

Studying Greek History through Inscriptions

The epigraphy of piety and of religious beliefs

- Dedications
 - The dedicator
 - The object of dedication
 - The deity
- Ex-votos
 - as he had promised
 - in fulfillment of a vow
- Sanationes
- Oracles
- Defixiones

Dedications

The dedicator

The object of dedication

The deity

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New York, Metropolitan Museum, 6th c. BC



Dolichos dedicated me

Athens, Epigraphic Museum, 500-480 BC



[N]eokleides dedicated

Athens, Acropolis
IG I³ 644
510-500 BC

Λυσίας ἀνέθεκεν
Ἀθηναῖαι
ἀπαρχέν· Εὐάρχισ
ἀνέθεκεν
δεκάτεν Ἀθηναῖαι.



Λυσίας ἀνέθεκεν
Ἀθηναίαι
ἀπαρχέν· Εὐάρχις
ἀνέθεκεν
δεκάτεν Ἀθηναίαι.

Lysias dedicated to
Athena the first fruits.
Euarchis dedicated to
Athena the tithe.

IG I³ 948, Olympieion of Athens, c. 521 BC

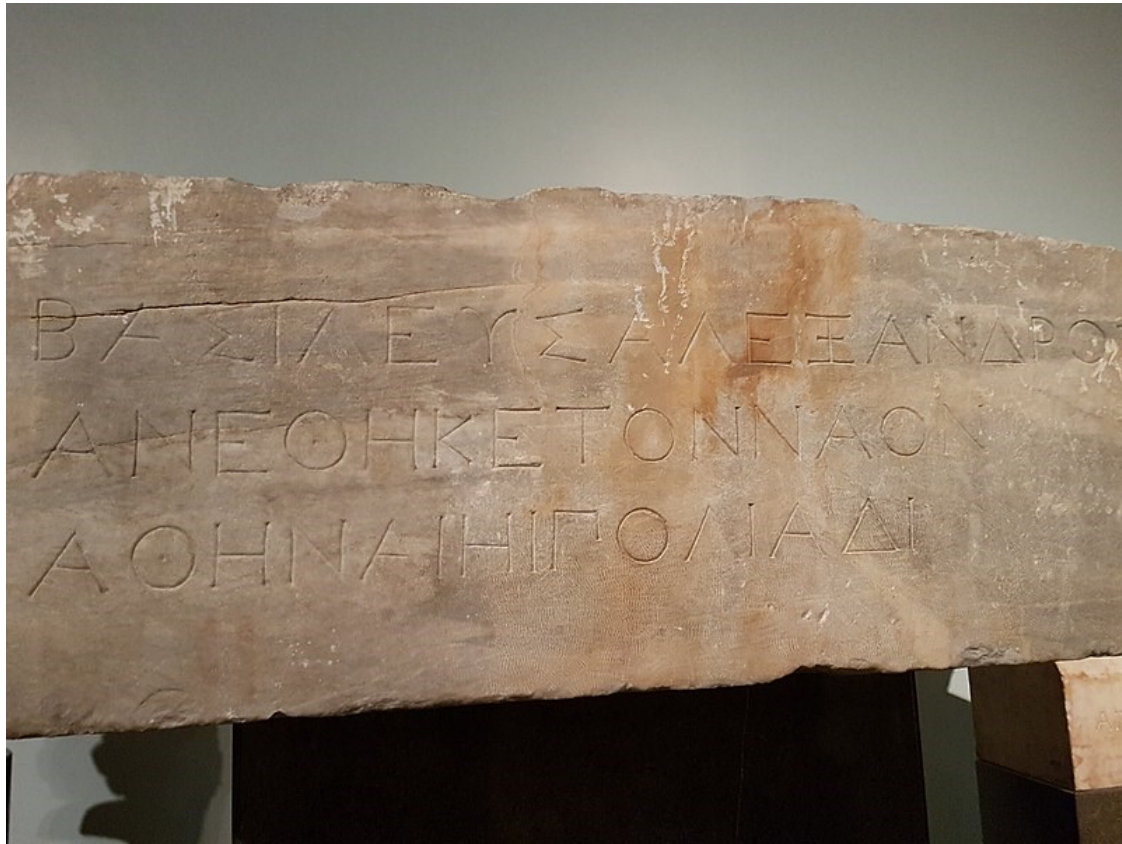
Μνῆμα τόδε ἡῶς ἀρχῆς
Πεισίστ[ρατος] ἠιππίο
ἠ]υιὸς θεῖκεν Ἀπόλλωνος
Πυθ[ί]ο ἐν τεμένει.

