedonia; *politeiai* do not seem to have the same institutional structure as *poleis*; there is still no evidence that *politeiai* had an ‘international’ identity; the ethnic of the federal *koinon* still seems to have been indispensable abroad.

The decree’s date is most probably 193 AD; against the theory put forward by Walbank that the era used in the decree could be a local Orestan era starting with the ‘liberation’ of the area in 197/6 BC (hence the date of the decree would be 144 AD), see the decisive arguments adduced by Buraselis (287-288).

The catalogue appended to the decree contains 57 names, presumably the sum total of citizens of Battyna present in the assembly that passed the decree. The complete absence of Roman citizens is not surprising for a small rural community, even at such a late date, merely two decades before the *Constitutio Antoniniana*; cf. E. Sverkos, in: *Βορειοελλαδικά* 99-103.

For the use of metronyms in Macedonia, see especially A. B. Tataki, *Ancient Macedonia V* (1989 [1993]) 1453-1471 (with this example on 1468 no 41); cf. E. Sverkos, in: *Βορειοελλαδικά* 74 n. 63 with further bibliography.

Catalogues

***EAM* 187. Ephebic catalogue, 146/7 AD**

The city having provided the oil, in the year 294, when Tiberius Claudius Ioulianos was the gymnasiarch and Tiberius Claudius Parianos the ephebarch, those written below were the ephebes:

Proklos son of Ioulios; Titos son of Lyka; Claudius Ision; Aelius Euphrosynos; Theophilos son of Alexandros; Flavius Isidotos; Tychikos son of Kointos; Lykos son of Loukios; Marius Potamon; Maximos son of Aphrodito; Hypsigonos son of Eutaktos; Straton, Silouanos sons of Hygeia; Tertianos son of Nikopolis; Iulius Sekoundos; Philippos son of Makedon; Fundanus Poseidonios; Gemellos son of Alexandros; Gaios son of Antipas; Flavius Sambathion; Theodotos son of Theodotos.

Youni, *Provincia Macedonia* 258-259 no 6.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 129; G. Mihailov, *LingBalk* 30 (1987) 61; Samsaris, *Ιστορική γεωγραφία* 135; K. Buraselis, *Ancient Macedonia V* (1989 [1993]) 287 n. 24; Papazoglou, *Villes* 234, 244; Hatzopoulos, *Institutions I* 79 (on the date); P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 61-62 n. 24 (on the provenance of the inscription); J. Touloumakos, *ŽivaAnt* 47 (1997) 218-219 (on the name Μακεδών); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 236-237 fig. 127 (on the finds from the same site); E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 154 n. 4 (on the abbreviation of Flavius); E. Sverkos, *Συμβολή* 48 n. 105, 71 n. 209 *et passim*; idem, in: *Ορεστίδος ιστορία* 23 n. 21, 26; M. Youni, *Mediterranées* 32 (2002) 20-21 (on the use of the metronym); Karamitrou-Mentesidi, *Αιανή* 104, fig. 170; E. Sverkos – K. Sismanidis, *Tekmeria*

10 (2011) 201, 205 n. 5 (on the introductory formula); E. Sverkos, *AEAM* 2 (2011 [2013]) 238 n. 2; F. Daubner, in: *Athletics in the Hellenistic World* 236 n. 23; E. Sverkos, in: *Social Dynamics* 324 n. 218 (on the Roman names); Daubner, *Makedonien nach den Königen* 84 (the gymnasium in question may have belonged to Eordaia); E. Sverkos, in: *Βορειοελλαδικά* 82-83, 100 (on the Roman names); M. Youni, in: *Festschrift Papazoglou* 258 nn. 76 and 80 (on the metronyms); I. Arnaoutoglou, in: *Dike* 10 (on ephebarchs in Roman Macedonia).

Ll. 20-21: According to the correction proposed by Rizakis – Touratsoglou (see errata), Φουνδανός, Ποσειδώνιος and Γεμέλλος are brothers, sons of Alexandros (cf. Στράτος and Σιλουανός, sons of Hygeia, in ll. 17-18); Fundanus, however, is now an attested *nomen* (cf. E. Sverkos, in: *Βορειοελλαδικά* 83).

The civic unit the gymnasium of which is attested by this catalogue remains unknown. Sisani, the modern village where the inscription was found, is located in a remote mountainous area probably belonging to southwestern Orestis, but near the borders between Orestis, Eordaia and Elimeia, which are impossible to determine with any precision. The closest known *polis* is probably Argos Orestikon, the seat of the Orestan *koinon* (and the only possible *polis* known in Orestis next to Lyke, for which see *EAM* 147, 149, above, and *EAM* Suppl. 46, below), still too far to justify a transfer of the stone.

Another peculiarity of this catalogue is that the percentage of Roman citizens is remarkably high for what is the norm in Roman Macedonia in the 2nd century AD (for what follows, see the comments of E. Sverkos, in: *Βορειοελλαδικά*): 7 out of the 21 ephebes listed possess the Roman *civitas*, while in an ephebic catalogue from Edessa a few decades later, only 4 out of the 21 ephebes are *cives Romani*, and, in general, the percentage of Roman citizens in this catalogue is roughly twice as high as any other 1st or 2nd cent. ephebic catalogue of Roman Macedonia outside Beroia and Thessalonike.

On the office of the ephebarch, see Arnaoutoglou 10-11, with previous bibliography.

For the Latin *nomina* in this catalogue, especially Marius and Fundanus, see the comments of E. Sverkos, in: *Βορειοελλαδικά* 83; for the high number of metronyms (5 out of 21), see Youni (*Festschrift Papazoglou*), who explains it as a result of *iniusta matrimonia*, probably between local women and men with Roman citizenship. For the use of metronyms in Macedonia, see also A. B. Tataki, *Ancient Macedonia* V (1989 [1993]) 1453-1471 (with these examples on 1467 no 36, 1469 nos 48 and 50, 1470 no 54), and E. Sverkos, in: *Βορειοελλαδικά* 74 n. 63, with further bibliography.

Honorific inscriptions

***EAM* 188. Honours for emperor Claudius, 41-54 AD**

Archaeological Museum of Argos Orestikon 45. The stone was first studied in the Turkish school of Argos Orestikon (then Chrupista); see the letter of E. Evans' of March

5, 1911 to A. J. B. Wace, quoted in Hatzopoulos, *Institutions* I 83 n. 3. According to a report by the local teacher P. Tsamisis in 1927, the stone had been discovered by a Turkish bey at the site of Sopoti between Poria and Paravela (anc. Argos Orestikon?); see Tsougaris and Tsougaris – Tsokas.

For emperor Titus Claudius Caesar, son of god Drusus, Augustus, Germanicus, the koinon of the Orestans; when Drakas son of Alexandros was (...) and Alexandros son of (...) was (...), responsible for the monument, and in charge of the games.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 81 n. 163.

Cf. F. Papazoglou, *ŽivaAnt* 36 (1986) 29; G. Mihailov, *LingBalk* 30 (1987) 61; Papazoglou, *Villes* 237; M. B. Hatzopoulos, in: *L'epigrafi del villaggio* 159; idem, *Institutions* I 82-83 and n. 6 (on the family of Drakas son of Alexandros); E. Kefalidou – P. Nigdelis, *Hermes* 128 (2000) 156 n. 15 (on the name of the *koinon*); E. Sverkos, in: *Ορεστίδος Ιστορία* 23 n. 20; Ch. Tsougaris, in: *Ορεστίδος ιστορία* 47-48 (on the provenance of the inscription); Højte, *Roman Imperial Statue Bases* 322 no Nero 22 (with outdated bibliography, text and interpretation); D. Damaskos, *AEMTh* 20 (2006 [2008]) 912 (on the headquarters of the *koinon*); Ch. Tsougaris – G. Tsokas, *AEMTh* 20 (2006 [2008]) 923-926 fig. 1; Ch. Tsougaris, in: *Δυτική Μακεδονία* 85 fig., 87; D. Damaskos – D. Plantzos, *AEMTh* 23 (2009 [2013]) 27-28 (on the headquarters of the *koinon*); E. Sverkos, *AEAM* 2 (2011 [2013]) 244-246 (on the headquarters of the *koinon*); D. Damaskos – D. Plantzos, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 123 fig. 214. The inscription is mentioned in almost all works regarding ancient Orestis.

L. 4: Hatzopoulos (*Institutions*) discusses probable restorations of the office of Drakas: [ιεριτεύο]ντος, [προεδρεύο]ντος, [γραμματεύο]ντος, [στρατηγού]ντος, [προστατοῦ]ντος, [πρακτορεύο]ντος; it is perhaps not without interest that in the report of P. Tsamisis (see Tsougaris, in: *Ορεστίδος ιστορία*), the text is reported (from memory) to have contained the word γυμνασιαρχοῦντος. Ll. 6-7: Ἀλεξάνδρου | [τοῦ Δράκα?] Hatzopoulos tentatively.

Along with the decree of the Battynaians (*EAM* 186, above), this is the main source for the Orestan *koinon* in the Roman period (cf. *EAM* 189, below); the *koinon* is also attested in a late Antigonid dedication to a king in Delos (*IG* XI 4, 1118). Unfortunately, the office of Drakas, who could be the *koinon*'s chief official, is not fully preserved (see the apparatus). If the area of lakes Prespa belongs indeed to Orestis (see *EAM* 149, above), it is probable that Drakas son of Alexandros, chief official of the *koinon* (and perhaps father of the *agonothetes* responsible for the statue of Claudius, Alexandros; see apparatus) is related to Alexandros son of Drakas, *praktor* at Lyke (*EAM* 147, above).

The excavators of the site of Paravela have identified the large public building of the Roman period with the *bouleuterion* of the Orestans at Argos Orestikon (see Damaskos and Damaskos – Plantzos).

EAM 189. Honours for P. Aelius Polyeuktos, by the *synedroi*, 2nd cent. AD, first half

For Publius Aelius Polyeuktos, the members of the synedrion, on account of his virtue.

D. Samsaris, newspaper *Μακεδονική Ζωή* 25/09/1988, fasc. 268, p. 34 (*non vidimus*; SEG XXXVIII 626, without reference to EAM; reading from photo); Papazoglou, *Villes* 238 n. 20; Samsaris, *Ιστορική γεωγραφία* 152, 261 n. 22; Hatzopoulos, *Institutions* I 83-84 n. 1, 92; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 81 n. 164.

Cf. Sverkos, *Συμβολή* 61 n. 171; D. Damaskos, *AEMTh* 20 (2006 [2008]) 912-913 (on the headquarters of the *koinon*); Nigdelis, *Γράμματα* 56, 58.

The *koinon* surmised by the term *synedros* in this honorific inscription could be either the local *koinon* of the Orestans (so Karamitrou-Mentesidi, tentatively) or the Macedonian *koinon*, for the members of which the term σύνεδρος is the technical term (so Hatzopoulos). Rizakis and Touratsoglou's agnostic position in EAM (cf. also Sverkos) remains, for the time being, a prudent choice.

Funerary inscriptions

EAM 190. Epitaph of Kassandra, late 4th-early 3rd cent. BC

Archaeological Museum of Argos Orestikon 30.

Kassandra daughter of Arrhabaios.

Sverkos, *Συμβολή* 124 n. 506.

Cf. K. Buraselis, *Gnomon* 61 (1989) 209; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the names Ἀρραβαῖος and Κασσάνδρα); Ch. Tsougaris, *AEMTh* 12 (1998 [2000]) 568 (on the antiquities from the same site); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 246 (on the funerary formula); Ch. Tsougaris, *ArchDelt* 53 (1998 [2004]) B2 680 (on the antiquities from the same site); A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 121 n. 7 (on the monument type).

L. 1: Κασσάνδρα EAM; [Κ]άσσανδρο[ς] Buraselis (followed by Sverkos), who agrees with Habicht's hypothesis that the deceased might be the same Kassandros son of Arrhabaios attested in an honorific decree from Nesos (*I. Adramytteion* 34; cf. SEG XXVII 497), perhaps a member of the former royal family of Lynkos. The traces on the right end of the stone, however, seem more compatible with an A, and there is no space for two letters after P, since the original edge of the right side is preserved.

For the site of Pentavryso (for which see Tsougaris), important in the Classical and early Hellenistic periods, see now also EAM Suppl. 48 and 56, below.

***EAM* 191. Epitaph of Kertimma, 1st cent. BC - 1st cent. AD**

Archaeological Museum of Argos Orestikon 29.

Kertimma daughter of Kille.

Sverkos, *Συμβολή* 129 nn. 554-555.

Cf. A. Rizakis – I. Touratsoglou, *Archaïognosia* 3 (1982 [1984]) 12-13 (on the name Κίλλη) (*Bull.* 1987, 430); iidem, *Ancient Macedonia* V (1989 [1993]) 1288 (on the monument type); Hatzopoulos – Loukopoulou, *Recherches* II 271 n. 1; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 241, 242 fig. 3 (on the monument type), 246 (on the funerary formula); iidem, in: *Beyond Boundaries* 121 n. 7 (on the monument type).

Hatzopoulos – Loukopoulou propose alternatively Κερτίμμα[ς] | Κίλλη, recognizing two male names.

On the name Κερτίμμας, see M. B. Hatzopoulos, in: *Onomatologos* 363; on the name Κίλλη, cf. *EAM* 44, above.

For the use of metronyms in Macedonia, see especially A. B. Tataki, *Ancient Macedonia* V (1989 [1993]) 1453-1471 (with this example on 1466 no 31); cf. E. Sverkos, in: *Βορειοελλαδικά* 74 n. 63 with further bibliography.

***EAM* 192. Epitaph of Philotera, 1st cent. BC - 1st cent. AD**

Philotera daughter of Hippostratos, a heroine.

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula).

***EAM* 193. Epigram of Nikanor, 1st cent. BC - 1st cent. AD (?)**

Nikanor son of Nikanor, a hero, greetings.

Nikanor set up this grave for his son Nikanor; and the stone says this to the passers-by: “Alone was I raised in the mansion of my father and my mother; but Hades has not learnt to show mercy, but drove me, a twelve-year old child, below the earth, shattering the hopes of those who gave birth to me. I now lie in the land of the unmarried dead and the pious, bringing pity to my father, but a friend to all those over there; and I will share this opinion with the good gentlemen of the town, although still a small child: leave behind many children at your homes, for, even when a parent is driven astray by Fate, he would thus never suffer such sorrow in his heart”.

Kalaitzi, *Figured Tombstones* 169-170 no 10.

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 256 and 258 (on the funerary formula), 267 (on epigrams from Upper Macedonia); E. Sverkos, *Συμβολή* 122 n. 495 (on the name Νικάνωρ); idem, in: *Ορεστίδος Ιστορία* 26 (on the name Νικάνωρ); M. Kalaitzi, in: *L'enfant et la mort* 337-338 (dating the stele to the Late Hellenistic period).

EAM 194. Epigram of Hyakinthos, 2nd cent. AD, second half

Archaeological Museum of Aiani BEK 9025.

My name is that of the lover of Paian; and I am more loyal to the gods than the love of Hyakinthos.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 167-168; Sverkos, Συμβολή 135 n. 587.

Cf. Papazoglou, *Villes* 244; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1291 (on the monument type); J. Touloumakos, *ŽivaAnt* 47 (1997) 214 (on the name Ὑάκινθος); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on the epigrams from Upper Macedonia); E. Sverkos, in: *Ορεστίδος ιστορία* 27 (on the name Ὑάκινθος); Chr. Ziota, *ArchDelt* 67 (2012 [2016]) B2 655 (on the current location of the monument).

EAM 195. Epitaph of the nephew of Markianos, 2nd cent. AD, second half

Archaeological Museum of Argos Orestikon 40.

Markianos son of Preurados set up this as a gift for the child of his sister; hero, greetings.

Cf. Samsaris, *Ιστορική γεωγραφία* 154-155; A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); *idem*, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula); Sverkos, *Συμβολή* 153 n. 679 (on the name Πλευράδος); Ch. Tsougaris, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 121 fig. 206.

EAM 196. Epitaph of Phila, 2nd cent. AD, second half

Archaeological Museum of Argos Orestikon 39.

Phila daughter of Parmenion, a heroine; greetings.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1292 (on the monument type); J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the names); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula); Sverkos, *Συμβολή* 120 n. 469, 126 nn. 526 and 528 (on the names); *idem*, in: *Ορεστίδος ιστορία* 26 (on the names); Ch. Tsougaris, in: *Δυτική Μακεδονία* 87.

EAM 197. Epitaph of Alexandros, 2nd cent. AD, second half

Archaeological Museum of Argos Orestikon 10.

Alexandros, a hero; greetings.

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula); Ch. Tsougaris, in: *Δυτική Μακεδονία* 87.

EAM 198. Epitaph of the child and grandchild of Arrhabaios and [- -]tine, 2nd cent. AD

Archaeological Museum of Argos Orestikon 42.

Arrhabaios (and) [- -]tine for (...), their child, and [- -]gone, their granddaughter.

Cf. Samsaris, *Ιστορική γεωγραφία* 163; J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the name Ἀρραβαῖος); A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 254 (on the funerary formula); Sverkos, *Συμβολή* 124 n. 506 (on the name Ἀρραβαῖος); idem, in: *Ορεστίδος ιστορία* 26 (on the name Ἀρραβαῖος).

The estimate in *EAM* of missing letters to the right is perhaps too precise; if it is accepted, among the several eight-letter names that could be restored as the name of Arrhabaios' wife, the name Orestine (obviously perfectly at place in Orestis) is the only one attested in Macedonia.

***EAM* 199. Epigram of [- -]ikos, 2nd-3rd cent. AD**

Archaeological Museum of Argos Orestikon 60.

(...) [- -]ikos, (...) years old (...); greetings (?). (...) stele (...) imperishable (...).

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on epigrams from Upper Macedonia).

***EAM* 200. Epigram, 3rd cent. AD**

(...) of such an age (...) raised (...).

Cf. E. Sverkos, *Ionios Logos* 2 (2010) 351 n. 10; Ch. Tsougaris, *ArchDelt* 60 (2005 [2014]) B2 760 (on the new inscriptions found at the same site; cf. *EAM* Suppl. 52, below).

***EAM* 201. Epitaph, 3rd cent. AD**

Archaeological Museum of Argos Orestikon 7.

A crown of wifely affection.

Cf. A. Rizakis – I. Touratsoglou, *Ancient Macedonia* V (1989 [1993]) 1293 (on the monument type); iidem, *ArchEph* 139 (2000 [2001]) 258 (on the funerary formula); Ch. Tsougaris, in: *Δυτική Μακεδονία* 87.

***EAM* 202. Epigram, 2nd-3rd cent. AD**

Rediscovered on the hill of Kefalovryso, adjacent to Platania in the Prefecture of Kozani, by Karamitrou-Mentesidi (inventory number BEK 5694; current location uncertain).



(...) outstanding (...) sky (...) divine (...) the daemon has tamed (...) immortal (...).

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 226 fig. 112-113 (rediscovery of the inscription); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51.

Cf. Samsaris, *Ιστορική γεωγραφία* 132; A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 267 (on epigrams from Upper Macedonia); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 5 (on the rediscovery of the monument).

Wace – Woodward and Karamitrou-Mentesidi suppose that the text continued on an adjacent building block, but the orientation of the inscribed area (vertically in one of the narrow sides of the block) allows the assumption that the surviving building block is the result of a second use of the original one bearing the inscription.

EAM 203. Epitaph of Rhomylos, 5th-6th cent. AD

Memorial of the illustrius tribune Rhomylos.

Bull. 1973, 271; *PLRE* II 950 s.v. Romulus V; D. Feissel, *TravMém* 10 (1987) 362 no 5.

Cf. *Bull.* 1987, 433; Samsaris, *Ιστορική γεωγραφία* 163.

The attribution of the honorific title *περίβλεπτος* (*spectabilis*) to a tribune led Martindale (*PLRE*, followed by Feissel) to the hypothesis that Rhomylos was *tribunus et notarius*. According to Feissel (*Bull.* 1987), the inscription belongs to the (Thessalian at the time) episcopate of Diokletianoupolis.

EAM 204. Epitaph of Heraklea (or Herakleas), after the mid-2nd cent. BC (?)*Heraklea daughter (or Herakleas son) of Antipatros, a heroine (or hero); greetings.*

Cf. P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 57 n. 10 (on the name Ἀντίπατρος); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 224-228 (on the finds from the same site).

EAM 205. Epitaph of Kleitos, after the mid-2nd cent. BC (?)*Kleitos son of Pyrrhos, a hero; greetings.*

Cf. Samsaris, *Ιστορική γεωγραφία* 132; J. Touloumakos, *ŽivaAnt* 47 (1997) 218 (on the name Κλεῖτος); Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 224-228 (on the finds from the same site); Sverkos, *Συμβολή* 120 n. 474 (on the names); idem, in: *Ορεστίδος Ιστορία* 25-26 (on the name Κλεῖτος).

Nos 205-207 cannot be dated with any sort of precision; the presence of greetings and the reference to the heroization of the dead, however, points to a date more probably after the mid-2nd cent. BC (see Kalaitzi, *Figured Tombstones* 102-106). If Wace and Woodward's copy is accurate, the letter form seems to place this inscription in the Imperial period.

EAM 206. Epitaph of the grandchild of Dionysios, after the mid-2nd cent. BC (?)*Dionysios set up this plaque for (...) (?), his daughter's child, a heroine; greetings.*

P. Thonemann, *EA* 36 (2003) 94 (SEG LIII 592; *AnnEpigr* 2003, 1585).

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 251 (on the funerary formula); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 6.

L. 1: Διονύσιος ΠΡΕΒΑΝΤΩ *EAM*, based on oral information to Touratsoglou, who did not see the stone; Διονύσιος πρε(σ)β(ύτερος) Ἀντω[νίω] Thonemann, but the heroization of the deceased is incompatible with a Christian setting. L. 4: ἥρωίς *EAM*; ἥρωις Thonemann; ἥρωις Chaniotis (SEG).

The mode of transmission of this text renders any assumption on the name of the deceased highly precarious.

EAM 207. Epitaph, after the mid-2nd cent. BC (?)*Eurys[-] (...); greetings.***Varia*****EAM 208. Moulded bowl, 3rd-2nd cent. BC****Entrance of Troy (?).*

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 200.

Cf. Sverkos, *Συμβολή* 136 n. 590.

EAM 209. Stamped pithos rim, Hellenistic period

Of Philip.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 210. Stamped pithos rim, Hellenistic period

Of Demetrios.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 211. Stamped pithos rim, Hellenistic period

Of Alexandros.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 212. Roof tile, Hellenistic period

Of Noumenios.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 169.

EAM 213. Incertum, Hellenistic period

(...)

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 214. Stamped pithos rim, Hellenistic period

(...).

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 215. Inscribed pithos rim, undated

Try(blium) (?)

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 201.

EAM 216. Clay lamp, undated

(...)

Ambigua

EAM 217. Incertum, Roman period

(...) of Valerius Flaccus (?)

AnnEpigr 1992, 1519; Chatzinikolaou, *Λατρείες* 344 no 223.

Cf. Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 192.

***EAM* 218. Incertum, 2nd cent. AD**

(...) [- -]simachos (...).

Cf. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 224-228 (on the finds from the same site).

***EAM* 219. Incertum, 2nd cent. AD, second half**

Archaeological Museum of Argos Orestikon 72.

(...) Klet[- -] (...) Kleit[- -] and (...)

Cf. A. Rizakis – I. Touratsoglou, *ArchEph* 139 (2000 [2001]) 253 (on the monument type); iidem, in: *Beyond Boundaries* 124 n. 43 (on the monument type).

***EAM* 220. Epitaph (?), 3rd cent. AD**

(...) [M]yron (?) (...) father (...).

Cf. E. Sverkos, *Ionios Logos* 2 (2010) 351 n. 10; Ch. Tsougaris, *ArchDelt* 60 (2005 [2014]) B2 760 (on the new inscriptions found at the same site; cf. *EAM* Suppl. 52, below).

***EAM* 221. Incertum, Hellenistic period**

(...)

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 199-200.

Cf. Ph. Petsas, *Makedonika* 7 (1967) 350 nos 235-236 pl. 57α-γ.

PART II
INSCRIPTIONS AFTER *EAM*

ELIMEIA

Dedications

***EAM* Suppl. 1. Dedication to Apollo Messoriskos, 2nd cent. BC**

Archaeological Museum of Aiani BEK 99/6554. Found in 1999 in the excavations of the sanctuary of Apollo at the site of Porta near Xirolimni, in the Prefecture of Kozani.

Pedimental stele of white marble, broken below, with a rosette at the centre of the tympanum. The largest part of the shaft of the stele is occupied by a relief of Apollo Kitharodos in an unframed recessed panel. The god, wearing a chiton with sleeves and a himation, is shown to the right, with his head facing left; with his right hand he plucks a large cithara with a plectrum, while with his left he plays the chords of the guitar with two fingers outstretched. Dimensions: 0.038 x 0.237-0.249 x 0.049-0.06. Inscription between the crowning and the relief. Height of letters: 0.008-0.01. Interline: 0.002-0.003.

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 341-342 fig. 6 (*Bull.* 2001, 265; *EBGR* 1999 [*Kernos* 15 (2002)] 123); eadem, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 61-62 no 7 fig. 7 (*SEG* XLIX 846); eadem, in: *AEMΘ* 20 *χρόνια* 113 fig. 13; eadem, in: *Au royaume d'Alexandre le Grand* 509 no 324; Chatzinikolaou, *Λατρείες* 266 no 83.

Cf. G. Karamitrou-Mentesidi, *AEMTh* 12 (1998 [2000]) 46; K. Chatzinikolaou, *Kernos* 23 (2010) 203 n. 39 fig. 13; E. Fassa, *JES* 2 (2019) 46 n. 6.

Autopsy, photograph, squeeze (2006)



Ἀμύντας Σαβυττίου
Ἀπόλλωνι Μεσζορίσκῳ
κατὰ ἐπιταγήν.

Amyntas son of Sabyttios, to Apollo Messoriskos, following a (divine) order.

L. 2: Μεσιορίσκῳ Karamitrou-Mentesidi; Μεσζορίσκῳ Hatzopoulos (*Bull.*); Μεσορίσκῳ Chatzinikolaou (*Λατρείες*), attributing the correction to Karamitrou-Mentesidi.

The sanctuary of Apollo Messoriskos, where this and the next seven inscriptions were found, lay on a strategically important site, controlling one of the safest east-west passages between the Askion and Bourinos mountains (see Karamitrou-Mentesidi, all publications), and also at the border zone between three cantons of Upper Macedonia: Elimeia, Eordaia and Orestis. Four explanations have been put forward for the god's epithet (which is unattested elsewhere), three of them by Karamitrou-Mentesidi (*Α' Πανελλήνιο Συνέδριο Επιγραφικής* 67-68): a) Μεσζορίσκος, Μεζωρίσκος, or Μεσζωρίσκος could be derived from μέσον + ὄρος and explained by the sanctuary's location ('Apollo between the mountains'); b) the name could belong to the settlement adjacent to the sanctuary; c) the name could be connected with the Latin deity Messor ('the reaper'); this last solution is certainly to be discarded; d) Hatzopoulos originally (*Bull.*) proposed a fourth solution, explaining Μεσσορίσκος from μέσσορος ('boundary stone'), and thus from the position of the sanctuary in the border area between the three cantons of Upper Macedonia. Later, however (in: *Φωνῆς χαρακτήρ ἐθνικός* 231-233) he reverted to Karamitrou-Mentesidi's original explanation –(a), above– and commented in detail on the dialectal evolution

leading to the attested spellings (cf. J. Méndez Dosuna, in: *Ancient Macedonia. Language, History, Culture* 137-138).

The name Σαβύττιος, unattested in Macedonia, belongs to a category of names mainly attested in the north (especially Thessaly and Epirus) and probably related to the Hesychian gloss σάβυττος (meaning, among other things, 'female sex'; cf. Phot. s.v.); see O. Masson, *RPhil* 53 (1979) 244-246 [OMS I 307-309].

***EAM* Suppl. 2. Dedication to Apollo Messoriskos, 2nd-1st cent. BC**

Archaeological Museum of Aiani BEK 99/6552. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni in the Prefecture of Kozani (see *EAM* Suppl. 1, above).

Lower fragment of a stele of white marble. In a recessed panel, a standing figure (Apollo) wearing a long chiton and a himation; to the left, the lower part of a tripod; to the right, the *omphalos*. Dimensions: 0.185 x 0.24 x 0.065. Inscription below the relief. Height of letters: 0.008-0.01.

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 342 fig. 7 (*EBGR* 1999 [*Kernos* 15 (2002)] 123); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 62 no 8 fig. 8 (*Bull.* 2001, 265; *SEG* XLIX 847); Chatzinikolaou, *Λατρείες* 266-267 no 84.

Cf. K. Chatzinikolaou, *Kernos* 23 (2010) 203 n. 40.

Autopsy, photograph, squeeze (2006)



Μεζωρίσκω εὐχήν.

To Messoriskos, in fulfilment of a vow.

There is no way of knowing whether the inscription began above the relief or this line comprises the entire text.

EAM Suppl. 3. Dedication to Apollo Messoriskos, 1st cent. BC

Archaeological Museum of Aiani BEK 2863. Discovered in 1993 in the area of the sanctuary of Apollo Messoriskos (see EAM Suppl. 1, above).

Upper fragment of a stele of white marble, broken to the top right, and preserving only the crowning and part of the shaft, with the inscription. Dimensions: 0.16 x 0.239-0.257 x 0.039-0.05. Height of letters: 0.008-0.01. Interline: 0-0.005.

