

NOTES ON GREEK INSCRIPTIONS (II)

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Cuvinte-cheie: *inscripții grecești, Istros, Tomis, Callatis. Macedonia, inscripții onorifice, decrete, albume, dedicații*

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Rezumat: *Articolul discută opt inscripții grecești, cu noi sugestii de lectură și restituire:*

1. *Decret de proxenie din Istros, ISM I 25;*
2. *Album histrian, ISM I 188 + 224 și ISM I 187;*
3. *Album al dendrophorilor din Istros, ISM I 225;*
4. *Dedicație imperială din partea locuitorilor unui sat din teritoriul tomitan, ISM VI.2, 608;*
5. *Decret callatian de proxenie în onoarea unui cetățean roman, ISM III 29;*
6. *Decret onorific acordat de un thiasos din Callatis lui Ariston II, ISM III 45 + 42;*
7. *Inscripție pe o arhitravă din Callatis, ISM III 101;*
8. *O nouă dedicație pentru Hera Sonketene într-o inscripție din nordul Macedoniei.*

Abstract: *The present article reviews eight Greek inscriptions, proposing new readings and restorations:*

1. *Proxeny decree from Istros, ISM I 25;*
2. *Histrian album, ISM I 188 + 224 and ISM I 187;*
3. *Album of dendrophoroi from Istros, ISM I 225;*
4. *Imperial dedication by villagers near Tomis, ISM VI.2, 608;*
5. *Callatian proxeny decree honouring a Roman citizen, ISM III 29;*
6. *Honorific decree of a thiasos from Callatis for Ariston II, ISM III 45 + 42;*
7. *Inscription on an architrave from Callatis, ISM III 101;*
8. *A new dedication to Hera Sonketene from northern Macedonia.*

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1. Proxeny decree from Istros (Fig. 1)

ISM I 25 (Museum of Histria, inv. 391)¹ contains a few broken lines from a proxeny decree:

 1 [----- ἐπαινέσαι] αὐτὸ[ν]
 [ἐπὶ τούτοις καὶ στεφανῶσ]αι χρυσῶ[ι]
 [στεφάνωι τοῖς Θαργηλίοις? ἐ]ν τῶι θε-
 [άτρωι -----]ΣΩΝ δὲ καὶ
 5 [----- δεδόσθαι δὲ α]ὐτῶι καὶ
 [τοῖς? ἐκγόνοις προξενίαν, πολ]ιτείαν,
 [ἰσοτέλειαν καὶ εἰσπλουν καὶ ἔκ]πλουν
 [καὶ πολέμου καὶ εἰρήνης ἀσυλεῖ κ]αὶ
 [ἀσπονδεῖ -----]

The letters ΣΩΝ are highly suggestive of [ἀπὸ χρυ]σῶν, a phrase introducing the value of the crown in gold staters. My restoration is the following:

 1 [----- ἐπηνῆσθαι μὲν] αὐτὸ[ν]
 [ἐπὶ τούτοις καὶ στεφανοῦσθ]αι χρυσῶ[ι]
 [στεφάνωι τῶι ἐκ τοῦ νόμου? ἐ]ν τῶι θε-
 [άτρωι τοῖς Διονυσίοις? ἀπὸ χρ]υσῶν δέκα
 5 [----- δεδόσθαι δὲ α]ὐτῶι καὶ
 [ἐκγόνοις αὐτοῦ προξενίαν, πολ]ιτείαν,
 [ἰσοτέλειαν καὶ εἰσπλουν καὶ ἔκ]πλουν
 [καὶ πολέμου καὶ εἰρήνης ἀσυλεῖ κ]αὶ
 [ἀσπονδεῖ -----]

Translation:

... (that) he shall be praised on account of these and crowned with a golden crown, which, by custom(?), (shall be announced) in the theatre during the Dionysia(?) and (shall be) worth ten gold (staters) ...

and he and his descendants shall be granted proxeny, citizenship, equality in taxes, the right of sailing into and out of the city in war and peacetime with immunity and without treaty ...

2. Histrian album (Fig. 2 and 3).

Three catalogues from Istros which were published separately are, in fact, part of the same inscription: fragment a (ISM I 188, Museum of Histria inv. 419 + ISM I 224, inv. 422) measuring 40 x 29 x 18 cm, and fragment b (ISM I 187, inv. 383), 31 x 22 x 8 cm. Letters: 1.4-1.8 cm; interval: 1.5-1.8 cm.

¹ *Editio princeps*: PIPPIDI 1968, p. 429-430, no. 1 (SEG 24, 1102), with a new restoration for lines 5-8 in AVRAM 2007, p. 86, no. 25 (with bibliography).

- a: -----
 1 [-----]ου *vacat*
 [-----]που *vacat*
 [-----] Ἡγησαγ[όρου]
 [----- κρά]τους Ἄμα[στριανός?]
 5 [-----]ος *vacat*
 [-----] *vacat*
 [-----]δου
 [-----] *vacat*

- b: -----
 1 [-----]Σ[-----]
 [-----]ου *vacat*
 [-----] ἵππο[υ]
 [-----]ους *vacat*
 5 [-----]ου Δάδας [-----]
 [-----]ς *vacat* NYN *vacat*
 [-----] *vacat*
 [-----] *vacat*
 [-----]νίδου
 10 [-----] *vacat*

Line 5: Δάδας added later.