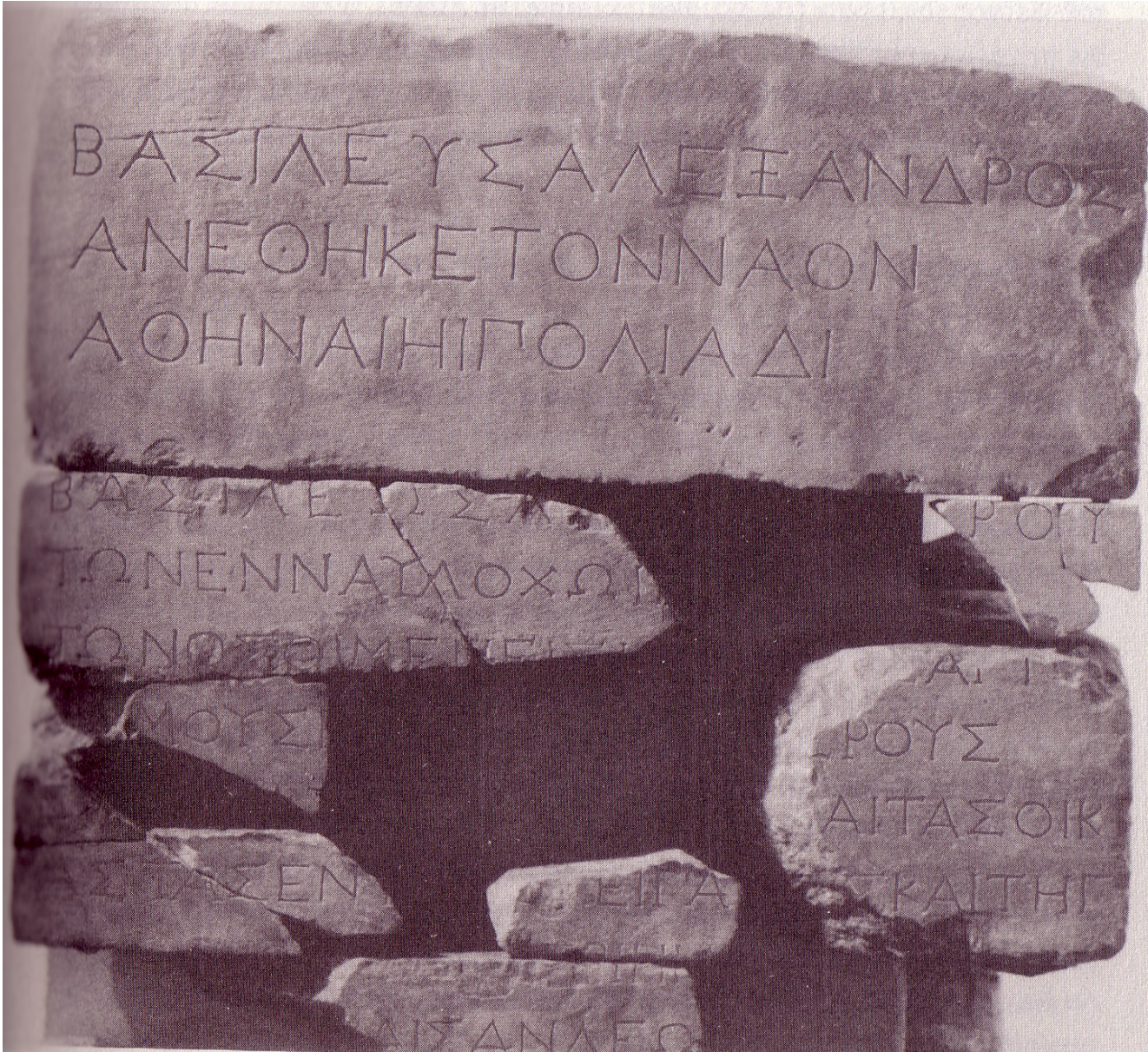
Pisistratus, son of Hippias,
dedicated this altar to the
sanctuary of Pythian
Apollo **as a souvenir of his
office.**

Thucydides 6, 54.6-7

Other members of the family of the Peisistratids occupied the office of the eponymous archon of the Athenians and among them **Peisistratos, the son of Hippias, the same as his grandfather Peisistratos**, who dedicated the altar of the twelve gods in the Agora, while he was archon, and **the other in the sanctuary of Apollo Pythios**. And that of the Agora was later extended by the demos of the Athenians and covered the inscription; but of **the altar of Pythios the inscription is still visible today in faint letters and says the following** ... (the inscription follows).

The British Museum no 399, Priene, 334 BC





Βασιλεὺς Ἀλεξανδρος
ἀνέθηκε τὸν ναὸν
Ἀθηναίῃ Πολιάδι

King Alexander
dedicated this temple
to Athena Polias

IG II² 2891

Acropolis, Athens, 40/41-53/4 AD



ἀγαθῇ τύχῃ.

in corona:

Γ(άιος) · Ἰούλιος

Μητροδωρος

Μαραθ(ώνιος)

θεσμοθετήσας Ἀ-

πόλλωνι ὑπ' ὀμ}᾿ ακραις

ἀνέθηκεν.