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 212-213 fig. 90, dr. 3 (*AnnEpigr* 1999, 1412; *Bull.* 2000, 448); eadem, *AEMTh* 12 (1998 [2000]) 466 (*EBGR* 1999 [*Kernos* 15 (2002)] 122); eadem, *ArchDelt* 53 (1998 [2004]) B2 671 (*AnnEpigr* 2003, 1584); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 62-64 no 9 fig. 9α-β (*SEG XLIX* 848; *AnnEpigr* 2001, 1765; *EBGR* 2001 [*Kernos* 17 (2004)] 93); Chatzinikolaou, *Λατρείες* 265 no 82; E. Sverkos, *AEAM* 2 (2011 [2013]) 262-266 fig. 4 α-β (new text after autopsy) (*SEG LXIII* 467).

Cf. G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 380 (first mention of the sanctuary and its first finds, before the excavations); Sverkos, *Συμβολή* 150 n. 660; Tataki, *Roman Presence* 200 no 180.5; K. Chatzinikolaou, *Kernos* 23 (2010) 202 n. 36.

Autopsy, photograph, squeeze (2006)



Λεύκιος Κουσώνιος ^{vvv}
 Εὐκτῆμων ὡς Ἀπόλλων[ι]
 [Μ]εσζωρίσκῳ δῶ[ρον].

Lucius Cusonijs Euktemon to Apollo Messoriskos, a gift (?).

L. 1: Λ[ε]ύκιος Karamitrou-Mentesidi (*Βόιον - Νότια Ορεστίς*); [Λε]ύκιος eadem (*AEMTh* 12 and *ArchDelt* 53); Λεύκιος eadem (*Α΄ Πανελλήνιο Συνέδριο Επιγραφικής*), dependent editions and the stone. L. 3: [- - -] ΙΩ Karamitrou-Mentesidi (*AEMTh* 12 and *ArchDelt* 53) and dependent editions; ^{vvv}[. ca. 3 . .]ΙΩ eadem (*Α΄*

Πανελλήνιο), suggesting [Νομ]ίω (followed by Chatzinikolaou, *Λατρείες*); Μεσζωρίσκω δῶ[ρον] Sverkos (*AEAM*), after autopsy; his reading is –with some good faith– confirmed on the squeeze (the letters are barely discernible).

This inscription is the earliest attestation of the *gens* Cusonia in Macedonia; for this family of *negotiatores*, originating in northeastern Italy, see Sverkos, *AEAM* 262-266, with references.

***EAM* Suppl. 4. Dedication to Apollo Messoriskos, 1st-2nd cent. AD**

Archaeological Museum of Aiani BEK 99/6570. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni (see *EAM* Suppl. 1, above).

Upper right fragment of a small pedimental stele, preserving a small part of a relief, probably of Apollo Kitharodos, judging by the upper right part of the lyre in a recessed panel. Dimensions: 0.016 x 0.055 x 0.025. The inscription between the crowning and the relief. Height of letters: 0.006-0.011. Interline: 0.003.

G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 64 no 10 fig. 10 (*Bull.* 2002, 247; *SEG* XLIX 849; *EBGR* 2001 [*Kernos* 17 (2004)] 93); Chatzinikolaou, *Λατρείες* 267 no 85.

Autopsy, photograph, squeeze (2006)



[-----]ξαν-
[δρου (?) Ἀπόλλωνι Μεσζ]ωρι-
[σκω -----].

(. .) son of Alexandros (?) to Apollo Messoriskos (. .).

In this inscription, as well as in nos 5 and 7 below, we restore the commonest attested form of the theonym, although alternatives are also attested (cf. the commentary in *EAM Suppl.* 1, above). Ll. 2-3: [Μεσ]ιορί[[σκω] Karamitrou-Mentesidi; [Μεσ]ζορί[[σκω] Hatzopoulos (*Bull.*); [Μεσ]ορί[[σκω] Chatzinikolaou, recording a correction by Karamitrou-Mentesidi concerning I. At the beginning of line 2, no letter is clearly visible before Ω.

***EAM Suppl.* 5. Dedication to Apollo Messoriskos, 2nd cent. AD**

Archaeological Museum of Aiani BEK 99/6569. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni (see *EAM Suppl.* 1, above).

Upper right fragment of a stele with a recessed panel (there is no trace of a relief). Dimensions: 0.23 x 0.205 x 0.09. The inscription above the recessed panel. Height of letters: 0.015. Interline: practically inexistent.

G. Karamitrou-Mentesidi, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 64-65 no 11 fig. 11 (*Bull.* 2002, 247; *SEG* XLIX 850; *EBGR* 2001 [*Kernos* 17 (2004)] 93); Chatzinikolaou, *Λατρείες* 267-268 no 86.

Autopsy, photograph, squeeze (2006)



[Απόλλωνι Μεσζ]ωρίσκω
[- - - Ἀσκλ]ηπιάδου.

To Apollo Messoriskos, (. . .) son of Asklepiades.

***EAM Suppl.* 6. Dedication to Apollo Messoriskos, 2nd cent. AD, second half**

Archaeological Museum of Aiani BEK 99/6550.1-2. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni (see *EAM Suppl.* 1, above).

Two joining fragments of the lower part of a statuette (presumably of Apollo, only the feet are preserved). Dimensions: 0.098 x 0.285 x 0.162. The inscription to the right of the right foot of the god (l. 1) and on the convex base (l. 2). Height of letters: 0.01-0.015.

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 343-344 fig. 9 (*EBGR* 1999 [*Kernos* 15 (2002)] 123); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 66 no 13 fig. 13 (*Bull.* 2001, 265; *SEG* XLIX 852); Chatzinikolaou, *Λατρείες* 263-264 no 80; E. Sverkos, *AEAM* 2 (2011 [2013]) 266 fig. 5 (*SEG* LXIII 467) (new text after autopsy).

Cf. K. Chatzinikolaou, *Kernos* 23 (2010) 202 n. 34 fig. 12.

Autopsy, photograph (2006)



[Ἀπόλλω]νι δῶρον
Ἀλέξανδρος CΙ[. ^{ca. 3}.]ου καὶ Φιλωτέρα.

Gift to Apollo; Alexandros son of (...) and Philotera.

L. 1: The last letter was inscribed below the line, due to lack of space. L. 2: After Ἀλέξανδρος, Φ[- -] PA[. ^{ca. 4}.] ^{vv} Φιλωτέρα Karamitrou-Mentesidi, Chatzinikolaou (*Λατρείες*); ΦΙ[- ^{ca. 4-5}-]ου καὶ Φιλωτέρα Sverkos, but the lunar trace of the first letter(s) seem incompatible with the Φ of Φιλωτέρα.

***EAM* Suppl. 7. Dedication to Apollo Messoriskos and Artemis, 2nd cent. AD**

Archaeological Museum of Aiani BEK 99/6557. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni (see *EAM* Suppl. 1, above).

Fragmentary relief of white marble (broken below to the right), representing a figure wrapped in a cloth (for the interpretation, see the comments). The direction of the inscription probably indicates that the relief was set up horizontally. Dimensions: 0.15 x 0.232 x 0.07. The inscription above (l. 1), on (l. 2) and below (l. 3) the relief. Height of letters: 0.01 (O: 0.005).

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 343 fig. 8 (*EBGR* 1999 [*Kernos* 15 (2002)] 123); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 65-66 no 12 fig. 12 (*Bull.* 2001, 265; *SEG* XLIX 851); G. Karamitrou-Mentesidi – K. Moschakis, *Deltos* 39 (2010) 66 fig. 7; Chatzinikolaou, *Λατρείες* 268-269 no 87; E. Sverkos, *AEAM* 2 (2011 [2013]) 268-271 fig. 6 (*SEG* LXIII 467) (new text in l. 3 after autopsy).

Cf. Tataki, *Roman Presence* 299 no 331.1.

Autopsy, photograph, squeeze (2006)



Ἀπόλλωνι Μεσ[ζορίσκῳ],
Ἄρτέμιδι
Μαμία ὕλη[- -].

To Apollo Messoriskos and Artemis, Mamia (. . .).

L. 3: Μαμία ed. pr. and dependent editions; Μαμία[?] Chaniotis (*SEG* XLIX in the commentary, although the text has Μαμίῃ); Μαμία ὕλη[κεδόνο] Sverkos, identifying the dedicant with the homonymous dedicant of *EAM* 29; his reading was not confirmed during autopsy or on the squeeze, but it cannot be excluded.

The figure on the relief has been interpreted by most editors as a shrouded dead woman, in which case this would be a dedication connected to a funerary ritual; alternatively, Karamitrou-Mentesidi and Moschakis propose to recognize a swaddled baby, in which case the dedication would in effect be a wish for the healing of the child; according to their interpretation, the fact that it is dedicated jointly to Apollo and Artemis may point to the existence of an Asklepieion.

For the *Lallname* Μαμία, see Sverkos (270), with references and bibliography.

***EAM* Suppl. 8. Dedication to Apollo Nomios, 2nd cent. BC**

Archaeological Museum of Aiani BEK 99/6555. Found in 1999 in the excavations of the sanctuary of Apollo at Xirolimni (see *EAM* Suppl. 1, above).

Upper fragment of a pedimental stele of white marble, preserving only the pediment with inscribed acroteria, and the upper part of the relief in a recessed panel: head of Apollo Kitharodos to the left. Dimensions: 0.215 x 0.23-0.255 x 0.048-0.055. The inscription was inscribed above the relief panel with the help of guidelines. Height of letters: 0.007-0.008. Interline: 0.002-0.003.

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 341 fig. 5 (*EBGR* 1999 [*Kernos* 15 (2002)] 123); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 59-60 no 6 fig. 6 (*Bull.* 2001, 265; *SEG* XLIX 845); Chatzinikolaou, *Λατρείες* 264-265 no 81.

Cf. K. Chatzinikolaou, *Kernos* 23 (2010) 202 n. 35; T. Giannou, *Logeion* 8 (2018) 114 n. 55. Autopsy, photograph, squeeze (2006)



Κλεόνικος Λαμπρομάχου
Βεροιαῖος Ἀπόλλωνι Νομίωι.

Kleonikos son of Lampromachos from Beroia to Apollo Nomios.

L. 2: Νομίω Karamitrou-Mentesidi (*Α΄ Πανελλήνιο*), Chatzinikolaou; Νομίωι Karamitrou-Mentesidi (*AEMTh*), dependent editions and the stone.

Νόμιος, a common divine epithet for several Greek deities, is attested for the first time in Macedonia. For the connection between Apollo and pastoralism that the epithet denotes, see the comments of Karamitrou-Mentesidi (*Α΄ Πανελλήνιο Συνέδριο Επιγραφικής*). The reference to pastoralism is easily understandable, both in Upper Macedonia in general

and in connection with the sanctuary of Apollo Messoriskos in particular, considering its strategic location in the passage between the mountains of the area.

Both personal names are Panhellenic but previously unattested in Macedonia (cf. though Κλεόνικος in a Macedonian sling bullet, SEG XXXII 1691 no 36, and Κλεονίκη, a common female name in the Macedonian onomasticon).

EAM Suppl. 9. Dedication to Artemis, 1st-2nd cent. AD

Archaeological Museum of Aiani KABE 112. Found by an individual in his field near Velvento.

Upper fragment of a small relief of Artemis the Huntress, picking an arrow from her quiver with the right hand, while holding her bow with the left; broken above and to the right. Dimensions: 0.20 x 0.16 x 0.045. Inscription to the right of the relief; the flowing himation of the goddess did not leave room for more letters in the missing right part of the stele, the inscription therefore could only have been continued at the missing lower part of the relief. Height of letters: ~0.01. Interline: 0.002.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 379 pl. 116στ (*Bull.* 2002, 250; SEG XLVII 1004); eadem, in: *Βελβεντό, χθες, σήμερα, αύριο* 52-54 no 11, fig. 4; eadem, *Βελβεντό* 32 no 11; Chatzinikolaou, *Λατρείες* 272 no 93.

Cf. Dimopoulos, *Το Βελβεντό στην ιστορική του πορεία* 45 fig.; G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51.

Autopsy, photograph, squeeze (2006)



[---]OIC

[---]NI

L. 1: OK ed. pr. and dependent editions.

For the cult of Artemis in Elimeia and Upper Macedonia in general, see Chatzinikolaou, *Λατρείες* 76-85.

***EAM* Suppl. 10. Dedication to Asklepios, 1st-2nd cent. AD**

Archaeological Museum of Aiani ΓΠΕΒ 2392. Found near the church of Hagios Nikolaos at Diporo, in the Prefecture of Grevena.

Lower fragment, broken to the right, of a stele of white marble with a relief of Asklepios, standing and holding an egg with his right hand (a hand which is disproportionately large in comparison to the rest of his body) towards a snake wrapped around a tree. Dimensions: 0.245 x 0.255 x 0.08. Inscription below the relief. Height of letters: 0.015-0.02 (Ω: 0.01). Interline: 0.003.

G. Karamitrou-Mentesidi – K. Moschakis, *Deltos* 39 (2010) 62-63 fig. 3 (*SEG* LX 642); iidem, in: *Medicine and Healing* 13 no 3 fig. 2.6.

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2019)



Ἀσκληπιῷ
εὐχὴν.

To Asklepios, in fulfilment of a vow.

The area where the relief was found lies on the left bank of the Haliakmon, therefore more probably in Elimeia, rather than Tymphaia. The cult of Asklepios in Elimeia is only attested indirectly, by a statuette of Hygieia (see Chatzinikolaou, *Λατρείες* 318 no 176 and cf. *EAM* Suppl. 7, above); for the relatively limited references to the cult in the rest of Upper Macedonia, see *ibid.* 137-138.

***EAM* Suppl. 11. Dedication to Hermes Agoraios by an *agoranomos*, 2nd-1st cent. BC**

Archaeological Museum of Aiani KABE 214. Found in a field at the site of Tsilipitsio, near Velvento, in the Prefecture of Kozani, and handed over to the Cultural Club of Velvento in 1991.

Rectangular marble base, with a large rectangular socket on top for the insertion of a statuette's plinth. Dimensions: 0.08 x 0.20 x 0.18. Height of letters: 0.015 (O, Ω: 0.01). Interline: 0.003.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 379 pl. 116δ (*Bull.* 2002, 250; *SEG* XLVII 1002); eadem, in: *Βελβεντό, χθες, σήμερα, αύριο* 48-50 no 9, fig. 2; eadem, *Βελβεντό* 29-30 no 9; eadem, *AEMTh* 22 (2008 [2011]) 45-46; Chatzinikolaou, *Λατρείες* 296-297 no 147.

Cf. Sverkos, *Συμβολή* 54-55 n. 141; G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51.

Autopsy, photograph, squeeze (2006)



[. .]Α[. .]³⁻⁴.]ΑΙΔΙΚ[.]

ἄγορανομήσας

Ἑρμῇ Ἀγοραίῳ.

(...), after having served as *agoranomos*, to *Hermes Agoraios*.

L. 1: -- --ΑΙΔΙ-- ed. pr.; [- ^{ca. 7} - -] ΑΙΔΙΚ[.] Chaniotis (*SEG*); perhaps the name Παιδικός (unattested in Macedonia) should be recognized, either in the nominative and preceded by a *nomen*, if the *agoranomos* possessed Roman *civitas*, or in the genitive, if it is a patronym. L. 3: Ἑρμῇ Ἀγοραίῳ ed. pr.

For the cult of *Hermes Agoraios* in Elimeia, see also *EAM* 9, above.

This is the earliest attestation of the office of *agoranomos* in Upper Macedonia; the others are *EAM* 25 from Aiane, above, and *EAM* Suppl. 30 from Spilia in Eordaia, below.

***EAM* Suppl. 12. Dedication to Zeus Hypsistos, 2nd-1st cent. BC**

Archaeological Museum of Aiani KABE 113. Found in 1983 at the site of Bravas near Velvento, in the Prefecture of Kozani, and handed over to the local Cultural Club.

Small marble stele without crowning, broken to the top right, with a relief in a recessed panel of Zeus holding a sceptre with his left hand and a phiale with his right, with which

the god performs a libation on a large vase standing on top of an altar. Dimensions: 0.36 x 0.225 x 0.06. The inscription, below the relief, is heavily corroded. Height of letters: 0.02. The interline is impossible to determine.

P. Chrysostomou, *ArchDelt* 44-46 (1989-1991 [1994]) A 50; idem, *AEMTh* 5 (1991 [1994]) 102 (*Bull.* 1994, 380; *SEG* XLVI 728); G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 379 pl. 116ε (*Bull.* 2002, 250; *SEG* XLVII 1003); eadem, in: *Βελβεντό, χθες, σήμερα, αύριο* 51-52 no 10; eadem, *Βελβεντό* 30-31 no 10; S. Mitchell, in: *One God* 199 no A14.

Cf. A. Chondrogianni-Metoki – E. Magouretsiou, *AEMTh* 11 (1997 [1999]) 62 (on the site of Bravas); G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51.

Autopsy, photograph, squeeze (2006)



Διὶ Ὑψίστῳ
[. . .]Λ[. . .]Ι[. . .].

To Zeus Hypsistos, (...).

For the chronology of the inscription and the cult of Zeus Hypsistos in Macedonia, see *EAM* 3, above.

***EAM* Suppl. 13. Dedication to Zeus Hypsistos, 2nd-3rd cent. AD**

Archaeological Collection of Kozani ΚΠ 1170. Found in a field near the ancient settlement of Prophitis Ilias at Ano Komi in the Prefecture of Kozani, and handed over to the then 17th Ephorate.

Lower part of a relief in the half-round of Zeus bearing a sceptre which rests on a small rectangular block to the right. Dimensions: 0.38 x 0.26 x 0.16. The inscription starts on the rectangular block (ll. 1-7) and continues on the right half of the relief's base; artist's signature on the left half of the base. Height of letters: 0.01-0.015. Interline: 0-0.02 (a), 0.01-0.015 (b).

Chr. Ziota, *ArchDelt* 55 (2000 [2009]) B2 818-819 fig. 76 (*Bull.* 2010, 34; *SEG* LIX 649; *EBGR* 2010 [*Kernos* 26 (2013)] 207); E. Sverkos, *AEAM* 2 (2011 [2013]) 272-275 fig. 8.

Cf. Chatzinikolaou, *Λατρείες* 373 (simple mention); Dana, *OnomThrac* 357 (on the name Τήρης); *EKM* II p. 280.

Autopsy, photograph (2019)



- a) Δ'εὶ Ὑψί-
στῳ Ἀν-
δρόνικ-
ος κὲ οἱ υἱ-
5 εἰοὶ Τήρ-
ης κὲ Ἀλέ-
ξανδρος κ-
ὲ Ἄρπαλο-
ς μετὰ
10 βουθυσεῖ-
ας εὐχήν.
- b) Ἀρεῖς-
των ἐ-
ποίει.

To Zeus Hypsistos, Andronikos and his sons Teres, Alexandros and Harpalos, along with a sacrifice of an ox, in fulfilment of a vow.

Ariston made this.

L. 1: Δεῖ ed. pr.; Διεῖ Chaniotis (*SEG*, *EBGR*); Δ'εὶ Sverkos and the stone. Ll. 4-6: ΟΙΥ|ΕΙΟΙΤΗΡ|ΗΣ ed. pr.; κὲ οἱ υἱεἰοὶ Τήρης Sève (*Bull.*), Chaniotis (*SEG*, *EBGR*), Sverkos. Ll. 9-11: ΜΕΥΔ[.]|ΒΟΥ θυσεῖ|ας ed. pr.; μετὰ | βουθυσεῖ|ας Chaniotis (*SEG*, *EBGR*), Sverkos. Ll. 13-14: ἐποίει *SEG*, *EBGR* inadvertently.

For the cult of Zeus Hypsistos in Upper Macedonia, see the comments at *EAM* 3, above. This is the first epigraphic attestation of a sacrifice of oxen in the context of this cult. For the artist Ariston, see the comments at *EAM* 18, above.

The names of the family of dedicants include three Greek names very popular in Macedonia (Ἀνδρόνικος, Ἀλέξανδρος, Ἄρπαλος) and a typical Thracian name (Τήρης).

***EAM* Suppl. 14. Dedication to Zeus Hypsistos (?), Imperial period**

Archaeological Museum of Aiani BEK 9168. Found in 1988 by an individual in a field at the site of Vromovrysi, west of Megali Rachi, in the Prefecture of Kozani.

Fragment of a marble stele, broken on all sides, with relief of a male bearded figure facing front, in the type of Zeus Hypsistos. Dimensions: 0.154 x 0.88 x 0.45 (ed. pr.; the width is probably 0.088).

G. Karamitrou-Mentesidi, *ArchDelt* 43 (1988 [1993]) B2 405 fig. 242α (*SEG* XLIII 364).

No autopsy

[- -]
ε[ὺ]-
χ[ήν].

(...) in fulfilment of a vow.

Ll. 2-3: ε[ὺχήν] Karamitrou-Mentesidi, but on her photograph a X is visible below the E.

For the cult of Zeus Hypsistos in Upper Macedonia, see the comments at *EAM* 3, above.

Catalogues

***EAM* Suppl. 15. Catalogue of names, 2nd cent. AD**

Archaeological Museum of Aiani KABE 114. Found in 1987 by an individual while plowing his field at the site of Kato Bravas at Velvento, in the Prefecture of Kozani, and handed over to the Cultural Club of Velvento.

Lower part of a marble stele, broken to the right. Dimensions: 0.57 x 0.46 x 0.185. Height of letters: 0.01. Interline: irregular, 0.002-0.012, larger in ll. 4-6. Below the inscription, graffito with a ligature (MP) of a later date.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 379 no 4 (*Bull.* 2002, 250; *SEG* XLVII 1001); Dimopoulos, *Το Βελβεντό στην ιστορική του πορεία* 44 with fig.; G. Karamitrou-Mentesidi, in: *Βελβεντό, χθες, σήμερα, αύριο* 54-61 no 12; eadem, *Βελβεντό* 33-38 no 12.

Cf. G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51.

Autopsy, photograph, squeeze (2006)



- Κάσσανδρος Ἀγοραίου, Ἀντίγ[ονος (?) -----],
 Εὐδημος Ποσειδωνίου, Ἑρμῆ[ς -----],
 Κασσίας Κασσάνδρου, ὦ Νεικάνω[ρ -----],
 Πολεμοκράτης Εὐτύχου, ὦ Κασσι[-----],
 5 Περείτας Εὐτύχου, ὦ Διονύσιος Ζω[-----],
 Παράμονος Παραμόνου, ὦ ὦ Παρμεν[-----].

Kassandros son of Agoraios, Antigonos (?) son of [- - -], Eudemos son of Poseidonios, Hermes son of [- - -], Kassias son of Kassandros, Nikanor son of [- - -], Polemokrates son of Eutychos, Kassi[- - -] son of [- - -], Peritas son of Eutychos, Dionysios son of Zo[- - -], Paramonos son of Paramonos, Parmen[- - -] son of [- - -].

L. 2: Ἑρμῆ[ς] Dimopoulos, Karamitrou-Mentesidi (Βελβεντό, χθες, σήμερα, αύριο and Βελβεντό) and the stone; Ἑρμῆς Karamitrou-Mentesidi (ArchDelt). L. 3: Νεικάνω[- - -] all other editions, but the beginning of the Ω is visible. L. 4: Κασσι[- - -] Dimopoulos, Karamitrou-Mentesidi (Βελβεντό, χθες, σήμερα, αύριο and Βελβεντό) and the stone; Κασσ[- - -] Karamitrou-Mentesidi (ArchDelt).

Κασσίας, unattested elsewhere, is the only name of the catalogue perhaps betraying influence from Latin onomastics.

Funerary inscriptions

***EAM* Suppl. 16. Epitaph of Attya, 5th cent. BC, second half**

Archaeological Museum of Aiani 10581. Found by an individual in a field near the necropolis of Aiane, in the Prefecture of Kozani, and handed over to the then 17th Ephorate.

Undecorated stele of poros stone, broken at the top left. Dimensions: 0.51 x 0.49 x 0.145. Height of letters: ~ 0.035.

G. Karamitrou-Mentesidi, *AEMTh* 4 (1990 [1993]) 80 fig. 23 (*Bull.* 1994, 385; *SEG* XLIII 363C); eadem, *ArchDelt* 43 (1988 [1993]) B2 404 pl. 241β; eadem, *ArchDelt* 45 (1990 [1995]) B2 354 pl. 157γ (A. Pariente, *BCH* 117 [1993] 841).

Cf. G. Karamitrou-Mentesidi, *AEMTh* 10A (1996 [1997]) 28-29 (*Bull.* 1997, 362); eadem, *Αιανή* 122 fig. 200; eadem, *AEAM* 2 (2011 [2013]) 146 fig. 38 (on the archaeological context).

Autopsy, photograph, squeeze (2006)



Ἄττυα.

Attya.

The new name Ἄττυα belongs to the well-known in Macedonia category of names stemming from ἄττα (Ἄτταλος, Ἀττίνας, Ἀττύλος), for which cf. M. B. Hatzopoulos, in: *Onomatologos* 358.

***EAM* Suppl. 17. Epitaph of Kleiona, 5th cent. BC, second half**

Archaeological Museum of Aiani 7479. Found in 1990 in the necropolis of Aiane, in the Prefecture of Kozani, during excavations by G. Karamitrou-Mentesidi.

Pedimental stele of limestone, reconstructed from several joining fragments, broken below and to the left. Immediately below the crowning, a string of stylized lotus leaves, with traces of red colour. Dimensions: 0.53 x 0.275 x 0.028 (ed. pr.). The inscription is engraved vertically, from top to bottom.

G. Karamitrou-Mentesidi, *AEMTh* 4 (1990 [1993]) 79-80 fig. 22, dr. 1 (*Bull.* 1994, 385; *SEG* XLIII 363B; A. Pariente, *BCH* 117 [1993] 841); eadem, *ArchDelt* 45 (1990 [1995]) B2 354 pl. 157β (*Bull.* 1997, 362; *SEG* XLV 728); eadem, *AEMTh* 10A (1996 [1997]) 28-29.

Cf. A. Panayotou, in: *Επιγραφές της Μακεδονίας* 149-150 n. 37 no 32, 159 pl. 8 no 32; G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51; Ch. Tsougaris, in: *Μύρτος* 589; G. Karamitrou-Mentesidi, *Αιανή* 122 fig. 201; eadem, *AEAM* 2 (2011 [2013]) 146 (on the archaeological context).

No autopsy



Κλειόνα.

Kleiona.

Κλειώνα Panayotou, or, alternatively Κλειόνα, dating the inscription to the first half of the century, but there is no need to suppose a long vowel (see the comments).

Panayotou does not exclude the possibility of a masculine name in the genitive. As for the origin of the name, Hatzopoulos (*Bull.* 1994) points to the names Κλειώ (for its attestations in Macedonian onomastics, see the comments at *EKM* II 48), and Κλεωναί. There is no doubt that the root is κλέ(φ)ος, diachronically popular in Greek onomastics. The ending is a local abbreviated form of -νόα: cf. Ἀριστόνα (< Ἀριστονόα), attested in

Pieria (*AnnEpigr* 1924, 403) and Βουλόνα (< Βουλονόα), attested at Pydna (*SEG* LII 617, but see Chaniotis' comments in the *apparatus*). This makes the unattested elsewhere name Κλειόνα (< Κλεονόα, cf. Κλεανόη in Athens and Κλεονόη in Oropos [*LGP*N II and I, respectively, s.v.]) another example of the popular in Macedonia female names with νοῦς as their second compound (cf. the comments at *EKM* II 174).

***EAM* Suppl. 18. Epitaph of Kletagore, 4th (?) cent. BC**

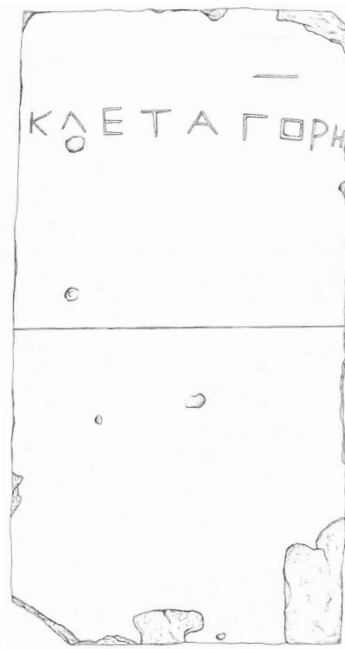
Archaeological Museum of Aiani. Found in the necropolis of Aiane, in the Prefecture of Kozani, in 2009.

Fragment of a stele, broken above and below, reused in a later tomb.

G. Karamitrou-Mentesidi, *AEMTh* 23 (2009 [2013]) 72 fig. 13 (*Bull.* 2013, 258; *SEG* LX 631).

Cf. G. Karamitrou-Mentesidi, *AEAM* 2 (2011 [2013]) 146-147 fig. 38 (on the archaeological context); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

No autopsy



Κλεταγόρη.

Kletagore.

Κλεταγόρη (cf. Κλειταγόρα in Athens, Sparta and Thessaly) is unattested elsewhere in Macedonia. The 'Ionic' ending is noteworthy.

***EAM* Suppl. 19. Epitaph of Laandros and his family, 3rd cent. BC, second half**

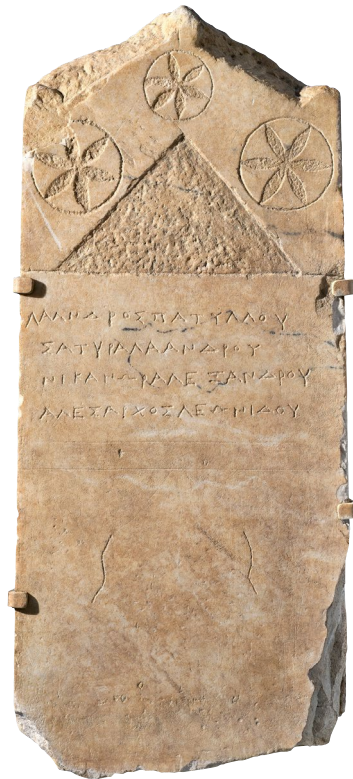
Archaeological Collection of Kozani 1051. Found by an individual while plowing his field at the site of Zigres near the village of Ano Komi, in the Prefecture of Kozani, and handed over to the then 17th Ephorate.