Line 6: The letters NYN also added later. Perhaps νῶν, but it's unclear whether this word has any relation to the original inscription.

3. Album of *dendrophoroi* from Istros (Fig. 4).

The following names appear in both ISM I 225² (Museum of Histria, inv. 139) and ISM II 83, a stele dedicated in 198-201 AD by a college of *dendrophoroi*³:

ISM I 225

Πω[λλίων ἱερέυς?]
 Ἀχιλλεὺς πα[τήρ]

ISM II 83, col. I, l. 15-25

Πωλλίων Πωλλίωνος ἱερέυς
 Ἀχιλλεὺς Ἀχιλλᾶ πατήρ

² *Editio princeps*: PIPPIDI 1954, p. 548-549, no. 23 (BÉ 1955, 163).

³ For members of this association mentioned in other inscriptions from Istros, see RUSCU 2014, p. 139-141; HÄLMAGI 2019, p. 228. Another strong argument for the Histrian origin is given by the victory titles of Septimius Severus and Caracalla in line 6, Παρ[θικῶν Μηδικῶν Ἀδιαβ]ηνικῶν. If my supplements are correct, the same titulature turns up in three other dedications, ISM I 81, l. 6-7: [Παρθικῶν Μηδικῶν Ἀδιαβη[νικῶν], ISM I 82, l. 5-6: [Παρθικῶν Μηδικῶν Ἀδιαβηνικῶν], and ISM 87, l. 5-6: Παρθικῶν Μηδικῶν Ἀ[δι]α[β]ηνικῶν. The first two titles were assumed by Marcus Aurelius and Lucius Verus in 166. Severus became Parthicus Maximus by the end of January 198, and Μηδικῶν must have been mistakenly copied into the Severan titulature. As ISM I 87 and ISM II 83 were both dedicated during the tenure of governor Ovinus Tertullus, we may presume the same is true for the other two.

Ἀλέξανδρος ἀρχιδε[νδροφόρος]	Ἀλέξανδρος Ἡλεῖ ἀρχιδενδροφ[ό]ρος
Δημήτρης ⁴ Ἀμφ[ιονίδου]	Ἀλέξανδρος Ἀλεξάνδρου ἀρχιδενδροφόρος
Ποσειδῶνις [Πῶπωνος?]	Δημήτρης Ἀμφιονίδ[ο]υ
Τούρβων Δ[ιονυσίου]	Ποσειδῶνιος Πῶπωνος
Ἄνδρων Λ[ονγείνου]	Τούρβων Διονυσί[ο]υ
Τ(ίτος) · Φλ(άουιος) · Θάλα[μος?]	Ἄνδρων Λονγε[ί]νου
Παπᾶς ⁵ Λ[-----]	? Τ(ίτος) · Φλ(άουιος) · Θ[άλαμο]ς?
Δημήτρ[ις ...εἰ.ωνος?]	? Πωλ[λίων -----]ιου
	? Δημήτρ[ις ...]εἰ[.]ωνος?

Πῶπων (ISM II 83, l. 20⁶) is unusual, possibly a variant of Πόμπων. Θάλαμος (l. 23) is more frequent than Θαλάσσιος, the name restored by Dionisie Pippidi in ISM I 225, and fits better in the gap.

The inscription can be read as:

1	Πω[λλίων ἱερεὺς?	-----]
	Τί(ος) Ποσι[-----]	-----]
	Ἀχιλλεὺς π[ατήρ	-----]
	Ἀλέξανδρος ἀρχιδε[νδροφόρος	-----]
5	Δελφικὸς Μ[-----]	-----]
	Νατάλις Πομ[πονίου?	-----]
	Δημήτρης Ἀμφ[ιονίδου]	-----]
	Ποσειδῶνις [Πῶπωνος?	-----]
	Τούρβων Δ[ιονυσίου	-----]
10	Ἄνδρων Λ[ονγείνου	-----]
	Ἀγάθων Ἀ[-----]	-----]
	Τ(ίτος) · Φλ(άουιος) · Θάλα[μος?	-----]
	Ἀριστομ[-----]	-----]
	Παπᾶς Λ[-----]	-----]
15	[Δ]ημήτρ[ις -----]	-----]

⁴ The names are sometimes written Δημήτρης and Ποσειδῶνις, and other times Δημήτρης and Ποσειδῶνις. I prefer to apply the σωτήρα law (BALLY 1945, p. 22-23), not being persuaded by MIHAÏLOV 1984, p. 87 (cf. AVRAM 2007, p. 102, no. 196 and p. 104, no. 225), who argued that “les noms qui perdent l’omikron dans le passage de -ιος>-ις conservent leur accent original”. The -ις names were hypocoristics used along with the names from which they were derived. For a more detailed account, see HORROCKS 2010, p. 175, 178-180 discussing BGU 3, 846 (Arsinoite), a letter of Ἀντώνιος (Ἀντώνις) Λόνγος to his mother. It is almost needless to add that Δημήτρης and Δημήτρης were pronounced the same by 3rd century AD: the type of accent merely indicates the preference of one interpretation over another.

