

NOTES ON GREEK INSCRIPTIONS (III)

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Cuvinte-cheie: *inscripții grecești, Olbia, Istros, Tomis, Dionysopolis, decrete, inscripții onorifice, inscripții funerare, dedicații*

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

1. *Decret olbian pentru un chersonesitan, publicat ca fiind de la Odessos, IGBulg I² 39;*
2. *Decret histrian de proxenie pentru un zaraf, ISM I 28;*
3. *Inscripție tomitană pentru Demetra și Kore, ISM VI.2, 485;*
4. *Inscripție funerară de la Tomis pentru un bărbat din Heraclea Pontica și pentru familia sa, ISM III 236 + ISM VI.2, 520 + ISM VI.2, 590;*
5. *Din nou despre ISM VI.2, 736, inscripție de la Dionysopolis pusă de un fost preot al marelui zeu Derzalas/Derzelas.*

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

1. *Olbian decree for a Chersonesite, published as coming from Odessos, IGBulg I² 39;*
2. *Histrian proxeny decree for a money changer, ISM I 28;*
3. *Inscription from Tomis dedicated to Demeter and Kore, ISM VI.2, 485;*
4. *Funerary inscription from Tomis for a man from Heraclea Pontica and his family, ISM III 236 + ISM VI.2, 520 + ISM VI.2, 590;*
5. *Once again on ISM VI.2, 736, an inscription from Dionysopolis set up by a former priest of the great god Derzalas/Derzelas.*

1. Olbian decree for a Chersonesite

A fragmentary decree for a Chersonesite, CIG II 2056e = IGBulg I² 39, kept today in the museum of Odesa (*non vidi*), was presumed to have been brought from Varna during the Russo-Turkish War of 1828–1829¹, yet a few details seem amiss.

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But first, my slightly revised edition, based on older photographs and facsimiles²:

- [ἐπι ἀρχόν]των τῶ[ν περι ---]
 [-----]ς μηνὸς Ἀρτεμισιῶν[ος]
 [εἰσηγη]σαμένων τῶν συνέδρων *vac.*
 Σωκράτη[ς] Ἐπικράτους ὁ κα[ὶ]
 5 Παπίας ε[ἰ]πέ· *vac.* ἐπειδὴ Χρήσ[τος]
 [Ἀ]ρνίου Χερσονησεΐτης ἀνή[ρ ὦν]
 [χρήσ]ιμος παρὰ πᾶσι τοῖς [πολεί]-
 [ταις -----]ος πρ[ο-----]

Translation: When the archontes led by ... held the office, in the month of Artemision, following the proposal of the *synedroi*, Socrates son of Epikrates, also known as Papias, made the motion: since Chrestos son of Arnias, Chersonesite, being a man serviceable to all citizens ...

The inscription was not mentioned by Ivan Blaramberg in 1829, in his reports from Journal d'Odessa. Dubois de Montpéreux reported it to Boeckh, along with CIG II 2056d = IGBulg I² 391 (proxeny decree for a Callatian) and CIG II 2056f = IGBulg I² 76 (dedication to Asclepius and Hygieia). The German editor believed that they were found in Varna and brought to Odesa, as well. Unaware of CIG's addenda, the count Alexey Uvarov saw IGBulg I² 39 and IGBulg I² 391 in the museum of Odesa and stated that they are from Olbia³.

IGBulg I² 39 was assigned to the 3rd or 2nd century BC, but the letter-shapes, the spelling (Χερσονησεΐτης) and the onomastic formula (ὁ καί) indicate a later date, probably 2nd century AD. The late date of the decree is strongly suggestive of a North Pontic provenance, while the language of the inscription narrows the place of origin down to Olbia⁴.

2. Proxeny decree from Istros for a money changer.

In the inscription ISM I 28 (Museum of Histria, inv. 86, **Fig. 1**), I believe there is a reference to the eponymous magistrate in ll. 5–6⁵: ὑποκηρ[ύσσειν δὲ τοὺς – – –] | τοὺς μετὰ ἱερέα Ἀ[– –], “let the ... (in the year) after the (year of the) priest A... (probably in the next year) proclaim ...” What follows is a license to exchange money [ἐπι] | τῶ κολλύβω⁶ and I am inclined to restore ὅπως ὑ[παλλαση] or ὑ[παλλαξη]. Be that as it may, I would rather read]μάτων δέκα in the next line,

¹ See CIG II 2056b and the detailed discussion in LATISCHEW 1884. The looting of cultural heritage is an uncomfortable topic today, but we cannot afford to forget the past.