With Good Fortune.

G(aios) Ioulios

Metrodoros

from (the deme of) Marathon

after having been *thesmothetes*

dedicated to Apollo under Akropolis.

Dedications

- on behalf of someone
- for someone's sake

hyper + genitive

Chr. Löhr, *Griechische Familienweihungen* (2000) no 169
Athens, end of the 4th c. BC



Θουδόσιος Παιανιεύς

Ἀσκληπιῶι ἀνέθηκε

ὑπὲρ τῆς θυγατρὸς.

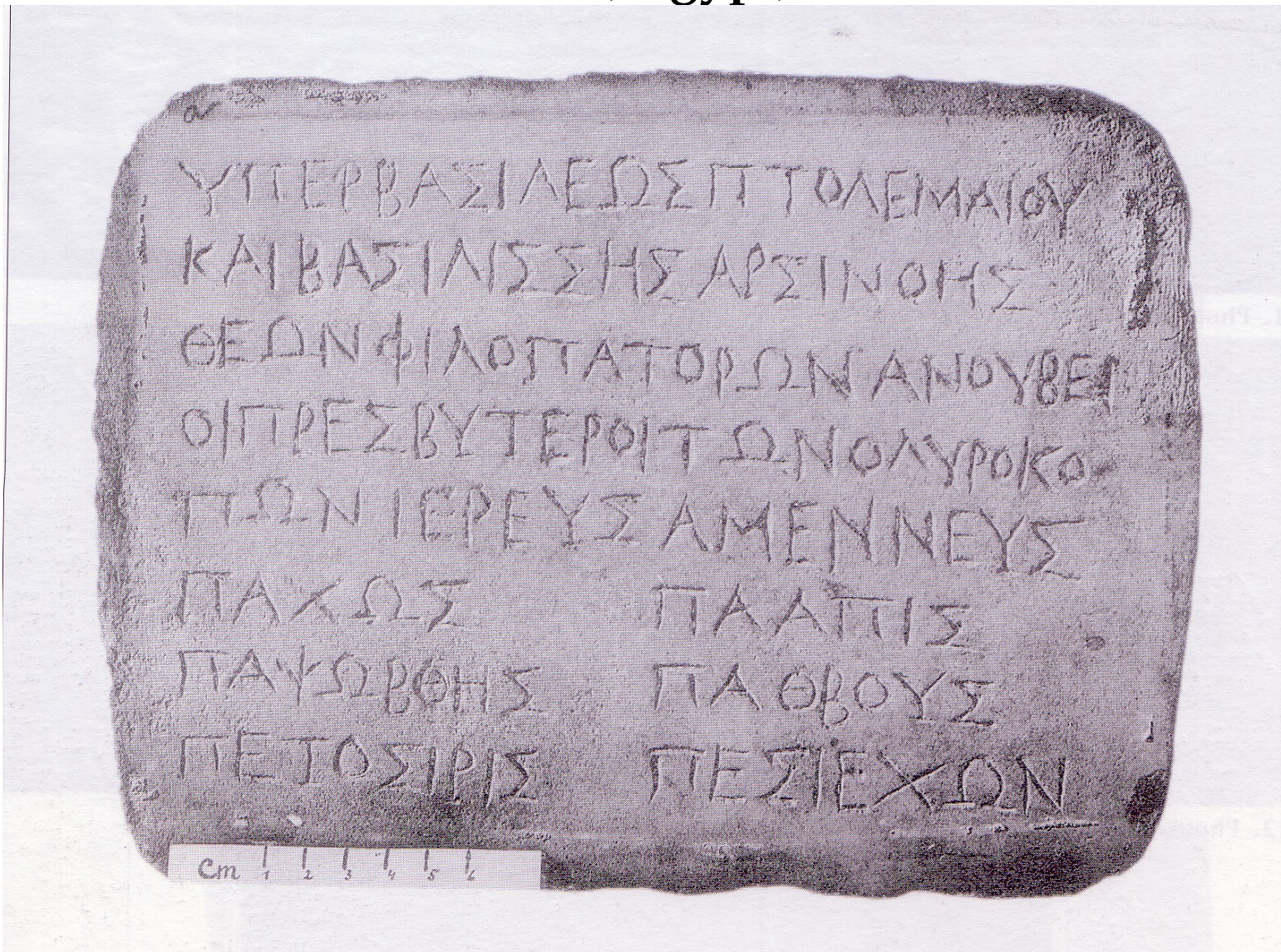
Θεανῶ.

Theudosios from (the
demos of) Paiania

dedicated to Asklepios **for**
the sake of his daughter.