⁵ The name can be written either Παπᾶς or Πάπας (cf. I.Byzantion 223 comm.). The names in -ᾶς were studied extensively, as well as the paroxytones in -ας (BRIXHE 1987, p. 71-72; BRIXHE & PANAYOTOU 1988, p. 250-252). The patronym Παπᾶδος appears in several inscriptions, whereas Πάπου is not unequivocally related to our name, being rather the genitive of Πάπος or Πάπης (cf. ROBERT 1973, p. 468-472; for an illustrative example, see also P. Col. 5.1, l. 91 (Theadelphia): Πάπος Ἡλεῖ τοῦ Π[ά]που μητρ(ὸς) Ἡρακλοῦτος). In this light, I am inclined to view the name as a perispomenon.

⁶ Πῶπωνος TOCILESCU 1887, p. 45-46; Πωπώ[ν]ιος ISM II, but a patronym is expected.

The names common to both lists follow the same order. In ISM I 225 new names appear interpolated in lines 2, 5, 6, 11, 13 and perhaps in 14, if Πωλ[λίων] and Παπᾶς are not the same person addressed by two different names, one Roman and one Greek.

There are two *archidendrophoroi* in ISM II 83, but the title of the second one appears to have been added later. Ἀλέξανδρος Ἦλει was the only *archidendrophoros* at the time of the first dedication, and Ἀλέξανδρος Ἀλεξάνδρου inherited the office from his father. The second Alexandros must be the one mentioned in ISM I 225, which was probably erected in the first decade of the 3rd century, not long after ISM II 83.

4. Dedication to an unknown emperor by villagers near Tomis (Fig. 5)

Fragment of a limestone altar with dedication (MINAC inv. 1510), published in 1994⁷ and reappraised in ISM VI.2, 608. The *editio princeps* gives the following text:

[ἀγαθῆι τύχηι·]
 ὑπὲρ [τοῦ Αὐ]-
 τοκράτορ[ος]
 νείκης καὶ ὑπὲρ
 5 ρ σωτηρίας κώ-
 μης Ἀπολλωνί-
 ου [---]ΑΝΟΙ

Several details visible in the photograph and confirmed by autopsy, encourage a slightly revised reading:

[ἀγαθῆι τύχηι·]
 [e.g. κυρίῳ Διὶ καὶ Ἥρῃ]-
 1 α ὑπὲρ [τοῦ Αὐ]-
 τοκράτορο[ς]
 νείκης καὶ ὑπὲρ
 ρ σωτηρίας κώ-
 5 μης Ἀπολλωνί-
 ου ἀν[έθ]ησαν οἱ
 [κωμῆται εὐχά]-
 [ριστήριον.]

Translation:

In good fortune, the villagers made a thanks-offering to Lord Zeus and Hera, for the victory of the emperor and the safety of the village of Apollonios.

⁷ BĂRBULESCU & RĂDULESCU 1994, p. 168-170, no. 6 (with photograph and drawing; AÉ 1995, 1344; SEG 46, 911).

The editors proposed a date in the late 2nd or early 3rd century based on letterforms: lunate *epsilon* and *sigma*, cursive *mu* and *omega*. The *terminus post quem* should be moved earlier⁸.

5. A Roman proxenos at Callatis (Fig. 6).

ISM III 29 (MNA L 740) is a fragment of a proxeny decree, edited as follows⁹:

- 1 [ὁ δεῖνα τοῦ δεῖνος εἶπε· ἐπειδὴ ὁ δεῖνα] Σεκούνδου ΕΠΙ
 [--- εὖνους ὦν καὶ πρόθυμος διατελεῖ] ποτὶ τὰν πόλιν ΕΥ-
 [----- δεδόσθαι αὐτῶι καὶ] ἐγγόνιοις προξενί-
 [αν πολιτείαν ἰσοτέλειαν, ἔγκτησιν ἐκγ]αίων, εἴσπλουν καὶ
 5 [ἔκπλουν καὶ πολέμου καὶ εἰράνας ἀσ]υλεὶ καὶ ἀσπονδ[εῖ]
 [καὶ δίκας προδίκους· εἶμεν δὲ αὐτῶι κ]αὶ ἔφοδον ἐπὶ τὰν
 [βουλὰν πρᾶτωι μετὰ τὰ ἱερά· γράψα]ι δὲ καὶ τῶι πάτρω-
 [νι τὰς πόλιος? Π(οπλίωι) Οὐνικίωι ἀντιστρατάγ]ωι ὑποτάξαντας
 [μὲν αὐτῶι τὸ ἀντίγραφον τοῦδε τοῦ ψα]φίσματος κα[ῖ]
 10 [-----]ΙΚΛΙ[---]

The fragment is broken on the top, left and bottom: the formula introduced by ἐπί must be part of the decree's decision. My suggestion is:

