

ANGELOS BOUFALIS

A New Case of Compensatory Doubling of Votive Offerings from Methone, Pieria

Foot of an Attic clay black-glazed kylix, partially preserved. Fine light brown clay, porous, micaceous, with few white lime inclusions. Discoid base with flat resting surface reserved, cylindrical interior of stem painted black at the lower part, torus with concave molding, fillet at the junction of bowl and stem. Incised inscription on the resting surface running spirally inwards. It was found on August 16, 2005 in a trench along the northern side of Building A, on the western side of the East Hill of ancient Methone.¹ Now in the Archaeological Museum and Storehouse of the Ephorate of Antiquities of Pieria at Makrygialos, inv. no. Μεθ 2523. Unpublished. Fig. 1-2.²

H.p. 0.039 m., Diam. of base 0.08 m.

LH. 0.0025-0.007 m., LW. 0.002-0.007 m.

500-450 BCE

dextrograde

vac. Σότιμος ἀπέδο[κε - -^{c.8}- -]ας : κύλικ[.]ς τ<α><ν> ἐχσέβαλ[ε - - -?] *vac.*

τ<α><ν> (*vel* ταν{αν}?): *tau* is followed by two seemingly AN ligatures. On account of their rarity in extensive texts in the Archaic period, it is deemed unlikely that these are in fact ligatures; therefore, they are considered as mistakes. The surface is scored by a multitude of superficial random scratches and both strokes may be unintentional; however, they are considerably more distinctive than the rest.

The verb ἀποδίδομι is regularly attested in political and financial contexts but it is also employed in dedicatory inscriptions to denote a repayment for a prayer that was answered, the fulfillment of an

1. The trench was opened along the southern side of square 78, immediately north of and along Wall 18, i.e. within the area of the stoa (Room E) of Building A, which sets the southern limit of the agora of the city and lies just below the terraced East Hill (it is, however, impossible to determine whether it was deposited in the area or was brought along with eroded soil from uphill). Building A was a public building spanning the mid-6th through the mid-4th century BCE. The construction of the stoa is dated roughly to the 5th century BCE. The sherd was collected from the 4th stratum below the stoa and is chronologically associated with the foundation of Wall 18, which belongs to a late 6th century BCE phase of the building (M. Bessios, A. Athanassiadou, and K. Noulas, *Ανασκαφή Μεθώνης, Το Αρχαιολογικό Έργο στη Μακεδονία και στη Θράκη* 22 (2008) [2011] 243). I am thankful to the excavators for providing access to the excavation journals.

2. I am grateful to the Ephorate of Antiquities of Pieria and especially to the excavators, Matthaïos Bessios, Athena Athanassiadou, and Kostas Noulas, for the permission to publish the item and to Prof. Yannis Z. Tzifopoulos and Dr. Angelos P. Matthaïou for their comments on early drafts; any mistakes are, of course, my own. Photograph: Hellenic Ministry of Culture and Sports / Ephorate of Antiquities of Pieria; Archive of the Epigraphy and Papyrology Laboratory, Aristotle University of Thessaloniki (photographer Orestis Kourakis). Drawing by the author.

oblation, not instead of ἀνατίθημι.³ The relevant inscriptions date mostly to the Late Antiquity and only rarely earlier. The earliest one is an inscription of 363 BCE on a marble table found at the Asklepieion at Lissos, Crete, by which the dedicator explicitly states ... τὴν τράπεζαν ὡς εὐξάμην ἀπέδωκα.⁴ It is probably in this sense that the verb is used in the laconic graffito Πολύαρος : ἀπέδωκε on the base of a cup of the late Archaic period found at the sanctuary at Poseidi, Chalkidike,⁵ though this is unverifiable. Μεθ 2523 is likely another early epigraphic case of the use of ἀποδίδωμι in a dedicatory context.