Stele of white marble, intact with minor damages in the corners. A large triangular crowning with acroteria is marked by a horizontal engraved line; a triangular recessed panel in the crowning is surrounded by rosettes with six leaves. Dimensions: 0.72 x 0.30 x 0.137. The inscription on the shaft of the stele; below it, two guidelines, between which faint traces of an earlier inscription are barely discernible. Height of letters: 0.007-0.016 (O: 0.005). Interline: 0.01-0.02.

G. Karamitrou-Mentesidi, *ArchEph* 125 (1986 [1990]) 147-150 pl. 42 (*Bull.* 1991, 380; *SEG* XL 526); *Bull.* 1993, 361 (*SEG* XLIII 375); Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελιμιώτιδος* 86-87 fig. 47.

Cf. G. Karamitrou-Mentesidi, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 51; E. Sverkos, *AEAM* 2 (2011 [2013]) 278 (with comments on the name Πάτυλλος).

Autopsy, photograph, squeeze (2006, 2019)



Λάανδρος Πατύλλου,
 Ὡσατύρα Λαάνδρου,
 ὩΝικάνωρ Ἀλεξάνδρου,
 ὩἈλέ<ξ>αρχος Λεωνίδου.

Laandros son of Patyllos, Satyra daughter of Laandros, Nikanor son of Alexandros, Alexarchos son of Leonidas.

L. 1: Πατύλλου ed. pr.; Masson (*Bull.* 1991), followed by Pleket (*SEG* XL) claimed that the Y of Πατύλλου was engraved as T and suggests Παττ<ά>λου, but Πατύλλου is clear on the stone, as already pointed out by Hatzopoulos (*Bull.* 1993), who was followed by subsequent editors. L. 4: Ἀλέσαρχος all previous editors; Hatzopoulos (*Bull.* 1991, followed by *LGN IV*, s.v. Ἀλέξαρχος) considers this an engraver's mistake for Ἀλέξαρχος.

Λάανδρος, Νικάνωρ, Ἀλέξανδρος are names typical of the Macedonian onomasticon. Λεωνίδας is very common in Macedonia as well, contrary to the name Σατύρα. The name Πάτυλλος is *hapax legomenon*, but may be related with the name Πάτης, attested in the same area (*EAM* Suppl. 38, below; cf. *Bull.* 1993, 361).

***EAM* Suppl. 20. Epitaph of Diphilos, 2nd cent. BC**

Archaeological Museum of Aiani ΠΟΛ 4696. Discovered in 1998 during the excavations of the Hellenistic settlement of Polymylos (ancient Euia), in the Prefecture of Kozani.

Pedimental stele of white marble with only minor damages in the bottom corners, with inscribed acroteria and a rosette in the middle of the tympanum. The inscription on the unadorned shaft of the stele, immediately below the crowning. Dimensions: 0.745 x 0.315-0.34 x 0.075. Height of letters: 0.009-0.015. Interline: 0.008.

G. Karamitrou-Mentesidi – M. Vatali, *AEMTh* 12 (1998 [2000]) 485 fig. 12 (*Bull.* 2001, 262); G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 55-56 no 3 fig. 3 (*Bull.* 2002, 247; *SEG* XLIX 773; *EBGR* 2001 [*Kernos* 17 (2004)] 93); eadem, *ArchDelt* 53 (1998 [2004]) B2 668 pl. 258α (*SEG* LII 581).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 9.

Autopsy, photograph, squeeze (2006)



Δειφίλῳ
Ἀντιγόνου
ἥρωι.

For Diphilos son of Antigonos, a hero.

L. 3: Middle dots before and after I (*diaeresis*).

For the site of Polymylos and the excavation of the Hellenistic settlement, see the bibliography provided by Sverkos 248-252 n. 43. For the identification of the city with ancient Euia, see the comments at *EKM* I 41 and *EAM* 87, above.

For other occurrences of the name Δίφιλος in Macedonia (in Beroia, Pella and as the name of an officer in Alexander's army), see Karamitrou-Mentesidi, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 56 with references.

EAM Suppl. 21. Epitaph of Nikandros, 2nd-1st cent. BC

Archaeological Museum of Aiani 10660. Found before 1987 by an individual at the site of Livadia near ancient Aiane, in the Prefecture of Kozani, and handed over to the then 17th Ephorate.

Stele of local stone with a rudimentary inscribed crowning, marked by two engraved lines and decorated by a phiale at its centre. An engraved taenia with a knot is framed by a clumsily executed engraved panel, its lines slanting to the right and intersecting the inscription field. Dimensions: 0.74 x 0.28-0.315 x 0.045. The inscription is engraved immediately below the crowning, within irregular guidelines, which are slanting to the top right.

A. Chondrogianni-Metoki, *AEMTh* 1 (1987 [1988]) 41 fig. 7 (*SEG* XXXIX 566).

Autopsy, photograph, squeeze (2006)



Νίκανδρος
Νικάδου.

Nikandros son of Nikadas.

EAM Suppl. 22. Epitaph of Nike, 166 (?) AD, ca. November

Archaeological Museum of Aiani ΠΟΛ 5473. Discovered in 1997 during the excavations of the site of Polymylos, in the Prefecture of Kozani.

Stele of white marble, broken above and to the left, in two joining fragments. Dimensions: 0.94 x 0.55 x 0.225. Height of letters: 0.05-0.07 (ll. 1-5), 0.02-0.03 (l. 6). Interline: 0.08 (ll. 1-5), 0.055 (ll. 5-6).

G. Karamitrou-Mentesidi – M. Vatali, *AEMTh* 11 (1997 [1999]) 87-88, 92 (majuscule transcription) (*Bull.* 2000, 447; *SEG* XLIX 775); G. Karamitrou-Mentesidi, *ArchDelt* 50 (1995 [2000]) B2 583 pl. 176δ (majuscule transcription); eadem, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 57-58 no 5 fig. 5 (full edition).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 9.

Autopsy, photograph (2006)



[Φίλι(?)]ππος
[Νεί(?)]κη τη
[ιδί]α μητρι
[μ]γείας
5 [χ]άριν
[ἔτους (?)] ηρρ' Ἀπελλαίω.

Philippos for Nike, his mother, for remembrance sake. In the year 198, in the month of Apellaaios.

L. 2: [Νί(?)]κη Karamitrou-Mentesidi; [Νεί(?)]κη Chaniotis (*SEG*), more plausibly. L. 6: [ἔτους] or [ἔτους σεβ(αστοῦ)] Karamitrou-Mentesidi; Chaniotis (*SEG*) doubts that there was any word engraved before the date, there is, however, space available for the word ἔτους.

Karamitrou-Mentesidi hesitates between the provincial era, which would date the stele to 50 AD, and the Actian one, which would date it to 166 AD (and not to 146 AD, as Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 58, followed by *SEG*, nor to 167 AD as eadem, *ArchDelt* 50), a date more compatible with the letter type. In the latter case, this inscription would be another example from Upper Macedonia where the Augustan era is used despite the probable absence of the adjective σεβαστόν (see *EAM* 71, above).

EAM Suppl. 23. Epitaph of Paramonos, 2nd cent. AD

Archaeological Museum of Aiani, without inventory number. Found reused in a room of an Early Byzantine bath at Velvento, in the Prefecture of Kozani.

Altar of white marble, damaged at the top, with a depression bearing traces of ash on the top surface. Dimensions: 0.90 x 0.42 x 0.29 (ed. pr.). The inscription on the front side, immediately below the crowning.

M. Tsiapali, *AEMTh* 23 (2009 [2013]) 77-78 fig. 4-5; Karamitrou-Mentesidi, *Βελβεντό* 39 no 16 fig. 19 (*Bull.* 2012, 267.4; *SEG* LX 670).

Cf. M. Tsiapali, *AEMTh* 24 (2010 [2014]) 73, 76, fig. 5 (*Bull.* 2015, 429); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

No autopsy

Ν[ε]ικόπολις Παρα-
μόνω τῷ κορικῷ
ἀνδρὶ ἀνέθηκα ὕ
κατὰ εὐνυαν μνεί-
5 ας χάριν.

I, Nikopolis, dedicated for Paramonos my first husband because of his goodwill, for remembrance sake.

L. 1: [Νε]ικόπολις Tsiapali; Ν[ι]κόπολις Karamitrou-Mentesidi, Hatzopoulos (*Bull.* 2012, with a typo); Ν[ε]ικόπολις Sverkos (*SEG*). Ll. 2-3: Πα[ρα]μόνω Tsiapali; Παρα|μόνω Hatzopoulos (*Bull.* 2012), Sverkos (*SEG*); Παρα|μόνου Karamitrou-Mentesidi. Ll. 3-4: μνεί[ι]ας Tsiapali; μνεί|ας Karamitrou-Mentesidi, Hatzopoulos (*Bull.* 2012); μνέ|ας Sverkos (*SEG*, interpreting it as a phonological phenomenon); I is barely discernible at the edge of the stone in the photograph.

Κορικὸς ἀνὴρ is most probably not a 'young man' (so Karamitrou-Mentesidi), but the man Nikopolis married as a virgin (see Hatzopoulos, *Bull.* 2012 with references)

EAM Suppl. 24. Epitaph of [- -]doros (?), 2nd cent. AD

Historical-Folklore and Natural History Museum of Kozani AK 2688/538. Discovered in the house of K. Pavlidis in Kozani before 1970 and transported to the Museum afterwards.

Lower part of a stele of white marble, with relief of a funerary banquet in a recessed panel: male reclining figure facing left, holding a kantharos in his left, resting hand; in front of him, food-laden table with a dog next to it; to the left, woman seated on a tall unadorned stool, with her feet on a footstool; bottom left, female draped figure on a smaller scale; bottom right, male figure on a smaller scale. Dimensions: 0.74 x 0.495 x 0.09. The inscription below the relief. A deep groove has been carved around the whole area below the relief for a later use of the stele, probably for channeling water, and resulting in damage of l. 1, while three dowels on the right side of the shaft of the stele are related to this or another later use. Height of letters: 0.015-0.02. Interline: 0.005.

Siampanopoulos, *Γνωριμία* 1970, 58-59 with fig.

Autopsy, photograph, squeeze (2019)



[. ^{ca. 3}.]ΛϚΛ[. ²⁻³.]ΙΙΙ[. ^{ca. 3}.]ΔΩ[.]ΟΝ τὸν Ὑ-
[δι]ον θρέψαντα, εὐσεβείας χά-
ριν.

(...) for [- -]doros (?), who raised her (?), in reverence.

L. 1: Only traces of the lower part of some letters are discernible; the name of the θρέψας most probably ends in -δωρος (the restoration [Δ]ιον[υσό]δω[ρ]ον would be compatible with the visible traces) and is preceded by the name of the dedicator.

If the relief corresponds to the inscription, the dedicator, *threpte* of the deceased, should be female. The phrase εὐσεβείας χάριν is unattested in Macedonia in a funerary context (cf. εὐσεβείας εἵνεκεν in an honorific context in *IG X 2.2*, 32), but there are parallels from other regions (e.g. *I. Klaudiupolis* 160, where the deceased is again the θρέψας but also the natural father -φυσικὸς πατήρ- of the female dedicator, who is obviously an illegitimate child). For the term θρέψας, see M. Riehl, in: *From Hellenism to Islam* 107-109, with discussion and references.

EAM Suppl. 25. Epitaph of Ariston, 2nd-3rd cent. AD

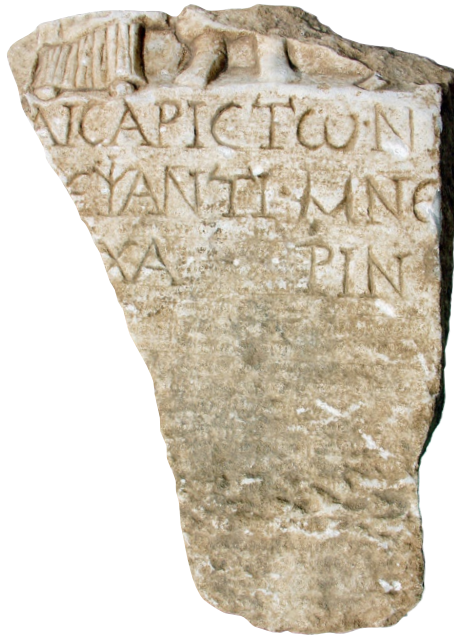
Archaeological Museum of Aiani ΠΟΛ 4694. Discovered in 1998 during the excavations at the site of Polymylos (ancient Euia), in the Prefecture of Kozani, reused in a building of the 3rd-4th cent. AD.

Lower part of a stele of white marble, broken to the left and below, with a relief in a recessed panel; only the feet of three figures are preserved: a woman with chiton and himation, a man, and a third figure, barely discernible. Dimensions: 0.36 x 0.27 x 0.07. The inscription below the relief, within double guidelines, with a provision for a fourth line. Height of letters: ~ 0.025 (Ψ: 0.03). Interline: 0.013.

G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 56-57 no 4 fig. 4 (*Bull.* 2002, 247; *SEG* XLIX 774); eadem, *ArchDelt* 53 (1998 [2004]) B2 671 pl. 260β (*SEG* LII 616, with new readings on l. 1).

Cf. G. Karamitrou-Mentesidi – M. Vatali, *AEMTh* 12 (1998 [2000]) 496 fig. 22 (*Bull.* 2001, 262); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 9.

Autopsy, photograph, squeeze (2006)



[. .^{ca. 3}.]λις Ἀρίστωνι
[τῷ θρ]έψαντι · μνε-
[ίας] χά^{vvv} ριν.

[- -]lis for Ariston who raised her (?), for remembrance sake.

L. 1: [- -]λις Ἀρίστωνι Karamitrou-Mentesidi (*Α΄ Πανελλήνιο*); [----]ΛΑΙΣ Ἀρίστων Hatzopoulos (*Bull.* 2001); Ὑλὶς Ἀρίστωνι Chaniotis (*SEG* LII), but what he recognizes as the upper right trace of an Υ is actually damage of the surface of the stone; moreover, there is space for at least two more letters.

For the term θρέψας, see the previous inscription.

EORDAIA

Dedications

***EAM* Suppl. 26. Dedication to Apollo Hekatombios, late 2nd - early 1st cent. BC**

Archaeological Collection of Kozani BEK 960. Found in 1982 by an individual at the site of Kastro near Mavropigi, in the Prefecture of Kozani, and handed over to the then 17th Ephorate.

Small stele of white marble, heavily corroded, broken off above and to the right. Relief of a standing draped male figure, most probably Apollo in the Kitharodos type. Inscription below the relief. Dimensions: 0.35 x 0.20 x 0.05-0.09. Height of letters: 0.013-0.02. Interline: 0.001-0.006.

First mentioned in the newspaper 24 Όρες, 22/11/1988 (G. Touchais, *BCH* 113 [1989] 643; H. Catling, *AR* 1988-89, 75; *Bull.* 1990, 456); G. Karamitrou-Mentesidi, *ArchEph* 125 (1986 [1990]) 150-153 pl. 43 with full commentary (*Bull.* 1991, 381; *SEG* XXXVIII 665; *EBGR* 1990 [*Kernos* 7 (1994)] 156); Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 31; Karamitrou-Mentesidi, *Κοζάνη, πόλη Ελμιώτιδος* 76, 80-81 fig. 43; Chatzinikolaou, *Λατρείες* 270-271 no 91.

Cf. M. Siganidou, *ArchDelt* 37 (1982 [1989]) B2 304 (on the transport of the stele from Mavropigi to Kozani); G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 50 n. 5, 51; K. Chatzinikolaou, *Kernos* 23 (2010) 204 n. 45.

Autopsy, photograph, squeeze (2006)



Ἀπόλλωνι
Ἑκατομβίῳ
Διομήδης
Ἀμμάδου εὐ-
5 χήν.

For Apollo Hekatombios, Diomedes son of Ammadas, in fulfilment of a vow.

The cult of Apollo Kitharodos was already attested in the area by the statuette found at the nearby village of Komianos (EAM 100). For further votive inscriptions with representation of the god in the Kitharodos type from the Prefecture of Kozani, see EAM Suppl. 1, 4 and 8, above. Ἑκατόμβιος, a Panhellenic epithet of Apollo, is not attested elsewhere in Macedonia; the geographically nearest parallel is the cult of Apollo (?) Hekatombios at Metropolis in Thessaly, known from the agreement of the Bassaidai (SEG XXXVI 548).

The mythological name Διομήδης is attested in another dedication in the area, EAM 5, from the border area between Elimeia and Eordaia. The name Ἀμμάδας belongs to the same family as the extremely popular in Macedonia name Ἀμμία (see also Ἀμμάδα, Ἀμμαδίκα, Ἀμμαδίσκος, Ἀμμιον); see the comments at EKM II 17.

EAM Suppl. 27. Dedication to Artemis Lochia, 1st-2nd cent. AD

Archaeological Museum of Aiani BEK 3347. Found in 1992, in a field at the site of Kioupi, 3 km. off Karyochori in the Prefecture of Kozani, in the vicinity of a sanctuary with finds from the Roman period.

Stele of white marble, broken at the top left, with a relief depicting a pair of ears in a recessed panel. Inscription inside the panel, immediately below the ears. Dimensions: 0.36 x 0.20 x 0.095. Height of letters: 0.01. Interline: 0.08-0.01.

G. Karamitrou-Mentesidi, *ArchDelt* 47 (1992 [1997]) B2 457 pl. 125δ (*AnnEpigr* 1997, 1350; *Bull.* 1998, 240; *SEG* XLVII 902); eadem, *AEMTh* 15 (2001 [2003]) 622-623 (*Chron. Arch.* [Kernos 18 (2005)] 47); Chatzinikolaou, *Λατρείες* 277-278 no 108; E. Fassa, *JES* 2 (2019) 58 no 14.

Cf. G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51; Tataki, *Roman Presence* 175 no 156.21; G. Karamitrou-Mentesidi, *AEMTh* 21 (2007 [2010]) 27.

Autopsy, photograph, squeeze (2006)



Κλαυδία Ἡδήα
Ἀρτέμιδι ^{vac.}
Λοχία.

Claudia Hedea for Artemis Lochia.

L. 1: [Κ]λαυδία ed. pr. and dependent editions, but the upper diagonal stroke of K is visible, as already noticed by the editors of *LGPN* IV s.v. Ἡδεῖα. Ἡδόνα ed. pr. and dependent editions; Ἡδέα *LGPN* IV s.v. Ἡδεῖα; Ἡδήα on the stone; the fact that the lower apices of H are joined may suggest a hesitation on the part of the engraver between E and H. L. 2: [Α]ρτέμιδι ed. pr. and dependent editions, but the letter is partially visible.

Karamitrou-Mentesidi's suggestion that *EAM* 101, above, a dedication to Artemis Agrotera, found in the area of Spilia, also comes from this sanctuary is unwarranted: there would be nothing surprising about two neighbouring sanctuaries of Artemis, venerated under two different traditional epithets. For the cult of Artemis Lochia (or Eilithyia) in Macedonia, the ears as a symbol of the *epekoos* goddess in this area, and the connection between this cult and the cult of Isis, see Chatzinikolaou, *Λατρείες* 78-79, the comments at *EKM* II 87, and Fassa 47-52.

Ἡδήα is another variant of the names Ἀδέα / Ἡδεῖα; cf. Ἀδήα at Edessa (*EKM* II 183), and Ἡδέα at Leukopetra (*I. Leukopetra* 37).

***EAM* Suppl. 28. Dedication to Zeus Hypsistos, 2nd-1st cent. BC**

Archaeological Collection of Kozani ΚΠ 1994/243. Found in 1994 in Hagios Christoforos, in the Prefecture of Kozani, and handed over to the authorities.

Upper fragment of a small stele of white marble, broken to the left and right. On the tympanum of the crowning, bust of Zeus with thunderbolt in his right hand. Inscription between the moulding of the crowning and the recessed panel, which bears a relief of which very few traces survive. Dimensions: 0.25 x 0.18 x 0.06. Height of letters: 0.015.

G. Karamitrou-Mentesidi, *ArchDelt* 49 (1994 [1999]) B2 554 (*Bull.* 2001, 270; *SEG* XLIX 670); eadem, *AEMTh* 15 (2001 [2003]) 624-625; eadem, *AEMTh* 18 (2004 [2006]) 611.

Autopsy, photograph, squeeze (2019)



[Δι]ἰ Ὑψίστῳ [- - -]

To Zeus Hypsistos (...).

For the cult of Zeus Hypsistos in Upper Macedonia, see the comments at *EAM* 3, above.

For other finds from Hagios Christoforos (cf. *EAM* 136 and *EAM* Suppl. 38), see G. Karamitrou-Mentesidi, *AEMTh* 15 and *AEMTh* 18.

***EAM* Suppl. 29. Dedication to Zeus Hypsistos, date impossible to determine**

Archaeological Collection of Kozani BEK 3819. Collected in 1992 at the site of Ekklisaki near Spilia, in the Prefecture of Kozani, and handed over to the authorities.

Lower part of a relief preserving the feet of an eagle (ed. pr.). Dimensions: 0.135 x 0.24 x 0.095 (ed. pr.).

G. Karamitrou-Mentesidi, *ArchDelt* 47 (1992 [1997]) B2 457; eadem, *AEMTh* 15 (2001 [2003]) 620-621.

No autopsy

[- - -]N

[- - - ἀνέθηκε]ν Karamitrou-Mentesidi; [- - - εὐχή]ν is also possible.

For the cult of Zeus Hypsistos in Upper Macedonia, see the comments at *EAM* 3, above.

***EAM* Suppl. 30. Dedication (?) by civic authorities, 75/4 BC**

Archaeological Collection of Kozani. Handed over to an employee of the Municipality of Ptolemais; although the findspot was not reported, the stone was probably found in the vicinity of Spilia (see in the comments).

Upper fragment of a marble stele, damaged on the left and right edges. Dimensions: 0.12 x 0.18 x 0.045. Height of letters: 0.01-0.015. Interline: 0.005.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 379-380 (*Bull.* 2002, 251; *SEG* XLVII 943); eadem, *AEMTh* 22 (2008 [2011]) 45-46 fig. 6β (*Bull.* 2012, 266; *SEG* LVIII 638).

Cf. G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 51 n. 15; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2019)



ἔτους δ' καὶ ο',
 ἀγορανομο[ῦν]-
 τος Περδίκ[κα]
 [τ]οῦ Κασσάν[δρου]
 5 [.]PET[- - - - -]

L. 1: [ἔ]τους ed. pr. and dependent editions, but the lower horizontal stroke is visible. L. 5: Not mentioned by ed. pr. and dependent editions; after T, two indecipherable upper traces.

In the year 74, when Perdikkas son of Kassandros was agoranomos (...).

Karamitrou-Mentesidi plausibly suggested that the discovery of a *sekoma* to measure fluids and of a Doric capital dating to the Classical period very close to the Macedonian tomb of Spilia points to the existence of a public building related to the *agoranomia* near Spilia; together with this inscription, this suggests that a civic centre existed nearby.

For the other two attestations of *agoranomoi* in Upper Macedonia (both in Elimeia), see *EAM* 25 from Aiane and *EAM* Suppl. 11 from Velvento, above. It is noteworthy that in at least two of the three cases (this one and *EAM* 25) there appears to be only one *agoranomos*, contrary to the norm in major Macedonian *poleis* (for the *agoranomoi* in Macedonia, see Z. H. Archibald, in: *Agoranomes et édiles* 109-119, with previous bibliography; cf. M. Mari, in: *Βορειοελλαδικά* 189 n. 53).

The era is the provincial one.

***EAM* Suppl. 31. Dedication (?), 2nd cent. AD**

Archaeological Collection of Kozani ΚΠ 1993/182. Handed over in 1993 to the 17th Ephorate; the findspot was reported to be in the area of Exochi, in the Prefecture of Kozani.

Lower fragment of a stele of white marble in two joining pieces, preserving only the lower part of a standing draped female (?) figure and part of the inscription below the relief. Dimensions: 0.23 x 0.12 x 0.11. Height of letters: ~0.007. Interline: practically inexistent.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 380 pl. 116γ (*Bull.* 2002, 252 [SEG L 591]; SEG XLVII 900).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2019)



[- - -]ΑΡΟΟΒΑΟ[- - -]
 [- - Φί]λιππος ΔΙ[- - -]
 [- - -]ΟΝΙΑΡΜΕ[- - -]
 [ὕπὲρ τ]οῦ πατρὸς [ἀνέ]-
 5 [θη]κεν.

(...) Philippos (...) dedicated for his father.

L. 1: Chaniotis (SEG XLVII), reading from the photograph, notes a trace of a lunar letter before ΑΡΟΟΒΑΟ, but this cannot be confirmed on the stone; he also hesitantly proposes [Καῖ]σαρ Σεβασ[τός],

an implausible restoration in this context; Hatzopoulos (*Bull.*) points out that the obvious restoration would be [ἔτους] α' σεβασ[τοῦ], if 69/70 AD did not seem too early for the letter type, which seems to belong to the 2nd cent. AD at the earliest. Perhaps a mistake in the digits (cf. *I. Leukopetra* p. 44 n. 2) accounts for the discrepancy (α', i.e. the Augustan year 201, i.e. 169/70 AD, would be compatible with the letter type). Ll. 4-5: restored by Hatzopoulos.

If this is indeed a dedicatory inscription, it could originate in the sanctuary of Enodia at Exochi (on which see *EAM* Suppl. 36, below).

Honorific inscriptions

EAM Suppl. 32. Honours for T. Flavius Philippos, 1st-2nd cent. AD

Archaeological Museum of Florina 416. Found among the demolition debris from a house at Filotas, in the Prefecture of Florina, and handed over to the authorities in 1996.

Block of white marble, broken above and below. Dimensions: 0.25 x 0.68 x 0.27. The text is inscribed in a framed panel. Height of letters: 0.035-0.045. Interline: 0.005-0.017.

E. Kefalidou - K. Moschakis, *AEMTh* 9 (1995 [1998]) 39-46 fig. 5 (*AnnEpigr* 1998, 1227; *Bull.* 1999, 327; Sverkos, *Συμβολή* 50 n. 118, 61 n. 169); E. Kefalidou, *ArchDelt* 50 (1995 [2000]) B2 585-586 pl. 178ε; E. Kefalidou - P. M. Nigdelis, *Hermes* 128 (2000) 152-163, full publication with detailed commentary (*AnnEpigr* 2000, 1309; *SEG* XLVIII 800).

Cf. P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 16; Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 260 n. 273; G. Karamitrou-Mentesidi, *AEMTh* 15 (2001 [2003]) 612; G. Karamitrou-Mentesidi - K. Moschakis, in: *Η λίμνη Βεγορίτιδα σήμερα* 93, 97-98; K. Chatzinikolaou, *Makedonika* 38 (2009) 7 n. 45; G. Karamitrou-Mentesidi, *ArchDelt* 56-59 (2001-2004 [2012]) B3 396; E. Sverkos, *AEAM* 2 (2011 [2013]) 246 n. 28; I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 122.

Autopsy, photograph, squeeze (2006)



[Τ(ίτον) Φλ(αούιον) Φίλιπον (?) ν]εώτερον
 [υῖδ]ν Τ(ίτου) Φλαουίου Φιλίπου
 · τοῦ · κοινοῦ Μακεδόνων
 ἀρχιερέως, Ἐορ[δαίων]
 5 ἡ βουλὴ ἀ[νέστησεν]
 δι[ὰ (?)] ἐπιμ[ελητοῦ - - -]
 [- - - - -]

For Titus Flavius Philippos junior, son of the high priest of the koinon of the Macedonians Titus Flavius Philippos, the Council of the Eordaians erected by care of (...).

L. 1: [e.g. Φλ. Φίλιππον ν]εώτερον Kefalidou – Moschakis, Kefalidou – Nigdelis; [Τ. Φλ. Φίλιπον (?) ν]εώτερον, Sverkos (SEG). L. 2: The second I of Φιλίπου was added later to the top left of the ligature ΠΟ. L. 5: δι' ἐπιμ[ελητοῦ - - -] all previous editors, but there is space for a letter before the E.

For the archaeological evidence from Filotas, see K. Moschakis, *AEAM* 2 (2011 [2013]) 204 n. 1.

This is the first explicit attestation of the federal *koinon* of the Eordaians (see Hatzopoulos, *Bull.* 1999, followed by Sverkos, *Συμβολή*). For other attestations of regional Councils in Upper Macedonia, see the βουλευτήριον of Derriopos, attested in an honorific inscription from Styberra (*IG* X 2.2, 300; cf. *IG* X 2.2, 360, 368 and 370), perhaps the Council and the People (of Elimeia?) attested in an inscription found in Kozani (*EAM* 34, above), the servant of a Council which could be the one of the Lynkestans (*EAM* 173, above), and the possible archaeological parallel of the *bouleuterion* of the Orestans (cf. the commentary at *EAM* 188 with the bibliography). Kefalidou and Nigdelis (followed by Chatzinikolaou) allow for the possibility that this is not the Council of the *koinon* of the Eordaians, but of an alleged city named Eordaia, the existence of which, however, is highly doubtful (see already Hatzopoulos, *Institutions* I 92-94).

Agonistic

***EAM* Suppl. 33. Record of horse race, 4th cent. BC**

Archaeological Museum of Florina 520. Found in 2008, during restoration works in the so-called “Fountain quarter” of the ancient settlement of Petres, in the Prefecture of Florina.

Stele of local poros stone without crowning. Dimensions: 0.83 x 0.41 x 0.21. Height of letters: 0.09-0.10 (O: 0.055). Interline: 0.03-0.045.

P. Chrysostomou, in: *Ἠχάδι* 897-900 no 3 fig. 9-10 (*Bull.* 2017, 315; *Chron. Arch.* [Kernos 31 (2018)] 07.02).

Autopsy, photograph, squeeze (2019)



Αἰρόπου
ἵππο
δρ-
όμος.