- 1 [-----] Σεκούνδου ἐπὶ τᾷ[ι]
 [ποτὶ τὸν θεὸν εὐσεβείαι καὶ ἐπὶ τᾷ] ποτὶ τὰν πόλιν εὐ-
 [εργεσίαι· δεδόσθαι δὲ αὐτῶι τε καὶ] ἐγγόνιοις προξενί-
 [αν, πολιτείαν, ἀτέλειαν, ἔγκτησιν ἐκγ]αίων, εἴσπλουν καὶ
 5 [ἔκπλουν καὶ πολέμου καὶ εἰράνας ἀσ]υλεὶ καὶ ἀσπονδ[εῖ]
 [καὶ δίκας προδίκους· εἶμεν δὲ αὐτῶι κ]αὶ ἔφοδον ἐπὶ τὰν
 [βουλὰν πρᾶτωι μετὰ τὰ ἱερά· ἀναγγεῖλα]ι? δὲ καὶ τῶι πάτρω-
 [νι ----- καὶ γράψαι ----- αὐτ]ῶι ὑποτάξαντας
 [τᾷ ἐπιστολαῖ· τὸ ἀντίγραφον τοῦδε τοῦ ψα]φίσματος κα[ῖ]
 10 [κατασαμαναμένους τᾷ δαμοσίαι σφραγῖ]δι? καὶ [..][---]

Translation:

... son of Secundus (shall be praised) on account of his devotion to gods and his service to the city,

and he and his descendants shall be given proxeny, citizenship, exemption from taxes, the right to own land, the right of sailing into and out of the city in war and peacetime with immunity and without treaty, and priority of trial,

⁸ The same letterforms appear on many 2nd century monuments. To my knowledge, they emerge in the Balkans in the second half of the 1st century AD, e.g. in a couple of ephebic inscriptions from Styberra, IG X 2, 2, 325 I (74/75 AD) and II (87/88 AD).

⁹ *Editio princeps*: SAUCIUC-SĂVEANU 1941, p. 243-245, no. 2 (BÉ 1943, 46); the edition in the corpus follows AVRAM 1998 p. 126-127, no. 7.

and he shall have access to the council immediately after the religious affairs, and the patron ... shall be informed(?) and ... shall write to him, attaching a copy of the present decree to the letter(?) and sealing it with the public seal(?) and ...

Notes:

Lines 1-3: for reasons of space I prefer εὐεργεσία instead of the more frequently invoked εὐνοία. For a parallel, see I.Lindos 472, l. 6-9: εὐσεβείας ἔνεκεν τὰς ποτὶ τὸν θεὸν καὶ εὐεργεσίας τὰς ποτὶ Λινδίους, but the word is also part of the local honorific vocabulary e.g. ISM III 44, l. 34-36: εὐεργεσίας μὲν καὶ ἀρετὰς ἔνεκεν τὰς εἰς τὸν δᾶμον.

Line 4: ἰσοτέλειαν suggested previously appears too long. For ἀτέλεια granted to Roman proxenoi¹⁰, see F.Delphes III 3:142; 3:427B, I; 3:427B, II.

Lines 7-8: the participle ὑποτάξαντας must agree with a noun. See, for example, in SEG 26, 677 (Larisa), l. 72-75: γράψαι περὶ τούτων τοὺς πολε[μάρχους τοῖς ταγοῖς] καὶ τῇ πόλει τῇ Λαρισαίων ὑποτάξαντ<α>ς [τοῦδε τοῦ ψηφίσματος τὸ] ἀν[τί]γραφον καὶ σφραγισμένους τῇ δη[μοσίᾳ σφραγίδι] and in I.Délos 1512, l. 49-52: γράψαι δὲ περὶ τούτων τὰμ πόλιν πορτὶ Ἀθηναίος τὸς ἐν Δάλωι κατοικίοντας καὶ πορτὶ τὸν Ταρσέ<ω>ν δᾶμον ὑποτάξαντας τὸ ἀντίγραφον τῶδε τῷ ψηφίσματος. The second decree inspired Theofil Sauciuc-Săveanu in restoring [γράψαι δὲ περὶ τούτων τὰμ πόλιν αὐτ]ῆ¹¹.

Line 9: cf. IG XII.3, 247, l. 24-25 for the use of dative: τοῦ ψηφίσματος τούτου ἀντίγραφον ὑποτάξαι τ[ῆ] εἰκόνι.

Line 10: σφραγισμένους appears a bit too short. For the synonym, see IG II² 204 = IG II³, 1 292 (Eleusis), l. 39-40: κατασημη[ν]άσθω τ[ῆ]ι [δημ]οσίᾳ σφραγίδι.

Two patrons of Callatis are known: Cn. Cornelius Lentulus Augur¹² (PIR² C 1379) and P. Vinicius¹³; and they must be but two of a longer line of Roman patrons. Two other fragmentary decrees, ISM III 28 and 30, in almost identical lettering and honouring military men, were erected in the same period. It is tempting to assume that the son of Secundus had the same background and was probably an officer, considering the remarkable enumeration of privileges which were granted to him.

6. Decree of a Callatian *thiasos* honouring Ariston II.

Upper part of a stele (MINAC inv. 20465) bearing a decree of a *thiasos* in honour of Ariston II. Discovered in Mangalia in 1971, the inscription was presented by Dionisie Pippidi at the International Congress of Greek and Latin Epigraphy held in Constanța in 1977 and published in the proceedings with

¹⁰ The inscription is unfortunately missing from the lists assembled by MAREK 1984, p. 382-385; FERRARY 1997, p. 213-215; ZOUMBAKI 2017, p. 263-264.

