

Ancient Greek Inscriptions at the British Museum. An addendum to *GIBM*

Includes inscriptions in the Department of Greece and Rome. This means that there are many objects that are currently held in the Egyptology department which are not listed here, especially Christian epitaphs from Egypt. For these, see H.R. Hall, *Coptic and Greek Texts of the Christian Period from Ostraka, Stelae, etc. in the British Museum* (1905) and B. Tudor, *Christian Funerary Stelae of the Byzantine and Arab Periods from Egypt* (2011).¹

Bronze inscriptions are not currently accounted for.

- Inscriptions in Cypriot syllabic are not included.
- Non-indigenous inscriptions are not included
- All Attic inscriptions are discussed in the *AIUK* 4 volumes. *AIUK* 4.7 (*Miscellaneous*) will include BM 1959,0414.3, of unknown origin, from the Sligo collection.

Inscriptions are listed by area:

MACEDONIA

1. Funerary Monument by Areskousa for her husband

BM 1919,1119.1 (ph). Marble front of a funerary altar with relief portraits of a woman and her husband. Four petalled rosette above the portrait and Greek inscription below. Found in Macedonia in 1916 SSE of the village Aivasil, not far from ancient Lete. Collected by the British Salonika Force and held in the British Salonika Force Museum established in the White Tower in Thessaloniki in 1916, later moving to British HQ. Objects found by the British troops serving in Macedonia were presented to the British Museum with the permission of the Greek Government. Found by soldiers of the 6th Leinster Regiment.

Eds. *SEG* 1.279; *ABSA* 23 (1918/19) 83, 10

100–120 AD:

Ἀρέσκουσα

ζῶσα τῷ ἀνδρὶ

¹ The BM website helpfully collects items from Hall 1905 in its collection here:
<https://www.britishmuseum.org/collection/term/BIB744>
The BM website helpfully collects items from Tudor 2011 in its collection here:
<https://www.britishmuseum.org/collection/term/BIB11168>

ἐαυτῆς ἐκ τῶν

κοινῶν κόπων

5 μ(ν)είας χάριν.

‘Areskoussa, while still alive (set this up) at joint expense in grateful memory of her husband.’

2. Funerary Monument for Quintus Ioulios Alphidios Sekoundos

BM 1919,1119.2 (ph). Limestone grave-marker carved with an inscription and figural scene in relief. Top decorated with palmette and scrolls. Collected by the British Salonika Force and held in the British Salonika Force Museum established in the White Tower in Thessaloniki in 1916, later moving to British HQ. Objects found by the British troops serving in Macedonia were presented to the British Museum with the permission of the Greek Government. Found near the village of Laina.

The upper register of the scene shows four people: a man and a woman either side of a young man (probably the deceased), with another female figure to the right of the woman. Both male figures are wearing a himation. The woman is wearing a similar cloak, covering her head. Below a young man leads a horse to an altar.

Dimensions: h. 1.2m

Eds. *ABSA* 23 (1918/19) 82, 9; *SEG* 1.278.

2nd-3rd century AD

Κ. Ἰούλιος Ἀλφίδιος

Σεκοῦνδος Κοῖντου

καὶ Σεκούνδας υἱός.

‘Quintos Ioulios son of Alphis, Sekoundos son of Quintos, and the son of Sekoundas.’

3. Funerary monument for Markos

BM 1920,0714.1. Purchased from J.J. Green in 1920. Limestone relief; banquet scene; reclining figure with seated female and boy attendant; inscription in Greek below. From Thessaloniki. Dimensions: h. 0.69.

IG X,2 1 670; *Maia* 25 (1973) 201,670

2nd/3rd c. AD

ΕΩΕ.σ.4.ΤΡΑ τῷ ἰδίῳ

τέκνῳ γλυκυτάτῳ

Μάρκῳ μνείας χάριν.

‘For his own sweetest son, in gracious memory of Markos.’

THRACE

4. Dedication to Zeus Sabazeios

BM 1920,0713.1 (ph). Purchased in Istanbul; donated by W. Buckler. Stone relief with Zeus Sabazios on a horse facing towards the right and holding a thunderbolt, to the right a tree in which there is a serpent and an eagle, dedicated by Eutychos after a dream; inscription above, base restored.?

Eds: Cook, *Zeus* II, 1925, 282 n. 2 (ph.); M. Tacheva-Hitova, *Eastern Cults in Moesia Inferior and Thracia* (5th century BC- 4th century AD). Leiden 1983 (ph.), p. 177 no. 2 (ph.)

Length 0.36; h. 0.34; th. 0.06m.

First century BC or later

Εὐτυχὸς Δι(ι) Σαβαζείῳ

κατ’ὄνιον χάριστήριον.

‘Eutychos for Zeus Sabazeios, a thank offering for a dream.’