The restoration of a theonym or personal name in the dative, as the verb ἀποδίδωμι demands, seems improbable. Διὶ would indeed fit, leaving sufficient space for a female adjective in accusative plural (e.g. ἀπέδωκε (τῶι) Διὶ μικρῶς), but then the only possible restoration in the following part would be the accusative plural κύλικ[α]ς, which would be syntactically odd to the rest of the text (τὰν ...). It seems preferable to restore ἀπέδωκε δύο ἀντὶ μι]ᾶς, which allows the following genitive κύλικ[ο]ς. This moreover justifies the position of the punctuation in the text, as κύλικ[ο]ς is clearly implied in the first sentence, but still required as a specification to the relative article τὰν in the dependent clause that follows. I, therefore, suggest the following restoration:

vac. Σότιμος ἀπέδωκε δύο ἀντὶ μι]ᾶς : κύλικ[ο]ς τ<ὰν> ἐχσέβαλ[ε - - -?] *vac.*

Apparently, the graffito on Μεθ 2523 belongs to a small group of incised votive inscriptions on clay vases, brought to attention by Alan Johnston (1990), which record their dedication in reparation of another that was, as in a few cases is explicitly stated, damaged. These epigraphic parallels to Μεθ 2523 are the following: a foot of an Attic cup of unknown provenance, inscribed Μῦς ᾠστῶ : Ἀπόλλωνι : ἀντὶ μιᾶς δύο in possibly Aeginetan or Sicilian, according to L. H. Jeffery, or, according to A. P. Matthaiou, Attic script, dated to c. 470-450 BCE,⁶ a local bowl of the sixth century BCE from Olbia inscribed Χσάνθας ἔδωκε [δύο ἀν]τὶ μιᾶς in a “non-Ionic” script that Johnston identifies as

3. Note the use of the verb δίδωμι along with ἀνατίθημι in a bilingual Phoenician-Cypriot inscription of 363 BCE on a marble statue base found at the temple of Apollo at Tamassos, Cyprus, on which the dedicatory clause is formulated as ἔδωκεν κᾶς ὀνέθκεν (*RÉS* 1212 = *KAI* 41 = O. Masson, *Les inscriptions cypriotes syllabiques (École Française d’Athènes, Études chypriotes* 1), Paris 1961, no. 215; now in the British Museum, BM 125.321 / 1892.1213.11), while in another similar inscription of 376 BCE, which indeed specifies that the dedication was carried out because the god “heard his voice,” the Phoenician text renders the verb ἀνατίθημι (*ytn*) whereas the Cypriot text reads ἔδωκεν (*RÉS* 1213 = O. Masson (as above), no. 216; now in the British Museum, BM 125.322 / 1892.1213.12).

4. U. Bultrighini, *Divinità della salute nella Creta ellenistica e romana: Ricerche preliminari*, *RCCM* 35 (1993) 107 (*SEG* 45, 1316).

5. *SEG* 43, 429; c. 500-480 BCE. Another similar graffito, Ποιμανῶριδας μ' ἐπέδωκε (*IG* VII 2245: Thisbe, Boiotia, undated), comes from an unknown context and since it is inscribed on a lekythos, a vase funerary *par excellence*, and the verb is formed with a different preposition (LSJ s.v. ἐπιδίδωμι = give, bestow, deliver, etc.), its reading as dedicatory is highly doubtful. It is more likely that this was a grave offering or a gift. On the possibility that the names on vases deposited in burials are those of the donors of these vases, see E. Biddulph, *What’s in a Name? Graffiti on Funerary Pottery*, *Britannia* 37 (2006) 355-359; on the typical use of the verb δίδωμι in private donor inscriptions, see Margherita Guarducci, *Epigrafia greca III: Epigrafi di carattere privato*, Rome 1974, 335-340.

6. M. Vickers and Lilian H. Jeffery, *Two More Rattling Cups?*, *AJA* 78 (1974) 429-431 (ed. pr.): before 480 BCE the object, c. 470 BCE the inscription; Johnston 1990, 313 (*SEG* 41, 1833, no. 3). The identification of the local script as Attic as well as the reading of the name of the dedicator were proposed by A. P. Matthaiou, Μῦς ᾠστῶ, *HOROS* 6 (1988) 78 (*SEG* 38, 40), who dates the inscription in c. 450-440 BCE; see also the objections raised by Johnston (1990, n. 9).