(In the archonship?) of Airopos, horse race.

The letter forms seem to date this inscription earlier than the next two. For the interpretation of the text, see the following two texts. For the name Αἴροπος, see *EAM* Suppl. 37, below.

***EAM* Suppl. 34. Record of foot race, 4th cent. BC**

Archaeological Museum of Florina 604. Found in 1995, during excavations in the so-called “Fountain quarter” at Petres, in the Prefecture of Florina, in front of the entrance of a house (initially identified with a sanctuary of Zeus due to the mistaken reading of ll. 2-3 [see the apparatus]; for the identification of the findspot as a residential complex, see Chrysostomou, 889-890).

Stele of local poros stone with inscribed crowning; surface damages, especially on the crowning. Dimensions: 0.915 x 0.345-0.36 x 0.135. The inscription immediately below the crowning. Height of letters: 0.035-0.045. Interline: 0.02 (ll. 1-2), 0.03-0.04 (ll. 2-3).

P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 10-11; eadem, *AEMTh* 9 (1995 [1998]) 20-21 (*Bull.* 1999, 326); eadem, *Πέτρεις Φλώρινας* 50 fig. 30 (*SEG* XLVIII 804); eadem, *ArchDelt* 50 (1995 [2000]) B2 580 (*Chron. Arch.* [*Kernos* 15 (2002)] 07.02); Chatzinikolaou, *Λατρείες* 225 no 3; *EKM* II 147 *ad comm.*; P. Chrysostomou, in: *Ἡράδιον* 884-894 no 1 fig. 2-3 (detailed publication) (*Bull.* 2017, 315; *Chron. Arch.* [*Kernos* 31 (2018)] 07.02).

Cf. H. W. Pleket, *Gnomon* 71 (1999) 71; Sverkos, *Συμβολή* 129 n. 552 (on Δαβρείας); P. Adam-Veleni – D. Kalliga – Z. Al Saayah, in: *Αρχαίες πόλεις της Μακεδονίας και Θράκης* 89; K. Chatzinikolaou, *Kernos* 23 (2010) 196; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, squeeze (2006)



Δαβρεία
πεζῶν
δρόμος.

(In the archonship?) of Dabreias, foot race.

L. 1: ΔΑΒΡΕΙΑ Adam-Veleni; (ἐπὶ) Δαβρείᾳ or Δαβρεία Chrysostomou; ἐπὶ Δαβρείᾳ EKM II, by mistake.
ll. 2-3: ΙΕΡΩΝ ΔΙΙ | ΒΩΜΟΣ Adam-Veleni, followed by Chatzinikolaou; the correct reading in EKM II and, independently, Chrysostomou.

The correct reading of ll. 2-3, independently by the editors of EKM II and Chrysostomou, places the inscription among the well-known series of 4th cent. BC agonistic inscriptions from Macedonia (for this interpretation, see below) recording foot and horse races: see EAM Suppl. 33 and 35 from Petres (ancient Kelle), EKM I 139 from Beroia, EKM II 419 from Kyrrhos and SEG XL 537 a and b from Lete.

The interpretation of these steles has been debated ever since the publication in 1993 of the inscription from Kyrrhos (A. Panayotou – P. Chrysostomou, BCH 117 [1993] 372-375 no 7). According to Panayotou and Chrysostomou, and now Chrysostomou (Ἠχάδιν), these steles were erected to commemorate the celebration of funerary games in honour of the individuals mentioned in l. 1 of the steles. Hatzopoulos, on the contrary, has repeatedly argued (*Cultes* 55-58; *Bull.* 1994, 406; 1997, 389; 2017, 315; *La Macédoine* 56; comments at EKM II 419) that these games were associated to the rites of passage of young boys entering adult life as citizens, and that the name in the first line, in the genitive with ἐπὶ (EKM I 139: ἐπὶ Φρασικλείδου), in the dative with ἐπὶ (SEG XL 537 a and b: ἐπὶ Χύρι; EKM II 419: ἐπὶ Θήρωνι), or in the genitive without preposition (as is the case in the inscriptions from Kelle), belongs to the eponymous archon the city, whose name is used for dating this annual event; see also Pleket, with an alternative to Hatzopoulos' interpretation, namely that these monuments commemorate races of infantry and cavalry contingents.

Chrysostomou considers a decisive argument in favour of his interpretation the fact that there are two steles bearing the same name in l. 1 (see next inscription); for a different interpretation, see *Bull.* 2017, 315 and the comments for the next inscription.

The name Δαβρείας, of unknown etymology, is attested four times in Eordaia (*EAM* 93, 118 and the next inscription), rarely attested in the rest of Macedonia (Beroia: *EKM* I 148; Kalindoia: *SEG* XXXVI 626; cf. *LGPN* IV s.v. Δαβρέας) and unattested elsewhere. Noteworthy here is the dialectal form of the genitive, in contradistinction to the next inscription.

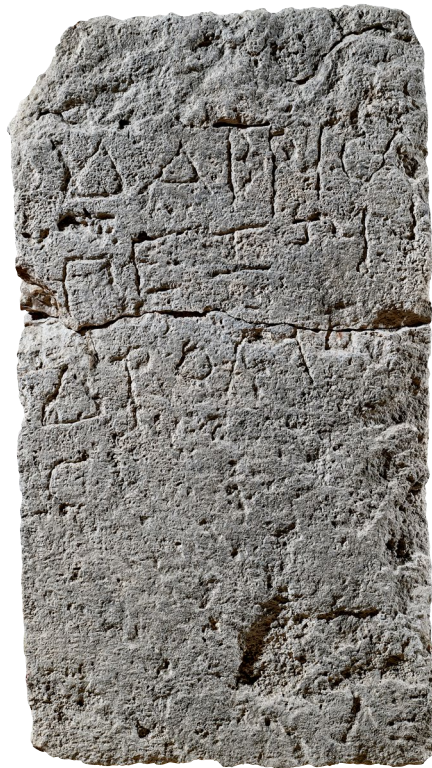
***EAM* Suppl. 35. Record of foot race, 4th cent. BC**

Archaeological Museum of Florina 605. Found in 1999, during excavations of a building in the acropolis of Petres, in the Prefecture of Florina.

Stele of local poros stone without crowning, in two joining pieces. Dimensions: 0.69 x 0.38 x 0.12. The inscription on the top part of the stele; the engraving is of poor quality, and the engraver miscalculated the available space in l. 3 and had to engrave Σ in the next line. Height of letters: ~ 0.05 (Z: 0.035, Ω: 0.025, P: 0.07). Interline: 0.025-0.035.

P. Chrysostomou, in: *Ἡράκλειον* 895-896 no 2 fig. 7-8 (*Bull.* 2017, 315; *Chron. Arch.* [*Kernos* 31 (2018)] 07.02).

Autopsy, photograph, squeeze (2019)



Δαβρίου
πεζῶν
δρόμο-
ς.

(In the archonship?) of Dabreias, foot race.

For the category and interpretation of the text, see the comments at the previous inscription. As Hatzopoulos points out (*Bull.*), the fact that there are two steles bearing the same name in l. 1 from Kelle (see previous inscription) can hardly be used in favour of Chrysostomou's argument that the games mentioned are funerary; if two different steles for the same civic event may seem problematic, they are even more so for the same funerary games. He, therefore, proposes that this inscription, with engraving and possibly orthographic mistakes (Δαβρίου can be either), may have simply been discarded, which is why it is broken in two.

For the name Δαβρείας, see the comments at the previous inscription.

Manumissions

EAM Suppl. 36. Sacred manumission act with dedication to Enodia, 223 AD, ca. February

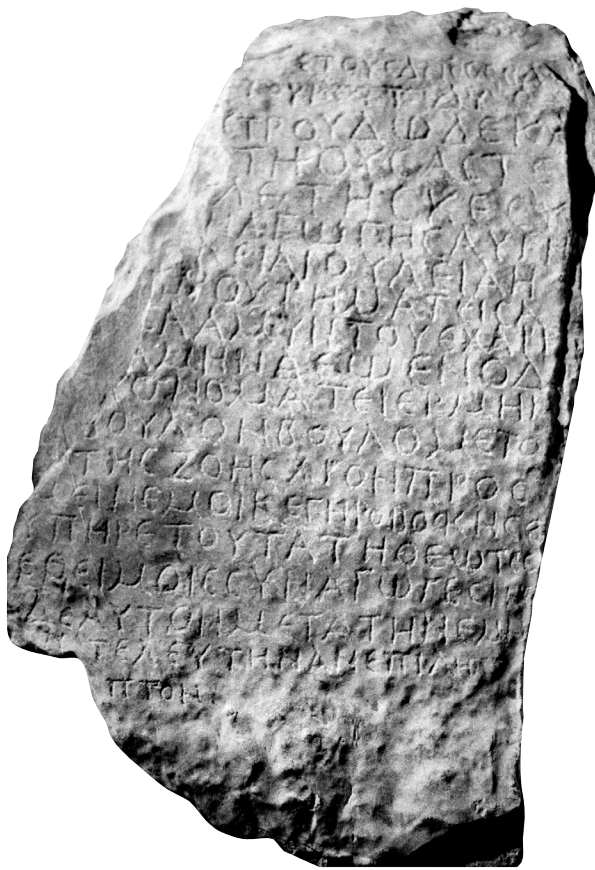
Archaeological Collection of Kozani BEK 1003. Found in 1983 at the site of Deftero Rema at Exochi, in the Prefecture of Kozani, where a sanctuary of Enodia was located.

Plaque of greyish-greenish harld local stone, with irregular contour. Surface damages predate the engraving of the inscription. Dimensions: 0.675 x 0.41 x 0.11. Height of letters: ll. 1-2: ~0.015; ll. 3-19: 0.015-0.025. Interline: 0.05.

P. M. Nigdelis – G. A. Souris, *Tekmeria* 2 (1996) 69-81 with fig. (*Bull.* 1998, 239; *SEG* XLVI 745; Youni, *Provincia Macedonia* 272 no 32); M. Youni, *EHHD* 37 (2003) 30; Chatzinikolaou, *Λατρείες* 305-306 no 160.

Cf. Chrysostomou, *Εν(ν)οδία* 78; I. Leukopetra p. 54 n. 5 (on the protection clause); M. Rici, *Tekmeria* 5 (2000) 155 n. 4 (on the term συναγωγή); eadem, *Tyche* 16 (2001) 145 n. 74 (on the protection clause); F. Rocca, *MedAnt* 18 (2015) 146; Downs, *The Offerings of the Gentiles* 80 (on τελετή); I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 (2018) 104 n. 30 (on the term προχρηματίσασα).

Autopsy, photograph, squeeze (2006)



- Ἔτους δνσ' σεβασ-
 τοῦ <τοῦ> κὲ οτ', Ὑδύσ' <ν>-
 στρου δωδεκά-
 τη, οὔσας τε-
 5 λετῆς κὲ συ-
 ναγωγῆς, Αὐρη-
 λεία Ἰουλεία ἡ
 προχρηματεῖσα-
 σα Ἀμύντου ἐχαρι-
 10 [σ]άμην θεῶ Ἐνοδί-
 α ὀνόματι Ἑρμῆν
 δοῦλον· βούλομε τὸ[ν]
 τῆς ζοῆς χρόν<ον> προσ-
 μεῖνέ μοι κὲ γηροβοσκῆσε
 15 ὑπηρετοῦτα τῇ θεῶ τέξ
 ἐθείμοις συναγωγῆς, ἵνε
 δὲ αὐτὸν μετὰ τὴν ἐμῇ-
 ν ὕ τελευτὴν ἀνεπίλη[[π]]-
 πτον.

In the Augustan year 254, which is also 370, on the twelfth of Dystros, during the ceremony and gathering, I, Aurelia Ioulia, formerly named daughter of Amyntas, offered as a gift to the goddess Enodia a slave by the name Hermes; I wish that he stays by my side during my lifetime, and that he tends to me in my old age, while serving the goddess in the customary gatherings; after my demise he shall be claimed by no one.

The disposition of the text shows that the damage on the surface of the stone predates the engraving. L. 2: <α>οτ' Nigdelis – Souris, but the correction is unwarranted, since the expected year in the provincial era is 370, and not 371. Nigdelis – Souris note that a line below the O gives the impression that the letter may have been a ϕ; in fact, the whole line has been erased and re-engraved and traces of some letters of the previous version are visible on the stone, one place to the right of the current version (the T of the date, the Y of Δύστρον); nevertheless, the engraver was misled by the ending of σεβαστοῦ and omitted the article. L. 3: SEG omits the Σ at the beginning of the line. L. 8: The Π at the beginning of the line is idiosyncratic: the left vertical stroke seems to be missing and a small H is attached to its right vertical stroke; perhaps the engraver inadvertently added the article ἡ, already engraved at the end of the preceding line, and then corrected it to Π. L. 10: The Θ of θεῶ was originally engraved as a triangular letter. L. 12, *in fine*: τὸν Nigdelis – Souris and subsequent editions, but the last letter is not visible on the stone. L. 15: ὑπηρετοῦ<ν>τα Nigdelis – Souris, but the correction is unnecessary, as Hatzopoulos points out (*Bull.*). L. 18: The engraver erased the last letter and reengraved it in the next line, in order to respect the syllabic break.

For sacred manumission acts, see *EAM* 59, above. For other such manumissions by dedication to Enodia from the sanctuary at Exochi, see *EAM* 116 and 117, above; for other dedications to Enodia in Upper Macedonia, see *EAM* 94, 98, 99, 100, 105, above, and an unpublished inscription from Pontokomi (G. Karamitrou-Mentesidi, *ArchDelt* 56-59 [2001-2004 (2012)] B3 393 [SEG LIX 695]; E. Sverkos, *AEAM* 2 [2011 (2013)] 240 n. 7; cf. Note on unpublished inscriptions, below); cf. Chatzinikolaou, *Λατρείες* nos 163-167.

The peculiar onomastic formula of the dedicant and ex-owner of the slave is unattested elsewhere but corresponds to the common formula *ὁ/ἡ πρίν*, used after the *Constitutio Antoniniana* to introduce the patronym required by the Greek onomastic formula (see e.g. the comments of Nigdelis – Souris, *I. Leukopetra*, index s.v. *πρίν*, A. Rizakis, in: *Les noms de personnes dans l'Empire romain* 260-261, and I. Arnaoutoglou, in: *Δίκαιο και Ιστορία* 3 [2018] 101-102).

The phrase οὔσας (note the dialectal ending) τελετῆς καὶ συναγωγῆς is new, but its meaning is unproblematic: the manumission took place during the festival of the goddess and the corresponding gathering of her devotees. There is a double provision of *paramone* for the manumitted slave, who is obliged not only to serve the sanctuary during festivals but also to remain by the side of the elderly dedicant, whom he is to take care of in her old age (γηροβοσκήσαι; for parallels for this verb, see the comments of Nigdelis – Souris). The same 'double' *paramone* is also attested in another manumission from the same sanctuary (*EAM* 116; cf. also *I. Leukopetra* p. 51). After Ioulia's death, Hermes is to be claimed by no one (ἀνεπίληπτος, for the term see *I. Leukopetra* 6 and 31; M. Youni, in: *Β' Πανελλήνιο Συνέδριο Επιγραφικής* 74 and *EHHD* 30), i.e. not only is he a free person, he also has no legal restrictions to his freedom whatsoever.

Funerary inscriptions

***EAM* Suppl. 37. Epitaph of Menandros, 4th cent. BC, second-third quarter**

Archaeological Museum of Aiani EOPΔ 1825. Found in a necropolis near Spilia, in the Prefecture of Kozani, and handed over to the then 30th Ephorate.

Stele of greyish marble with plain, horizontal crowning, broken on bottom left and with surface damages below, at the right side, and on the crowning. Dimensions: 0.84 x 0.345 (upper shaft)-0.355 (lower shaft)-0.365 (crowning) x 0.055. Height of letters: 0.02-0.025. Interline: 0.015.

G. Karamitrou-Mentesidi, *AEMTh* 22 (2008 [2011]) 48 fig. 8 (*Bull.* 2012, 266; SEG LVIII 639). Autopsy, photograph, squeeze (2019)



Μένανδρος
Αιρόπου.

Menandros son of Airopos.

For this form of the common Macedonian name Ἀέροπος, see *EAM* Suppl. 33, above, again from Eordaia. As Hatzopoulos remarks (*Bull.*, with references), the same form is attested at Dodona for an Epirote and at Magnesia on the Meander for a Macedonian.

***EAM* Suppl. 38. Epitaph of Alexandros, 2nd cent. BC**

Archaeological Collection of Kozani BEK 1498. Handed over to the then 17th Ephorate in 1987; the reported finding spot was the site of Zounolo, to the southeast of Hagios Christoforos, in the Prefecture of Kozani.

Upper fragment of a pedimental stele of white marble, broken on top. Inscription on the top part of the shaft; immediately below, relief of a male figure facing right, of which only part of the head is preserved. Dimensions: 0.295 (including the restored base) x 0.32 x 0.07. Height of letters: 0.013 (O: 0.08). Interline: 0.005-0.012.

Chr. Ziota – G. Karamitrou-Mentesidi, *AEMTh* 2 (1988 [1991]) 28 (*Bull.* 1991, 382; *SEG* XXXIX 594); G. Karamitrou-Mentesidi, *ArchDelt* 42 (1987 [1992]) B2 428; eadem, *Κοζάνη, πόλη Ελληνιώτιδος* 86-87, fig. 47; eadem, *AEMTh* 15 (2001 [2003]) 624; eadem, *AEMTh* 18 (2004

[2006]) 611; eadem, *ArchDelt* 56-59 (2001-2004 [2012]) B3 396 pl. 107δ (SEG LIX 631bis); Kalaitzi, *Figured Tombstones* 173 no 16.

Cf. G. Karamitrou-Mentesidi, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 51; E. Sverkos, *AEAM* 2 (2011 [2013]) 278.

Autopsy, photograph, squeeze (2006)



Ἀλέξανδρος
Πάτεως.

Alexandros son of Pates.

For other finds from Hagios Christoforos (cf. *EAM* 136 and *EAM* Suppl. 28), see G. Karamitrou-Mentesidi, *AEMTh* 15 and *AEMTh* 18.

This is the only instance in Macedonia of the name Πάτης, which (with an exception of a case in an Egyptian context: see *LGPNI* and Wagner, *Les oasis d'Égypte* 36 no 48) seems to occur only in Phrygia (*MAMA V* Lists 182 no 144). The names Πάτυλλος, attested in nearby Elimeia (see *EAM* Suppl. 19, above), and Πάτων, attested at Aigai (*EKM* II 42), belong to the same family.

***EAM* Suppl. 39. Epitaph of Antigonos, 2nd cent. BC, first half**

Archaeological Museum of Florina 4170. Found in 1996 during excavations in one of the houses of the so-called “Fountain quarter” at Petres, in the Prefecture of Florina.

Pedimental stele of white marble, fully preserved, including the 0.11 high tenon; in the pediment, the corner antefixes represent Nikai (Lilimbaki-Akamati) or Sirens (Kalaitzi) and the central one a Sphinx. In a recessed panel on the shaft of the stele, rider to the right, bearing greaves, breastplate and helmet, holding a large shield, and accompanied by his squire. Dimensions: 1.06 x 0.42-0.47 x 0.085. The inscription on the horizontal cornice of the crowning (l. 1) and immediately below (l. 2). Height of letters: l. 1: ~0.015, l. 2: ~0.017.

P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 11 fig. 12 (*Bull.* 1998, 241; *SEG* XLVII 903); eadem, *Πέτρες* 70, 73, fig. 66 (*SEG* XLVIII 803); Kalaitzi, *Figured Tombstones* 170 no 11.

Cf. Hatzopoulos, *L'organisation de l'armée macédonienne sous les Antigonides* 53-54 pl. IV (description of the armour); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7; Lilibaki-Akamati, *To αρχαιολογικό μουσείο Φλώρινας* 14-15 fig. 7.

Autopsy, photograph (2006)



Ἀντιγόνῳ Δικαίου
ἥρωι.

For Antigonos son of Dikaïos, a hero.

References to the heroization of the dead become very common only after the mid-second century BC; in this case, however, the letter form seems to point to the first half of the century, a date which would also be more consistent with the representation of a Macedonian cavalryman with his squire.

The first editor highlights the fact that the funerary stele, in impeccable state of preservation, was found inside a house and wonders whether it had not been placed in the corresponding tomb yet or it was removed from one in order to be reused.

***EAM* Suppl. 40. Epitaph of Antigonos, 1st cent. BC - 1st cent. AD**

Archaeological Collection of Kozani BEK 2736. Handed over to the Collection in 1990 by an individual who reported finding it in his field at the site of Bairisti, near Asvestopetra, in the Prefecture of Kozani.

Stele of white marble with inscribed crowning and a relief within a recessed panel framed by antae. Three standing figures are represented facing front (from left to right:

a woman and two men); at the left end of the panel, a smaller female figure to the right, holding a pyxis; between the standing woman and the man at the centre of the relief, bust of a female figure to the right in lower relief. Inscription between the crowning and the panel (ll. 1-2) and below the relief (l. 3). Dimensions: 0.85 x 0.39 (top)-0.435 (bottom) x 0.11. Height of letters: ll. 1-2: 0.01-0.012 (Φ: 0.02); l. 3: 0.025-0.03. Interline (ll. 1-2): 0.005.

A. Chondrogianni-Metoki, *ArchDelt* 45 (1990 [1995]) B2 371 pl. 166α (*Bull.* 1997, 364; *SEG* XLV 735); Kalaitzi, *Figured Tombstones* 173 no 17.

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 252 n. 54.

Autopsy, photograph (2006, 2019)



Ἀντίγονος
Φιλίππου
ἥρω.

Antigonos son of Philippos, a hero.

EAM Suppl. 41. Funerary epigram (?), 2nd cent. AD.

Archaeological Collection of Kozani ΚΠ 1993/286. Handed over to the then 17th Ephorate of Prehistoric and Classical Antiquities, with a reported findspot at the site of Ampelia near Anatoliko, in the Prefecture of Kozani, where a Hellenistic / Roman settlement is located.

Marble fragment irregularly cut on all sides for its second use, obviously as building material. Dimensions: 0.355 x 0.265 x 0.325. Height of letters: 0.02-0.025. Interline: 0.01.

G. Karamitrou-Mentesidi, *ArchDelt* 48 (1993 [1998]) B2 380 (*Bull.* 2002, 253; *SEG* XLVII 882).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2019)



[- - -] \ ΕΙΣΙΔΕΣΙ [- - - - -]
 [- - -] ὄμενος ΔΕΝΟΗ [- - - - -]
 [- - π] ατρὸς ὁμῶνυ [μ - - - - -]
 [- - -] πατὴρ δὲ Φιλίπ [π - - - -]
 5 [- - -] Ὑ' Αντίγονος [- - - - -]
 [- - - θυ] γάτηρ Πα [- - - - -]
 [- - - - -] ΟΥΕΑ [- - - - -]
 [- - - - -] Υ [- - - - -]

(...) homonymous father (...) father (of ?) Philippos (?) (...) Antigonos (...) daughter (...).

L. 1: ΕΙΣΙΔ ed. pr. L. 2: the last O could be a Θ. L. 3: [πα]τρὸς ed. pr., but the right stroke of the Α is discernible. L. 5: the first (upper) trace is not mentioned by the ed. pr. L. 6: πατὴρ ed. pr.

This epitaph is most probably an epigram, although the fragmentary state of preservation of the text does not allow any certainty.

EAM Suppl. 42. Epitaph of Hegesias, 3rd (?) cent. AD

Archaeological Museum of Aiani 17095. Found in 1999 during the demolition of a house in the municipality of Hagia Paraskevi, in the Prefecture of Kozani.

Upper fragment of a pedimental stele of white marble, broken on all sides (especially to the right), and preserving only the crowning, with palmette acroteria and a rosette in the middle of the tympanum. The inscription immediately below the rosette (l. 1) and at the base of the crowning (l. 2). Dimensions: 0.27 x 0.42 x 0.175. Height of letters: 0.02-0.028.

G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 54-55 no 2 fig. 2 (*Bull.* 2002, 247; *SEG* LI 779); eadem, *ArchDelt* 54 (1999 [2006]) B2 653 fig. 82; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 8 (revision of the text and new readings).

Cf. Tataki, *Roman Presence* 116 no. 89.69; P. M. Nigdelis, *Egnatia* 13 (2009) 28 no 89.

Autopsy, photograph, squeeze (2006)



☞ Ἡγησία Ἀβρουλ[ία]
Ζωπύρα.

For Hegesias, Abrulia Zopyra.

L. 1: The ivy leaf at the beginning of the line is not indicated by previous editions. Ἀβρουλε[ία] ed. pr., Sverkos; Ἀβουλεία Hatzopoulos (*Bull.*), inadvertently; Ἀβρουλ[ία] Karamitrou-Mentesidi (*ArchDelt*), Nigdelis; Ἀβρουλλε[ία] Tataki; a barely discernible trace after the Λ can neither confirm nor disprove the reading of a lunar E.

The *nomen* of the dedicant has been interpreted by all editors and commentators as a vulgar form of the *nomen* Aurelia. The spelling AB for AY of the *nomen* has parallels in Late Antiquity (*IG* X 2.1 Suppl. 1486 from 6th cent. AD Thessalonike and perhaps *SEG* XLVIII 727: Ἀβ<ρ>ηλι[ανός]? from 5th cent. AD Amphipolis), but the rendering with OY of H is rather surprising.

Incerta

***EAM* Suppl. 43. Incertum, 4th-3rd cent. BC (?)**

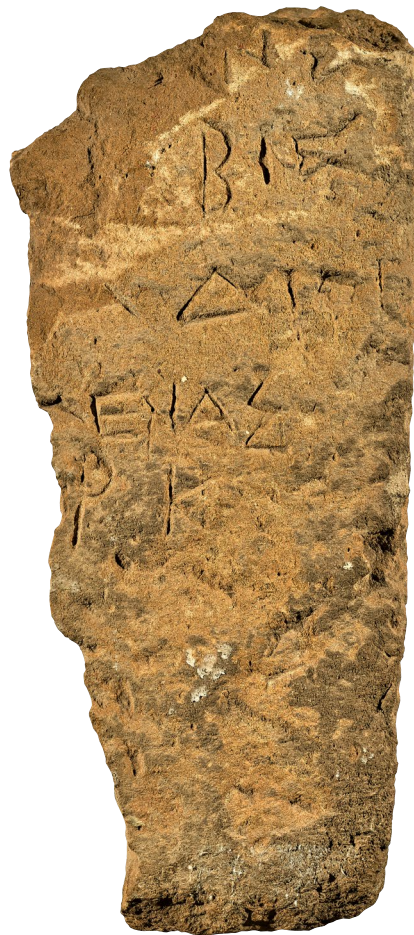
Archaeological Museum of Aiani ΚΠ 1998/743. Chance find from the site of Vrysi, near Pontokomi, in the Prefecture of Kozani, where a Hellenistic / Roman settlement was located; it was handed over to the authorities in 1998.

Bottom right fragment of grey-brown poros stone. Dimensions: 0.47 x 0.20 x 0.22. Height of letters: 0.02-0.025 (Σ: 0.035; B: 0.04; P: 0.045)

Chr. Ziota, *ArchDelt* 53 (1998 [2004]) B2 689 (*Bull.* 2005, 307; *SEG* LII 616bis).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2019)



[- - -]NE[.]
 [- -]^vBIE
 [-]AΔIOI
 [-]ENΑΣ[.]
 5 [-]PK[.]

The badly eroded surface does not allow any certainty on whether the text continued at the bottom of the fragment or not.

LYNKOS

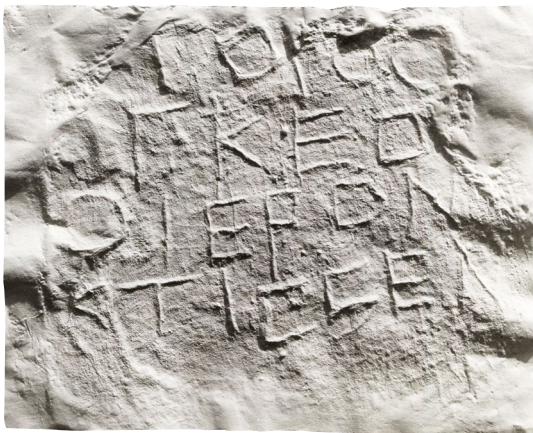
Building inscriptions (?)

***EAM* Suppl. 44. Building inscription, date impossible to determine**

Lost (?). The inscription was mentioned by Olga Kakavogianni in the Topographical archive of the Ephorate of Edessa no 21 in the early 1970s with the following note: “Site of Palio Monastiri, or Archangeli. Foundation of a Late Roman – early Byzantine building. Fragments of roof tiles. Amidst the foundations, inscription” (there follows the transcription). “Careless letters of more recent times”. The inscription was seen and photographed by the field mission of KERA in 1981, but it was not included in *EAM*. On the squeeze, there is a note “Kleidi, church of Evangelismos”. The “Old Monastery” is most probably a now ruined monastery of Archangelos, south-southwest of Kleidi (information kindly provided by A. Tsokas).

Unpublished.

Photograph, squeeze (1981)



[- -]ΙΟΡΟΣ [- -]
[- -]ΓΚΕΟ[- -]
[- - τ]ὸ ἱερὸν [- -]
[- - ἔ]κτισεν [- -]
vacat

(...) built this sanctuary (?)

L. 1: The first visible letter could be a Γ. L. 4: κρίσεν without the augment is equally possible; the spontaneous gemination in the aorist of κρίζω is not surprising.

The uncharacteristic and negligent letters of this inscription do not allow even approximative dating; if the archaeological information on the findspot is correct, it should predate the Early Byzantine period. The remains of the text point to a building inscription regarding a sanctuary (or a church, if the inscription belongs to a post-antique period).