Theano

E. Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque*
(2001) no 24, Egypt, 222/1-204 BC



Ὑπὲρ βασιλέως Πτολεμαίου
καὶ βασιλίσσης Ἀρσινόης
Θεῶν Φιλοπατόρων Ἀνούβει.
Οἱ πρεσβύτεροι τῶν ὀλυροκό-
πων, ἱερεὺς Ἀμεννεὺς
Παχῶς Πσάπις
Παψώρθης
Παθροῦς
Πετόσιρις
Πεσιέχων

On behalf of king
Ptolemaios and queen
Arsinoe Theoi
Philopatores, the elders of
those who cut the wheat
(dedicated) to Anubis

Dedications

after communication with the gods

- as he/she had promised
- in fulfillment of a wish
- by command
- after a dream/vision

IG II² 4636, Attika, 4th c. BC

Ἀριστοκλέα : Κιτιᾶς :

Aristoklea from Kition

Ἀφροδίτηι Οὐρανίαι :

dedicated to Aphrodite

Ourania (from heaven)

εὐξαμένη : ἀνέθηκεν

having done a wish

A. Rizakis – I. Touratsoglou , *Inscriptions from Ano Macedonia I* (1985) 39 no 23^A, Velvendos, 2nd-3rd c. AD



θεοῖς ἐπηκόοις
τήνδε χάριν τεύ-
ξας Θεόδοτος
ν εὐξάμενος.

To the gods who hear
(the prayers)
Theodotos made this gift
having done a wish

SEG 41, 1628

Egypt, Kanopos, 2nd c. AD



Ἐπαφρόδειτος Ἴσιδ(ι)
ἀπελεύθερος ἀνέθηκα

I, Epaphrodeitos, ex-slave,
dedicated to Isis



RICIS 113/0206,
roman period
(footprints)

Ἰγνατία Ἐρεννία
Ἐρμανουβείου
κατ' ἐπιταγήν

HELLENISTIC PERIOD

Introducing New Gods

vs. Exporting Greek Gods

Ikaros/Failaka in Kuwait



SEG 38, 1547, 4th/3rd c. BC

Σωτέλ[ης τοῦ δεῖνος]

Ἀθηναῖο[ς ἡγεμῶν]

καὶ οἱ στρα[τιῶται]

Δὶ Σωτῆρι,

5 Ποσειδῶνι,

Ἄρτέμιδι

Σωτεῖραι.

Soteles, [son of ...]

Athenian [head of the soldiers]

