

FUNERARY INSCRIPTIONS FROM KOUNDOURIOTISSA
(NEAR DION, MACEDONIA)

During a visit to the practically abandoned cemetery of the Byzantine Church of Panayia (8.5 kilometers on the modern road from Katerini to Dion) in mid August 1982, I saw and photographed seven inscriptions, three of them previously unpublished, three already known (but never described, as far as I checked), and one «lost» for centuries¹. For six of them I now offer, along with photographs, a description, fresh readings and a brief commentary; for the seventh the reader is referred to my philological study «*Mors Immaturo* in Funerary Epigrams: A Typological Study» published in this journal². As a general remark regarding the inscriptions from this area one is referred to Heuzey's lines: «Le style de ces inscriptions, les formules d'éloge ou de tendresse, les sentences morales, peignent bien la société des derniers siècles de l'empire romain, époque de décadence, mais de moeurs plus douces, où les événements domestiques sont devenus toute la vie des hommes. L'incroyable confusion des noms latins et des surnoms grecs présente aussi comme une image de la population mêlée qui habitait alors la Grèce romaine» (*Le mont Olympe et l'Acarnanie*, Paris 1860, p. 143).

1. Thanks are due to my colleague G. Vokos, who accompanied and variously helped me during my visit to the site.

2. *Ἑλληνικά* 40 (1989) 21-33. I give its text in agreement with Cormack, *Klio* 52 (1970) 49-66, nr. 9 (p. 56 ff.) some of whose readings I was able to confirm despite the growing deterioration of the surface of the stone. This text must replace the text I gave in my previous publication (Pl. nr. 4a, b):

Μοῖραι κα[αὶ Ἀ]θήνη με κα[τ]ήγα[γ]ον εἰς Ἄϊδαο	1-2
οὐπὼ νυμφείου θαλάμου καὶ πασιτάδος ὥρης	3-5
γευσάμενον, ἀθιγῆς δ' ἔλιπον φάος ἠελίοιο.	6-8
Κουσπίδ]ιος	
vacat	10
Κου[σπ]ι[δ]ί[ω]	
vac. Πα[ρα]μόνωι	
τῶι γλυκῦτάτῳ	
τ[έ]κνῳ	
μν[ε]ίας χάριν.	15

On Κουσπίδιος (Cuspidius) see W. Schulze, *Zur Geschichte lateinischer Eigennamen*, Berlin 1933, p. 162; the family of Guspidi is to be found only in Macedonia. A Cuspidius is also attested in Beroea, cf. A. Tatakis, *op. cit.*, p. 392 and p. 44, n. 173.

ΟΥΤΕ ΨΑΛΤΗ
 ΜΟΙ ΛΕΟΝΤΙ
 Β. ΟΜΟΝΕΣΤΙ
 ΣΕΦΙΛΕΠΗ
 ΑΝΤΙΜΙΚΡΟΝ
 ΠΟΛΛΑΧΑΡΙ
 ΣΟΜΗΝ

Pl. 1a,b

ΚΑΤΤΟΡΝ
 ΠΑΡΑΜΟΝΙΧΗ
 ΑΝΝΙΩΖΙΩΣΙ
 ΩΤΩΓΛΥΚΥ
 ΓΑΤΩΑΝΔΡΙ
 ΕΚΚΟΙΝΩΝΚΟ
 ΠΩΝΙΝΕΙΑ
 ΧΑΡΙΝ

1

Unpublished

Plate nr. 1a

Rectangular cippus of a fine white marble. Dimensions: H. 0.86 m., W. 0.46, D. 0.34. Aetoma, possibly with some lost decoration, now badly mutilated; the side-panel without decoration or inscription; on the other side, inscription without panel. The letters (H. 2.5 cm. well-spaced, very regular, even and neatly cut, deeply incised) are preserved in excellent condition. They exhibit an abundance of pronounced, ornamental apices; the forms, of near-monumental quality, are characteristically archaizing. Especially pronounced are the round letters, which form perfect circles. Worth-noting shapes: Ψ, Φ, Α, Α, Ι, Ω, Θ, Ε, Σ, Τ, Ζ. Ligatures: ΝΤ (also NT), ΝΕ. These characteristics point to Hadrianic times.

Θρέψαντί
μοι Λέοντι
βωμόν ἔστη-
σε Φιλίππη
5 ἀντί μικρῶν
πολλὰ χαρι-
ζομένη.