Funerary inscriptions

EAM Suppl. 45. Epitaph of Demetrios, 2nd-early 3rd cent. AD

Archaeological Museum of Florina, without inventory number. Found under unknown circumstances in the area of Florina, before 1998.

Pedimental stele, broken on top, especially to the left, with two reliefs in recessed panels. Upper panel: three figures facing front; from left to right, a man, a boy and a woman, all with chiton and himation, and their right hand resting in the folds of the himation; a dog at the far left of the composition. Lower panel: three figures facing front; from left to right, two draped male figures with the right and the left hand respectively resting in the folds of the himation (the figure in the middle holds a pouch (?) with the right hand); to the right, naked Herakles, in the Boston type, holding with his right hand his club, which faces down and rests on a stone, and with his left an apple; his lion skin is hanging from his left arm. Dimensions: 1.24 x 0.64 x 0.12. The inscription below the lower relief panel. The disposition of the text is haphazard and negligent. Height of letters: 0.025-0.04 (Y: 0.05). Interline: very irregular and often inexistent.

Iliadou, *Herakles in Makedonien* 42.

Cf. D. Terzopoulou, *Egnatia* 14 (2010) 150 no 42.

Autopsy, photograph, squeeze (2006, 2019)



Δημητρίου Νίκη
ἐκ τῶν κοινῶν κό-
πων μνήμης χάριν.

Nike for Demetrios, from their common labours, for remembrance sake.

L. 2: [κ]οινῶν Iliadou. L. 3: [π]ων Iliadou.

Representations of the deceased in the guise of gods are quite common in this period: see the classic work of Wrede, *Consecratio in formam deorum*, and especially Terzopoulou 123-154, with a full catalogue of cases from Macedonia, and Allamani-Souri, *Επιτύμβιες στήλες και ανάγλυφα* 231-246, with more examples from Beroia and discussion. As Terzopoulou points out, the majority of such representations in Macedonia concerns young boys and comes from Upper Macedonia. In this case, only Herakles, one of the most popular choices, can be recognized.

The inscription is difficult to reconcile with the reliefs and is of a lower quality than the artwork; this may be an indication that it was added later, to a pre-existent funerary monument.

ORESTIS

Building inscriptions

***EAM* Suppl. 46. Dedication of a building (?) to the emperors and the city of Lyke,
1st-2nd cent. AD**

Reused as a lintel of the narthex in the basilica of Hagios Demetrios in Hagios Achilleios, Small Prespa Lake. Found during the excavations of N. K. Moutsopoulos in 1995.

Limestone plaque, damaged to the left. Dimensions: 0.34 x 1.04 x 0.34 (ed. pr.). Height of letters: 0.03-0.05 (Nigdelis – Souris).

N. K. Moutsopoulos, *AEMTh* 9 (1995 [1998]) 6-7, 13 fig. 25-27; P. M. Nigdelis – G. A. Souris, *Tekmeria* 3 (1997) 55-63 pl. 1 (*AnnEpigr* 1998, 1226; *Bull.* 1999, 328; *SEG* XLVII 910); Sverkos, *Συμβολή* 66 n. 193; E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6, 600.

Cf. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 261-262 n. 766; Tataki, *Roman Presence* 230 nos 141-142; L. G. Gelou, *Makedonika* 39 (2010-2012 [2013]) 220; E. Sverkos, *AEAM* 2 (2011 [2013]) 258 n. 82; I. Xydopoulos, *AW&E* 17 (2018) 65-96 n. 67.

No autopsy



[Θε]οῖς Σεβαστοῖς καὶ τῇ Λυκαίων
 [πό]λει Λ(εύκιος) Φλαούιος Φαβρικιανὸς
 [Ἀντ]ίπατρος διὰ τοῦ ἰδίου πατρὸς Λευκίου
 [Φλ]αοῦίου Φαβρικιανοῦ τῇ πατρίδι θρεπτήριον.

To the gods Augusti and to the city of Lyke; Lucius Flavius Fabricianus Antipatros, through his father Lucius Flavius Fabricianus, for his fatherland, in recompense for raising him.

L. 2: Hatzopoulos (*Bull.*) doubts the reading of the first visible letter as a Λ.

Nigdelis and Souris (56 n. 6) date the inscription to the 2nd or early 3rd cent. AD on palaeographical grounds; nevertheless, the parallels they provide for the unconventional letters (especially the reverse Σ) also allow for an earlier date, which would be more consistent with the early form of the *praenomen* Lucius (unattested as Λεύκιος in the area after the 1st cent. AD).

The text most probably records the dedication of a building to the emperors and the city of Lyke, by an otherwise unknown wealthy citizen, who is apparently not residing there, hence the mediation of his father. The benefactor bears two *cognomina*, the one of his father (Φαβρικιανός) and Ἀντίπατρος.

This inscription, in conjunction with EAM 147 and 149, above, is important for the discussion of the status of Lyke, and, by extension, the status of *politeiai* and the civic phenomenon in Upper Macedonia in general (see Nigdelis – Souris and Sverkos, *AEAM* 2, 256-258, with previous bibliography). Nigdelis and Souris (followed by Sverkos), maintain that, since the πολιτεία of Lyke (EAM 149) is called a πόλις in our inscription, all *politeiai* of Upper Macedonia should be considered as *poleis* in the institutional sense. Although it is perfectly plausible that some of the *politeiai* of Upper Macedonia may have eventually risen to the status of *polis*, this does not invalidate the overall picture of local civic structures in Upper Macedonia elaborated in detail by Hatzopoulos (*Institutions* I 77-104); see the commentary of EAM 186, above.

Funerary inscriptions

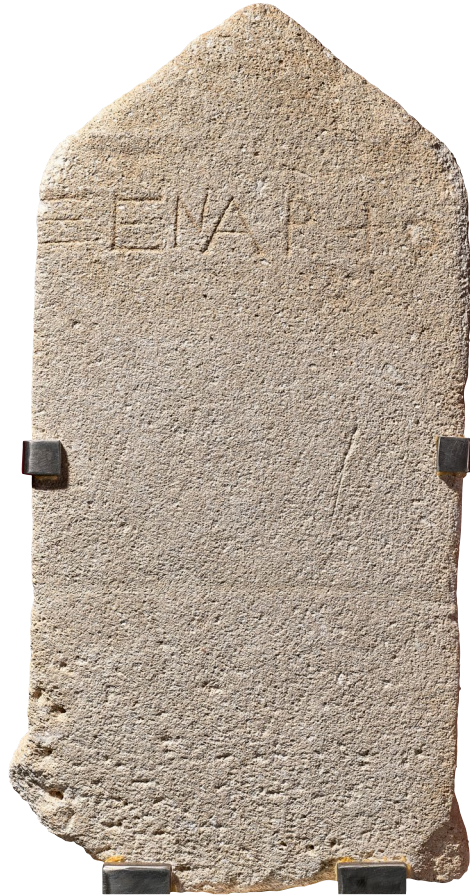
EAM Suppl. 47. Epitaph of Xenarchos, 5th cent. BC

Archaeological Museum of Argos Orestikon 33. Found in 2001 during construction work at Krepeni, in the Prefecture of Kastoria. Stele of greyish limestone with triangular ending in two joining fragments. Dimensions: 0.52 x 0.25 x 0.065-0.11. The inscription in the upper part of the stele. Height of letters: 0.025-0.03 (O: 0.02).

E. Sverkos, in: *Κερμάτια φιλίας* II 113-119 fig. 1-2 (*Bull.* 2011, 404; *SEG* LIX 668); Ch. Tsougaris, *ArchDelt* 56-59 (2001-2004 [2012]) B3 399.

Cf. Ch. Gatzolis, in: *Au royaume d'Alexandre le Grand* 32 fig. 5; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7; E. Martín González – P. Paschidis, *AR* 63 (2017) 183.

Autopsy, photograph (2006, 2019)



Ξενάρχο.

Of Xenarchos.

The main interest of this inscription, apart from being one of the oldest inscriptions on stone from Macedonia proper, lies in its alphabet: the cross-shaped X means that the alphabet used is East Ionian (see the commentary of Sverkos).

***EAM* Suppl. 48. Epitaph of Machatas, 4th cent. BC, second half**

Archaeological Museum of Argos Orestikon 31. Discovered in 2004 during the excavations in the Classical cemetery near the aqueduct of Pentavryso, in the Prefecture of Kastoria.

Small pillar of limestone, with a horizontal crowning with Ionian moulding; on the top surface, semicircular socket. Dimensions: 0.91 x 0.27 x 0.245. The inscription high on

the shaft of the stele, engraved with the help of guidelines, which are visible above and below l. 1. Height of letters: 0.014-0.17 (Κ: 0.2). Interline: 0.003-0.006.

Ch. Tsougaris, *AEMTh* 18 (2004 [2006]) 688-690 fig. 2 (*Bull.* 2006, 251; *SEG* LIV 612).

Cf. Ch. Tsougaris, in: *Δυτική Μακεδονία* 81 fig., 84; E. Sverkos, *AEAM* 2 (2011 [2013]) 276-278 (on the name Λίκκυρος); E. Crespo, in: *Ο γλωσσικός χάρτης* 82.

Autopsy, photograph, squeeze (2006, 2019)



Μαχάτας
Λικκύρου.

Machatas son of Likkyros.

The name Λίκκυρος is also attested in *EKM* I 4, l. 22; this new attestation renders clear that the name in the Beroian inscription is not an engraver's mistake for Αϊκκύρου, as had then been assumed.

***EAM* Suppl. 49. Epitaph of Perdikkas, late 4th-early 3rd cent. BC**

Archaeological Museum of Argos Orestikon 34. Found in 1996, 500 m to the north-north-west of Avgi, in the Prefecture of Kastoria.

Left fragment of a limestone base, with a large and deep rectangular socket in the upper surface for the fixation of a stele. The lower part of the base, roughly worked, was

obviously not meant to be visible and was thus presumably underground. Dimensions: 0.30 x 0.26 x 0.18. The inscription in one of the broad sides, negligently engraved (noteworthy are the lunar E, on which see the comments of Hatzopoulos [*Bull.*]). Height of letters: 0.024-0.032 (P: 0.037). Interline: practically inexistent.

Ch. Tsougaris, in: *Μύτρος* 578-584 fig. 1-5 (*Bull.* 2000, 449; *SEG* L 573).

Cf. Ch. Tsougaris, *ArchDelt* 56-59 (2001-2004 [2012]) B3 400 n. 122.

Autopsy, photograph, squeeze (2006, 2019)



Φρυγία καὶ [. . . ^{ca. 7 (?)} . . . ᾱ]-
νέθηκαν [τὴν στήλη(?)]-
ν Περδίκκ[αι . . . ^{ca. 6 (?)} . . .]
ΔΕΠ[.]ΗΡΑ[- - - - -].

Phrygia and (...) dedicated the stele for Perdikkas son of (...).

L. 1: As Tsougaris rightly observes, there is a vertical stroke to the right of the Γ, giving the impression that the letter is a Π. From the last letter only the vertical stroke is preserved. L. 2: From the last letter only the vertical stroke and the upper part of the slanted stroke is preserved. L. 4: Δ[.]Π[.]ΗΡΑ[- - - - -] Tsougaris. After the Δ a lunar E is discernible. If a particle is read in the beginning of l. 4 (δέ), then the possibility that the text is metrical is raised.

There are some indications allowing the assumption that this text may be metrical. First of all, the text seems too long for an epitaph in prose in this period. Moreover, the verb ἀνατίθημι in a funerary text in prose in that period, at least in Macedonia, would be quite surprising; it cannot be an accident that the sole two parallels from Macedonia (*EKM* II 55 and 56) belong to a metrical and a semi-metrical text, respectively (cf. also the examples from other areas gathered by Themelis and Touratsoglou, *Οἱ τάφοι τοῦ Δερβενίου* 157, cited by Tsougaris). Finally, the possible reading of a particle in l. 4 (see the apparatus), also points to a metrical text. If the text is indeed an epigram, then the missing part of the text to the right may be longer than the first editor's restoration of l. 2 presupposes.

Φρυγία is a rare name (often given to slaves, as other such names derived from ethnics), unattested elsewhere in Macedonia, despite the mythological, historical, and religious links between the two areas.

EAM Suppl. 50. Epitaph of Menandros, early 3rd cent. BC

Archaeological Museum of Argos Orestikon 46. Found in 1994 in a field of Hagia Anna near Nestorio, in the Prefecture of Kastoria, and handed over to the authorities.

Marble stele with a large palmette crowning, broken to the left, especially below, in two joining fragments; on the shaft, two phialai within a panel. Dimensions: 1.47 (crowning 0.47) x 0.47-0.51 x 0.185. Height of letters: ~0.03 (O: 0.02). Interline: cannot be measured with precision.

Ch. Tsougaris, *ArchDelt* 49 (1994 [1999]) B2 556 pl. 168γ (*Bull.* 2001, 269; *SEG* XLVII 921).

Cf. A. Chrysostomou, *ArchDelt* 47 (1992 [1997]) B2 460.

Autopsy, photograph, squeeze (2006, 2019)



Μένανδρο[ς]
[.]ΙΕ[.¹⁻².]νος.

Menandros son of [-]on.

L. 2: [- -]voς previous editions; there is space on the stone for one letter on the left, but the disposition of the patronym suggests that this space was not inscribed. The most popular names that could be restored (Ἰέρων and Γέλων) are both attested in Macedonia (including Upper Macedonia: Ἰέρων in Eordaia, and Γέλων in Orestis itself; see the respective entries in *LGN IV*).

***EAM* Suppl. 51. Epitaph of Nikopolis, 167 (rather than 283) AD, ca. July**

Archaeological Museum of Florina Φ43/Γ16-Γ17. The two fragments were discovered in 1997 reused in the basilica of Hagios Achilleios and near the monastery of Panagia Porfyra in Hagios Achilleios, Small Prespa Lake, respectively.

Plaque of local grey stone in two joining fragments, broken below and to the bottom right, and with damages on the surface at the bottom. The uninscribed sides have been roughly worked. Dimensions: 0.48 x 0.45 x 0.195. Height of letters: 0.035-0.05. Interline: 0.005-0.02.

P. M. Nigdelis, *Tekmeria* 3 (1997) 64-69 fig. 1-3 (*Bull.* 1999, 329; *SEG* XLVII 911).

Cf. E. Psarra, *AEMTh* 13 (1999 [2001]) 597-598 n. 6.

Autopsy, photograph, squeeze (2006, 2019)



Ἔτους Ϟ διτ' Ϟ
 μηνὸς Λώου Ϟ
 Νεικάνωρ Μαρ-
 κίωνος ἐποί-
 5 ησεν Νε[ικο]-
 πόλει τῇ [θυ]-
 γατρί.

In the year 314, in the month of Loos, Nikanor son of Markion had this made for Nikopolis, his daughter.

L. 1: [Ἔ]τους Nigdelis, but a trace of the letter's curve is visible; ΔΠΤ Nigdelis, who reads ΔΠ, but notes that the horizontal stroke of the (supposed) Π is much prolonged, in contrast to how the same letter was inscribed in ll. 4 and 5, and hence interprets it as a ligature of Π and Τ; ΔΙΤ on the stone, without ligature (the left *apex* of the Τ is visible).

The date is probably, but not necessarily, the provincial one (see the comments of Nigdelis and Hatzopoulos [*Bull.*] and cf. *EAM* Suppl. 22, above). The new reading in line 1 leads to a date perhaps less compatible with the letter type but more compatible with the

fact that the onomastic formula both of the father and of the daughter follows the Greek tradition, which would be not very probable 25 years after the *Constitutio Antoniana*, as in Nigdelis' date (year 384 = 236/7 AD).

For the archaeological record from Lyke, see Psarra 597-610, with the epigraphic testimonies ad 598-599 n. 6. See also *EAM Suppl.* 46, above.

***EAM Suppl.* 52. Epitaph of Peritas, 2nd-3rd cent. AD**

Archaeological Museum of Argos Orestikon 43. Found at the site of Armenochori outside Argos Orestikon, in the immediate vicinity of a Late Antique basilica of Diokletianoupolis, in the Prefecture of Kastoria, and handed over to the authorities in 2005.

Small column of local limestone, broken on top and partly on the left side. Dimensions: height: 0.68; perimeter: 0.85; diameter: 0.27. Height of letters: L. 1: 0.04-0.55. Ll. 2-4: 0.03-0.045. Interline: highly irregular (0.01-0.02).

E. Sverkos, *Ionios Logos* 2 (2010) 349-363 (*SEG LX* 633); Ch. Tsougaris, *ArchDelt* 60 (2005 [2014]) B2 760 (*Bull.* 2017, 311).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7; A. Rizakis – I. Touratsoglou, in: *Beyond Boundaries* 122 n. 24 (on the monument type).

Autopsy, photograph, squeeze (2019)



Περί-
τας
Ἀμυν-
τιανοῦ.

Peritas son of Amyntianos.

The provenance of the monument is a cemetery predating the creation of Diokle-tianoupolis (for other finds from that site, see Sverkos, *AEAM* 2, 351; cf. *EAM* 200 and 220, above), and lying only one kilometer away from the site of Paravela, where the public building which has been interpreted as the seat of the *koinon* of the Orestai has been found (see the commentary at *EAM* 188, above).

The deceased bears a characteristic Macedonian name, while his patronym combines the equally popular in Macedonia name Ἀμόντας with the Latin suffix *-ianus*, which is often used in the Greek East with patronymic connotations, as Sverkos comments and documents extensively.

***EAM* Suppl. 53. Epitaph, 3rd cent. AD**

Archaeological Museum of Argos Orestikon 41. Found in 1998 at Poria, in the Prefecture of Kastoria, during the excavation of an ancient cemetery. According to the excavator, it belonged to the vaulted tomb unearthed just 0.40 m. from where the stone was found, and was attached to the visible part of the tomb.

Marble slab, broken to the left and right. Dimensions: 0.24 x 0.243 x 0.035. Inscription carefully engraved with large, even letters. Height of letters: 0.043. Interline: 0.02.

Ch. Tsougaris, *AEMTh* 12 (1998 [2000]) 566-568 fig. 4 (*Bull.* 2001, 268; *SEG* XLIX 777); idem, *ArchDelt* 53 (1998 [2004]) B2 680 pl. 264β (*Bull.* 2005, 308).

Autopsy, photograph, squeeze (2006)



[- - - Ἀρ]χελαΐς ! [- - -]
 [- - - -] μεδεστ[- - -]
 [- - - ἐ]κ τῶν ιδίῳ[ν - - -]

Archelais daughter of (...) Medest[-], at her / their own expense (...).

The disposition of the text is uncertain, given that the slab is broken to the left. If the text began with the name Ἀρχελαΐς, then there are two letters missing in the beginning of l. 2. L. 1: [Ἀρ]χελαΐς [- - -] Tsougaris (*AEMTh*); [Ἀρ]χελαΐς Ν[- - -] or Μ[- - -] Chaniotis (*SEG*), but there is no trace of a slanted stroke. L. 2: ΜΕΔΕΣΤ Hatzopoulos (*Bull.*), inadvertently.

The name in the second line was originally interpreted as a form of Μόδεστος or Μόδεστα by the first editor, who later proposed to recognize the name Μέδεστις, attested in Epidamnus (SEG XXXVIII 572).

EAM Suppl. 54. Epitaph of A. Eurydikianos Zosimos, 3rd cent. AD, after 212

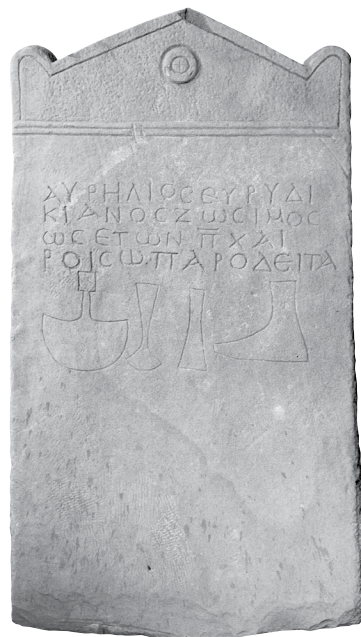
Archaeological Collection of Kozani BEK 2945. Handed over to the then 17th Ephorate by an individual who reported finding it at the site of Hagios Minas, south of Rokastro, in the Prefecture of Kozani.

Pedimental stele of local sandstone with acroteria; a rudimentary rosette with a cross at its centre decorates the tympanum. Inscription on the shaft of the stele; below it three cutting tools and a shoetree. Dimensions: 1.29 x 0.74 x 0.145. Height of letters: 0.03-0.035. Interline: 0.013-0.02.

Karamitrou-Mentesidi, Βόιον - Νότια Ορεστίς 232 fig. 120 (*AnnEpigr* 1999, 1413; *Bull.* 2000, 448; *SEG* XLIX 791); eadem, in: Α΄ Πανελλήνιο Συνέδριο Επιγραφικής 52-54 no 1 fig. 1 (*AnnEpigr* 2001, 1765; *Bull.* 2002, 247).

Cf. Sverkos, *Συμβολή* 141 n. 619 (on the name Εὐρυδικανός); Tataki, *Roman Presence* 130 no 89.270; E. Sverkos, *AEAM* 2 (2011 [2013]) 274-276.

Autopsy, photograph, squeeze (2006)



Αὐρήλιος Εὐρυδικιανὸς Ζώσιμος
ὥς ἐτῶν π' χαί-
ροις, ὧ παροδεῖτα.

Aurelius Eurydikianos Zosimos, about 80 years old. Greetings, oh passer-by.

The deceased bears a second *cognomen*, Eurydicianus, unattested elsewhere. It may serve here as a reference to his patronym (on the patronymic connotations of Greek names

with Latin suffixes see E. Sverkos, *Ionios Logos* 2 [2010] 359-363; cf. *EAM* Suppl. 52, above); the name Εὐρύδικος is attested in Macedonia in the case of the Macedoniarch Δομίτιος Εὐρύδικος (*EAM* 38; *EKM* I 101).

The depiction of the tools of the deceased's trade (shoemaking) is a common feature in epitaphs of the Imperial period (cf. recently A. Buonopane, *SEBarc* 11 [2013] 73-82).

For references to the age of the deceased in the epitaphs from Upper Macedonia, see *EAM* 153, above.

Ambigua

EAM Suppl. 55. Epitaph (?), 5th-4th cent. BC

Archaeological Museum of Argos Orestikon 35. Found in 1995 during the demolition of a house on Filippou Street in Kastoria, and handed over to the authorities.

Upper right fragment of a limestone stele with a horizontal crowning marked by an Ionic moulding. Dimensions: 0.28 x 0.40 x 0.175. The inscription is engraved immediately below the crowning, in a quasi-stoichedon arrangement, at least in the first three lines, with traces of red colour. Height of letters: 0.018-0.025. Interline practically inexistent.

Ch. Tsougaris, in: *Μύρτος* 584-589 fig. 6-8 (*Bull.* 2000, 449; *SEG* L 595).

Autopsy, photograph (2006)



[- -]ΙΜΕΛΛΑ
[- -]ΡΝΙΤΑ
[- -]ΥΡΕΑΣ
[- - -]ΡΕΥ
[- - - - -]

L. 1: [Καλλ]ιμέλα or [Θε]ιμέλα or [Κλει]μέλα ed. pr. L. 2: [Ο]ρνίτα ed. pr. L. 3: ending of an ethnic or a personal name ed. pr. L. 4: The letters do not follow the quasi-stoichedon pattern of the previous lines, are taller, and of a different style, and therefore belong to a different hand.

EAM Suppl. 56. Fragmentary epigram (?), 4th - 3rd cent. BC (?)

Archaeological Museum of Argos Orestikon 67. Handed over to the authorities by a resident of Pentavryso, in the Prefecture of Kastoria, in 2001.

Fragment of a poros block, broken on all sides, with a deep groove in l. 4. The surface is very heavily eroded. Dimensions: 0.28 x 0.43 x 0.13. Height of letters: 0.016-0.025 (O: 0.06-0.012). Interline: 0.01-0.02.

Ch. Tsougaris, *ArchDelt* 56-59 (2001-2004 [2012]) B3 399-400 fig. 108στ (*SEG* LIX 667).

Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Autopsy, photograph, squeeze (2006, 2019)



[-----][.]ΟΓΕΝΟΙ Ι[---]
 [---]ΙΣΑ[. .]ΙΝΟΟ[.] ψυχ[---]
 [---]ΙΟΝ ἀνέθηκαν ΑΔΕ[---]
 [-----]
 5 [---]ΛΕΟΛ[-----]

(...) soul (?) (...) dedicated (...).

Several letter forms are idiosyncratic: the middle stroke of the N is in some cases not slanted, but horizontal, and the circular letters are very small. L. 1: The second and fourth visible letters could be either a Γ or a Ν; the penultimate vertical stroke may, again, belong either to a Γ or a Ν, given its distance from the last vertical stroke. L. 3: [- -]von ἀνέθηκαν ΔΙΑΝ[- -] Tsougaris. L. 4 is completely destroyed by a deep groove.

It is unfortunate that the stone's very bad state of preservation does not allow any insight on the content of this text; the possible reference to νόος and the very probable reference to ψυχή (l. 2) seem to point to an epigram. If so, this would probably be the earliest epigram from Upper Macedonia (cf. also *EAM Suppl.* 49).

APPENDIX:
CATALOGUE OF INSCRIPTIONS AFTER *EAM*
ON MATERIAL OTHER THAN STONE

ELIMEIA

Dedicatory inscriptions

1. Attic black-glazed skyphos (late 5th - early 4th cent. BC), found in Aiane. On its base, incised: Θέμιδος, most probably a theonym.

Karamitrou-Mentesidi, *Αιανή Κοζάνης* 42 fig. 9 (AR 1988-1989, 75; BCH 113 [1989] 642; Bull. 1990, 450; SEG XXXIX 567;); eadem, *ArchDelt* 42 (1987 [1992]) B2 422 (SEG XLII 553); A. Panayotou, in: *Επιγραφές της Μακεδονίας* 150 n. 33, 160 pl. 9 no 33; Karamitrou-Mentesidi, *Αιανή* 35 fig. 35; E. Crespo, in: *Ο γλωσσικός χάρτης* 82.

2. Mosaic inscription (6th cent. AD, first half), on the floor of a basilica in Polymylos (ancient Euia): Ὑπὲρ εὐχῆς | Ἀρίστωνος Νικό|λα κὲ τοῦ οἴκου (*Ex-voto of Ariston, Nikolas and the (holy) house*).

P. Pantos, *ArchDelt* 32 (1977 [1984]) B2 228 (Bull. 1987, 433; SEG XXXIV 652); Asimakopoulou-Atzaka, *Τα ψηφιδωτά δάπεδα* 331 cat. no I 1.52 pl. 263γ-δ.

It is unclear whether Nikolas is the father of Ariston or a second dedicant.

3. Mosaic inscription (6th cent. AD, second half), on the floor of a basilica at Paliokastro near Kaisareia: Ϡ Ὑπ[ἐ]ρ [εὐ]χῆς Ἰουστινιανο[ῦ] | Ϡ κ(αὶ) [.]λοκρατί[α]ς. † (bird) (*Ex-voto of Ioustinianos and [Phi]lokrateia*). The second name should probably be restored [Φι]λοκρατίας.

Asimakopoulou-Atzaka, *Τα ψηφιδωτά δάπεδα* 320 cat. no I 1.49 pl. 242α-β (Bull. 2019, 257).

Ownership inscriptions

4. Bronze strigil (early 5th cent. BC), found in the necropolis of Aiane; on the blade, incised: Ὑπαφος.

G. Karamitrou-Mentesidi, in: *Α' Πανελλήνιο Συνέδριο Επιγραφικής* 68-69 no 14 fig. 14 α/β (SEG XLIX 671); eadem, *AEMTh* 13 (1999 [2001]) 353 (Bull. 2001, 266); eadem, *Αιανή* 108 fig. 169. Cf. Mallios, *Μακεδόνων ἄθλα* 92-93 fig. 12.

The name (of the owner rather than of the manufacturer) seems unattested elsewhere. Hatzopoulos (Bull.) wonders whether it is a genitive form; the editors of *LGPN* IV consider it a nominative.

5. Bronze strigil (mid-4th cent. BC), found in Aiane; on its handle, stamped (therefore manufacturer rather than owner): Ἀδάμας.

G. Karamitrou-Mentesidi, *Αιανή Κοζάνης* 50-51 fig. 21 (Bull. 1990, 450; SEG XXXIX 567); eadem, *ArchDelt* 42 (1987 [1992]) B2 423 (Bull. 1994, 148; SEG XLII 554); eadem, *Αιανή* 45 fig. 56.

6. Five rooftiles found in a large house in the urban centre of Aiane, bearing the following inscriptions (5th-4th cent. BC): a) Δέρ(δα) (stamped); b) Δέ[ρ](δα) (stamped); c) Αἰ(ανέων?) on one side, Δ(έρδα) on the other (both incised); d) Α[ἰ](ανέων?); e) Α[ἰ](ανέων?).

G. Karamitrou-Mentesidi, *AEMTh* 25 (2011 [2015]) 40-41 fig. 4 (SEG LXIII 415); A. Chondrogianni-Metoki, *ArchDelt* 66 (2011 [2016]) B2 817 fig. 16 (Bull. 2017, 313).

7. Sling bullet (reign of Philip II?), found in the urban centre of Aiane. Inscription distributed on both sides: Φιλί|ππου.

G. Karamitrou-Mentesidi, *AEMTh* 25 (2011 [2015]) 39 (SEG LXIII 416); eadem, *ArchDelt* 66 (2011 [2016]) B2 816 fig. 13-14 (Bull. 2017, 313).

8. Sling bullet (reign of Alexander III), found at Lefkara, in the Prefecture of Kozani. Inscription distributed on both sides: Ἀλεξάνδρου.

G. Karamitrou-Mentesidi, *AEMTh* 25 (2011 [2015]) 39 n. 7 (SEG LXIII 417). Cf. A. Chondrogianni-Metoki, *ArchDelt* 53 (1998 [2004]) B2 687 (on the context of the discovery).