probably Aiginetan;⁷ possibly a body sherd from the shoulder of a ‘Samian’ lekythos from Naukratis preserving the final part of an inscription, [- - -]εδυο, possibly [- - -]ε δύο;⁸ possibly a body sherd from an East Greek cup or bowl from Naukratis preserving part of an inscription, [- - -]αντιδ[- - -], possibly [- - -] ἀντὶ δ[ύο];⁹ possibly an Attic eye-cup of the sixth century BCE from Histria inscribed Ἀ[πο]λλωνίδης μ’ ἀνέθηκεν τῶπόλλωνι δύο E[- -] in East Ionic script;¹⁰ and an Attic glazed kylix from Kerai inscribed μίαν κατάξας δύο τήφροδίτη : τῶ Μολπαγόρεω ἰρωμένο : in Milesian script,¹¹ to which may be compared the inscription Πατ[- - -]τ] δόλο κατάξαντος in Ionic script on an Attic band-cup of 550-525 BCE from Gravisca,¹² and possibly the partially preserved [κατά?]ξαντα[-] on a south Ionian cup of the mid-sixth century BCE from Naukratis.¹³

The participle κατάξας of the verb κατάρνυμι, to break in pieces, shatter (LSJ s.v.), is telling of what occasioned the reparation, although not explicit as to the exact circumstances, i.e. whether it was on purpose or by accident. The verb that is used in the inscription on Μεθ 2523, ἐκβάλλω, denotes that this was done intentionally, as Angelos Matthaiou suggested to me. It may mean to let fall, to drop something (LSJ s.v. III)¹⁴ or to strike/cast something out of somewhere (LSJ s.v. I-II).¹⁵ In the latter case

7. L. Dubois, *Inscriptions grecques dialectales d’Olbia du Pont (Hautes Études du monde gréco-romain 22)*, Genève 1996, no. 86: early sixth century BCE; Johnston 1990, 313-314 (*SEG* 41, 1833, no. 2); V. P. Yaylenko, Psevdoepigrafika antichnogo Severnogo Prichernomor’ya (Pseudo-epigraphy of the ancient Northern Black Sea region), in V. P. Yaylenko (ed.), *Istorija i kultura drevnego mira: Rossijsko-bolgarskij sbornik statej i uchebnykh materialov v chest T. V. Blavatskoj (The History and Culture of the Ancient World. Russian – Bulgarian Collection of Articles and Training Materials in Honor of T. V. Blavatskaya)*, Moscow 1996, 179-181 (non vidi, see *SEG* 47, 1189): c. 525-500 BCE, Aiginetan script. See also Y. G. Vinogradov, *Iz istorii arkhaischeskoy Ol’vii, Sovetskaja arkheologija* 2 (1971) 232-238 (ed. pr.), who restores Ζάνθας ἔδοκε, [οὐκ ἔχει δὲ κύλικας] τιμίας (end of the seventh - beginning of the sixth century BCE), and identifies the script as possibly Rhodian.

8. A. Johnston, Votive Inscriptions from Naukratis, *British Museum Studies in Ancient Egypt and Sudan* 24 (2019) 110: “It can only be read as]ε δύο, most probably giving us the verb and its object. As preserved, the text ends under the handle, and so presumably was of some length and ran around the entire shoulder.” Probably sixth century BCE.

9. Johnston (as above), 110: “I read]αντιδ[... which again could be read ‘instead of two’, but by no means necessarily.” Probably sixth century BCE.

10. I. Bîrzescu, Histria. Graffiti din „zona sacră”: Dedicății către divinități, *Studii și Cercetări de Istorie Veche și Arheologie (SCIVA)* 54-56 (2003-2005) 209 (*SEG* 55, 806, no. 3); A. Avram, I. Bîrzescu, and K. Zimmermann, Die apollinische Trias von Histria, in R. Bol, U. Höckmann and P. Schollmeyer (eds.), *Kult(ur)kontakte: Apollon in Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.–12. März 2004 (Internationale Archäologie 11)*, Rahden/Westf. 2008, no. 25.

11. N. I. Sokolsky, The Cult of Aphrodite in Cepi, VI-V Centuries B.C., *VDI* 126 (1973) 88-92: undated; Johnston 1990, 312-313 (*SEG* 41, 1833, no. 1).

12. M. Torelli, Per la definizione del commercio greco-orientale: il caso di Gravisca, *PP* 37 (1982) 304-326, tabella C, no. 50 (ed. pr.) (*SEG* 32, 989): 550-530 BCE; Johnston 1990, 314 (*SEG* 41, 1833, no. 4): probably 550-525 BCE.

13. Johnston (as above, n. 8), 110: “the preserved text allows the possibility of the sense ‘broken’ but certainly does not require it”; British Museum inv. no. 1886.0401.274.