² The first line was also restored by DECHEV 1950, p. 66, n. 3. In addition to the photograph included in the corpus, I used LATISCHEW 1884, p. 221 and STOIAN 1962, pl. XVII, fig. 3.

³ OUVAROFF 1855, p. 70–71, n. 7. Cf. LATISCHEW 1884, p. 215–218, no. 3 and p. 220–222, no. 6.

⁴ Cf. IOSPE I² 43, IOSPE I² 44, IOSPE I² 47, I.Olbia 47 (all dated around AD 200).

⁵ Same expression in I.Aeg. Thrace E8 (Abdera), l. 27: μετὰ ἱερέα Διόνυσον (cf. EBGR 2005, 310).

⁶ Ὀν κόλλυβος, see BRESSON 2014.

perhaps even [νομισ] | μάτων. The noun in the genitive could be the object of the verb (τί τινος, “one thing for another”) or introduced by a preposition such as ἕως, “up to”⁷.

The last lines can be restored with more confidence. Pippidi followed the fanciful restorations of Pârvan⁸, whereas the text must be more straightforward and similar to that of other decrees such as ISM I 6. The treasurer is named here ταμίας instead of οἰκονόμος:

εἰς τὸ ἱερόν τοῦ Ἀπ[όλλωνος· τὸ δὲ ἀνάλωμα]
 10 δοῦναι τὸν τ[αμίαν, μερίσαι δὲ τοὺς μερισ]–
 τὰς· ἀποσοστ[εῖλαι δὲ αὐτῶι καὶ ξένια τὸν τα]–
 μία[ν]· ν. καλέ[σαι δὲ αὐτὸν καὶ πρὸς τὸν ἱερέα]
 [τοῦ Ἀπόλλωνος.]

Translation: ... in the temple of Apollo. The treasurer shall pay the cost and the *meristai* shall distribute the money. The treasurer shall also send him gifts of friendship. The honorand shall also be invited to the priest of Apollo.

3. A new word in a Tomitan inscription?

On the stele ISM VI.2, 485 (MINAC, inv. 43 458) dedicated to Demeter and Kore, the editors read at the end of the inscription: Τιμοθῆ(ς) | ἐποίει Μιλῆσιος | Ρ.

I see ΗΜΟΘΙ in l. 4, so perhaps ἡμόθι “in our place”, meaning that the νυμφίς was set up in Megiste’s home. As such, I read further ἐποίει Μιλῆσιος | β’, that is the signature of the artisan, Milesios, son of Milesios.

4. Funerary stele from Tomis for Damatrios, son of Damatrios, and his family.

Three fragments of a funerary stele with the relief and margins chipped off were published separately: the upper fragment as ISM III 236 (MNA, inv. L 385), the middle and the lower left fragments as ISM VI.2 520 (MNA, inv. L 363) and ISM VI.2 590 (MINAC, inv. 47480). The slabs have the same thickness, 0.30 m, and the lettering is quite similar, distinctive through the use of a retrograde four-bar sigma⁹. Put together, they bear the following inscription (**Fig. 2**):

Δ α . μ . ἄ . τ . ρ . ι . ο . ς ☞
 Δ α μ α τ ρ ῖ ο υ
 [γέ ν] ε . ι Ἡ ρ α κ λ ε -
 ώ τ η ς τ ῆ ν σ τ ῆ λ η ν
 5 τ ῆ ἰ δ ῖ α γ υ ν ν α ἰ κ ῖ ☞
 μ ν ε ῖ α ς χ ἄ ρ ι ν *Iuni-*
ae Dometiae et Iuni-

⁷ See, for example, I.Aeg.Thrace E8, l. 30–31.

⁸ PÂRVAN 1925, p. 205–207, no. 9.

⁹ For retrograde letters in Imperial Greek inscriptions, see HÄLMAGI 2021, p. 190, n. 24.

ae Nicae ζῶν φρονῶν
 [καὶ ἐ]αυτῶ κατεσκευ-
 10 ασεν· ἀν[έστ]η δὲ
 ἐν τόπῳ [-----]-
 των περ[ὶ -----]
 Εὔηνον. [χαῖρε]
 παροδ[εῖτα.]

Translation: Damatrios, son of Damatrios, born in Heraclea, while alive and of sound mind built for the sake of remembrance a stele for his wife, Iunia Dometia, and for Iunia Nica, and for himself. He raised (it) in the place ... near ... Evenos. Farewell, passer-by!