and the soldiers

to Zeus Saviour,

to Poseidon,

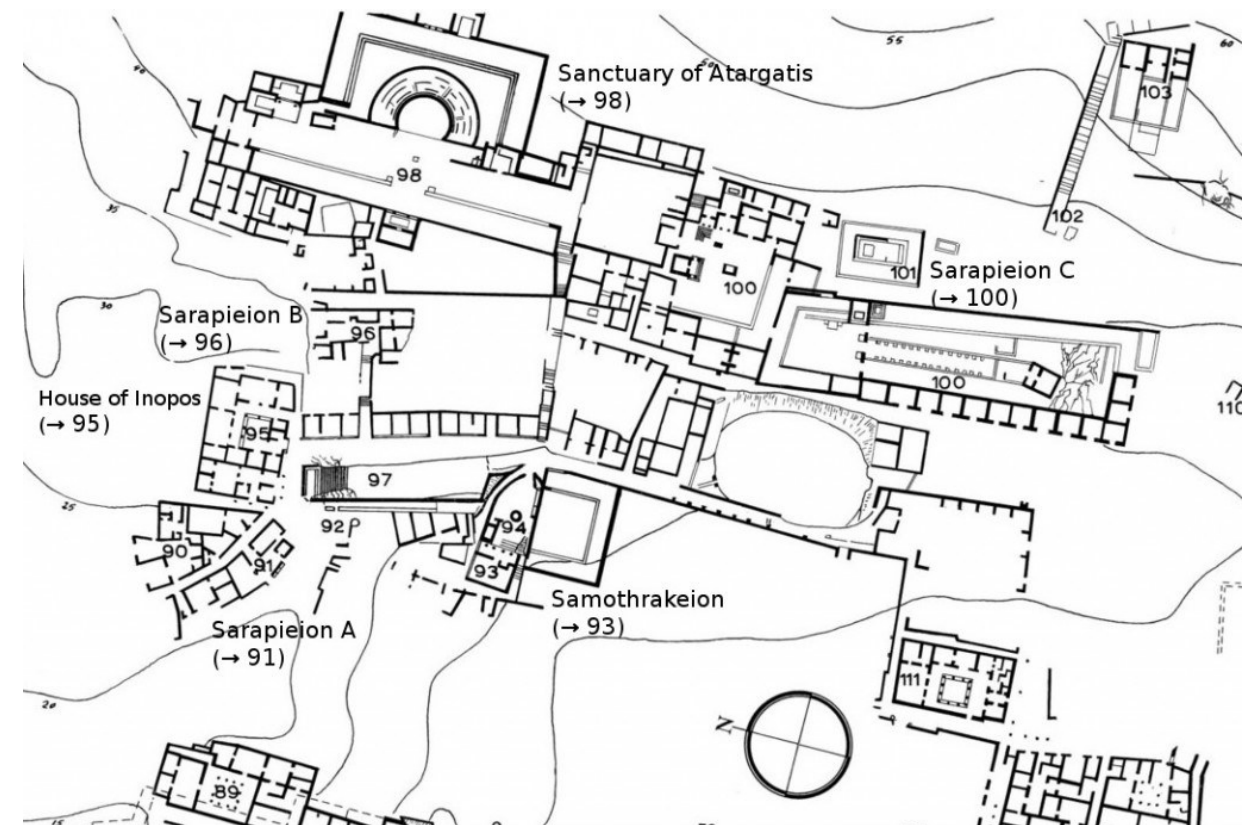
to Artemis

Saviour

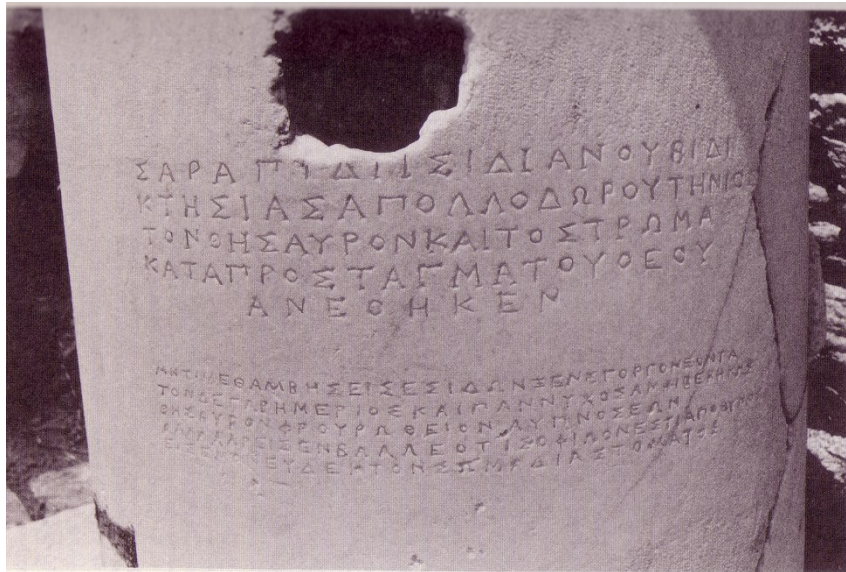


Isis, Sarapis, Anubis

The three (!) Sarapieia of Delos



IG XI 4, 1248
Delos, end of 3rd-
beginning of 2nd c. BC



Σαράπιδι, Ἴσιδι, Ἀνούβιδι
Κτησίας Ἀπολλοδώρου Τήνιος
τὸν θησαυρὸν καὶ τὸ στρῶμα
κατὰ πρόσταγμα τοῦ θεοῦ
5 ἀνέθηκεν.

μήτι με θαμβήσεις ἐσιδὼν, ξένε·
τόνδε γὰρ ἡμέριος καὶ πάννουχος ἀμφιβεβηκῶς
θησαυρὸν φρουρῶ θεῖον, ἄυπνος ἐών·
ἀλλὰ χαρεῖς ἐνβαλλε ὅ τί σοι φίλον ἐστὶ ἀπὸ
θυμοῦ
10 εἰς ἐμὸν εὐδεκτον σῶμα διὰ στόματος.

This is dedicated to Sarapis, Isis, and Anubis. Ktesias son of Apollodoros of Tenos (island) set up the offering receptacle and the base according to the command (*prostagma*) of the god.

Do not be surprised when you see me (i.e. the animal in bronze who guards the treasury) looking fierce, oh stranger! For, patrolling day and night, I guard this divine offering receptacle without sleeping. Yet you please me when you throw whatever your heart desires into my spacious body through the mouth.

Expression of basic human needs:

healing and prediction of the future

SALVATIONS – HEALING INSCRIPTIONS/PRACTICES

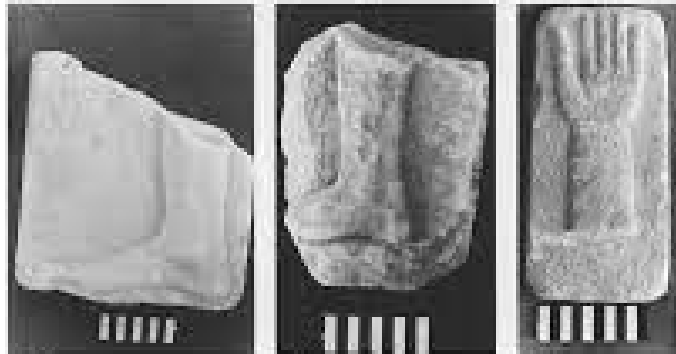
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No. 2

No. 3



No. 5

No. 6

No. 10

Partials of the original fragments as in B. Parshin's *Strova*, 5, (1981)



Epidaurus



Epidaurus



IG IV 1² 121b, Epidauros, 4th c. BC

Andromache of Epirus, [came to the sanctuary] for the sake of offspring. She slept in the Abaton and saw a dream. It seemed to her that a handsome boy lifted up her dress, and after that the god touched her belly with his hand. After the dream a son was born to Andromache from her husband Arybbas.