3 ἔστισε on the stone.

Although not metrical throughout, the inscription exhibits an effective symmetrical simplicity (lines 1-4: two 7-syllabic, 8-syllabic cola, each of three words, each ending in a 3-syllabic proper name); it also ends in a metrical clausula (lines 5-7: two cola, -υ-- + -υυ-υυ- adorned with the antithesis μικρά/πολλά).

1 θρέψαντι: the term might denote a relationship (a) between foster-child and foster-parent (θρεπτός/θρέψας), the latter usually being a dependant of the family; (b) between adoptive-child and adoptive parent (including the relationship of step-child to step-parent); (c) between slave and master. Cf. A. Cameron, Θρεπτός and related terms in the inscriptions of Asia Minor, *Anatolian Studies presented to W. H. Buckler*, Manchester 1939, p. 27-62; T. G. Nani, Θρεπτοί, *Epigraphica* 5-6 (1943-44) 45-84; H. Raffeiner, *Sklaven und Freigelassene*, Innsbruck 1977, p. 90 ff. In this epigram, the monumental quality of the inscription, combined with such a name as Φιλίππη (noble as contrasted to the humble Λέων and his «μικρά» favor), leads one indirectly to the conclusion that option (c) above may not be inappropriate. (To the same category (c) explicitly refer the θρέψαντες on the inscription from Skydra: Demitsas as below nr. 126,5).

6-7 πολλὰ χαριζομένη (hemiepes) usually at the end of an hexameter/pentameter line: τοῦτο χαριζόμενος, G. Kaibel, *Epigrammata graeca ex lapidibus*

conlecta, Berlin 1878 (= Hildesheim 1965) [henceforth *EG*], 139 = W. Peek, *Griechische Vers-Inschriften, Bd. I. Grab-Epigramme, Berlin 1955* [henceforth *GVI*], 189; Δῖος τήνδε ἔγλυψεν, μικρὰ χαριζόμενος, W. Peek, *Griechische Versinschriften aus Kleinasien*, Wien 1980, 49; cf. similar examples like παιδὶ χαριζομένη Peek *GVI* 151. The sedes particularly favors middle or passive participles; cf. P. Giannini, *Espressioni formulari nell'epigia arcaica*, *Quad. Urb.* 16 (1973) 7-78, esp. 59 ff. (where the older bibliography). There are many instances of χαριζόμενος at the end of a pentameter: Theogn. 774 παιδὶ χαριζόμενος, 920 γαστρὶ χαριζόμενος, 1001 γαστρὶ χαριζόμενοι, 1224 δειλὰ χαριζομένη; Archilochus 6,2 Tarditi λυγρὰ χαριζομένη; on inscriptions: Friedländer, *Epigrammata*, Berkeley-Los Angeles 1948, 63,2; G. Pfohl, *Greek poems on stones*, I, Leiden 1967, 42,2 and 48,6. Partially metrical inscriptions have been recognized by many scholars, and studied comprehensively by C. Gallavotti, *Metri e ritmi nelle iscrizioni greche*, Suppl. 2 «Bollettino dei classici», Accad. naz. dei lincei, Roma 1979.

The type according to Peek's classification: I.2 Typus (μνημα τόδ' ἔστησεν ὁ δεῖνα τῷ δεῖνι), added to which a «poetic» (i.e. metrical) cauda occurs here.

2

Unpublished

Plate nr. 1b

Well-preserved rectangular cippus of marble: H. 0.97 m., W. 42.5, D. 0.36. Aetomatic upper part (with slight decoration), protruding forward. No panels. The lettering betrays a skilled, albeit at times careless, hand; incision shallow, occasional unobtrusive serifs. Emphatically cursive in character, resembling contemporary handwriting on soft media. Some letters (Ζ, Π, Τ, Λ, Ω) rather full, others (Ν, Ρ, Δ, Κ, Χ) retaining the elongated, tall and narrow, character of the Greek and Latin imperial inscriptions. Mixing of forms: λ, Α, Α, Ἀ; minoris moduli: μ (= η), C, O, Y. Dating: perhaps to the end of the third and the beginning of the fourth century B.C.

Καλπόρνα
 Παραμονίχη
 Ἀνίῳ Ζωσί-
 μῳ τῷ γλυκυ-
 5 τάτῳ ἀνδρὶ
 ἐκ κοινῶν κό-
 πων μνείας
 χάριν.