14. See, e.g., Eur. *Andr.* 627-630: ἑλών δὲ Τροίαν — εἶμι γὰρ κἀνταῦθά σοι | οὐκ ἔκτανες γυναῖκα χειρίαν λαβών, | ἀλλ’, ὡς ἔσειδες μαστόν, ἐκβαλὼν ξίφος | φίλημ’ ἐδέξω; and Ar. *Lys.* 155-156: ὁ γῶν Μενέλαος τᾶς Ἑλένας τὰ μᾶλά πα | γυμνᾶς παραϊδὼν ἐξέβαλ’, οἰῶ, τὸ ξίφος, in which Menelaos is reproached for dropping his sword at the sight of Helen’s naked breast, imagined to have done so by choice, not in amazement.

15. See, e.g., Hom. *Od.* 2.393-396: ἔνθ’ αὖτ’ ἄλλ’ ἐνόησε θεά, γλαυκῶπις Ἀθήνη. | βῆ ῥ’ ἔναι πρὸς δώματ’ Ὀδυσσεύος θείοιο. | ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, | πλάζε δὲ πίνοντας, χειρῶν δ’ ἔκβαλλε κύπελλα (“stroke the cups out of their hands”; I owe this reference to Emer. Prof. Kyriakos Tsantsanoglou).

the inscription would not end at ἐχσέβαλ[ε] but in the genitive of a noun specifying whence the kylix was wrongly removed (e.g. τραπέζης, if indeed a dedication).¹⁶

Notwithstanding the absence of a theonym in a few cases (the one from Olbia and probably Μεθ 2523), this epigraphic practice seems overall to be restricted to the dedicatory habit.¹⁷ But, even though the use of the verb ἀποδίδωμι does not violate the narrow sense in which it is employed in dedicatory inscriptions, i.e. that of a repayment, Μεθ 2523 and its comparanda are not dedicatory in the strict sense. As the inscription on Μεθ 2523 relates (as restored), Sōtimos returned two cups, the present along with a similar one, in compensation for an originally dedicated object that had been dropped or struck off the table(?) (and, thus, broken). Apparently, damaging a votive offering was thought of as an insult to the god(ess) that required reparation in double. Johnston (1990, 315) wonders “whether the phrase implies that two new objects were dedicated, or one, together with the damaged piece.” As attested by the oracle demanding the repayment (ἀποδοῦναι) of two “bodies” and the subsequent dedication of two statues in compensation for Spartan Pausanias being deliberately starved to death by the Ephoroi while a suppliant in the sanctuary of Athena Chalkioikos in 470 BCE,¹⁸ the dedication of two new objects must have been the case. Whether or not these were both inscribed remains unknown.

All the comparanda to Μεθ 2523 presented above date from the early sixth to the mid-fifth century BCE and, excluding the lekythos from Naukratis, the practice as attested is limited to drinking cups. Having all been found in East Ionic colonies (Olbia, Histria, and Kepoi; all three Milesian colonies in the Black Sea) or emporia (Naukratis in Egypt, Gravisca in Etruria), their distribution indicates an East Greek habit.¹⁹ This is also supported by the provenance of the vases, which are often East Ionic, as well as by the script, which is identified in most cases as East Ionic, except one possibly Aeginetan, Sicilian, or Attic and one probably Aiginetan, the latter also rendering a personal name in the Doric dialect (Χσάνθας). The Aeginetans may have participated in this particular habit as well.

Μεθ 2523 was found in a West Ionic (Euboian) colony (according to Plut. *Quaest. Gr.* 293a-b) and features a script that is most likely Aiginetan. The use of the cluster XS for *xi* (/ks/), in conjunction with the use of *omicron* for both /o/ and /o:/, narrows down the probable provenance of the script to Attica and surrounding regions, while the inverted form of *lambda* excludes most of them as well as Attica,

16. A rather distinct practice is described by the verb ἀποβάλλω, to throw away, reject (LSJ s.v.), used in the context of replacing votive objects which were rejected (due to wear?) in the treasury inventories of the Hellenistic period (early third–mid-second century BCE) at the sanctuary on Delos (concerning in all cases metal vases); see, e.g., *IG* XI.2, 161.B.64: φιάλη, Θυεσταδῶγ καὶ Ἰουκνειδῶν ἀνάθημα, ὀλκήν δραχμαὶ ἑ· ἀντὶ τῆς θηρικλείου τῆς ἀποβληθείσης ἧς ἀνέθηκε Πύθειος (278 BCE); *IDelos* 1429, lines B.II.8-9: φιάλιον οὐ ἐπιγραφή | ἀντὶ τῆς κύλικος τῆς ἀποβληθείσης ἧς ἀνέθηκεν Πύθειος Θε|οδωρίδου (155/4? BCE).