Amphiaraeion, Oropos/Attica, 4th c. BC



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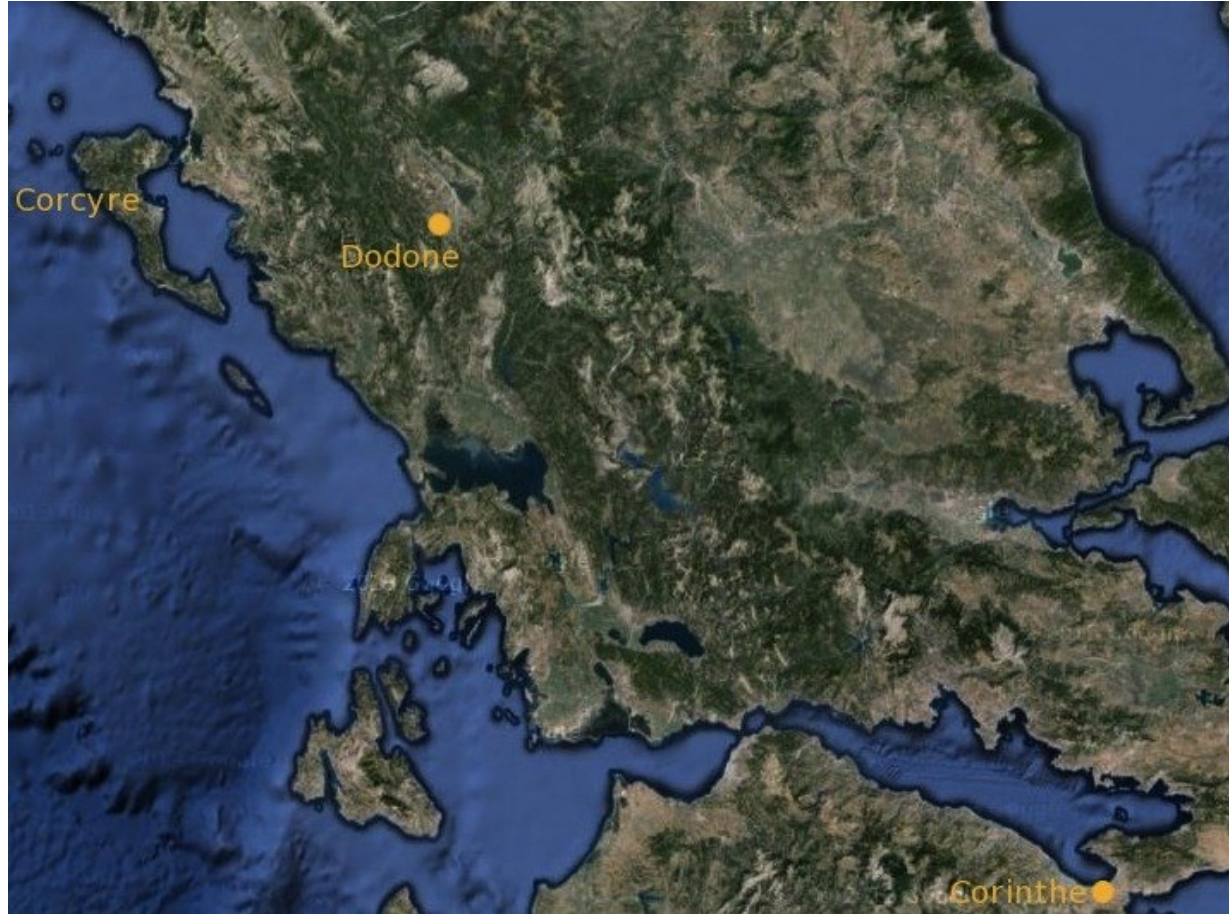
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<https://dodonaonline.com/>





Plan of the sanctuary of Dodona, as it developed up to the Roman period



M. Guarducci, *Epigrafia greca* I, p. 295 ff. and IV p. 83 ff.

Dodona, 550-500 BC

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- >
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Ἑρμον τίνα
κα θεον ποτθέμ-
ενος γενεά F-
οι γένοιτο ἐκ K-
5 ρεταίας ὀνά-
σιμος πὸτ τᾶι ἐ-
άσσαι.