2 Παραμονίχη: Α Παραμονιχία is attested in Dion, see G. P. Oikonomos, *op.*

cit., p. 17, nr. 14. —On the masculine Παράμονος, name particularly frequent in Boeotia, Thessaly and Macedonia, see L. Robert, *Noms indigènes dans l'Asie-Mineure Gréco-Romaine, Iière partie*, Paris 1963, p. 414, n. 1, and p. 343, n. 8; E. Koumanoudis, *Θηβαϊκή Προσωπογραφία*, Athens 1979, p. 165 ff., nrs. 1579 ff. —On the formation of Παρά-μονος/Παρά-μένης (like Ἐμ-μονος/Ἐμ-μένης) and the series Παρ-μένων, Πάρ-μενις, Πάρ-μων (and Παρ-μονίδης, Παρ-μενίων), based on the element μένος, «Lebenskraft», see F. Bechtel and A. Fick, *Die griechischen Personennamen nach ihrer Bildung erklärt*, 2. ed. Göttingen 1894, p. 205. —On the suffix -ίχη (cf. ὄσσιχος-τόσσιχος, 'quantulus'-'tantulus', diminutive of ὄσος-τόσος; κάδδιχος, diminutive of κάδος) see F. Bechtel, *Die griechischen Dialekte*, Berlin 1921-24, vol. 2, p. 374 f.; also vol. 1, p. 245 Περμάσιχος; p. 264, § 54 Kosenamen auf -ίχος, Δαματριχίω, Θιοδωρίχιος, Ὀμολωίχιος, Σαμίχιος, Ἀσπλαπίχιος, Κεφωνίχιος, Διωνύσιχος; and Hesychios' gloss τεσσίχου τὸ μικρόν. Older bibliography: C. D. Buck and W. Petersen, *A Reverse Index of Greek Nouns and Adjectives*, Chicago 1945, p. 681 ff.; K. Latte, *De saltationibus Graecorum*, Königsberg 1913, p. 108-11; E. Locker, *Glotta* 22 (1934) 56-60, E. Fraenkel, *RE* XV I.2, col. 1940; L. Robert, *Hellenica* 11/12, Paris 1960, p. 238. On its use in the formation of proper names, see L. Zgusta, *Die Personennamen griechischer Städte der nordlichen Schwarzmeerküste*, Prague 1955, item 1154 ([Ἀπο]λλωνία [Σω]σίχου)], who refers to Σωσίχα, Σωσίχη, Σωσίχιος; most recent treatment: A Panayiotou, Μερικὲς περιπτώσεις υποκορισμοῦ σε επιγραφὰς τῆς Αρχαίας Μακεδονίας, in *Μελέτες για τὴν ἐλληνικὴ γλῶσσα. Πρακτικὰ τῆς 5. Συνάντησης*, School of Philosophy, U. of Thessaloniki, Thessaloniki 1985, p. 11-12, who cites the names Δύντιχος, Μακεδόντιχος, Μάνιχχος, Φιλώντιχος, [Ὀλ]ύμπιχος, Μήτριχος, Ἀμύντιχος etc. but of course not the present instance. To these add Ζώτιχος from Nikomedeia, *Tituli Asiae Minoris*, vol. V.1, Wien 1981, nr. 133; Σωτήριχος (frequent in Sparta, Pisidia, Epidaurus and Macedonia); Βούτιχος (from A. Tataki, *Ancient Beroea. Prosopography and Society* [Μελετήματα 8], Athens 1988, see her Index); also Εἰράντιχος (*Inscriptiones Scythiae Minoris Graecae et Latinae*, vol. II, Bucurestii 1987, nr. 2.59. Panayiotou cites the feminina Ζοτχη (Ζωίχη), Κυρίχη, Μελινίχη, Μαλίχα; to these add now Μητρίχη (*Inscriptiones Scythiae*, vol. I, 1983, nr. 361).

3. Ἄννιος, common in Macedonia, cf. Demitsas, nrs. 689, 427, 539, 551, 675. The *nomen* is found among others epigraphically in Beroea too. A small number of such *nomina* which come from known families (the *Annii* and the *Clodii* of the next inscription included) are identified in various parts of Mainland Greece; see Tataki, *op. cit.*, p. 440-41.