¹¹ SAUCIUC-SĂVEANU 1941, p. 244.

¹² AVRAM & IONESCU 2013 (AÉ 2013, 1341; BÉ 2014, 328; SEG 60, 783).

¹³ ISM III 57, with ample discussion in AVRAM 1998.

ample commentary, before its eventual inclusion in the corpus of Callatis (ISM III 45)¹⁴.

Two other fragments of the stele (MNA inv. 917 and 887) carry the inscription ISM III 42, first published by G. G. Tocilescu and supplemented by Adolf Wilhelm and Louis Robert¹⁵. The slabs share the same thickness – 8.5 cm, the same margin, and the same writing, with letters of varying yet similar shape and size (Fig. 7). Furthermore, the lines restored by scholars run at about the same length as the lines of ISM III 45. The joined fragments read:

- 1 Ἄριστωνος.
 2 ἔδοξε τοῖς θιασεῖταις τοῖς περὶ
 Φίλωνα Διοσκουρίδα· τοῦ βακχικοῦ θι-
 5 ἄσου ὁ ἱερεὺς Φίλων εἶπεν· ἐπειδὴ Ἄρισ-
 των Ἄριστωνος, πατρὸς ἐὼν εὐεργέτα
 καὶ δεῦτερον γενομένου μὲν κτί-
 στα τὰς πόλιος, φιλοτείμου δὲ τοῦ
 θιάσου ἀμῶν, καὶ αὐτὸς φαίνε-
 10 ται τὰν αὐτὰν ἔχων αἴρεσιν,
 στοιχῶν τῆ τοῦ πατρὸς φιλοδο-
 ξία, τὰν τε πόλιν σφάζων ἐν παντὶ
 καιρῷ ἐκ τῶν συνβαινόντων αὐ-
 τῆ πραγμάτων, τοὺς τε πολεῖ-
 14 [τ]α[ς ὑ]πολαβάνων διὰ [...]
 -- perhaps one or more lines lost --
 15 [----- καὶ ποτὶ τοὺς θιασ]-
 εἴτ[ας εὖνον ἐαυτὸν παρέχων,]
 ἐφ' οἷς [ὁ δᾶμος ἐτείμασεν αὐτὸν]
 ταῖς τε[ιμαῖς ταῖς ἴσαις τῷ πατρί· ὅ]-
 πως οὖν [καὶ οἱ θιασεῖται φαίνων]-
 20 ται τοὺς [ἀγαθοὺς τῶν ἀνδρῶν]
 καὶ φιλοτ[ειμουμένους εἰς τὰ? βέλ]-
 τιστα καὶ [ἐαυτοὺς? τειμῶντες ταῖς]
 κατειθισμ[έναις χάρισιν· v. δεδό]-
 χθαι αὐτ[οῖς διὰ τοῦδε τοῦ ψαφίσ]-
 25 ματος σ[τεφανοῦ]ν Ἄριστ[ωνα Ἄ]-
 ρίστων[ος τὸν εὐ]εργέτα[ν μὲν]
 τοῦ δάμ[ου, φιλότ]ειμον δὲ [τοῦ]
 θιάσου [ἐμ πάσαι συν]όδοι [καθ' ἄ]-
 μέραν κ[αὶ εἰς τὸ κατ' ἀ]ἴδιο[ν τὸ]
 30 δὲ ψά[φισμα τοῦτο ἐνγράψαι]
 εἰς [τελαμῶνα λευκοῦ λίθου καὶ]
 [ἀναθέμεν εἰς -----]

L. 15: two vertical strokes are visible.

¹⁴ PIPPIDI 1977; AVRAM 1998 122-123 no. 5 (with minor improvements).

¹⁵ TOCILESCU 1887, p. 35, no. 35; WILHELM 1928, p. 138-140; ROBERT 1929, p. 149-150; AVRAM 1998, p. 119-120, no. 3.

Translation:

(The honours) of Ariston.

Resolved by the *thiasitai* of Philon, son of Dioskouridas. Philon, the priest of the Dionysiac *thiasos*, proposed:

Since Ariston, son of Ariston, whose father is a benefactor and founder of the city for the second time and honorary member of our *thiasos*, shows that he has the same inclination, being in line with his father's love of fame, and saving the city on every occasion from the troubles befalling it, and assisting the citizens ..., and being benevolent to the *thiasitai*, (merits) for which the people honoured him with the same honours as his father,

and so that the *thiasitai* may also be seen that they honour with traditional rewards those among men who are good and acting in an honour-seeking way for the highest good(?) and towards the *thiasitai*(?),

it was decided by them through the present decree to crown Ariston, son of Ariston, benefactor of the people and honorary member of the *thiasos*, in all meetings every day in perpetuity,

and to engrave the present decree on a white marble stele and to place (it) ...

Critical notes:

The text relies on the editions of Alexandru Avram, except for the following readings and restorations.