9. Clay loom weight (3rd cent. BC), found at the site of Logas, near Elati, in the Prefecture of Kozani, inscribed: Ματέλας.

G. Karamitrou-Mentesidi, *AEMTh* 24 (2010 [2014]) 27-28 fig. 8; eadem, *ArchDelt* 65 (2010 [2016]) B2 1506 fig. 87.

On the name, see the commentary at *EAM* 102.

10. Clay loom weight (undated by the editor), found in the area of Velvento, bearing the inscription: Ἀρριδαῖος.

G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* 61-62 no 15 (SEG XLVIII 872); eadem, *Βελβεντό* 39 no 15 fig. 18.

11. Several fragments of a clay water pipe stamped: Νικάνορος (Hellenistic period). Found in the excavations of the settlement of Polymylos (ancient Euia).

G. Karamitrou-Mentesidi, *AEMTh* 20 (2006 [2008]) 852-853 fig. 4 (SEG LVI 736; SEG LVIII 633); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

12. Fragment of a pithos rim (Hellenistic / Roman period), chance find from the area of Aiane, bearing a stamp with the manufacturer's name: Ζωΐλος.

G. Karamitrou-Mentesidi, *ArchDelt* 43 (1988 [1993]) B2 405 (SEG XLIII 365).

13. Several ceramic fragments (Late Hellenistic period?) from the area of Aiane, bearing the manufacturer's mark: Αὔλου.

G. Karamitrou-Mentesidi, *AEMTh* 16 (2002 [2004]) 615 (*Bull.* 2005, 114, 306; SEG LIII 586); E. Sverkos, *AEAM* 2 (2011 [2013]) 241 n. 7.

SEG inadvertently treats this inscription along with nos 26-27, below, as a single inscription.

14. Pithos (undated by the editor), possibly found at the site of Gritsiani, near Velvento. Two inscriptions: a) (stamped on the rim) ΕΙΘ (the first letter within a circle); b) (incised on the main body) Ἡρακ(λ- - -).

G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* 61-62 no 14 (SEG XLVIII 871); eadem, *Βελβεντό* 39 no 14.

15. Bronze stamp (Imperial period), found at the site of Palaiokastro, near Velvento: Ἰούλιο[ς] | [Θ]εόδωρ[ος].

Newspaper *Το Βελβεντό* 263, April 1987; G. Karamitrou-Mentesidi, in: *Βελβεντό χθες, σήμερα, αύριο* 61-62 no 13; eadem, *Βελβεντό* 38-39 no 13 fig. 17 (SEG LX 671).

Label inscriptions

16. Mould-made bowl, from a local workshop (undated by the editor), with scenes from the Trojan War, found in the urban centre of Aiane. Labels: Ἴλιον, Νεοπτόλεμος, Νέστωρ, Αἴας, Ἑπειός, Κέλαδος, Δούρειος.

Karamitrou-Mentesidi, *Αιανή Κοζάνης* 46-47 fig. 13; eadem, *Αιανή* 43 fig. 51; P. Puppo, in: *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 632.

On the popular topic of the sack of Troy in the mould-made bowls of Late Hellenistic Macedonia, see Akamatis, *Πήλινες μήτρες* 224-243, idem, in: *Samothracian Connections* 235-236, and G. Mallios, in: *Τῶ διδασκάλῳ* 256-261. For a complete catalogue of this type of vases, especially well represented in Upper Macedonia, see Nasioula, *Ποτήριον γραμματικόν*, with many unpublished specimens.

17. Fragment of mould-made bowl, with Homeric scenes (undated by the editor), found in Aiane. Labels: [Ε]πειός.

Akamatis, *Πήλινες μήτρες* 231 n. 197a.

18. Fragment of mould-made bowl, with Homeric scenes (undated by the editor), found in Aiane. Labels: Κα[σσάν]|δρ[α], [ναός] Ἀθην[ᾶς].

Akamatis, *Πήλινες μήτρες* 229 n. 184.

19. Fragment of a vase with a male figure in relief, wearing a helmet and raising his right arm, inscribed: [- -]MENOI[- -]. Found in the ancient settlement of Neraida, in the banks of the Haliakmon.

P. Pantos, *ArchDelt* 32 (1977 [1984]) B2 229. Cf. K. Buraselis, *Gnomon* 61 (1989) 209.

Varia and incerta

20. Fragment of a drinking cup (early 7th cent. BC?), found in Aiane, possibly imported; below the rim, incised: EPE.

G. Karamitrou-Mentesidi, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 106 fig. 178; A. Chondrogianni-Metoki, *ArchDelt* 66 (2011 [2016]) B2 815 fig. 10-11 (*Bull.* 2017, 313); E. Martín González – P. Paschidis, *AR* 63 (2016-2017) 183.

21. Fragment of a pithos rim (Archaic), found at the site of Livadia, in the area of Aiane, preserving nine letters to the right, inscribed before firing, among which only a ‘Corinthian epsilon’ of the Corinthian or Megarian alphabet is identified.

G. Karamitrou-Mentesidi, *ArchDelt* 43 (1988 [1993]) B2 404 fig. 241β; eadem, *AEMTh* 4 (1990 [1993]) 81 fig. 24 (*Bull.* 1994, 385; *SEG* XLIII 363D); A. Panayotou, in: *Επιγραφές της Μακεδονίας* 149 n. 37 no 31, 159 pl. 8, no 31; Karamitrou-Mentesidi, *Αιανή* 7 fig. 4.

For an inscription in the Megarian alphabet from the area, see *EAM* 2.

22. Fragmentarily preserved Panathenaic amphora (late 6th - early 5th cent. BC), found in the necropolis of Aiane. Three letters of the usual painted inscription are preserved: [Τῶν] Ἀθ[ε]ν[ε]ν ἄθλον].

E. Kefalidou, in: *Μύρτος* 322-324 fig. 1δ (*SEG* L 129, 558). Cf. Tiverios, *Μακεδόνες και Παναθήναια* 35-36 n. 127; Mallios, *Μακεδόνων ἀθλα* 87-91; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; F. Daubner, in: *Athletics in the Hellenistic World* 232-233.

As Kefalidou points out, the fact that this and the next amphoras were found in graves allows for the possibility that they belonged to actual participants to the games.

23. Fragmentarily preserved Panathenaic amphora (late 6th - early 5th cent. BC), found in the necropolis of Aiane. A few letters of the usual painted inscription are preserved: [Τῶν Ἀ]θ[ε]ν[ε]ν ἄθλο<ν>.

E. Kefalidou, in: *Μύρτος* 324 (SEG L 129, 558). Cf. Tiverios, *Μακεδόνες και Παναθήναια* 35-36 n. 127; Mallios, *Μακεδόνων ἀθλα* 87-91; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; F. Daubner, in: *Athletics in the Hellenistic World* 232-233.

24. Attic or Atticizing black-glazed kantharos (early 5th cent. BC), found in the necropolis of Aiane. Inscription scratched after firing: [Κ]αλιὸς ἐμὶ τῆς Δολίου. For a parallel vase inscription found in Archontikon, see the publication of Chrysostomou.

G. Karamitrou-Mentesidi, *AEMTh* 4 (1990 [1993]) 78-79 fig. 21 (*Bull.* 1994, 385a; *Bull.* 1995, 407; *SEG* XLIII 363A); A. Panayotou, in: *Επιγραφές της Μακεδονίας* 149 n. 37, 158 pl. 7, no 29; eadem, in: *Die Altgriechische Dialekte* 390-391 fig. 3; P. Chrysostomou, in: *Κερμάτια φιλίας* II 420-423; E. Sverkos, *AEAM* 2 (2011 [2013]) 280; E. Crespo, in: *Ο γλωσσικός χάρτης* 80; Ch. B. Kritzas, in: *Τέρψις* 579-587; A. W. Johnston, *ZPE* 202 (2017) 103-104 (*Bull.* 2017, 314); E. Martín González - P. Paschidis, *AR* 63 (2016-2017) 183; Chr. Kallini, in: *Η κεραμική της κλασικής εποχής* 48 fig. 1.

For the much-debated interpretation (most probably: “I am the trap of the cunning one” [*scil.* Aphrodite]), see especially the comprehensive publication of Kritzas. This inscription, along with *EAM* Suppl. App. 4 and 40 (Ἄπαρος and Μαχάτα respectively), are possibly the oldest safely read and locally produced alphabetic inscriptions from Macedonia proper.

25. Fragment of a tile (mid-5th cent. BC), found in the urban centre of Aiane. Incised inscription: ΑΡΚΑΠΟ | ΣΕΡΙΑ | ΗΗΗΔΔΔΔΔ | ΔΔΠΙΙΙ.

G. Karamitrou-Mentesidi, *AEMTh* 4 (1990 [1993]) 82-83 fig. 3 (*Bull.* 1994, 385; *SEG* XLIII 363E); A. W. Johnston, *ZPE* 104 (1994) 81-82 (*Bull.* 1995, 408); A. Panayotou, in: *Επιγραφές της Μακεδονίας* 149 n. 37, 158 pl. 7, no 30; eadem, in: *Die Altgriechische Dialekte* 388-390 fig. 2 (*SEG* LVIII 547); Karamitrou-Mentesidi, *Αιανή* 35 fig. 34; A. W. Johnston, *ZPE* 175 (2010) 153-154 (*SEG* LX 632).

The first two lines have been variously interpreted: Ἀρκάπο Σερία (“by Arkapos son of Serias”), Ἀρκάπος Ἐρία (“Arkapos son of Erias”), Ἀρκάπος, ἔρια (“Arkapos; wool”), or, less probably, ἀρκὰ ποσέρια (= ἀργὰ ποτήρια, “plain drinking cups”). The numbers in ll. 3-4 have also been variously interpreted, as one number (378) or two (350 in l. 3 and 28 in l. 4), representing monetary value, number, weight, or a combination of the above.

26. Ceramic fragment (Early Hellenistic), found in Aiane; incised inscription: σκόρδων | μναῖ (*minai* of garlic).

G. Karamitrou-Mentesidi, *AEMTh* 16 (2002 [2004]) 615 (*Bull.* 2005, 114, 306; *SEG* LIII 586); eadem, *Αιανή* 97 fig. 146; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

SEG inadvertently treats this inscription along with nos 13, above, and 27, below, as a single inscription. It is unclear whether the number of *minai* was inscribed to the right of l. 2, below it, or not at all.

27. Ceramic fragment (Hellenistic), found in Aiane; incised inscription: μή κλέπτειν (*do not steal*).

G. Karamitrou-Mentesidi, *AEMTh* 16 (2002 [2004]) 615 (*Bull.* 2005, 114, 306; *SEG* LIII 586); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

SEG inadvertently treats this inscription along with nos 13 and 26, above, as a single inscription.

28. Sanctuary of Apollo at Xirolimni. Two joining fragments of a bronze sheet with an inscription with punctured letters (undated): [- - -]ΑΟΣ[- - -] | [- - -]ΕΝ[- - -] | [- - -]Ω[- - -].

G. Karamitrou-Mentesidi, *AEMTh* 12 (1998 [2000]) 466; eadem, *Βόιον - Νότια Ορεστίς* 213 (*SEG* XLIX 853; *Bull.* 2001, 265); eadem, *ArchDelt* 53 (1998 [2004]) B2 671 (no photograph, *pace* *SEG*); E. Sverkos, *AEAM* 2 (2011 [2013]) 260 n. 89.

A similar inscribed fragment of a bronze sheet was found in later excavations; see *ArchDelt* 55 (2000 [2009]) B2 795 (*SEG* L 656) and Note on unpublished inscriptions, below.

29. Sanctuary of Apollo at Xirolimni. Small bronze disk (undated) with the letter Α in relief.

G. Karamitrou-Mentesidi, *ArchDelt* 55 (2000 [2009]) B2 795; eadem, *AEMTh* 14 (2000 [2001]) 610 (*SEG* L 656); E. Sverkos, *AEAM* 2 (2011 [2013]) 260 n. 90.

30. Fragment of a pithos rim (undated), found in the area of Aiane, incised with the letters ΚΕ.

G. Karamitrou-Mentesidi, *ArchDelt* 56-59 (2001-2004 [2012]) B3β 529 pl. 136β (*SEG* LIX 633); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

31. Clay tile (undated), found in the area of Aiane, incised with the letters ΤΜ.

G. Karamitrou-Mentesidi, *ArchDelt* 56-59 (2001-2004 [2012]) B3β 529 pl. 136δ (*SEG* LIX 633); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

ΤΥΜΠΗΑΙΑ

Dedicatory inscriptions

32. Bronze sheet, probably from the coating of a shield, found in the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena. Inscription with punctured letters (late 4th cent. BC).

S. Drougou, *AEMTh* 20 (2006 [2008]) 897 fig. 3 (*Bull.* 2008, 334; *SEG* LVIII 585); eadem, *Η πόλη στα σύννεφα* 28-29 fig.; eadem, in: *Καστρί Γρεβενών* 56 fig. 10 (*Bull.* 2016, 136). Cf. eadem, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 95 fig. 158.

[- -]ONIKANEΣΙΘ[- - - - -]
[- -]ΕΙΝΗΣΗΝΙΟΧΟΣΔΕΑΠΙΧΙΩ[- -]
[- -]ΑΝΔΙΑΛΕΙΜΑΡΤΥΡΑΣ[- - - - -]
[- -]ΩΝΠΡΓ[- - - - -]

L. 2: At the end of the line, Drougou's later reading (in: *Καστρί Γρεβενών*) [- -]ΗΝΙΟΧΟΣΔΕΑΠΟ[- -] seems more compatible with the traces discernible in the photograph.

We reproduce Drougou's reading of the inscription, who considers it a votive inscription. As Chaniotis (*SEG*) and Hatzopoulos (*Bull.* 2016) point out, however, apart from the word ἡνίοχος in l. 2, the interpretation remains unclear and not all readings can be verified on the photographs.

Varia and incerta

33. Bronze ring (Early Hellenistic period), inscribed: χαῖρε | καὶ σύ (*greetings to you too*). Found at the site of Ivani near Prionia, in the Prefecture of Grevena.

G. Karamitrou-Mentesidi, *AEMTh* 21 (2007 [2010]) 24, 26 fig. 3 (*SEG* LVII 591); eadem, *ArchDelt* 62 (2007 [2014]) B2 1009-1010 (*Bull.* 2017, 312); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; G. Karamitrou-Mentesidi, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 85 fig. 130.

34. Bronze ring (Early Hellenistic period) from the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena, inscribed: ἔραμα|ι μέγα (*I am very much in love*).

K. Papazoglou, in: *Καστρί Γρεβενών* 129 fig. 9, 133 no 13, 135 (*Bull.* 2016, 136); S. Drougou, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 93 fig. 150.

35. Black-glazed vase (Early Hellenistic period) from the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena. On its base, incised: ΠΑΡΕΝΙΚΑΣ (ΠΑΡΑΝΙΚΑΣ ed. pr., παρὰ Νίκας Chaniotis [*SEG*], but the fourth letter is an E, judging by the photo).

S. Drougou, *AEMTh* 20 (2006 [2008]) 897 (*SEG* LVIII 586). Cf. eadem, *Η πόλη στα σύννεφα* 30 (fig.); S. Drougou – Chr. Kallini – L. Trakatelli, *AEAM* 1 (2009 [2011]) 61, 62 fig. 10; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

36. Black-glazed vase (Early Hellenistic period) from the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena. On its base, inscription: ΕΔΙ.

Drougou, *Η πόλη στα σύννεφα* 30 (fig.); S. Drougou – Chr. Kallini – L. Trakatelli, in: *AEMΘ* 20 χρόνια 81 fig. 8.

37. Lower fragment of a black-glazed vase (Early Hellenistic period) from the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena. On its base, inscription: ΔΝ.

Drougou, *Η πόλη στα σύννεφα* 30 (fig.); S. Drougou – Chr. Kallini – L. Trakatelli, in: *AEMΘ* 20 χρόνια 81 fig. 8.

38. Fragment of a black-glazed vase (Early Hellenistic period) from the temple on the acropolis of the settlement of Kastri Polyneriou, in the Prefecture of Grevena. Scratched on its surface: Α.

Drougou, *Η πόλη στα σύννεφα* 30 (fig.); S. Drougou – Chr. Kallini – L. Trakatelli, in: *AEMΘ* 20 χρόνια 81 fig. 8.

39. Small fragment of a bone plaque (Early Hellenistic period), found at Kastri Polyneriou, inscribed: ΙΡΙΑ (?) (the second letter may be a Β; ἱερά or ἱέρια Drougou).

S. Drougou, in: *Καστρί Γρεβενών* 56 fig. 12 (*Bull.* 2016, 136).

EORDAIA

Ownership inscriptions

40. Fragment of a black-glazed kylix (late 6th-early 5th cent. BC), from Pontokomi, in the Prefecture of Kozani, inscribed (after firing): Μαχάτα.

G. Karamitrou-Mentesidi, *AEMTh* 13 (1999 [2001]) 353 fig. 29 (*Bull.* 2001, 266; *SEG* XLIX 776); eadem, *AEMTh* 14 (2000 [2002]) 616; eadem, *ArchDelt* 54 (1999 [2006]) B2 636 fig. 56 (*SEG* LIV 614); eadem, in: *AEMΘ* 20 χρόνια 119 fig. 19; eadem, in: *Au royaume d'Alexandre le Grand* 246 no 126; E. Sverkos, *AEAM* 2 (2011 [2013]) 276 fig. 9; E. Martín González - P. Paschidis, *AR* 63 (2016-2017) 183 fig. 147.

This inscription, bearing a popular local name and possibly written in a local alphabet, is one of the oldest surviving inscriptions from Macedonia proper (cf. *EAM* Suppl. App. 24, above).

41. Silver kantharos (4th-3rd cent. BC) from Anarrachi, in the Prefecture of Kozani, inscribed with punctured letters below the lip: Ἀντιόχου.

G. Karamitrou-Mentesidi, *AEAM* 1 (2009 [2011]) 282-283 fig. 8, dr. 1; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; G. Karamitrou-Mentesidi, *ArchDelt* 65 (2010 [2016]) B2 1462.

42. Bronze sheets from the coating of a shield (early [?] 3rd cent. BC), probably from Vegora, in the Prefecture of Florina, inscribed: βασιλέω[ς Δημητρίο]υ (*of king Demetrios*).

The ed. pr. preferred the restoration [Ἀντιγόνο]υ, but the almost identical shield found at Dion and bearing the name of Demetrios Poliorketes (*SEG* XLIX 702) strongly favours the restoration [Δημητρίο]υ in the shield from Vegora as well.

P. Adam-Veleni, *Ancient Macedonia* V (1989 [1993]) 17-28 (*Bull.* 1994, 415; *SEG* XLIII 377); eadem, *Πέτρες* 18, 19 fig. 1, 20 fig. 2; D. Pantermalis, in: *Μύρτος* xix, xxi (dr.); K. Soueref, in: *Au royaume d'Alexandre le Grand* 336 no 214; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

43. Pyramid-shaped clay loom weight (Late Hellenistic period), from a private house at the site of Kastro near Mavropigi, in the Prefecture of Kozani, inscribed: [Ἀν]τιγόνας.

G. Karamitrou-Mentesidi, *ArchDelt* 39 (1992 [1997]) B2 257 (*Bull.* 1991, 381; *SEG* XXXIX 604).

44. Clay loom weight (Late Hellenistic period), from a house at the site of Aspri Poli near Perdikkas, in the Prefecture of Kozani, inscribed with the letter A.

E. Kefalidou, *ArchDelt* 50 (1995 [2000]) B2 578.

45. Clay loom weight (Late Hellenistic period), from a house at the site of Aspri Poli near Perdikkas, in the Prefecture of Kozani, inscribed with the punctured letter X.

E. Kefalidou, *ArchDelt* 50 (1995 [2000]) B2 578.

46. Pithos rim from Petres (2nd cent. BC), inscribed: Δισίκου ποίησις (*product of Disikos*).

P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 11 (*Bull.* 1998, 241; *SEG* XLVII 904); eadem, *AEMTh* 9 (1995 [1998]) 18; eadem, *ArchDelt* 50 (1995 [2000]) B2 579 (*Bull.* 2001, 98; *SEG* XLIX 724); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 25.

M. Sève (*Bull.* 2001) wonders if the name of the manufacturer is in fact Δίσκος.

47. Fragment of a pithos rim (Hellenistic period), from a private house at the site of Isioma near Mavropigi, in the Prefecture of Kozani, inscribed: Κόρραγος.

G. Karamitrou-Mentesidi, *AEMTh* 24 (2010 [2014]) 23 fig. 4; G. Karamitrou-Mentesidi, *ArchDelt* 65 (2010 [2016]) B2 1502 fig. 80.

48. Pithos rim (Hellenistic), from Petres, inscribed (before firing): Ἰόλλας.

P. Adam-Veleni, *AEMTh* 10A (1996 [1997]) 6-7 fig. 5 (*SEG* XLVIII 805); Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 27.

49. Fragment of a pithos rim (undated), from a private house at the site of Kastro near Mavropigi, in the Prefecture of Kozani, inscribed: [Φ]ιλίππ[ου].

G. Karamitrou- Mentesidi, *ArchDelt* 42 (1987 [1992]) B2 419 (*Bull.* 1991, 381; *SEG* XLII 616).

50. Moulded bowl (Hellenistic?), from Petres, inscribed in relief at the base: Ἀσκλη[πίδ]-
δωρος Νικάνορος.

P. Adam-Veleni, *AEMTh* 9 (1995 [1998]) 19-20 (*Bull.* 1999, 326); eadem, in: *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 377, 380 pl. 156γ.

51. Clay tile (undated), from the site of Kastro near Mavropigi, in the Prefecture of Kozani, stamped [- - -]ης.

G. Karamitrou- Mentesidi, *ArchDelt* 43 (1988 [1993]) B2 403 (*SEG* XLIII 427).

52. Fragment of a pithos rim (undated), perhaps from Pontokomi, in the Prefecture of Kozani, inscribed: [- - -]σινικ[- - -] (Φρ[α]σινίκ[ου]? Chaniotis [*SEG*]).

G. Karamitrou- Mentesidi, *ArchDelt* 47 (1992 [1997]) B2 458 (*SEG* XLVII 937).

53. Cup (3rd-4th cent. AD) from a Late Roman cemetery at Vrysi, near Pontokomi, in the Prefecture of Kozani, inscribed below the rim (before firing): Γλαύκου.

G. Karamitrou-Mentesidi, *AEMTh* 14 (2000 [2002]) 622-623 fig. 26 (*Bull.* 2002, 249; *Bull.* 2003, 165; *SEG* L 620); eadem, *ArchDelt* 55 (2000 [2009]) B2 779; eadem, in: *AEMΘ 20 χρόνια* 118 fig. 19; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

54. Fragment of a clay stamp (undated), perhaps from Pontokomi, in the Prefecture of Kozani: [- -]ονᾶς.

G. Karamitrou- Montesidi, *ArchDelt* 47 (1992 [1997]) B2 458 (SEG XLVII 938).

55. Fragment of a pithos rim (undated) perhaps from the area of Pontokomi, in the Prefecture of Kozani, bearing a stamp with the letters: YOIA. Chaniotis (SEG) rightly assumes that the inscription should be read *sinistrorsum* ([- -]αίου); cf. *EAM Suppl. App.* 60, below.

Chr. Ziota, *ArchDelt* 53 (1998 [2004]) B2 689 (SEG LII 616ter); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

Label inscriptions

56. Two fragments of the same moulded bowl with Homeric scenes (Hellenistic), from Petres, inscribed (in relief): a) [Νέο]πτό[λε]μος, Ὀδυσσεύς, Διομή[δης]; b) [Κέλα]δος, Δούρειος, Κασ[σάνδρα].

Adam-Veleni, *Πέτρες* 64, 69 fig. 55.2 (SEG XLVIII 805, reading in fr. b from the photograph: [Διομή]δης, κλ[ῆρος], Δούρειος ἵππος).

57. Fragment of a moulded bowl with Homeric scenes (Hellenistic), from Petres, inscribed (in relief): [- -]ος, Ὀδυσσεύς.

P. Adam-Veleni, in: *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 379 pl. 155γ.

58. Fragment of a moulded bowl with Homeric scenes (Hellenistic), from Petres, inscribed (in relief): κλέπτης ἐπῶν (*thief of verses*).

P. Adam-Veleni, in: *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 379 pl. 155δ.

59. Fragment of moulded bowl with erotic scenes (Hellenistic), from Petres, inscribed (in relief): AOK.

P. Adam-Veleni, in: *Ζ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 378 pl. 154γ.

Varia and incerta

60. Female clay figurine (Hellenistic period) from the site of Kastro at Mavropigi, inscribed (in relief): YOΧΦAYO, according to the ed. pr, who points out that the reading of the last three letters is doubtful; the inscription is to be read *sinistrorsum*: [. . .]άρχου.

G. Karamitrou-Montesidi, *AEAM* 1 (2009 [2011]) 296-297 fig. 25; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; G. Karamitrou-Montesidi, *ArchDelt* 65 (2010 [2016]) B2 1454 fig. 20.

61. Plate (mid-2nd cent. BC) from Spilia, inscribed with the letter Φ at the bottom.

G. Karamitrou-Mentesidi, in: *Ελληνιστική κεραμική από τη Μακεδονία* 157 fig. (*SEG* XLI 579); eadem, *ArchDelt* 40 (1985 [1991]) A 255 no 19 pl. 122δ no β.

62. Bronze ring (undated), perhaps from Akrini, inscribed: ΕΟΥΦΙΑΕ | [.]ΜΙΤΕΙΝΥ | ΟΡΑ (it is unclear whether there is missing text to the left and right of the preserved letters).

Chr. Ziota, *ArchDelt* 65 (2010 [2016]) B2 1533-1534.

63. Clay (?) funerary larnax (Late Antique period), from Petres, inscribed on the rim: Θεόδοτος.

P. Adam-Veleni, *ArchDelt* 39 (1984 [1989]) B2 259 (*SEG* XXXIX 624; A. Pariente, *BCH* 115 [1991] 902).

LYNKOS

Ownership inscriptions

64. Clay roof tiles (221-179 BC), from the Hellenistic settlement in Florina stamped: βασιλέως Φιλίππου (*of king Philip*).

M. Lilibaki-Akamati - I. Akamatis, *AEMTh* 13 (1999 [2001]) 590 (*SEG* XLIX 707); *idem*, *Η ελληνιστική πόλη της Φλώρινας* 24 pl.; *idem*, *AEMTh* 19 (2005 [2007]) 571 (*SEG* LV 682); M. Lilibaki-Akamati, in: *Δυτική Μακεδονία* 66, 83 fig.; I. Akamatis, in: *Samothracian Connections* 225-226 n. 11; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; E. Crespo, in: *Ο γλωσσικός χάρτης* 83; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 33.

For the date of other tiles in the name of a king Philip, see the discussion in *EAM* 174, above.

65. Stamped Rhodian amphora handle (early 2nd cent. BC), from a private Hellenistic house in Florina: Καρνείου | Φιλοκράτεως (*month Karneios; Philokrates*).

M. Lilibaki-Akamati - I. Akamatis, *AEMTh* 13 (1999 [2001]) 590-592 n. 13 fig. 7 (*SEG* XLIX 708); *idem*, *Ελληνιστική πόλη Φλώρινας* 27; E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

66. Pithos rim (Hellenistic), from Florina, inscribed: Ἀμμία.

Lilibaki-Akamati - Akamatis, *Η ελληνιστική πόλη της Φλώρινας* 27 dr. (*Bull.* 1997, 361); I. Akamatis, in: *Samothracian Connections* 226; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 33.

67. Pithos rim (Hellenistic), from Florina, inscribed: Παραμόνου.

Lilibaki-Akamati - Akamatis, *Η ελληνιστική πόλη της Φλώρινας* 27 (*Bull.* 1997, 361); I. Akamatis, in: *Samothracian Connections* 226; Lilibaki-Akamati, *Το αρχαιολογικό μουσείο Φλώρινας* 33.

Label inscriptions

68. Moulded bowl with Homeric scenes (undated), from Florina, inscribed (in relief): Ἀλέξανδρος.

G. M. Bakalakis, *PraktArch* 88 (1933 [1934]) 75; Trantalidou, *Αρχαιολογική τοπογραφία του νομού Φλώρινας* 50; K. Buraselis, *Gnomon* 61 (1989) 209 (SEG XXXIX 563).

69. Fragmentarily preserved moulded krater with Homeric scenes, from Florina (2nd cent. BC, first half), inscribed (in relief): a) [Ἦλατον δὲ] συβώτης, b) Πείσανδρον δ' [ἄρ' ἔπεφνε] | βοῶν ἐπι[βουκόλος] | ἀνήρ (the text is from the *Odyssey*, 22.267-268).

I. Akamatis, in: *Samothracian Connections* 221-239 (*Bull.* 2011, 78, 406; SEG LX 645). Cf. E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7.

Varia and incerta

70. Four mosaic inscriptions from a private house in Kato Kleinai, in the Prefecture of Florina (early 3rd cent. AD): 1) Εὐτύχι, | εὐστά|θι διὰ | βίο[υ] (*be fortunate, enjoy sound health during your life*). 2) Εὐ[τύχι] (*be fortunate*). 3) [Εὐτύ]χι [. . .]Υ (*be fortunate...*). The fourth inscription is indecipherable.

Asimakopoulou-Atzaka, *Τα ψηφιδωτά δάπεδα* 495 cat. no III A8.1 pl. 563 (*Bull.* 2019, 258).

ORESTIS

Ownership inscriptions

71. Part of the bronze sheet covering a shield, from a Hellenistic debris pit at Krepeni, in the Prefecture of Kastoria. Around the *episema*, in raised letters: Αὐ[δωλέον]τος. On the shield's body, incised: HK. According to the ed. pr. two curved lines inside the *episema* may be interpreted as a monogram of the king's name: Αὐ(δωλέοντος?).