6-7 ἐκ τῶν κοινῶν κόπων: G. P. Oikonomos, Ἐπιγραφαὶ τῆς Μακεδονίας, Athens 1915, nr. 46; *CIG* 1977 (Thessaloniki) = *IG* X.II.I (*Inscriptiones Thessalonicae et viciniae*, Berlin 1972) *903, *CIG* 1958 [= Kaibel, *EG* 523]; ἐκ



Pl. 2 a.b



τῶν κοινῶν καμάτων: M. G. Demitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις*, Athens 1896 (= Chicago 1980) nr. 180 (from Koundouriotissa). Formula frequent in Macedonia (examples from *IG X.II.I*): ἐκ τῶν κοινῶν 842; ἐκ τῶν κοινῶν καμάτων 877, 556, 564, 572, 784; ἐκ τῶν κοινῶν κόπων 445, 478, 531, 562, 566, 580, 583, 613, 628, 524, 857/8, 903; (cf. ἐκ τῶν ἐκείνου 362, 346, etc.; ἐκ τῶν ἐκείνου κόπων 772; ἐκ τῶν ιδίων 355, 384, 391 etc.; ἐκ τῶν ιδίων κόπων 619, 819, 894, 1015; ἐκ τῶν ιδίων καμάτων 500).

3

Unpublished

Plate nr. 2a

Rectangular cippus of dark marble («marble gris» of the region: Heuzey, *Le mont*, p. 133) broken off: top approximately 1/4 of the monument, also the left-hand corner of the main body, the lower right-hand corner of the basis and 1/3 of the depth. Dimensions: maximum preserved H. 0.99 m., W. 0.65, D. 0.25. The primary side bearing the inscription forms an incised panel; another side with incised panel but without inscription. The inscription itself is well-preserved. Letters: H. 0.4 cm.; forms: the interplay of tall-narrow (P, N, T, Y, Γ), wider (Π, M, Ζ, K, X), and full (Ε, Ο, Ω, C), well-spaced letters, with ornamental apices and elegant and careful execution, produces quite a graceful artistic effect. The strong indications that a Byzantine style, based on late Roman script elements, is about to take form suggest a date around 500 A.D.

Κλωδία Ἄλε-
ξάνδρα Ποστού-
μίου Ἀμμιανοῦ
τῷ γλυκυτάτῳ
5 τέκνῳ μνείας
χάριν.

1 Κλωδία: *IG. X.II.I* (Thessaloniki) 582 Κλωδία Δία Κλωδίῳ Πολυνίκῳ, saec. II vel III A.D.; *ibid.* 658 Γατῳ Κλωδίῳ Ἐπαφροδίτῳ | Κλωδία Φιλημάτιον, saec. II A.D. For a brief discussion of the linguistic change Greek ω = Latin *au*, see G. Hatzidakis, *Ἀκαδημικὰ Ἀναγνώσματα*, vol. 2, Athens 1904, p. 252 and L. Threatte, *The Grammar of Attic Inscriptions* vol. 1, Berlin-N. York 1980, p. 235 ff. In Greek texts the variation between αυ and ω is normally confined to personal names and merely reflects the existence in Latin of the two sets of names, i.e. Claudius and Clodius. Cf. Tataki, *op. cit.*, p. 392 and 440-41 (Κλαυδία, Κλωδίους, Clodii), and I. Kajanto, *The Latin cognomina*, Helsinki 1965, p. 243 (Πῶλλα, Paulla, Polla = Tataki, *op. cit.*, 399, nr. 417).

3. Ἀμμιανός, name not infrequent: see Demitsas, nr. 2, 10, and Tataki, *op. cit.*, Index.

4

Plate nr. 2b

Badly preserved inscription on an oblong cippus of white marble (dimensions: H. 1.53 m., W. 0.42, D. 0.29). Both the aetomatic top and the broadening basis are mutilated. Primary surface: panel bearing the inscription in a recession; no other side exhibits traces of panel or inscription. The inscription is effaced, due to second use: traces of almost twenty letters were preserved. The still extant tall and slender letters (H. 3.2 cm.) were gracefully executed; some discrete serifs. The traces of these letters are not a very safe guide for dating this inscription: parallels however indicate the period between the end of the second and the beginning of the third century A.D.