Line 14: the line is partially preserved and has not been hitherto deciphered. My reading, [ὁ]πολιανβάνων (Fig. 8), parallels εὐεργετῶν¹⁶ in ISM III 44, l. 10-11.

Lines 15-16: [καὶ ποτὶ τοὺς θιασοῖ]εἰτ[ας εὖνουν ἑαυτὸν παρέχων] mirrors ISM III 44, l. 13-15: ποτὶ τε τὸν θιασον τὸν παρ' ἁμῶν εὖνουν ἑαυτὸν ἐνπαρεχόμενος.

Line 18: ταῖς τε[ιμαῖς ταῖς ἴσαις τῷ πατρὶ] instead of Robert's ταῖς τε[ιμαῖς ταῖς μεγίσταις], in keeping with ISM III 44, l. 27-29: τὸ αὐτὸν τετειμᾶσθαι ὑπὸ τοῦ δάμου ταῖς ἴσαις τῷ πατρὶ τειμαῖς (cf. also IG II² 1326, l. 35-37: ὑπάρχειν αὐτῷ διὰ βίου ἐπὶ ταῖς [τιμ]αῖς ταῖς αὐταῖς αἰς ἐτετιμητο καὶ ὁ πατὴρ αὐ[τοῦ]).

Lines 20-21: [εὐεργετοῦντας ἑαυτοῦς] | καὶ φιλο[τειμουμένους] Wilhelm, Avram; [εὐεργέτας τοῦ δάμου] | καὶ φιλο[τίμους τοῦ θιάσου] Robert. My solution follows ISM III 43, l. 10: τοὺς ἀγαθοὺς τῶν ἀνδρῶ[ν].

Lines 21-22: [κατὰ τὰ βέλ]τιστα κα[ταξίως] Wilhelm; [ὡς βέλ]τιστα καὶ [κάλλιστα] Robert, Avram. I do not find either suggestion compelling.

Lines 22-23: [τειμῶντες ταῖς] | κατειθο[μέναις τειμαῖς] Wilhelm; [καθάπερ] | κα<ῖ> εἶθο[ται τιμῶντες] Robert; [τειμῶντες] | κατ' εἶθο[μέναις τειμαῖς] Avram. Wilhelm's solution seems preferable, with a small adjustment in accordance with ISM III 43, l. 11: ταῖς ἀξίαις τειμῶν χάρισιν.

Language and dating:

The honorand of ISM III 42 was presumed to be Ariston I and the spelling [συν]όδοι restored in l. 13/28 was considered a chronological marker¹⁷. While *iota subscriptum* became increasingly more frequent on public monuments in Callatis

¹⁶ The same meaning is pithily conveyed by Strabo (14.2.5): οἱ εὐποροὶ τοὺς ἐνδεεῖς ὑπολαμβάνουσιν.

¹⁷ AVRAM 1998, p. 116-117; ISM III p. 166 and III 42 comm.

after mid-to-late 1st century BC¹⁸, the adscript *iota* was still in use, irregular as it may have been. This concurs with the evidence from other Greek cities¹⁹ but muddles the dating of the Callatian inscriptions.

Fortunately, the date of ISM III 44 is ensured by the eponymous magistrate, the Thracian king Cotys VIII (ca. 12-19 AD; PIR² C 1554). ISM III 45 + 42 was set up later, when Ariston I received the title of κτίστας τᾶς πόλιος for the second time. Alexandra Ștefan argued that Ariston I must have belonged to a different category of benefactors, which was studied by Robert²⁰ and described by the French epigraphist as “un grupe de figures caractéristiques au I^{er} siècle a.C. : les Gaii Julii dans les cités grecques, sauveurs de leur patrie par les armes ou les négociations, et qui lui ont assuré la liberté, souvent lettrés, qui, intimes avec les autorités romaines, ont reçu le droit de cité romaine et ont été souvent les premiers grands-prêtres de Rome et d’Auguste, et qui, enterrés souvent à l’agora ou au gymnase comme de nouveaux fondateurs, jouissent d’un culte, ont un prêtre, des sacrifices, des concours.”²¹ Ștefan concluded that Ariston I was praised as κτίστας in recognition of his diplomatic success: the integration of his mother city in the Roman political system with a privileged status was regarded as a new foundation. Despite the prompt criticism of Pippidi²², the hypothesis endured, being gradually refined by Alexandru Avram²³.

However, κτίσται such as Cn. Pompeius Theophanes in Mytilene²⁴, C. Iulius Theopompos in Knidos²⁵, C. Iulius Xenon in Thyateira²⁶, C. Iulius Zoilos in

¹⁸ As seen in the dedications to Cn. Cornelius Lentulus Augur and P. Vinicius mentioned above, erected in the last decade of the 1st century BC.

¹⁹ For instance, in the nearby Odessos, IGBulg I² 43 (mid 1st century BC), l. 23-25: ἐστοιχηκότας τῆι πρὸς ἑατὸν εὐνοίᾳ· τύχη ἀγαθῆ δεδόχθαι τῶι δήμῳι.

²⁰ ROBERT 1966 p. 418-423; ROBERT 1969; ȘTEFAN 1975. For a more recent view, see QUASS 1993, 139-149.