The monument should be dated to the 2nd or early 3rd century and it was very likely erected in a necropolis close to Tomis (the first two fragments are travelling stones, found in 23 August and Cumpăna, two villages near Constanța). The inscription enriches the growing dossier of foreigners from Pontus et Bithynia¹⁰ and records the mixed union between a peregrine and a citizen, whose social status is marked also by script-switching¹¹. With *lex Minicia* in action¹², it appears rather unlikely that Iunia Nica is their daughter.

5. Once again on a dedication to Derzalas/Derzelas.

A few years ago I argued that ISM VI.2 736 (MINAC, inv. 1502) contains in fact a dedication to Derzalas/Derzelas, a deity worshipped in north-eastern Thrace¹³. Nicolay Sharankov kindly informed me about an unpublished inscription from Dionysopolis with similar wording. Apparently both steles were placed in the same temple.

I offer the following revised reading:

[ἀγα]θῆ τυ[χη]
 [θεῶ μεγά]λω Δερ[ζάλα]
 [-----]ων Ἡρ[-----]
 [--- ίερ]ησάμε[νος]
 5 [καὶ ἀγων]οθε[τήσας]
 -----ΤΟ.-----
vacat

The last letter could be Π, Γ or Ρ¹⁴.

¹⁰ For a discussion about Bithynians at Tomis, see AVRAM 2013.

¹¹ Many aspects of bilingualism and code-switching in Greek and Latin inscriptions were discussed in detail by ADAMS 2003, p. 297–416 .

¹² For discussion and epigraphic evidence of mixed unions in 2nd century AD, see LAVAN 2021.

¹³ HĂLMAGI 2019, p. 229, no. 6.

¹⁴ For similar variations in the shape of *rho*, see e.g. IGBulg I² 186 *ter* (Odessos).

Translation: In good fortune, to the great god Derzalas, ...on, son of Her..., after having been priest and agonothetes ...

It is unclear if the dedicant held the priesthood and the *agonothesia* simultaneously or in succession and we are not informed about the nature of the games. One other liturgy could have been mentioned at the end of the inscription e.g. [καὶ λεῖ]τροϋ[εὐσας].

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Abbreviations:

BCH	Bulletin de correspondance hellénique, Paris.
CIG	<i>Corpus Inscriptionum Graecarum</i> , Berlin, 1828–1877.
EBGR	A. Chaniotis et al., <i>Epigraphic Bulletin for Greek Religion in Kernos</i> .
I.Aeg.Thrace	L.D. Loukopoulou et al., <i>Ἐπιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἑβρου</i> (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἑβρου), Athens, 2005.
I.Olbia	T.N. Кнiповиџ, E.I. Levi, <i>Надписи Ольвии</i> (1917–1965), Leningrad, 1968.
IGBulg	G. Mihailov, <i>Inscriptiones Graecae in Bulgaria repertae</i> , vol. I–V, Sofia, 1958–1997.
IOSPE I ²	B. Latyshev, <i>Inscriptiones Tyrae, Olbiae, Chersonesi Tauricae, aliorum locorum a Danubio usque ad regnum Bosporanum</i> , St. Petersburg, 1916.
ISM I	D.M. Pippidi, <i>Inscriptiones Scythiae minoris Graecae et Latinae</i> , vol. I. <i>Inscriptiones Histriae et viciniae</i> , Bucharest, 1983.
ISM III	A. Avram, <i>Inscriptiones Scythiae Minoris Graecae et Latinae</i> , vol. III. <i>Callatis et territorium</i> , Bucharest, 1999.
ISM VI.2	A. Avram, M. Bărbulescu, L. Buzoianu, <i>Inscriptiones Scythiae minoris Graecae et Latinae</i> , vol. VI. <i>Supplementa</i> , fasc. 2. <i>Tomis et territorium</i> , Bucharest, 2018.
MDAI(A)	Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung, Berlin, 1876–1925.
MINAC	Museum of National History and Archaeology, Constanța.
MNA	National Museum of Antiquities (“Vasile Pârvan” Institute of Archaeology), Bucharest.

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Fig. 1. Proxeny decree from Istros, ISM I 28. Photograph by Laurențiu Cliante.



Fig. 2. Funerary stele for a man from Heraclea Pontica and his family, ISM III 236 + ISM VI.2, 520 + ISM VI.2, 590 (squeezes). Photograph by the author.