Hermôn (asks)
by conciliating which of the
gods
there would be for him a
profitable offspring
thanks to Kretaia, in addition to
the one he already has.

CURSES - DEFIXIONES

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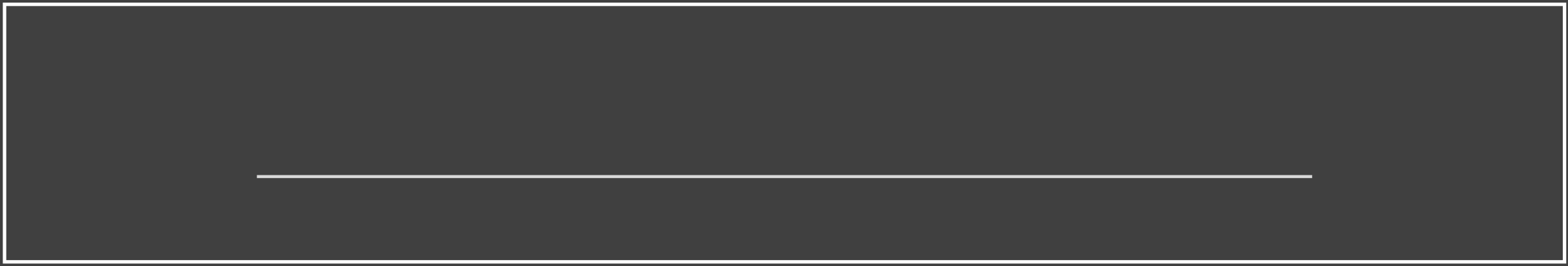
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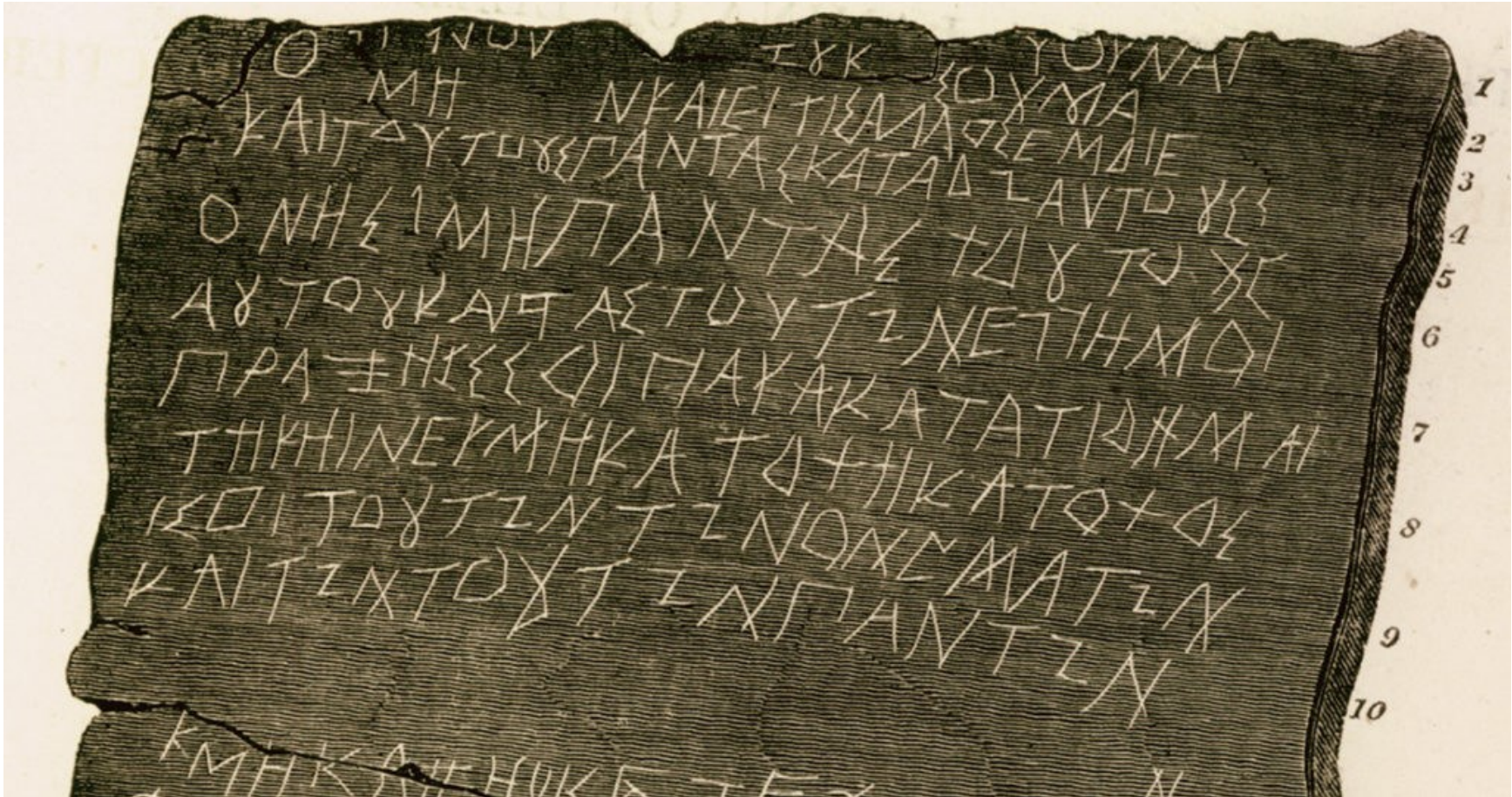
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Curse in lead, Athens, 4th c. BC