²¹ ROBERT 1966, p. 420.

²² PIPPIDI 1977, p. 64: “c’est pour ses mérites de bâtisseur qu’il se l’est vu accorder plutôt que pour des exploits diplomatiques qui n’ont pu guère se renouveler par deux fois dans les mêmes conditions.” On builders as city founders, see VEYNE 1976, p. 288: “le vieil idéal grec du fondateur de cité, de l’*oikiste*, est toujours vivant ; « orner la ville », être un cosmopolis, c’est un peu la fonder ou la refonder, c’est mériter le titre de κτίστης, de fondateur.” The adduced evidence is OGIS 510, a dedication to Publius Vadius Antoninus τὸν κτίστην τῆς Ἐφεσίων πόλεως, yet a more vivid example is that of Ti. Iulius Iustus Iunianus (I.Ancyra 91-95), who received the title of κτίστης τῆς μητροπόλεως among other honours, being at the same time commended for enriching and adorning his native city with splendid works (τὴν πατρίδα πλουτίσαντα ἔργοις τε περικαλλεστάτοις κοσμήσαντα) and taking charge of the construction of the baths (ἐπιμεληθέντα τῆς κατασκευῆς τοῦ βαλανείου). Another inscription illustrative in this regard is I.Side 64, dedicated to the governor of Pamphylia, Fl. Areianus Alypius, praising him as τὸν κτίστην τοῦ λιμένος καὶ τῆς πόλεως for what appears to have been repairs to a harbour. For similar city founders in the Roman period, see also WINTER 1996, p. 139-147; MEYER-ZWIFFELHOFFER 2002, p. 217-220.

²³ AVRAM 1998, p. 127-129; ISM III, p. 50-54; AVRAM & IONESCU 2013, p. 168; AVRAM 2019, p. 228-232; cf. MATEI-POPESCU 2014, p. 179-180.

²⁴ IG XII.2, 150 and 163. For a full account of his biography, see ROBERT 1969; GOLD 1985.

²⁵ The honorific inscriptions of Theopompos and his family are I.Knidos I 51-61. For his descendants, see BRUNS-ÖZGAN 2009.

Aphrodisias²⁷ acquired Roman citizenship, adopting the *praenomen* and *nomen* of their patron. The honorific decrees of the Aristones²⁸ do not hint at a similar trajectory and offer no corroboration of a privileged relation with Rome. More evidence is required to tip the scales in favour of Ştefan's hypothesis²⁹.

7. Inscription on an architrave from Callatis.

Five fragments of an architrave (ISM III 101; Museum of Mangalia, inv. 476-478)³⁰:

a	Ο Υ Φ
b + c	ΟΣΗΡΑΚΛΕ
d (lost?)	Λ Α Ο ?
e	Δ Η Μ Η
f	Ο Ι Σ Π

The editors read [᾿Ρ]οῦφος Ἡρακλε[- -] on the first three fragments: b (Fig. 10) and c are joining, but a (Fig. 9) has a protrusion on its right side and does not seem to match. Furthermore, the text of b and c is written in more closely spaced letters. Apparently, these two fragments were from the end of the beam, or from another architrave of the same building.

The distance between the letters of fragment a is suggestive of two words: maybe [Τίτ]ου Φλαο[υίου] on a + d (I did not see the latter in the museum, and the photograph is also missing from editions). Δημη[τρίου] (fragment e) can be tentatively added here.

Finally, the distance between the letters of fragment f (Fig. 11) does not yield strong support for the supplement [θε]οῖς π[ᾶσιν]. Instead, I would read οἱ σπ[ειράρχαι *vel sim*]³¹.

²⁶ TAM V.2, 1098, the dedication of a Ξενώνηον.

²⁷ I.Aphrodisias 2007, 1.1, 1.2, 1.38, 5.101, 8.1, 8.5, 8.203.

²⁸ ISM III 40, 41 (which may be fragments of the same inscription), ISM III 44, ISM III 45 + 42, and perhaps ISM III 43.

²⁹ To my knowledge, little profit has been made of other kinds of refoundation. For instance, after the capture of Tigranocerta in 69 BC, Lucullus was greeted by several Greek cities as benefactor and founder (Plut. *Luc.* 29.4: ὑφ' ὧν - *sc.* πόλεων - ὡς εὐεργέτης ὁ Λούκουλλος καὶ κτίστης ἡγαπᾶτο) on account of bringing back their inhabitants who had been forcefully relocated to the capital of Tigranes the Great. Several years later, after the suppression of the Catiline conspiracy, Cicero was hailed on the streets of Rome as saviour and founder (Plut. *Cic.* 22.3: σωτήρα καὶ κτίστην ἀνακαλούντων τῆς πατρίδος).

³⁰ *Editio princeps*: AVRAM, BĂRBULESCU & GEORGESCU 1999, p. 108, 110-112, no. 17 (with photographs; SEG 49, 1013).

³¹ It could also be the name of an association of some kind, *cf.* οἱ Σπαργανιώται, "the infants", in I.Perinthos 146.