Ch. Tsougaris, in: *Κερμάτια φιλίας* II 579-589 fig. (Bull. 2011, 405; SEG LIX 669); E. Sverkos, *AEAM* 2 (2011 [2013]) 242 n. 7; Ch. Tsougaris, in: *Αρχαιολογία IV. Μακεδονία και Θράκη* 120 fig. 205.

The shield belonged to an infantryman serving under the Paionian king Audoleon (ca. 312-282 B.C.), probably after the expulsion of Demetrios Poliorketes from Macedonia by Pyrrhos (and Lysimachos) in 288 BC.

72. Pithos fragment (3rd cent. BC), from Apidea, in the Prefecture of Kozani, stamped: [Κ]ασσάνδρου.

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 173 fig. 29 (Bull. 2000, 448; SEG XLIX 678).

73. Fragment from the base of a *terra sigillata* cup (late 1st cent. BC-early 1st cent. AD), from a Hellenistic / Roman cemetery at Aidonochori, in the Prefecture of Kozani, stamped: *Sex(tus) I(ulius) A(prilis)*.

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 159 (without analyzing the name of the manufacturer, on whom see Oxé – Comfort – Kenrick, *CAV*² no 999).

Varia

74. Tile fragment (Hellenistic period?), from a sanctuary of Zeus Hypsistos at the hilltop of Psalida, near Kastoria, incised: Μενέλαος. According to the ed. pr. this is the name of a devotee, and there are several more examples of this practice.

Ch. Tsougaris, *AEMTh* 13 (1999 [2001]) 614 fig. 10 (*Bull.* 2001, 267; *SEG* XLIX 723); idem, *ArchDelt* 54 (1999 [2006]) B2 645 (*Bull.* 2002, 94; *SEG* LIV 607).

75. Pyramid-shaped clay loom weight (Late Hellenistic period), from a settlement near Rodochori, in the Prefecture of Kozani, inscribed with the letter Κ.

Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 230.

76. Tile from a 3rd cent. AD building (farmhouse?) at Petra near Kastoria, inscribed: Ὁ ταῦτα ποιήσας ΛΘΙΧΙ (?) (*He who made these (...)*).

A. Douma, *ArchDelt* 65 (2010 [2016]) B2 1436-1437.

NOTE ON UNPUBLISHED INSCRIPTIONS AND PROBLEMATIC CASES

We provide here a list of some inscriptions known to us mostly through bibliographical references, but which were unpublished at the time this *Supplement* was completed, as well as a few *dubia et falsa*.

Elimeia

- Fragment of a relief with a dedicatory inscription for Artemis (2nd cent. AD), found near Koilada. See Chr. Ziota, *AEMTh* 12 (1998 [2000]) 511-512 (*Bull.* 2001, 264; *SEG* XLIX 725; *Chron. Arch.* [Kernos 15 (2002)] 432); Chatzinikolaou, *Λατρείες* 273 no 95; E. Sverkos, *AEAM* 2 (2011 [2013]) 241 n. 7.

On material other than stone:

- Fragment of a bronze sheet with punctured inscription, from the sanctuary of Apollo near Xirolimni; see G. Karamitrou-Mentesidi, *AEMTh* 14 (2000 [2001]) 610; eadem, *ArchDelt* 55 (2000 [2009]) B2 795 (*SEG* L 656).
- Attic aryballoid lekythos (mid-4th cent. BC) with eleven letters incised on the base, found in a grave in the necropolis of Aiane; see Karamitrou-Mentesidi, *Αιανή* 132 fig. 217.
- Attic skyphidion (mid-4th cent. BC) with the letters AMM incised, found in a grave in the necropolis of Aiane; see Karamitrou-Mentesidi, *Αιανή* 132.
- Local prochous (mid-4th cent. BC) with the letter Σ incised on the base, found in a grave in the necropolis of Aiane; see Karamitrou-Mentesidi, *Αιανή* 132.
- Moulded krater with Homeric scenes (2nd-1st cent. BC), from Polymylos, with label inscriptions (pertaining to the return of Odysseus); see M. Vatali, in: *ΣΤ' επιστημονική συνάντηση για την ελληνιστική κεραμική* 223; I. Akamatis, in: *Samothracian Connections* 228 n. 29.¹

1. Nasioula, *Ποτήριον γραμματικόν* provides a full catalogue of inscribed moulded bowls with Homeric scenes, with many unpublished specimens.

Eordaia

- Archaeological Museum of Aiani. Dedicatory relief for Enodia (Imperial period), from Pontokomi. Karamitrou-Mentesidi reports that the verb [ἀνέ]θηκε[v] can be recognized. See G. Karamitrou-Mentesidi, *ArchDelt* 56-59 (2001-2004 [2012]) B3 393 (SEG LIX 695); E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.
- Archaeological Collection of Kozani. Boundary stone containing a bilingual boundary settlement between the *Cielaeos et Bocerraeos et Dolichaeos* (i.e. between Kelle, Bokeria, and Doliche) by emperor Hadrian. The inscription, discussed in various works, is to be published by Elias Sverkos. See A. Chondrogianni-Metoki, *ArchDelt* 44 (1989) B2 367 pl. 196ε (*Bull.* 1997, 346 and 364); Hatzopoulos, *Institutions* I 93; E. Sverkos, *AEAM* 2 (2011 [2013]) 252-254, with previous bibliography at n. 45; Juhel – Nigdelis, *Un danois en Macédoine* 139.
- K. Moschakis, *Elimeiaika* 51 (2003) 128 and n. 44 reports an inscription found at the site of Toumba near Farangi.
- Chr. Ziota, *ArchDelt* 62 (2007 [2014]) B2 1005 fig. 51 (cf. SEG LXII 420) mentions a lower fragment of a relief of an eagle on plinth, with the inscription Μένων εὐχήν (Roman period), which had escaped our attention until the very final stages of the completion of this *Supplement*. The text cannot be verified on the published photograph. The relief probably comes from the nearby sanctuary of Zeus Hypsistos at Akrini.

On material other than stone:

- Amphora stamped handle, from Petres (Hellenistic), inscribed Θεοτίμου. It was found by M. B. Hatzopoulos and handed over to the Museum of Florina in October 1981.

Lynkos

- Archaeological Museum of Florina 276, funerary stele with relief (3rd cent. AD) for Αὐρήλιος Ἀλέξανδρος, son of Αὐρήλιος Μεστριανός, from Achlada. See Lilimpaki-Akamati, *Το αρχαιολογικό μουσείο της Φλώρινας* 16-17 fig. 11 (*Bull.* 2019, 259).
- Archaeological Museum of Florina 475, funerary stele from Vevi with relief in two panels (3rd cent. AD) and an epigram by Αὐρήλιος Κλαυδιανός for his wife Αὐρηλία Κασσάνδρα, who is depicted as Demeter Aglaokarpos, according to the inscription. The figures on the relief bear attributes of Zeus (?), Demeter, Dionysos, Herakles, and Artemis. See Lilimpaki-Akamati, *Το αρχαιολογικό μουσείο της Φλώρινας* 18-19 fig. 13 and cover; cf. D. Terzopoulou, *Egnatia* 14 (2010) 127 and cat. no 40 (*Bull.* 2019, 259).

Orestis

- Funerary stele with relief (2nd cent. AD), from Peristera, transported to the Archaeological Museum of Aiani. See Chr. Ziota, *ArchDelt* 67 (2012 [2016]) B2 654.

Dubia and falsa

- The “marble plaque” with the inscription Χαῖρε βασιλεῦ Ἀλέξ[ανδρε] (*Hail, king Alexander*) from Rodochori, in the Prefecture of Kozani (ancient Orestis), mentioned as lost already by Siampanopoulos (*Γνωριμία* 1970, 221), most probably never existed (cf. Karamitrou-Mentesidi, *Βόιον - Νότια Ορεστίς* 231; *SEG* XLIX 790).
- The mid-4th cent BC funerary stele in the Museum of Geneva with the inscription Σωτηρίς, Ἀριστίων Ἀριστοβούλο, published by Chamay – Maier, *Art grec. Sculptures en pierre du Musée de Genève* 79 no 88 fig., was attributed by the editors to Aiane, but without compelling arguments; cf. *Bull.* 1991, 22; *SEG* XL 519; *Bull.* 1994, 386; E. Sverkos, *AEAM* 2 (2011 [2013]) 240 n. 7.

INDEXES

A. CHANGES TO THE INDEXES OF INSCRIPTIONS INCLUDED IN *EAM*

The first section (*Addenda*) contains new entries due to new readings, interpretations, and restorations, some of them already proposed in *EAM* in the *apparatus criticus*, but not included in its indexes. The second section (*Delenda et corrigenda*) contains entries that either need to be removed from the indexes of *EAM*, or modified. As in the original edition, we add a reference to the Upper Macedonian region after the *EAM* number (El.: Elimeia; Tym.: Tymphaia; Eor.: Eordaia; Lyn.: Lynkos; Or.: Orestis).

Addenda

Names of men and women

Names in Greek

- [Ἀλέ]ξανδρος: *EAM* 105 (Eor.).
[Ἀ]μμαλεῖ[νος], son of [Ἀπολλ]όδωρος: *EAM* 34 (El.), instead of M. Μάλει[ος].
Ἀντιγόν[α/η], daughter of Πρασσίδης: *EAM* 43 (El.), possible alternative of Ἀντίγον[ος].
Ἄρμεν[νος] (?), father of Νικάνωρ: *EAM* 87 (El.), instead of Ἄρμεν[- -].
Δείνιππος, son of Ἀπολλόδωρος and Ἀρμονία: *EAM* 57 (El.), instead of Λε<ύ>κιππος.
Εὔλανδρος (?), father of Πρωτογένης: *EAM* 91 (Eor.).
[Εὐτ]υχία: *EAM* 129 (Eor.), instead of [- -]χιανός / χιανή.
[Εὐ]ριδίκη: *EAM* 157 (Eor.).
Εὐτυχίς, daughter of Παρμενέα: *EAM* 46 (El.), instead of Εὐτύχης.
Ἡράκλεα (?): *EAM* 204 (Or.), instead of Ἡρακλέας.
Κέλαδος, mythic figure: *EAM* 175-176.
Κίλλης: *EAM* 44 (El.), instead of Κιλλεύς.
Λεοντογέν[ης] (?): *EAM* 123 (Eor.).
Μαμία, daughter of Μακεδών: *EAM* 29 (El.), instead of Mā.
Μα[- -], daughter of Μακεδών: *EAM* 99 (Eor.), instead of Mā.
[Ν]ίκη (?): *EAM* 128 (Eor.), instead of [.]ίκη.
Οὐαδέα (?), daughter of Ἀρχέλαος: *EAM* 89 (Eor.), instead of Ὀρνέα.
[Πα]ιβίλας (?), son of Ἀρραβαῖος: *EAM* 51 (El.).
[Πλ]ούταρχο[ς]: *EAM* 75 (El.).
Πρασσίδης, father of Ἀντιγόν[α/η]: *EAM* 43 (El.), instead of Πιασσίδης.
Σωτᾶς (?), son of -αμος, from Doliche in Thessaly: *EAM* 6 (El.).
[- -]δρος, Ἰού[λι]ος (?): *EAM* 33 (El.).

Praenomina, nomina, supernomina

Nomina

- Aleius: Ἀλέειος Συ[- -], *EAM* 123 (Eor.), instead of [- -]αλέειος.
Flavianus: [Φλ]αουιαναί Ἀλεξάνδρα καὶ Ἰουλιανή, *EAM* 37 (El.), instead of [- -]αούια <κ>αί).
Iulius: Ἰού[λι]ος [- -]δρος (?), *EAM* 33.

Names of kings, emperors and Roman officials

Unknown 2nd cent. AD emperor: Αὐτοκρά[το]ρι Κα[ίσαρι - - -], EAM 113 (Eor.).

Greek vocabulary

ἀνατρέφω (?): [ἀνέθρ]εψα (?), EAM 124 (Eor.).

αὐτοκράτωρ: [[Αὐτοκρά[το]ρι Κα[ίσαρι - - -]], EAM 113 (Eor.).

ἐν (?): EAM 74 (Tym.), instead of Ἐν[- - -], personal name.

[ἐπιμε]λητής (?): ἐπιμε(?)λητής τὴν τράπεζαν, EAM 105 (Eor.).

ἔτος: ἔτο[υς - - -], EAM 105 (Eor.).

καῖσαρ: [[Αὐτοκρά[το]ρι Κα[ίσαρι - - -]], EAM 113 (Eor.).

πόλις: ἡ πό[λις], EAM 150 (Eor.).

[πρ]ακτορεύω: [πρ]ακτορεύοντο<ς> δέ, EAM 147 (Eor.).

χαρίζω: [χα]ρισσαμε[- -], EAM 143 (Eor.).

χαριστήριον (?): EAM 4 (El.), instead of εὐχαριστήριον.

Delenda et corrigenda

Names in Greek

Ἀντίγονος: EAM 43 (El.); see also Ἀντιγόνα/η in the Addenda, above.

Ἀρμέν[- - -]: EAM 87 (El.); see Ἀρμέννας [?] in the Addenda, above.

Ἐν[- - -]: EAM 74 (Tym.); see ἐν [?] in the Addenda, above.

Εὐτύχις: EAM 46 (El.); see Εὐτυχίς in the Addenda, above.

Ἡρακλέας (?): EAM 204 (Or.); see also Ἡράκλεα (?) in the Addenda, above.

Κίλλεύς: EAM 44 (El.); see Κίλλης in the Addenda, above.

Λεοντώ: EAM 123 (Eor.); see Λεοντογέν[ης] in the Addenda, above.

Λε<ύ>κιππος: EAM 57 (El.); see Δεῖνιππος in the Addenda, above.

Μᾶ: EAM 29 (El.); see Μαμία in the Addenda, above.

Μᾶ: EAM 99 (El.); see Μα[- - -] in the Addenda, above.

Ὀρνέα: EAM 89 (Eor.); see Οὐαδέα in the Addenda, above.

Πιασσίδης: EAM 43 (El.); see Πρασσίδης in the Addenda, above.

[- - -]αλέιος: EAM 123 (Eor.); see Alleius in the Addenda, above.

[- - -]αούια: EAM 37 (El.); see Flavianus in the Addenda, above.

[.]ίκη: EAM 128 (Eor.); see [N]ίκη (?) in the Addenda, above.

[. . .]ριδίκη: EAM 157 (Eor.); see [Εὐ]ριδίκη in the Addenda, above.

[- - -]χιανός / χιανή: EAM 129 (Eor.); see [Εὐτυ]χία in the Addenda, above.

Praenomina

Marcus: Μ(ἄρκον) Μάλειον, EAM 34 (El.); see now Ἀμμαλεῖνος in the Addenda, above.

Nomina

Malius: Μ(ἄρκον) Μάλειον, EAM 34 (El.); see now Ἀμμαλεῖνος in the Addenda, above.

B. INDEXES OF INSCRIPTIONS AFTER *EAM*

These indexes also include the inscriptions on material other than stone, which are listed in the Appendix, above, with the exception of label inscriptions.

I. Names of men and women

Names in Greek

- Ἀγοραῖος, father of Κάσσανδρος: *EAM* Suppl. 15 (El.).
 Ἀδάμας: App. 5 (El.).
 Ἀῖροπος, father of Μένανδρος: *EAM* Suppl. 37 (Eor.).
 Ἀῖροπος: *EAM* Suppl. 33 (Eor.).
 Ἀλέξανδρος, son of Ἀνδρόνεικος: *EAM* Suppl. 13 (El.).
 Ἀλέξανδρος, father of Νικάνωρ: *EAM* Suppl. 19 (El.).
 Ἀλέξανδρος, son of Πάτης: *EAM* Suppl. 38 (Eor.).
 Ἀλέξανδρος: *EAM* Suppl. 6 (El.).
 Ἀλέ<ξ>αρχος, son of Λεωνίδας: *EAM* Suppl. 19 (El.).
 Ἀμμάδας, father of Διομήδης: *EAM* Suppl. 26 (Eor.).
 Ἀμμία: App. 66 (Lyn.).
 Ἀμύντας, father of Αὐρηλία Ἰουλία: *EAM* Suppl. 36 (Eor.).
 Ἀμύντας, son of Σαβύττιος: *EAM* Suppl. 1 (El.).
 Ἀμυντιανός, father of Περίτας: *EAM* Suppl. 52 (Or.).
 Ἀνδρόνεικος, father of Τήρης, Ἀλέξανδρος and Ἄρπαλος: *EAM* Suppl. 13 (El.).
 [Ἀν]τιγόνα: App. 43 (Eor.).
 Ἀντίγονος, father of Δεΐφιλος: *EAM* Suppl. 20 (El.).
 Ἀντίγονος, son of Δίκαιος: *EAM* Suppl. 39 (Eor.).
 Ἀντίγονος, son of Φίλιππος: *EAM* Suppl. 40 (Eor.).
 Ἀντίγονος: *EAM* Suppl. 41 (Eor.).
 Ἀντίγ[ονος] (? - -]: *EAM* Suppl. 15 (El.).
 Ἀντίοχος: App. 41 (Eor.).
 [Ἀν]τίπατρος, Λεύκιος Φλαούιος Φαβρικιανός, son of Λεύκιος Φλαούιος Φαβρικιανός: *EAM* Suppl. 46 (Or.).
 Ἄπαρος: App. 4 (El.).
 Ἀρεΐστων: *EAM* Suppl. 13 (El.).
 Ἀρίστων, adoptive father of [- -]λις: *EAM* Suppl. 25 (El.).
 Ἀρίστων: App. 2 (El.).
 Ἄρκαπος: App. 25 (El.).
 Ἄρπαλος, son of Ἀνδρόνεικος: *EAM* Suppl. 13 (El.).
 Ἀρριδαῖος: App. 10 (El.).
 [Ἀρ]χελαΐς: *EAM* Suppl. 53 (Or.).
 [Ἀσκλ]ηπιάδης, father of [- -]: *EAM* Suppl. 5 (El.).
 Ἀσκλη[πιό]δωρος, son of Νικάνωρ: App. 50 (Eor.).
 Ἄττυα: *EAM* Suppl. 16 (El.).
 Αὔλος: App. 13 (El.).
 Γλαῦκος: App. 53 (Eor.).

- Δαβρείας: *EAM Suppl.* 34 (Eor.).
 Δαβρίας: *EAM Suppl.* 35 (Eor.).
 Δεΐφιλος, son of Ἀντίγονος: *EAM Suppl.* 20 (El.).
 Δημήτριος, husband of Νίκη: *EAM Suppl.* 45 (Lyn.).
 Δίκαιος, father of Ἀντίγονος: *EAM Suppl.* 39 (Eor.).
 Διομήδης, son of Ἀμμάδας: *EAM Suppl.* 26 (Eor.).
 Διονύσιος, son of Ζω[- -]: *EAM Suppl.* 15 (El.).
 Δίσικος (?): App. 46 (Eor.).
 Δίφιλος: See Δεΐφιλος.
 Ἐρίας (?): App. 25 (El.).
 Ἐρμῆς, slave: *EAM Suppl.* 36 (Eor.).
 Ἐρμή[ς - -]: *EAM Suppl.* 15 (El.).
 Εὔδημος, son of Ποσειδώνιος: *EAM Suppl.* 15 (El.).
 Εὐκτήμων, Λεύκιος Κουσώνιος: *EAM Suppl.* 3 (El.).
 Εὐρυδικιανὸς Ζώσιμος, Αὐρήλιος: *EAM Suppl.* 54 (Or.).
 Εὔτυχος, father of Περείτας: *EAM Suppl.* 15 (El.).
 Εὔτυχος, father of Πολεμοκράτης: *EAM Suppl.* 15 (El.).
 Ζωΐλος: App. 12 (El.).
 Ζωπύρα, Ἀβρουλ[ία]: *EAM Suppl.* 42 (Eor.).
 Ζώσιμος, Αὐρήλιος Εὐρυδικιανός: *EAM Suppl.* 54 (Or.).
 Ζω[- -], father of Διονύσιος: *EAM Suppl.* 15 (El.).
 Ἥγησίας: *EAM Suppl.* 42 (Eor.).
 Ἡδήα, Κλαυδία: *EAM Suppl.* 27 (Eor.).
 Ἡρακ(λ- -): App. 14 (El.).
 Θεόδοτος: App. 63 (Eor.).
 [Θ]εόδωρ[ος], Ἰούλιο[ς]: App. 15 (El.).
 Ἰόλλας: App. 48 (Eor.).
 Ἰουλεία, Αὐρηλεία, daughter of Ἀμύντας: *EAM Suppl.* 36 (Eor.).
 Ἰουστινιανός: App. 3 (El.).
 Κάσσανδρος, son of Ἀγοραῖος: *EAM Suppl.* 15 (El.).
 Κάσσανδρος, father of Κασσίας: *EAM Suppl.* 15 (El.).
 Κάσσανδρος, father of Πέρδικκας: *EAM Suppl.* 30 (Eor.).
 [Κ]άσσανδρος: App. 72 (Or.).
 Κασσίας, son of Κάσσανδρος: *EAM Suppl.* 15 (El.).
 Κασσι[- -]: *EAM Suppl.* 15 (El.).
 Κλειόνα: *EAM Suppl.* 17 (El.).
 Κλεόνικος, son of Λαμπρόμαχος, from Beroia: *EAM Suppl.* 8 (El.).
 Κλεταγόρη: *EAM Suppl.* 18 (El.).
 Κόρραγος: App. 47 (Eor.).
 Λάανδρος, son of Πάτυλλος: *EAM Suppl.* 19 (El.).
 Λάανδρος, father of Σατύρα: *EAM Suppl.* 19 (El.).
 Λαμπρόμαχος, son of Κλεόνικος, from Beroia: *EAM Suppl.* 8 (El.).
 Λεωνίδας, father of Ἀλέ<ξ>αρχος: *EAM Suppl.* 19 (El.).
 Λίκκυρος, father of Μαχάτας: *EAM Suppl.* 48 (Or.).
 Μαμία: *EAM Suppl.* 7 (El.).

Μαρκίων, father of Νεικάνωρ: *EAM Suppl.* 51 (Or.).
 Ματέλα: App. 9 (El.).
 Μαχάτας, son of Λίκκυρος: *EAM Suppl.* 48 (Or.).
 Μαχάτας: App. 40 (Eor.).
 Μεδεστ[- -]: *EAM Suppl.* 53 (Or.).
 Μένανδρος, son of Αἴροπος: *EAM Suppl.* 37 (Eor.).
 Μένανδρος, son of [.]IE[.]ων: *EAM Suppl.* 50 (Or.).
 Μενέλαος: App. 74 (Or.).
 Νεικάνωρ, son of Μαρκίων: *EAM Suppl.* 51 (Or.).
 Νεικάνω[ρ - -]: *EAM Suppl.* 15 (El.).
 Νικάνωρ, father of Ἀσκλη[πιό]δωρος: App. 50 (Eor.).
 Νικάνωρ: App. 11 (El.).
 [Νεί(?)]κη, mother of [Φίλι(?)]ππος: *EAM Suppl.* 22 (El.).
 See also Νίκη.
 Νε[ικό]πολις, daughter of Νεικάνωρ: *EAM Suppl.* 51 (Or.).
 Ν[ε]ικόπολις, wife of Παράμονος: *EAM Suppl.* 23 (El.).
 See also Νικόπολις.
 Νικάδας, father of Νίκανδρος: *EAM Suppl.* 21 (El.).
 Νίκανδρος, son of Νικάδας: *EAM Suppl.* 21 (El.).
 Νικάνωρ, son of Ἀλέξανδρος: *EAM Suppl.* 19 (El.).
 See also Νεικάνωρ.
 Νίκη, wife of Δημήτριος: *EAM Suppl.* 45 (Lyn.).
 See also Νείκη.
 Νικόλας: App. 2 (El.).
 Νικόπολις: See Νεικόπολις.
 Ξέναρχος: *EAM Suppl.* 47 (Or.).
 Παιδικός (?): *EAM Suppl.* 11.
 Παράμονος, husband of Ν[ε]ικόπολις: *EAM Suppl.* 23 (El.).
 Παράμονος, son of Παράμονος: *EAM Suppl.* 15 (El.).
 Παράμονος, father of Παράμονος: *EAM Suppl.* 15 (El.).
 Παράμονος: App. 67 (Lyn.).
 Παρμεν[- -]: *EAM Suppl.* 15 (El.).
 Πάτης, father of Ἀλέξανδρος: *EAM Suppl.* 38 (Eor.).
 Πάτυλλος, father of Λάανδρος: *EAM Suppl.* 19 (El.).
 Περδίκκας, son of Κάσσανδρος: *EAM Suppl.* 30 (Eor.).
 Περδίκκ[ας]: *EAM Suppl.* 49 (Or.).
 Περείτας, son of Εὐτυχος: *EAM Suppl.* 15 (El.).
 Περίτας, son of Ἀμυντιανός: *EAM Suppl.* 52 (Or.).
 Πολεμοκράτης, son of Εὐτυχος: *EAM Suppl.* 15 (El.).
 Ποσειδώνιος, father of Εὐδημος: *EAM Suppl.* 15 (El.).
 Σαβύττιος, father of Ἀμύντας: *EAM Suppl.* 1 (El.).
 Σατύρα, daughter of Λάανδρος: *EAM Suppl.* 19 (El.).
 Σερίας (?): App. 25 (El.).
 Τήρης, son of Ἀνδρόνεικος: *EAM Suppl.* 13 (El.).

Φαβρικιανός: Λεύκιος Φλαούιος Φαβρικιανός, father of Λ(εύκιος) Φλαούιος Φαβρικιανός [Ἀντ]ίπατρος: *EAM Suppl.* 46 (Or.).

Φαβρικιανός: Λ(εύκιος) Φλαούιος Φαβρικιανός [Ἀντ]ίπατρος, father of Λεύκιος Φλαούιος Φαβρικιανός: *EAM Suppl.* 46 (Or.).

[Φίλιπος, Τ(ίτος) Φλάουιος], son of Τ(ίτος) Φλάουιος Φίλιπος: *EAM Suppl.* 32 (Eor.).

Φίλιπος, Τ(ίτος) Φλάουιος, father of Τ(ίτος) Φλάουιος Φίλιπος: *EAM Suppl.* 32 (Eor.).

Φίλιππος, father of Ἀντίγονος: *EAM Suppl.* 40 (Eor.).

[Φίλι(?)ππος, son of [Νεί(?)]κη: *EAM Suppl.* 22 (El.).

Φίλιππος: App. 49 (Eor.).

[Φί]λιππος: *EAM Suppl.* 31 (Eor.).

Φίλιπ[ος (?)] : *EAM Suppl.* 41 (Eor.).

Φιλοκράτης, from Rhodes: App. 65 (Lyn.).

[Φι]λοκράτι[α]: App. 3 (El.).

Φιλωτέρα: *EAM Suppl.* 6 (El.).

Φρυγία: *EAM Suppl.* 49 (Or.).

[- -]αῖος: App. 55 (Eor.).

[. .]αρχος: App. 60 (Eor.).

[- -]δω[.]ος: *EAM Suppl.* 24 (El.).

[- -]ης: App. 51 (Eor.).

[.]ΙΕ[.]νος (gen.), father of Μένανδρος: *EAM Suppl.* 50 (Or.).

[- -]ιμελα: *EAM Suppl.* 55 (Or.).

[- -]λις, adopted child of Ἀρίστων: *EAM Suppl.* 25 (El.).

[- -]ξαν[δρος (?)] : *EAM Suppl.* 4 (El.).

[- -]ονᾶς: App. 54 (Eor.).

[- -]ρνιτας: *EAM Suppl.* 55 (Or.).

[- -]σινικ[- -]: App. 52 (Eor.).

Names in Latin

Sex(tus) I(ulius) A(prilis), trademark: App. 73 (Or.).

II. *Praenomina, Nomina, Supernomina*

Praenomina

Lucius (3): Λεύκιος Κουσώνιος Εὐκτῆμων, *EAM Suppl.* 3 (El.); Λ(εύκιος) Φλαούιος Φαβρικιανός [Ἀντ]ίπατρος, *EAM Suppl.* 46 (Or.); Λεύκιος Φλαούιος Φαβρικιανός, *EAM Suppl.* 46 (Or.).

Sextus: Sex(tus) I(ulius) A(prilis) (trademark), App. 73 (Or.).

Titus (2): [Τ(ίτος) Φλάουιος Φίλιπος], *EAM Suppl.* 32 (Eor.); Τ(ίτος) Φλάουιος Φίλιπος, *EAM Suppl.* 32 (Eor.).

Nomina

Aurelius (3): Αὐρήλιος Εὐρυδικιανός Ζώσιμος; Αὐρηλεία Ἰουλεία, *EAM Suppl.* 36 (Eor.); Αβρουλ[ία] Ζωπύρα, *EAM Suppl.* 42 (Eor.).

Claudius (2): Κλαυδία Ἡδία, *EAM Suppl.* 27 (El.).

Cusonius (1): Λεύκιος Κουσώνιος Εὐκτῆμων, *EAM Suppl.* 3 (El.).

Flavius (4): Λ(εύκιος) Φλαούιος Φαβρικιανός [Ἀντ]ίπατρος, *EAM Suppl.* 46 (Or.); Λεύκιος Φλαούιος Φαβρικιανός, *EAM Suppl.* 46 (Or.); [Τ(ίτος) Φλάουιος Φίλιπος], *EAM Suppl.* 32 (Eor.); Τ(ίτος) Φλάουιος Φίλιπος *EAM Suppl.* 32 (Eor.).

Iulius (2): Ἰούλιο[ς] [Θ]εόδωρ[ος], App. 15 (El.); Sex(tus) I(ulius) A(prilis) (trademark), App. 73 (Or.).

III. Names of kings, Roman emperors and Roman high magistrates

Ἀλέξανδρος: App. 8 (El.).

Αὐδολέων: Αὐ[δολέον]τος, App. 71 (Lyn.).