J. M. R. Cormack, *IG X* (Macedonia), *The Greek Inscriptions of Pieria, in Essays in memory of B. Laourdas*, Thessaloniki 1975, p. 110, noted: «From Kondouriotissa [sic] ... thirteen inscriptions are known. Only four of these are extant». Among the lost ones he considers *CIG* 1959. My search through the published Macedonian inscriptions bore fruit; I think that I was able to identify this (heavily damaged) inscription with one seen in the sixteenth century by Th. Zygomalas, who reported it to G. Dousa (*Itinerarium Constantinopolitanum*, Lugduno-Bataviae 1599, p. 105). Dousa published it as a running text:

Τιτία Φλαυία Ἐπιφάνεια Ἀυρηλίω Ὀλυμπιονίκω καὶ τὰ τέκνα αὐτοῦ ἐκ τῶν ἐκείνου, μνείας χάριν.

Dousa was followed by Jan. Gruterus, *Thesaurus inscriptionum antiquarum*, [vol. 1 (1609), 2 (1707), Heidelberg-Amsterdam] vol. 2, p. dcclxxxiii, nr. 9; Boeckh, *CIG* 1959; Demitsas, nr. 181. None of these scholars had seen the inscription; Boeckh corrected Gruterus' ΑΥΡΕΛΙΩΙ to ΑΥΡΗΛΙΩΙ, but both he and Demitsas copied the text as a four-liner, i.e. as Gruterus (solely for reasons of space) had reprinted Dousa's version³. The verification of my initial guess was a matter of simple calculation: the 76-letter Dousa text would neatly match the inscription (of 11 lines averaging 7 letters each) which I saw in Koundouriotissa; the letters preserved at the beginning and (as restored) at the end of the stone seem

3. It is well known that the father of epigraphy did not deem it necessary to see the stones or ectypa thereof himself, relying instead on transcripts provided by friends and colleagues like L. Ross. See U. von Wilamowitz, *Geschichte der Philologie*, Leipzig 1921, p. 54 (Engl. transl., London 1982, p. 121). Demitsas, on the other hand, compiled his comprehensive work by copying inscriptions (texts and commentary) from various published sources, rarely resorting to autopsy.

to coincide with those of the published text, and the same is true of the letters which at regular intervals begin every single one of the eleven short lines.

The text as actually carved on the stone:

Τιτία [Φλα-]
 βία ['Επιφά-]
 ν[εια Αύρη-]
 λ[ίω 'Ολυμ-]
 5 π[ιονί-]
 κ[ω και τὰ]
 τ[έκνα αὐ-]
 τ[οῦ ἐκ τῶν]
 10 ἐκεῖν[ου]
 μν[είας]
 χά[ριν.]

1-2. Note the spelling Φλαβία, which must be printed instead of Φλαυία. The name Τιτία may be paralleled, *CIG* 9824 (Roma); female of Τιτίος, J. and L. Robert, *Bullet. Épigr.* 1972, 515 (Isauria), *Bullet. Épigr.* 1951, 236.

10. On the formula ἐκ τῶν ἐκείνου see above, inscr. 2.

Inscriptions (2), (3), and (4) belong to the same syntactical type with insignificant differences among them.

5

Plate nr. 3a

Published or dealt with, without description, by Demitsas, nr. 165 (after Heuzey, *Le mont Olympe*, p. 479, nr. 29); R. Ellis, *Hermes* 14 (1879) 259; J. M. R. Cormack, Inscriptions from Pieria, *Klio* 52 (1970) 49-66 (p. 55); *idem*, *IG X* (Macedonia), The Greek Inscriptions of Pieria, in *Essays in memory of B. Laourdas*, Thessaloniki 1975, p. 103-114 (p. 110); Charles F. Edson *CPh* 53 (1958) 115; L. Robert, *Bullet. Épigr.* 1971, nr. 402; Peek, *Hermes* 92 (1964) 500; *Bullet. Épigr.* 1966, 237; *SEG* 24 (1969) nr. 478; Kaibel, *EG* 525; Peek, *GVI* 229.

Description: Rectangular cippus of local dark gray marble (H. 1.46 m., W. 0.66, D. 0.50). Primary surface: panel recessed for the inscription; another panelled side without inscription. Traces of second use visible. The top was more, the basis of the monument less, damaged. The inscription was preserved for the most part fairly well; in the middle and the lower right-hand side writing practically erased. Letters (H. 2.8 cm.) in a very elegant script, very carefully executed; the



Pl. 3 a,b



shapes regularly and well-spaced out, not deeply incised, without many cursive elements and elongated forms; several horizontal hastae, occasionally hardly visible. Lines 4, 6, 8 form a second inner left-hand margin. In the terminology of the Gerasa inscriptions, to which this one bears striking resemblances, the style could be termed less oval-to-more «tall and slender». The cursive disposition is all over discernible and more pronounced in the letters. Date around second century A.D., more conservative than our inscription (pl. 4) and closer to the purely Roman script.