8. A new dedication to Hera Sonketene

Slavica Babamova published two marble fragments of unknown origin, kept in the Museum of Skopje (inv. 364 and 365), with an inscription in a *tabula ansata*³². She suggested a funerary monument, although the text was not deciphered:

Frg. I: THNHI
 OYEYXA
 ON
 EΓAΛHΣ
 ΓIAEI

Frg. II: EPΔ
 PYΣAX

My attempt to make sense of the surviving letters:

 [Ἡραι Σονκ]ητηνῆι
 [-----]σου εὐχα-
 [*vac.* ριστήρι]ον *vac.*
 [ὑπὲρ τῆς --- καὶ] μεγάλης
5 [συ]νεργία[ς? ἐν ἐργ]ασίᾳ? εἶδ-
 [*vac.*] ρυσα χ[αρισάμενος? *vac.*]

Translation:

I, ..., voluntarily(?) made a thank-offering to Hera Sonketene for the ... and great help(?) with (my) work(?)

Lines 1-3 are written in larger letters than 4-6.

Line 5: if my reading is right, then the inscription contains a new word, *συνεργία*, meaning “co-operation, help” (*cf.* *ἔρδω* and *συνέρδω* in LSJ).

There are three other dedications to Hera Sonketene: IGRR I 677 = SEG 45, 953 (Svrljig), IGBulg IV 2142 (near Kyustendil), and SEG 54, 639 (near Blagoevgrad). The new dedication is probably from north-eastern Macedonia, from the region once known as Dentheletica.

³² BABAMOVA 2012 p. 38, no. 15 (photographs on p. 49-50, fig 19-20; see also lupa.at/28417 and 28418).

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Abbreviations

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- AC L'Antiquité classique, Bruxelles.
- AÉ L'Année épigraphique, Paris.
- AEM Archäologisch-epigraphische Mitteilungen aus Österreich-Ungarn, Vienna, 1877–1897.
- AJPh American Journal of Philology, Baltimore.
- BCH Suppl. Bulletin de correspondance hellénique. Suppléments, Paris.
- BÉ Bulletin épigraphique in REG.
- BGU Berliner griechische Urkunden. Berlin.
- CRAI Comptes rendus de l'Académie des Inscriptions et Belles-Lettres, Paris.
- EA Epigraphica anatolica, Bonn.
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- MINAC National History and Archaeology Museum, Constanța.
- MNA National Museum of Antiquities ("Vasile Pârvan" Institute of Archaeology), Bucharest.
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- PIR² *Prosopographia Imperii Romani*, 2nd edition, Berlin, 1933–2015.
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- REG *Revue des études grecques*, Paris.
- RPh *Revue de philologie, de littérature et d'histoire anciennes*, Paris.
- SEG *Supplementum Epigraphicum Graecum*, Leiden.
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Fig. 1 - Proxeny decree from Istros, ISM I 25 (photograph by the author).

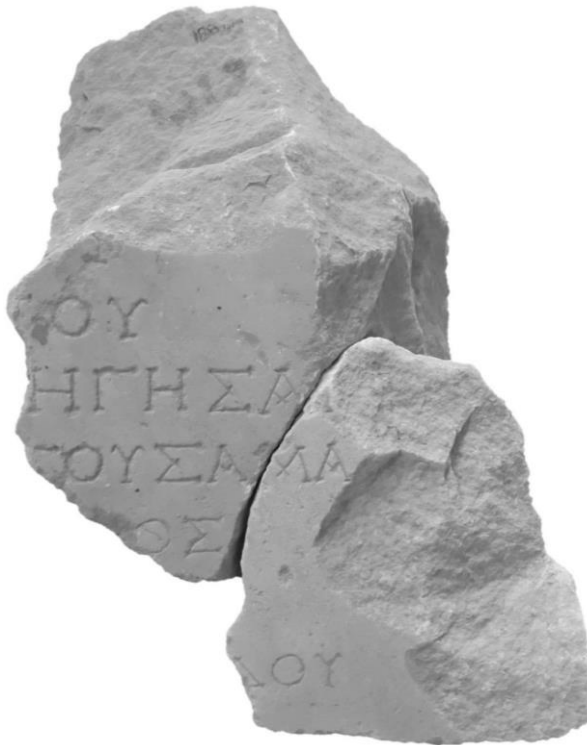


Fig. 2 - Fragment of an Histrian album, ISM I 188 + 224 (photograph by the author).



Fig. 3 - Fragment of an Histrion album, ISM I 187 (photograph by the author).



Fig. 4 - Fragment of an Histrion album, ISM I 225 (photograph by the author).



Fig. 6 - Proxeny decree from Callatis, ISM III 29 (photograph by the author).



Fig. 7 - Honorific decree from Callatis, ISM III 45 + 42 (photographs by the author and from the MNA archive).



**Fig. 8 - Honorific decree from Callatis, ISM III 45 (detail)
(photograph by the author).**



**Fig. 9 - Architrave inscription from Callatis, ISM III 101, fr. a
(photograph by the author).**



Fig. 10 - Architrave inscription from Callatis, ISM III 101, fr. b
(photograph by the author).



Fig. 11 - Architrave inscription from Callatis, ISM III 101, fr. f
(photograph by the author).