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NOTES ON INSCRIPTIONS


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*IG* II 7080a marks the grave of young man, Aurelios Polymnestos, son of Apollodoros.

[Ἀ]ὐρ[ι]ός Πολυμνηστός Ἀπολλο-
δώρου Παιανεύς τὸ ἀγει-
ον αὐτῷ ἡγόρασεν ἐκ τῶν ἱδίων
καὶ τῷ πατρὶ καὶ τῇ μητρὶ μου Κρα-
[τ]έινα Ἀφροδισίου ἐκ Γαργητίτι(ον),
ἐμαρτύρησεν δὲ ὁ τῶν  *
ΚΓ.

In a review of the last fascicle of *IG* II/III2 that he wrote in 1941 but did not live to see published, Wilhelm observed that ὁ τῶν must be ἐτῶν (“ein Fehler des Abschreibers?”); that the inscription should be later than the editor’s late second century AD;¹ that ἐμαρτύρησεν may have been miscopied for ἐμαρτύρησεν;² and he wondered whether the final sentence ἐμαρτύρησεν δὲ ἐτῶν κγ might not have been written by a later hand. Already before Wilhelm’s postumous notes were published, Tod had proposed ἐμαρτύρησεν, and ἐτῶν, a simple mistake.³

An excellent photograph taken by D. Agelakis on 9 Sept. 2007 and posted by him to Flickr⁴ illuminates. The stone bears not Ἀφροδισίου but rather Ἀφροδεισίου (5). For Γαργητίτι(ον) we probably ought to prefer Γαργητίτι[ον] or, more likely, Γαργητίτι[ον].⁵ The last sentence does not appear to have been written by a

¹ Postumously, A. Wilhelm, Bemerkungen zu den attischen Grabinschriften I.G. II², *ZPE* 29 (1978) 57–90, 60 [= Kleine Schriften III.1 13–46, 16–17]: “Den Sarkophag hat ein attischer Bürger, der Ἀὐρήλιος ist – die Grabinschrift wird also nicht mit Kirchner „Fin.s.II“ zu setzen, sondern jünger sein – für sich und seine Eltern gekauft.” The name Aurelios bespeaks a date after 212. *SEG* XXVIII 261, a slip: “Wilhelm … believes that the inscription is earlier than the date given in the Corpus.”


⁵ After the lacuna at the start of line 6 there are traces of a haste, which I take to be the right side of the μυ. This leaves, I admit, scant space for a preceding omega.
later hand, at least not obviously so; the feet of the \textit{omega} in \textit{ἐτῶν} might be thought to angle downward, in contrast to the other \textit{omegas} in the text, but this is hardly probative. Most importantly, neither \textit{ἐμαρτύρησεν} nor \textit{ἐμαρτύρισεν} is plausible. To the left of -σεν the letters λευτη are clearly legible. Whatever Aurelios Polynestos witnessed, this stone tells that he died at 23: ἐπελεύτησεν δὲ ἔτων ἱκ.\textsuperscript{6}

\*

In 1974 Lifshitz published an acclamation carved by a 6\textsuperscript{th}/7\textsuperscript{th} century pilgrim en route to Sinai.\textsuperscript{7}

\[+ \text{Κ(ύρι)}\varepsilon\varepsilonυλόγησον \tauὸν \deltaοῦλον (σου) \thetaεώδορον καὶ \textit{Κασσία} καὶ \textit{Αὔξον} καὶ \textit{Νόννα(αν)} καὶ \textit{Στέφανον} καὶ \textit{Ἱωάννην}.\]

What are rendered as abbreviations, (σου) and Νόννα(αν), were in fact simply unreadable by Lifshitz, on the photograph that he had from a publication of the Hebrew University of Jerusalem, of which I cannot locate a copy. On 14 Sept. 2011, Richard Whitcombe took an excellent photograph of the inscription and posted it to Flickr.\textsuperscript{8} The image shows that the stone bears δοῦλο not δοῦλον; that σου was written in full, legible and without abbreviation; that line 2 has Νόννα, with no trace of a \textit{nu} at the end: so, δοῦλον σου; that Ἰωάννην was written with diaeresis over the \textit{iota}; that a cross ends the inscription just as one begins it. On line 2, Lifshitz noted, “\textit{Κασσία} καὶ \textit{Αὔξον} (= \textit{Αὔξων}), confusion de l'accusatif et du nominatif”. \textit{Αὔξων} for \textit{Αὔξον}, nominative, is sensible;\textsuperscript{9} whether \textit{Κασσία} and \textit{Νόννα} evince the same, or else are better understood as \textit{Κασσία(α)} and \textit{Νόννα(α)}, I leave open.

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\textsuperscript{6} Compare \textit{IG II² 7580: [Κόιντος Ἀθηναίοι(ν)] ἃ Ἀθηναίοι(ν)] [Τ]υρμείδης ἐτεῖκός ἐτῶν ἱκ’. On the basis of this image I would also be more inclined to read [Αὔξων] (1); Απολλοδόρου (1–2); καὶ (4 init.); Κρητεία (4–5).

\textsuperscript{7} B. Lifshitz, Varia Epigraphica, \textit{Euphrosyne} 6 (1974) 23–48, 40–41 [SEG XXVI 1656 (area of Aila/Eilath)].


\textsuperscript{9} Such exchange being common in the period, and especially among these acclamations; see e.g. SEG XXVI 1659: + Κύριε \βοήθησον τὸν δοῦ(λον) σου Ἐπιφάνεις καὶ Σουαῖρος καὶ Μουσῆς καὶ Ἰωάννης.