Γάιος εἰμαρτῆ ἀλόχῳ
 τόδε σῆμα θανούσῃ
 θῆκε Λυκειανῆ μνη-
 μοσύνης ἔνεκεν
 5 ησυ[--7--]σενετη
 δέκα πέντε δὲ μῆνας
 σωφροσύνης [--]την
 ἤθεσιν ἀρα[---]η. folium

It forms two elegiac couplets:

Γάιος εἰμαρτῆ ἀλόχῳ τόδε σῆμα θανούσῃ
 θῆκε Λυκειανῆ μνημοσύνης ἔνεκεν,
 ἢ σὺ[ν τούτῳ ζῆ]σεν ἔτη δέκα πέντε δὲ μῆνας,
 σωφροσύνης [ἀρε]τὴν ἤθεσιν ἀρα[μέν]η.

1 ἀλόχῳ read but corrected by Heuzey, Kaibel (the stone has χ).

3 Λυκειανῆ Heuzey, Λυκειάνη Demitsas.

3-4 μνημοσύνης ἔνεκεν Heuzey (his brackets unnecessary, since the traces of the missing letters are clear on the stone).

5 ἢ συ[μβίω]σεν Heuzey, Kaibel, Peek, *GVI* (impossible for reasons of space and meter; ἢ συ[νεβίω]σεν is better but does not cover all the space available), ἢ συ[μβιώσα]σα Demitsas (obvious error), ἢ συ[μβιότευ]σεν Ellis (unmetrical), ἢ σὺ[ν τούτῳ ζῆ]σεν is Peek's good supplement (1964) —contrary to his suggestion, no visible traces of letters support Peek's unorthodox pronoun τούτῳ (pro αὐτῷ), which, however, would have left the preceding σὺν short).

8 [ἀρε]τὴν ... ἀρα[μέν]η Heuzey, adopted by subsequent edd., with the exception of Kirchnerhoff, who would prefer μελέτην... δειξάμενη, according to his *Diarium archaeologicum* 1860, p. 94. On the stone one can still read the beginning of ἀραμένη (guessed ingeniously by Heuzey, who could only read ἤθεσιν.....η).

1. Note the hiatus, not particularly offensive in this period. The poet conforms with Callimachean and post-Callimachean practice, which allowed hiatus only between a longum and a disyllabic biceps: P. Maas, *Greek Metre*, tr. by H. Lloyd-Jones, Oxford 1962, p. 89. Another characteristic of post-Homeric hexameter occurs in the same line, namely the existence of masculine caesura in

Pl. 4 a,b



a) The upper part of the inscription



b) The lower part of the inscription

secondary caesurae, one after the seventh element and another after the eighth element, provided that the latter be disyllabic: see P. Maas, *op. cit.*, p. 62, § 93.

Peek's Type I.2: μνῆμα τόδ' ἔστησεν (-α) ὁ δεῖνα τῷ δεῖνι.

1 εἰμαρτῆ ἀλόχῳ: Οἱ εἰμαρτὸς cf. εὐξάτο δ' αὖ μακάρεσσι καὶ εἰμαρτὴν παράκοιτιν, Kaibel *EG* 516,5 (from Edessa, Macedonia). Other traditional adjectives accompanying ἀλόχος on inscriptions: κεδνὴ Peek *GVI* 266; συμφιδία Peek *GVI* 232,2; ἀλόχῳ π[οθει]νῆ Peek *GVI* 186,2; κουριδίτη Peek *GVI* 209; πιτυτὴ Peek *GVI* 91.

3-4 μνημοσύνης ἔνεκεν: Peek *GVI* 184 (= *IG XIV* 2069) or Peek *GVI* 208,2; 211,2; 214,2 (end of second verse, -ου-ου-). This is not the only *sedes* for the formula: cf. Peek *GVI* 198, first half of the pentameter: μνημοσύνης ἔνεκεν σῆμ' ἐπέγραψε τόδε.