Δέρδας: App. 6 (El.).

Δημήτριος: βασιλέω[ς Δημητρίο]υ, App. 42 (Eor.).

Φίλιπος: App. 7 (El.); βασιλέω[ς Φιλίππου], App. 64 (Lyn.).

IV. Names of local or regional officials

Eponymous archons

Αἴροπος: *EAM Suppl.* 33 (Eor.).

Δαβρείας: *EAM Suppl.* 34 (Eor.).

Δαβρείας: *EAM Suppl.* 35 (Eor.).

Agoranomoi

[Π]αιδικ[ός] (?): *EAM Suppl.* 11 (El.).

Περδίκ[κας] son of Κασσάν[δρος]: *EAM Suppl.* 30 (Eor.).

High priests of the *koinon* of the Macedonians

Τ(ίτος) Φλαούιος Φίλιπος: *EAM Suppl.* 32 (Eor.).

V. Theonyms, cult epithets, names of festivals and sanctuaries

Ἀγοραῖος: Ἑρμῇ Ἀγοραίῳ, *EAM Suppl.* 11 (El.).

Ἀπόλλων: [Ἀπόλλω]νι, *EAM Suppl.* 6 (El.); Ἀπόλλωνι Ἑκατομβίῳ, *EAM Suppl.* 26 (Eor.); Ἀπόλλωνι Μεσζορίσκῳ, *EAM Suppl.* 1 (El.); Ἀπόλλων[ι] [Μ]εσζωρίσκῳ, *EAM Suppl.* 3 (El.); Ἀπόλλωνι Μεσζορίσκῳ, *EAM Suppl.* 7 (El.); Ἀπόλλωνι Νομίῳ, *EAM Suppl.* 8 (El.).

Ἄρτεμις: Ἀρτέμιδι, *EAM Suppl.* 7 (El.); Ἀρτέμιδι Λοχίᾳ, *EAM Suppl.* 27 (Eor.).

Ἀσκληπιός: Ἀσκληπιῶ, *EAM Suppl.* 10 (El.).

Δόλιος (epithet of Aphrodite?): [κ]αλιὸς ἐμὶ τῇς Δολίῳ, App. 24 (El.).

Ἑκατόμβιος: Ἀπόλλωνι Ἑκατομβίῳ, *EAM Suppl.* 26 (Eor.).

Ἐνοδία: θεῶ Ἐνοδίᾳ, *EAM Suppl.* 36 (Eor.).

Ἑρμῆς: Ἑρμῇ Ἀγοραίῳ, *EAM Suppl.* 11 (El.).

Ζεὺς: Διὶ Ὑψίστῳ, *EAM Suppl.* 12 (El.); Δεὶ Ὑψίστῳ, *EAM Suppl.* 13 (El.); [Δι]ῖ Ὑψίστῳ, *EAM Suppl.* 28 (El.).

Θέμις: App. 1 (El.).

Θεοὶ Σεβαστοί: [Θε]οῖς Σεβαστοῖς, *EAM Suppl.* 46 (Or.).

Λοχία: Ἀρτέμιδι Λοχίᾳ, *EAM Suppl.* 27 (Eor.).
 Μεσσορίσκος: Μεζωρίσκω, *EAM Suppl.* 2 (El.); [Μεσζ]ωρί[σκω], *EAM Suppl.* 4 (El.); Ἀπόλλωνι Μεσζορίσκω, *EAM Suppl.* 1 (El.); Ἀπόλλωνι Μεσζωρίσκω, *EAM Suppl.* 3 (El.); [Ἀπόλλωνι Μεσζ]ωρίσκω, *EAM Suppl.* 5 (El.); Ἀπόλλωνι Μεσζορίσκω, *EAM Suppl.* 7 (El.).
 Νόμιος: Ἀπόλλωνι Νομίω, *EAM Suppl.* 8 (El.).
 Σεβαστοί: [Θε]οῖς Σεβαστοῖς, *EAM Suppl.* 46 (Or.).
 Ὑψιστος: Διὶ Ὑψίστῳ, *EAM Suppl.* 12 (El.); Δεὶ Ὑψίστῳ, *EAM Suppl.* 13 (El.).

VI. Names of months

Ἀπελλαῖος: Ἀπελλαίῳ, *EAM Suppl.* 22 (El.).
 Δύστρος: Δύσστρου δωδεκάτῃ, *EAM Suppl.* 36 (Eor.).
 Κάρνειος (Rhodes): App. 65 (Lyn.).
 Λῶος: μηνὸς Λῶου, *EAM Suppl.* 51 (Or.).

VII. Toponyms, ethnic and geographical adjectives

Ἀθηναί: [τὸν] Ἀθ[ε]ν[ε]ν ἄθλον, App. 22 (El.); [τὸν] Ἀθ[ε]ν[ε]ν ἄθλο<ν>, App. 23 (El.).
 Αἰανεύς: Αἰ(ανέων?), App. 6 (El.).
 Βεροιαῖος: *EAM Suppl.* 8 (El.).
 Ἑορδαῖος: Ἑορ[δαίων] ἢ βουλή, *EAM Suppl.* 32 (Eor.).
 Λυκαῖος: τῇ Λυκαίων [πό]λει, *EAM Suppl.* 46 (Or.).
 Μακεδών: τοῦ κοινοῦ Μακεδόνων ἀρχιερέως, *EAM Suppl.* 32 (Eor.).

VIII. Greek vocabulary

ἀγορανομῶ: ἀγορανομοῦντος, *EAM Suppl.* 30 (Eor.); ἀγορανομήσας, *EAM Suppl.* 11 (El.).
 ἄθλον: [τὸν] Ἀθ[ε]ν[ε]ν ἄθλον, App. 22 (El.); [τὸν] Ἀθ[ε]ν[ε]ν ἄθλο<ν>, App. 23 (El.).
 ἀνατίθημι: ἀνέθηκαν, *EAM Suppl.* 56 (Or.); τῷ κορικῷ ἀνδρὶ ἀνέθηκα, *EAM Suppl.* 23 (El.); [ὕπερ τ]οῦ πατρὸς [ἀνέθη]κεν, *EAM Suppl.* 31 (Eor.); [ἀ]νέθηκαν [τὴν στήλη(?)], *EAM Suppl.* 49 (Or.).
 ἀνεπίληπτος: ἵνε δὲ αὐτὸν μετὰ τὴν ἐμὴν τελευτὴν ἀνεπίληπτον, *EAM Suppl.* 36 (Eor.).
 ἀνήρ: τῷ κορικῷ ἀνδρὶ, *EAM Suppl.* 23 (El.).
 ἀνίστημι: Ἑορ[δαίων] ἢ βουλή ἀ[νέστησεν], *EAM Suppl.* 32 (Eor.).
 ἀρχιερεύς: τοῦ κοινοῦ Μακεδόνων ἀρχιερέως, *EAM Suppl.* 32 (Eor.).
 αὐτός: ἵνε δὲ αὐτὸν μετὰ τὴν ἐμὴν τελευτὴν ἀνεπίληπτον, *EAM Suppl.* 36 (Eor.).
 βασιλεύς: βασιλέω[ς Δημητρίο]υ, App. 42 (Eor.); βασιλέως Φιλίππου, App. 64 (Lyn.).
 βίος: εὐστάθι διὰ βί[ο]υ, App. 70 (Lyn.).
 βουθυσία: μετὰ βουθυσείας, *EAM Suppl.* 13 (El.).
 βουλή: Ἑορ[δαίων] ἢ βουλή ἀ[νέστησεν], *EAM Suppl.* 32 (Eor.).
 βούλομαι: βούλομε τὸν τῆς ζοῆς χρόν<ον> προσμεῖνέ μοι, *EAM Suppl.* 36 (Eor.).
 γηροβοσκῶ: προσμεῖνέ μοι κὲ γηροβοσκῆσε, *EAM Suppl.* 36 (Eor.).

- διά: διὰ τοῦ ἰδίου πατρός, *EAM Suppl.* 46 (Or.); δι[ἀ (?)] ἐπιμ[ελητοῦ], *EAM Suppl.* 32 (Eor.); εὐστάθι διὰ βί[ο]υ, App. 70 (Lyn.).
- δοῦλος: ἐχαρί[σ]άμην θεῷ Ἐνοδία ὀνόμαται Ἑρμῆν δοῦλον, *EAM Suppl.* 36 (Eor.).
- δρόμος: ἵππο δρόμος, *EAM Suppl.* 33 (Eor.); πεζῶν δρόμος, *EAM Suppl.* 34 (Eor.); *EAM Suppl.* 35 (Eor.).
- δωδέκατος: Δύσστρου δωδεκάτη, *EAM Suppl.* 36 (Eor.).
- δῶρον: Ἀπόλλων[ι] Μεσζορίσκω δῶ[ρον], *EAM Suppl.* 3 (El.); [Ἀπόλλω]νι δῶρον, *EAM Suppl.* 6 (El.).
- ἐγώ: βούλομε τὸν τῆς ζοῆς χρόν<ον> προσμεῖνέ μοι, *EAM Suppl.* 36 (Eor.).
- ἔθιμος: ὑπηρετοῦτα τῇ θεῷ τῆς ἐθείμοις συναγωγῆς, *EAM Suppl.* 36 (Eor.).
- εἰμί: οὐσας τελετῆς κέ συναγωγῆς, *EAM Suppl.* 36 (Eor.); ἵνε δὲ αὐτὸν μετὰ τὴν ἐμὴν τελευτήν ἀνεπίληπτον, *EAM Suppl.* 36 (Eor.); [κ]αλιός ἐμί τῆς Δολίο, App. 24 (El.).
- ἐκ: ἐκ τῶν κοινῶν κόπων, *EAM Suppl.* 45 (Lyn.); [ἐ]κ τῶν ἰδίω[ν], *EAM Suppl.* 53 (Or.).
- ἐμός: μετὰ τὴν ἐμὴν τελευτήν, *EAM Suppl.* 36 (Eor.).
- ἐπιμελητής: δι[ἀ (?)] ἐπιμ[ελητοῦ], *EAM Suppl.* 32 (Eor.).
- ἐπιταγή: κατὰ ἐπιταγὴν, *EAM Suppl.* 1 (El.).
- ἔραμαι: ἔραμαι μέγα, App. 34 (Tym.).
- ἔριον (?): App. 25 (El.).
- ἔτος: ὡς ἐτῶν π', *EAM Suppl.* 54 (Or.); [ἔτους (?)] ἡρῷ Ἀπελλαίω, *EAM Suppl.* 22 (El.); [ἔ]τους δ' καὶ ο', *EAM Suppl.* 30 (Eor.); ἔτους δνσ' σεβαστοῦ <τοῦ> κέ οτ', *EAM Suppl.* 36 (Eor.); ἔτους διτ', *EAM Suppl.* 51 (Or.).
- εὐνοια: κατὰ εὐνοαν, *EAM Suppl.* 23 (El.).
- εὐσέβεια: εὐσεβείας χάριν, *EAM Suppl.* 24.
- εὐσταθῶ: εὐστάθι διὰ βί[ο]υ, App. 70 (Lyn.).
- εὐτυχῶ: εὐτύχι, App. 70 (Lyn.).
- εὐχή: εὐχὴν, *EAM Suppl.* 2 (El.); *EAM Suppl.* 10 (El.); *EAM Suppl.* 13 (El.); *EAM Suppl.* 14 (El.); *EAM Suppl.* 26 (Eor.); ὑπὲρ εὐχῆς, App. 2 (El.); App. 3 (El.).
- ζωή: βούλομε τὸν τῆς ζοῆς χρόν<ον> προσμεῖνέ μοι, *EAM Suppl.* 36 (Eor.).
- ἡνίοχος: App. 32 (Tym.).
- ἥρω: *EAM Suppl.* 40 (Eor.); ἥρωι, *EAM Suppl.* 20 (El.); *EAM Suppl.* 39 (Eor.).
- θεός (ῆ): ἐχαρί[σ]άμην θεῷ Ἐνοδία ὀνόμαται Ἑρμῆν δοῦλον, *EAM Suppl.* 36 (Eor.); ὑπηρετοῦτα τῇ θεῷ τῆς ἐθείμοις συναγωγῆς, *EAM Suppl.* 36 (Eor.).
- θρεπτήριον: τῇ πατρίδι θρεπτήριον, *EAM Suppl.* 46 (Or.).
- θυγάτηρ: [θυ]γάτηρ, *EAM Suppl.* 41 (Eor.); τῇ [θυ]γατρί, *EAM Suppl.* 51 (Or.).
- ἴδιος: τὸν ἴ[δι]ον θρέψαντα, *EAM Suppl.* 24; (El.); διὰ τοῦ ἰδίου πατρός, *EAM Suppl.* 46 (Or.); τῇ [ιδί]ᾳ μητρί, *EAM Suppl.* 22 (El.); [ἐ]κ τῶν ἰδίω[ν], *EAM Suppl.* 53 (Or.).
- ἱερόν: [τ]ὸ ἱερόν, *EAM Suppl.* 44 (Lyn.).
- ἵππος: ἵππο δρόμος, *EAM Suppl.* 33 (Eor.).
- καλιός: [κ]αλιός ἐμί τῆς Δολίο, App. 24 (El.).
- κατά: κατὰ ἐπιταγὴν, *EAM Suppl.* 1 (El.); κατὰ εὐνοαν, *EAM Suppl.* 23 (El.).
- κλέπτω: μὴ κλέπτειν: App. 27 (El.).
- κοινόν: τοῦ κοινοῦ Μακεδόνων ἀρχιερέως, *EAM Suppl.* 32 (Eor.).
- κοινός: ἐκ τῶν κοινῶν κόπων, *EAM Suppl.* 45 (Lyn.).
- κόπος: ἐκ τῶν κοινῶν κόπων, *EAM Suppl.* 45 (Lyn.).
- κορικός: τῷ κορικῷ ἀνδρί, *EAM Suppl.* 23 (El.).
- κτίζω: [- - ἔ]κτισσεν, *EAM Suppl.* 44 (Lyn.).
- μέγα (adv.): ἔραμαι μέγα, App. 34 (Tym.).
- μετά: μετὰ βουθυσείας, *EAM Suppl.* 13 (El.); μετὰ τὴν ἐμὴν τελευτήν, *EAM Suppl.* 36 (Eor.).

- μήν: μηνὸς Ἀώου, *EAM Suppl.* 51 (Or.).
 μήτηρ: τῇ [ιδί]α μητρί, *EAM Suppl.* 22 (El.).
 μναῖ: σκόρδων μναῖ, App. 26 (El.).
 μνεία: μνείας χάριν, *EAM Suppl.* 23 (El.); [μ]νείας [χ]άριν, *EAM Suppl.* 22 (El.); μνε[ίας] χάριν, *EAM Suppl.* 25 (El.).
 μνήμη: μνήμης χάριν, *EAM Suppl.* 45 (Lyn.).
 νεώτερος: [Τ(ίτον) Φλ(αούιον) Φίλιπον (?) ν]εώτερον, *EAM Suppl.* 32 (Eor.).
 οἶκος: ὑπὲρ εὐχῆς (...) κὲ τοῦ οἴκου, App. 2 (El.).
 ὁμώνυμος: [π]ατρὸς ὁμωνυ[μ- -], *EAM Suppl.* 41 (Eor.).
 ὄνομα: ὀνόμαται Ἑρμῆν δοῦλον, *EAM Suppl.* 36 (Eor.).
 οὔτος: ὁ ταῦτα ποιήσας, App. 76 (Or.).
 παροδίτης: χαίροις, ὦ παροδεῖτα, *EAM Suppl.* 54 (Or.).
 πατήρ: πατήρ δέ, *EAM Suppl.* 41 (Eor.); [ὑπὲρ τ]οῦ πατρὸς [ἀνέθη]κεν, *EAM Suppl.* 31 (Eor.); διὰ τοῦ ιδίου πατρὸς, *EAM Suppl.* 46 (Or.); [π]ατρὸς ὁμωνυ[μ- -], *EAM Suppl.* 41 (Eor.).
 πατρίς: τῇ πατρίδι θρεπτήριον, *EAM Suppl.* 46 (Or.).
 πεζός: πεζῶν δρόμος, *EAM Suppl.* 34 (Eor.); *EAM Suppl.* 35 (Eor.).
 ποιῶ: Ἀρείστων ἐποίει: *EAM Suppl.* 13 (El.); ἐποίησεν (...) τῇ [θυ]γατρί, *EAM Suppl.* 51 (Or.); ὁ ταῦτα ποιήσας, App. 76 (Or.).
 ποίησις: Δισίκου ποίησις, App. 46 (Eor.).
 πόλις: τῇ Λυκαίων [πό]λει, *EAM Suppl.* 46 (Or.).
 προσμένω: βούλομε τὸν τῆς ζοῆς χρόν<ον> προσμεῖνέ μοι, *EAM Suppl.* 36 (Eor.).
 προχρηματίζω: Αὐρηλεία Ἰουλεία ἢ προχρηματείσασα Ἀμύντου, *EAM Suppl.* 36 (Eor.).
 σεβαστός: ἔτους δνσ' σεβαστοῦ <τοῦ> κὲ στ', *EAM Suppl.* 36 (Eor.).
 σκόρδον: σκόρδων μναῖ, App. 26 (El.).
 στήλη: [ἀ]νέθηκαν [τὴν στήλη(?)ν], *EAM Suppl.* 49 (Or.).
 σύ: χαῖρε καὶ σύ, App. 33 (Tym.).
 συναγωγή: οὔσας τελετῆς κὲ συναγωγῆς, *EAM Suppl.* 36 (Eor.); ὑπηρετοῦτα τῇ θεῷ τέξ ἐθείμοις συναγωγῆς, *EAM Suppl.* 36 (Eor.).
 τελετή: οὔσας τελετῆς κὲ συναγωγῆς, *EAM Suppl.* 36 (Eor.).
 τελευτή: μετὰ τὴν ἐμὴν τελευτήν, *EAM Suppl.* 36 (Eor.).
 τρέφω: τὸν ἴ[δι]ον θρέψαντα, *EAM Suppl.* 24; [τῷ θρ]έψαντι, *EAM Suppl.* 25 (El.).
 υἱός: κὲ οἱ υἱοί, *EAM Suppl.* 13 (El.); [Τ(ίτον) Φλ(αούιον) Φίλιπον (?) ν]εώτερον [υἱὸ]ν Τ(ίτου) Φλαουίου Φιλίπου, *EAM Suppl.* 32 (Eor.).
 ὑπέρ: [ὑπὲρ τ]οῦ πατρὸς [ἀνέθη]κεν, *EAM Suppl.* 31 (Eor.); ὑπὲρ εὐχῆς, App. 2 (El.); App. 3 (El.).
 ὑπηρετῶ: ὑπηρετοῦτα τῇ θεῷ τέξ ἐθείμοις συναγωγῆς, *EAM Suppl.* 36 (Eor.).
 χαίρω: χαίροις, ὦ παροδεῖτα, *EAM Suppl.* 54 (Or.); χαῖρε καὶ σύ, App. 33 (Tym.).
 χαρίζω: ἐχαρί[σ]άμην θεῷ Ἐνοδίᾳ ὀνόμαται Ἑρμῆν δοῦλον, *EAM Suppl.* 36 (Eor.).
 χάρις: εὐσεβείας χάριν, *EAM Suppl.* 24; μνείας χάριν, *EAM Suppl.* 23 (El.); [μ]νείας [χ]άριν, *EAM Suppl.* 22 (El.); μνε[ίας] χάριν, *EAM Suppl.* 25 (El.), μνήμης χάριν, *EAM Suppl.* 45 (Lyn.).
 χρόνος: βούλομε τὸν τῆς ζοῆς χρόν<ον> προσμεῖνέ μοι, *EAM Suppl.* 36 (Eor.).
 ψυχὴ (?): *EAM Suppl.* 56 (Or.).
 ὥς: ὥς ἐτῶν π', *EAM Suppl.* 54 (Or.).

IX. Latin vocabulary

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X. Thematic catalogue of Greek vocabulary

art: ποιῶ, ποίησις, στήλη.

calendar and measurement of time: ἔτος, μήν, σεβαστός.

Christian vocabulary: εὐχή, οἶκος.

economy: ἔριον, μνᾶ, σκόρδον.

family life and naming formulas: ἀνὴρ, ἥρως, θυγάτηρ, κορικός, μήτηρ, νεώτερος, ὁμώνυμος, πατήρ, προχρηματίζω, τρέφω, υἱός.

games: ἄθλον, δρόμος, ἵππος, πεζός.

Imperial adjectives and offices: σεβαστός.

institutions and public life: ἀγορανομῶ, ἀνίστημι, ἀρχιερεὺς, βασιλεὺς, βουλή, δρόμος, ἐπιμελητής, θρεπτήριον, κοινόν, πατρίς, πόλις.

law: ἀνεπίληπτος, δοῦλος, ζωή, προσμένω, προχρηματίζω, ὑπηρετῶ.

numbers, cardinal and ordinal adjectives: δωδέκατος.

public buildings, architecture, urban planning: ἱερόν, κτίζω.

religion and festivals: ἀνατίθημι, ἀρχιερεὺς, βουθυσία, δρόμος, δῶρον, ἔθιμος, ἐπιταγή, εὐχή, ἡνίοχος, ἥρως, θεός, συναγωγή, τελετή, ὑπηρετῶ, χαρίζω.

slavery: ἀνεπίληπτος, γηροβοσκῶ, ἀνεπίληπτος, δοῦλος, ζωή, προσμένω, τρέφω, ὑπηρετῶ.

Catalogue of dated inscriptions

75/4 BC: [ἔ]τους δ' καὶ ο', *EAM Suppl.* 30 (Eor.).November 166 (?) AD: [ἔτους (?)] ηφρ' Ἀπελλαίῳ, *EAM Suppl.* 22 (El.).July 167 AD (rather than 283 AD): ἔτους διτ', *EAM Suppl.* 51 (Or.).February 223 AD: ἔτους δνσ' σεβαστοῦ <τοῦ> κέ οτ', *EAM Suppl.* 36 (Eor.).

Catalogue of principal editions of new inscriptions on stone

SEG	XLV 728: <i>EAM Suppl.</i> 17	XLVII 911: <i>EAM Suppl.</i> 51
XXXVIII 665: <i>EAM Suppl.</i> 26	XLV 735: <i>EAM Suppl.</i> 40	XLVII 921: <i>EAM Suppl.</i> 50
XXXIX 566: <i>EAM Suppl.</i> 21	XLVI 728: <i>EAM Suppl.</i> 12	XLVII 943: <i>EAM Suppl.</i> 30
XXXIX 594: <i>EAM Suppl.</i> 38	XLVI 745: <i>EAM Suppl.</i> 36	XLVII 1001: <i>EAM Suppl.</i> 15
XL 526: <i>EAM Suppl.</i> 19	XLVII 882: <i>EAM Suppl.</i> 41	XLVII 1002: <i>EAM Suppl.</i> 11
XLIII 363b: <i>EAM Suppl.</i> 17	XLVII 900: <i>EAM Suppl.</i> 31	XLVII 1003: <i>EAM Suppl.</i> 12
XLIII 363c: <i>EAM Suppl.</i> 16	XLVII 902: <i>EAM Suppl.</i> 27	XLVII 1004: <i>EAM Suppl.</i> 9
XLIII 364: <i>EAM Suppl.</i> 14	XLVII 903: <i>EAM Suppl.</i> 39	XLVIII 800: <i>EAM Suppl.</i> 32
XLIII 375: <i>EAM Suppl.</i> 19	XLVII 910: <i>EAM Suppl.</i> 46	XLVIII 803: <i>EAM Suppl.</i> 39

- XLVIII 804: *EAM* Suppl. 34
 XLIX 670: *EAM* Suppl. 28
 XLIX 773: *EAM* Suppl. 20
 XLIX 774: *EAM* Suppl. 25
 XLIX 775: *EAM* Suppl. 22
 XLIX 777: *EAM* Suppl. 53
 XLIX 791: *EAM* Suppl. 54
 XLIX 845: *EAM* Suppl. 8
 XLIX 846: *EAM* Suppl. 1
 XLIX 847: *EAM* Suppl. 2
 XLIX 848: *EAM* Suppl. 3
 XLIX 849: *EAM* Suppl. 4
 XLIX 850: *EAM* Suppl. 5
 XLIX 851: *EAM* Suppl. 7
 XLIX 852: *EAM* Suppl. 6
 L 573: *EAM* Suppl. 49
 L 591: *EAM* Suppl. 31
 L 595: *EAM* Suppl. 55
 LI 779: *EAM* Suppl. 42
 LII 581: *EAM* Suppl. 20
 LII 616: *EAM* Suppl. 25
 LII 616bis: *EAM* Suppl. 43
 LIV 612: *EAM* Suppl. 48
 LVIII 638: *EAM* Suppl. 30
 LVIII 639: *EAM* Suppl. 37
 LIX 631bis: *EAM* Suppl. 38
 LIX 667: *EAM* Suppl. 56
 LIX 668: *EAM* Suppl. 47
 LX 631: *EAM* Suppl. 18
 LX 633: *EAM* Suppl. 52
 LX 642: *EAM* Suppl. 10
 LX 649: *EAM* Suppl. 13
 LX 670: *EAM* Suppl. 23
 LXIII 467: *EAM* Suppl. 3; *EAM* Suppl. 7
Bull.
 1991, 381: *EAM* Suppl. 26
 1991, 382: *EAM* Suppl. 38
 1993, 361: *EAM* Suppl. 19
 1994, 380: *EAM* Suppl. 12; *EAM* Suppl. 19
 1994, 385: *EAM* Suppl. 16; *EAM* Suppl. 17
 1997, 362: *EAM* Suppl. 17
 1997, 364: *EAM* Suppl. 40
 1998, 239: *EAM* Suppl. 36
 1998, 240: *EAM* Suppl. 27
 1998, 241: *EAM* Suppl. 39
 1999, 308: *EAM* Suppl. 46
 1999, 326: *EAM* Suppl. 34
 1999, 327: *EAM* Suppl. 32
 1999, 329: *EAM* Suppl. 51
 2000, 447: *EAM* Suppl. 22
 2000, 448: *EAM* Suppl. 3; *EAM* Suppl. 54
 2000, 449: *EAM* Suppl. 49; *EAM* Suppl. 55
 2001, 265: *EAM* Suppl. 1; *EAM* Suppl. 2; *EAM* Suppl. 6; *EAM* Suppl. 7; *EAM* Suppl. 8
 2001, 268: *EAM* Suppl. 53
 2001, 269: *EAM* Suppl. 50
 2001, 270: *EAM* Suppl. 28
 2002, 247: *EAM* Suppl. 4; *EAM* Suppl. 5; *EAM* Suppl. 20; *EAM* Suppl. 25; *EAM* Suppl. 42; *EAM* Suppl. 54
 2002, 250: *EAM* Suppl. 9; *EAM* Suppl. 11; *EAM* Suppl. 12; *EAM* Suppl. 15
 2002, 251: *EAM* Suppl. 30
 2002, 252: *EAM* Suppl. 31
 2002, 253: *EAM* Suppl. 41
 2005, 307: *EAM* Suppl. 43
 2005, 308: *EAM* Suppl. 53
 2006, 251: *EAM* Suppl. 48
 2010, 34: *EAM* Suppl. 13
 2011, 404: *EAM* Suppl. 47
 2012, 266: *EAM* Suppl. 30; *EAM* Suppl. 37
 2012, 267.4: *EAM* Suppl. 23
 2013, 258: *EAM* Suppl. 18
 2017, 311: *EAM* Suppl. 52
 2017, 315: *EAM* Suppl. 33; *EAM* Suppl. 34; *EAM* Suppl. 35
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 Iliadou, *Herakles in Makedonien* 42: *EAM* Suppl. 45
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 G. Karamitrou-Mentesidi, in: *Α΄ Πανελλήνιο Συνέδριο Επιγραφικής* 52-54 no 1: *EAM* Suppl. 54
 54-55 no 2: *EAM* Suppl. 42
 55-56 no 3: *EAM* Suppl. 20
 56-57 no 4: *EAM* Suppl. 25
 57-58 no 5: *EAM* Suppl. 22
 59-60 no 6: *EAM* Suppl. 8
 61-62 no 7: *EAM* Suppl. 1
 62 no 8: *EAM* Suppl. 2
 62-64 no 9: *EAM* Suppl. 3
 64 no 10: *EAM* Suppl. 4
 64-65 no 11: *EAM* Suppl. 5
 65-66 no 12: *EAM* Suppl. 7
 66 no 13: *EAM* Suppl. 6
 E. Sverkos, in: *Κερμάτια φιλίας* II 113-119: *EAM* Suppl. 47
 Karamitrou-Mentesidi, *Βελβεντό* 29-30 no 9: *EAM* Suppl. 11
 30-31 no 10: *EAM* Suppl. 12
 32 no 11: *EAM* Suppl. 9
 33-38 no 12: *EAM* Suppl. 15
 39 no 16: *EAM* Suppl. 23

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Chatzinikolaou, <i>Λατρείες</i> 225 no 3: <i>EAM Suppl.</i> 34 263-264 no 80: <i>EAM Suppl.</i> 6 264-265 no 81: <i>EAM Suppl.</i> 8 265 no 82: <i>EAM Suppl.</i> 3 266 no 83: <i>EAM Suppl.</i> 1 266-267 no 84: <i>EAM Suppl.</i> 2 267 no 85: <i>EAM Suppl.</i> 4 267-268 no 86: <i>EAM Suppl.</i> 5	E. Sverkos, in <i>AEAM</i> 2 (2011 [2013]) 242: <i>EAM Suppl.</i> 42 262-266: <i>EAM Suppl.</i> 3 266: <i>EAM Suppl.</i> 6	Kalaitzi, <i>Figured Tombstones</i> 170 no 11: <i>EAM Suppl.</i> 39 173 no 16: <i>EAM Suppl.</i> 38 173 no 17: <i>EAM Suppl.</i> 40
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