17. In a similar situation, in which an individual warns the prospective destructor against breaking his cup, the reparation is to be claimed in money (E. Vanderpool, Kephisophon's Kylix, *Hesperia* 36 (1967) 187-189 (*SEG* 24, 72): Κηφισοφῶντος ἡ κύλιξ· ἐὰν δέ τις κατάξηι, δραχμὴν ἀποτείσει, | δῶρον ὃν παρὰ Ζηνύλ[ο]υ, 450-400 BCE, Athens), but, our knowledge on vase prices in antiquity being gravely incomplete, it is impossible to determine whether 1 drachma at the time was the retail price for one or more cups.

18. Thuc. 1.134, especially 1.134.4: ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε [...] καὶ ὡς ἄγος αὐτοῖς ὄν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῆ Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθεσαν.

19. That is, at least epigraphic, since Thuc. 1.134 (see n. 18) implies that as a dedicatory habit it was not exclusive to East Greeks.

except Aigina. Indeed, the Doric dialectal form τᾶν supports an Aiginetan origin of the scribe.²⁰ In Aigina *alpha* with slanting crossbar is characteristic, inverted *lambda* is in use by the first quarter of the fifth century BCE, and the rounded form of three-bar *sigma* is attested on stone on the island.²¹ The letterforms date roughly to the period 550-450 BCE and most likely to the first half of the fifth century BCE, which accords with the probable date of the cup.²²

The presence of an Aiginetan (trader?) in Methone, a colony controlling one of the busiest ports in the Thermaic gulf,²³ in the peak period of Aiginetan ‘thalassocracy’ does not come as a surprise.²⁴ What is intriguing is that this is the sole, albeit circumstantial, piece of evidence for a temple on the East Hill of the city of Methone, the acropolis of the colonial settlement, which is thus far only presumed, as dictated by the paradigm of the model Greek city-state.

As for the patron deity of Methone, this was most probably Artemis, who is depicted in *dexiosis* with Athena on the relief crowning the so-called ‘Methone Decrees’ (424/3 BCE),²⁵ and may also be identified with the head of a female figure on the obverse of bronze coins of the first half of the fourth century BCE that feature the inscription Μεθω(ναίων).²⁶ The cult of Artemis was most probably brought along from the metropolis, Eretria (see Plut. *Quaest. Gr.* 293a–b), where the cult of Artemis Amarynthia was prevalent in the Archaic period.²⁷

20. The surviving epigraphic material prior to the Athenian occupation of Aigina (on which, see T. J. Figueira, *Athens and Aegina in the Age of Imperial Colonization*, Baltimore and London 1991) shows that the local dialect was the Argolic, which belongs to the Doric group (C. D. Buck, *The Greek Dialects*, Chicago and London 1955, 12-13; cf. Hdt. 8.46.1: Αἰγινῆται δὲ εἰσὶ Δωριεῖς ἀπὸ Ἐπιδαύρου). The name Σῶτιμος, moreover, despite its apparently panhellenic distribution, is far more common in Doric speaking regions, such as Central Greece, the eastern Peloponnese, and Crete (see *LGP*).

21. *LSAG*² p. 109: α2, λ2, σ3 (also p. 112, no. 4); note also the stemless *upsilon* (p. 32: υ3).

22. Cf. B. A. Sparkes and L. Talcott, *The Athenian Agora 12: Black and Plain Pottery of the 6th, 5th and 4th Centuries B.C.*, Princeton 1970, no. 439 (early fifth century BCE) and no. 440 (480-460 BCE). See also n. 1 above for the stratigraphic associations of the find.