8 ἀραμένη: Peek *GVI* 31,3 (*A.P.* 7.242), ἄρνυται δ' ἀρετᾶς αἶνον μέγαν; Peek *GVI* 1008,12 (Crete, I c. A.D.) ἀραμένα, same *sedes*; Peek *GVI* 1020,2 δάροις Παλλάδος ἀράμενος.

3 Λυκειανῆ. The name [Λο]υκιανή occurs in *Tituli Asiae Minoris*, vol. V.1, Wien 1981, nr. 218,4 from Adana; a Λουκιανή from Macedonian Edessa in Demitsas p. 393, nr. 3 (inscription dated to A.D. 237/8). The Greek rendering of Latin *u* frequently vascillates between ου and υ: Τυλλία on inscription from Kolindros (Cormack, nr. 14, Τουλλία elsewhere; Φοῦσκος/Φῦσκος — Fuscus (Tataki, *op. cit.*, p. 381 and n. 326, etc.).

6

Plate nr. 3b

Published, without description: A. Laspopoulos, *Parnassos* 7 (1883) 185; Heuzey, nr. 33; Demitsas, p. 142 f., nr. 172. Seen and photographed by Cormack, *Essays Laourdas*, p. 110.

Description: rectangular cippus of white marble (dimensions: H. 1.08 m., W. 0.39-0.35, D. 0.60). Preserved practically intact, save for the small chips off the upper third of the trapezoid, and in fair condition. As compared to the other six pieces, this strikes one as an overall rather awkward product, both in design and execution. Primary surface: in the main body incised panel with double incision for the inscription. The first two lines are above the panel, the remaining ten inside it. No other side bears panel or inscription. Letters (max. H. 3.1 cm., but, due to inadequate planning, becoming smaller toward the end of the inscription) hastily executed, the design more robust than elegant, with few, discrete, ornamental apices. Preserved fairly well, save for very recent superficial scratches. Mixing of angular (in lines 1-2) and lunate (in lines 3-12) letter-style (◊, ◊, ⊕, E, ⊕), of

stocky, very broad letters and others minoris moduli. Ligature: ΠΠ (ΠΤ), line 8. The style intensely reminiscent of late Latin inscriptions betrays a fourth century A.D. hand.

Θήσκεια Πο-
 λυνείκη τῶ
 γλυκυτά-
 τῳ τέκνῳ.
 5 ἔζησα τε-
 κούση εἵ-
 κο[σι ἔτ]η.
 ἀμέμπτως
 καὶ σεμν-
 10 ῶς ζήσασα,
 Θεοδότῃ ἐν-
 θάδε κεῖμαι.

1. Θήσκεια: Perhaps from the place-name Θῆσκος, Θεσκόζ, close to the neck of the Chersonnesos, Byzantium (on which see W. Tomaschek, *Die alten Thraker*, Öster. Ak. d. Wiss., Wien 1893-94 [repr. 1980], vol. II.2, p. 74), unless it is a misspelling for Θύσκεια: cf. name Θύσκης Μαέους (on an inscription from Olbia), which Zgusta compares to Hesychius' gloss Θύσκα· κύρια and refers to the proper name Θῦς (Pantikapaion). See L. Zgusta, *op. cit.*, items 1027 and 746. Had the name been foreign indeed, a misspelling, in Macedonia, would be more understandable.

1-2 Πολυνείκη on stone. Πολυνείκει is also possible.

8 ff: Although this is the beginning of a second record, there is no clue as to its relationship to the first one.

8-10 ἀμέμπτως καὶ σεμνῶς: at the end of the verse, Peek *GVI* 1112,2 (II c. A.D.); σεμνῶς (Demitsas, nr. 72), ζησάση ... σεμνῶς (*id.*, 453), συνζησάση ἀμέμπτως (*id.*, 457), ζησάση ἀμέμπτως (*id.*, 394, 458); σεμνῶς μοι ζησάση καὶ ἀμέμπτως (Oikonomidis, *op. cit.*, nr. 25), ζησάση σεμνῶς καὶ ἀμέμπτως (*id.*, 46).

Corrigendum: In *Ἑλληνικά* 40 (1989) p. 33 I characterized the ambiguous expression παστᾶδος ὥρης as unique. This is true only of the expression παστᾶς ὥρη, not of παστᾶδος ὥρη. The disambiguation is not possible.