Ο ΤΙ ΤΟΥΝ ΕΥΚ ΕΥΟΥΝΑΙ
ΜΗ ΝΚΑΙΕΙΤΙΣΑΛΑΓΟΥΜΑ
ΚΑΙ ΤΟΥΤΟΥΣΕΓΑΝΤΑΚΑΤΑΔΕΛΑΥΜΑΙΕ
Ο ΝΗΕΙΜΗΠΑΝΤΑΕ ΤΟΥ ΤΟΥ ΧΙ
ΑΥΤΟΥΚΑΝΑΕΤΟΥ ΤΕΝΕΤΗΜΟΙ
ΠΡΑΞΗΕΣ Ο ΠΑΥΑΚΑΤΑΤΙΟΜΑΙ
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ΚΑΙ ΤΟΥΤΟΥ ΤΕΝΟΝΕΜΑΤΕΝ
ΚΑΙ ΤΟΥΤΟΥ ΤΕΝ ΠΑΝΤΕΝ

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ΚΜΗΚΑΝΗΟΥΚΕ ΤΕ ΤΕ Ν



ΑΣΚΑΙΔΙΟΝΥΣΟΦΑΝΤΟΣΤΟΤΕΛΟΣΚΑΙΤΟΝΓΑΜΟΝΚΑΤΑΓΡΑΦΗΚΑΙΤΑΜΑΛΛΑΝΓΑΣΑΝΓΥ
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0 cm

30cm

SGDI 15632 (Teos, c. 475 BC)

Α Ὅστις φάρμακα δηλητήρια ποιῶι ἐπὶ Τηίοισιν τὸ ξυγόν ἢ
5 ἐπ' ἰδιώτηι, κένον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ. | ὅστις
ἐς γῆν τὴν Τηίην κωλύοι σῖτον ἐσάγεσθαι | ἢ τέχνηι ἢ μηχανῆι ἢ
10 κατὰ θάλασσαν ἢ κατ' ἤπειρον ἢ ἐσαχθέντα ἀνωθεοίη, κένον
ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ.

Who ever should make deadly drugs for the Teian community or for an individual, destroy him and his family. Whoever stops the importation of grain into the Teian land or repels it as it is being imported either with skill or device and on sea or on land, destroy him and his family.

- [ΘΕΤΙ]ΜΑΣ ΚΑΙ ΔΙΟΝΥΣΟΦΩΝΤΟΣ ΤΟ ΤΕΛΟΣ ΚΑΙ ΤΟΝ ΓΑΜΟΝ ΚΑΤΑΓΡΑΦΩ ΚΑΙ ΤΑΝ ΑΛΛΑΝ ΠΑΣΑΝ ΓΥ[ΝΑΙΚ]ΩΝ ΚΑΙ ΧΗΡΑΝ ΚΑΙ ΠΑΡΘΕΝΩΝ ΜΑΛΙΣΤΑ ΔΕ ΘΕΤΙΜΑΣ ΚΑΙ ΠΑΡΚΑΤΤΙΘΕΜΑΙ ΜΑΚΡΩΝΙ ΚΑΙ [ΤΟΙΣ] ΔΑΙΜΟΣΙ ΚΑΙ ΟΠΟΚΑ ΕΓΟ ΤΑΥΤΑ ΔΙΕΛΕΞΑΙΜΙ ΚΑΙ ΑΝΑΓΝΟΙΗΝ ΠΑΛΛΙΝ ΑΝΟΡΟΞΑΣΑ. [ΤΟΚΑ] ΓΑΜΑΙ ΔΙΟΝΥΣΟΦΩΝΤΑ ΠΡΟΤΕΡΟΝ ΔΕ ΜΗ. ΜΗ ΓΑΡ ΛΑΒΟΙ ΑΛΛΑΝ ΓΥΝΑΙΚΑ ΑΛΛ Η ΕΜΕ. [ΕΜΕ Δ]Ε ΣΥΝΚΑΤΑΓΗΡΑΣΑΙ ΔΙΟΝΥΣΟΦΩΝΤΙ