23. On Methone, see M. Bessios, Y. Z. Tzifopoulos, and A. Kotsonas, *Μεθώνη Περείας I: Επιγραφές, χαράγματα και εμπορικά σύμβολα στη γεωμετρική και αρχαϊκή κεραμική από το Ὑπόγειο τῆς Μεθώνης Περείας στη Μακεδονία*, ed. Y. Z. Tzifopoulos, Thessaloniki 2012; M. Bessios and K. Noulas, *Αρχαϊκή κεραμική από την ακρόπολη τῆς αρχαίας Μεθώνης*, in M. Tiverios, V. Misailidou-Despotidou, E. Manakidou, and A. Arvanitaki (eds.), *Archaic Pottery of the Northern Aegean and its Periphery (700-480 BCE). Proceedings of the Archaeological Meeting, Thessaloniki, 19–22 May 2011 (Δημοσιεύματα Αρχαιολογικού Ινστιτούτου Μακεδονικῶν και Θρακιῶν Σπουδῶν 11)*, Thessaloniki 2012, 399-407; S. Morris, J. K. Papadopoulos, M. Bessios, A. Athanassiadou, and K. Noulas, *The Ancient Methone Archaeological Project: A Preliminary Report on Fieldwork, 2014-2017, Hesperia 89 (2020) 659-723*; S. P. Morris and J. K. Papadopoulos (eds.), *Methone II: Excavations by Matthaios Bessios, Athena Athanassiadou, and Konstantinos Noulas, 2003-2012*, Los Angeles (forthcoming).

24. On the extent of the overseas enterprises of the Aiginetans, see, e.g., Hdt. 2.178 (establishment of a precinct sacred to Zeus in Naukratis), and 7.147.2 (involvement in the grain trade from the Black Sea); see also K. Baxter and T. J. Figueira, Aigina, in R. S. Bagnall, K. Brodersen, C. B. Champion, A. Erskine, and S. R. Huebner (eds.), *The Encyclopedia of Ancient History*, MA, 2012. Available at <https://onlinelibrary.wiley.com/doi/10.1002/9781444338386.wbeah14015>.

25. *IG* I³ 61; S. G. Cole, Civic Cult and Civic Identity, in M. H. Hansen (ed.), *Sources for the Ancient Greek City-State. Acts of the Copenhagen Polis Centre Vol. 2, Symposium August, 24-27 1994 (Historisk-filosofiske Meddelelser 72)*, Copenhagen 1995, 295; Carol L. Lawton, *Attic Document Reliefs: Art and Politics in Ancient Athens*, Oxford 1995, no. 2.

26. B. V. Head, *Historia numorum: A Manual of Greek Numismatics*, 2nd ed., Oxford 1911, 218; H. Gaebler, *Die antiken Münzen von Makedonia und Paionia, Zweite Abteilung (Die antiken Münzen Nord-Griechenlands, Bd. 3)*, Berlin 1935, 78-79; Selene Psoma, *Μεθώνη Περείας. Ένας νέος νομισματικός τύπος, Νομισματικά Χρονικά 21 (2002) 73-75*.

27. See Strabo 10.1.10; S. Fachard, D. Knoepfler, K. Reber, A. Karapaschalidou, T. Krapf, Th. Theurillat, and P. Kalamara, *Recent Research at the Sanctuary of Artemis Amarysia in Amarynthos (Euboea), AR 63 (2016-2017) 167-180*.

ABBREVIATIONS

- IDelos* A. Plassart, *Inscriptions de Délos: Périodes de l'amphiclyonie ionienne et de l'amphiclyonie attico-délienne*, Paris 1950.
- Johnston 1990 A. Johnston, Anotherathema, in G. Bartoloni, G. Colonna, and C. Crottanelli (eds.), *Scienze dell'antichità 3-4 (1989-1990): Anathema. Regime delle offerte e vita dei santuari nel Mediterraneo antico. Atti del Convegno Internazionale, Roma 15-18 giugno 1989*, 311-316.
- KAI* H. Donner and W. Röllig, *Kanaanäische und Aramäische Inschriften*, Wiesbaden 1962-1964.
- LGPN* *Lexicon of Greek Personal Names*, Oxford 1987-.
- LSAG*² Lilian H. Jeffery, *The Local Scripts of Archaic Greece: A Study of the Origin of the Greek Alphabet and its Development from the Eighth to the Fifth Century B.C.*, revised edition with a supplement by A. W. Johnston, Oxford 1990.
- RÉS* Ch. Clermont-Ganneau and J. B. Chabot, *Répertoire d'épigraphie sémitique*, Vol. 3, Paris 1918.



Fig. 1. The underside of Mεθ 2523



Fig. 2. Drawing of the underside of Mεθ 2523