‘The relief features a bearded Zeus on horseback advancing to the right and facing a leafless tree. He is dressed in a short-sleeved chiton and flowing cloak and has a diadem on his head. In his right hand he wields the thunder-bolt and in his left, he holds two

spears. An eagle is perched on the tree and near its beak is the head of a snake that is coiling around the tree. Under the tree is depicted a blazing altar, and next to the altar, a crater. In Cook's opinion, the unusual thing here is Sabazios on horseback and this he attributes to Thracian influence [cf. IGB IV, 1470]. 'According to Picard, this Sabazios on horseback could be a Thracian trend reminiscent of the favourite Balkan Heros with whom are linked both Dionysos from Thasos and the relief from Philippopolis (III, 17). I should like to add here that the Thracian influence in the relief is to be observed also in the two spears, which are characteristic of the weaponry of the Thracian goddess Bendis.'

4. Dedication with relief

BM 1949,0715.2. Buckingham Collection. From Thrace? Pedimental stele with undulating lines and spirals decorating the arch of the pediment. White-brown marble with some discolouration. Broken on both sides: the middle portion is complete. Back rough-picked. Set into base. On the right side a bearded male, facing frontally, wearing chlamys, rides a small horse; behind them are a shorter female with short hair; behind her is another, shorter, figure. The faces of the individuals are simply rendered, with large eyes. H. 0.345, w. 0.23, th. 0.03.

Quadrilateral letters with ovoid theta. L.h. 0.014.

2nd century AD?

- φης ὑπὲρ αὐτοῦ κε

[ἀ]δελφῶν ΑΧΙΘΡΩΕΥ

Line 1: remains of φ

Line 2: for ἀρχιθέωρος?

'... -phes in favour of himself and his brothers...'

The theme of the stele is echoed in some stelai from Thrace: a bearded male with horse, female, and child/children is to be found also in the epitaph for Aphrodeisios, husband of Gaia Maronis. from Abdera in Sofia Archaeological Museum.² This dedication seems to

² See Andrianou 2017, no. 63 = *I.Thrake Aeg* E82.

be made on behalf of a named dedicant and his brothers, but certainty is impossible. If it is right to suggest ἀρχιθέωρος for AXIΘΡΩΕΥ (line 2) then the dedication may have been made by the leader of a sacred embassy.

CHESRSONESOS

5. Funerary monument for Demetrios

BM 1949,0715.1. Buckingham Collection. From the area of Propontis (according to the BM register). Grey-white marble stele with brown discolorations. Back is rough-worked; sides worked smooth with chisel. Set into base. Drill hole at top, perhaps for a fitting. Plain pediment at top with plain lateral and central acroteria; beneath the pediment are three wreaths and plough above Greek text; to the right of the inscription and plough is a life-size cubit-rule. H. 0.731 (max.), w. 0.35, th. 0.062-66.

Square letters with bowler-hat shaped omega. Phi with hyperextended vertical. Small serifs. Omicron at the end of line 6 and omega at the end of line 7 are very small. Ligatures are widely used in combinations involving tau, kappa, mu, nu, pi and rho. L.h. 0.016-0.027 (phi).

Ed. Liddel in preparation.

2nd century AD?

Πρῖμος καὶ ῥωμανὸς
Χερσονήσου καὶ Σφῆκλας
υἱοὶ καὶ ῥωμανὸς καὶ Πρῖ-
μος Φρόντωνος καὶ Παύ-
5 λας υἱοὶ Δημητρίῳ πάππῳ
ἰδίῳ μνήμης χάριν. Ὀνήσιμος
νεγωτιατῶρ Δημητρίῳ ἰδίῳ μήτρῳ-
νι, ῥ χρυσοῦν ῥῥῥ στέφανον.

‘Primos and Rhomanos sons of Chersonesos and Spheklas, and Rhomanos and Primos sons of Phronton and Paula, for Demetrios their own grandfather in his memory. Onesimos negotiator, for his own Demetrios his maternal uncle, a gold crown.’

Line 1: Πρῖμος and ῥωμανός are both names known across the Greek world (*LGPN*). Primos is the Roman name Primus (meaning ‘first’; cf. Sekoundos (i.e. Secundus)

meaning ‘second’) and was frequently used as cognomen, but commonly used by Greeks as a single name (*nomina nuda*, i.e. without a *praenomen* or a *nomen*).³

Line 2: according to the interpretation offered here, Χερσόνησος and Σφήκλα are the names of Primos and Rhomanos’ parents. If we translate correctly, both are new names. Χερσόνησος is until now attested only as a toponym; however, there is plenty of evidence for toponyms used as personal names in the Greek world (Bechtel 1917, 550–56; Fraser 2000, 154–157). Σφήκλα would be a new female name. The closest otherwise-attested name is Σφήκας (name of a manumitted slave: *SEG* 37.454 d 14; name of a gladiator: Robert, *Gladiateurs* no. 170; cf. also *I.Stratonikeia* 1363).

Lines 3 and 5: υἱοὶ. The use of υἱοὶ as an expression of filiation is comparable with the use of *filii* in Latin and may indicate Romanisation or even bilingualism among the dedicants.⁴

Lines 4–5: it is odd that Rhomanos and Primos (their order of appearance reversed from line 1) seem to be named again as sons of another male–female couple, Phronton and Paula (both names known from across the Greek world: *LGPN*). It may be the case that one pair were adoptive parents, perhaps indeed if Chersonesos or Sphekla (line 2) were slaves (and their names do not rule this out) Rhomanos and Primos may have been adopted by Phronton and Paula. An alternative view is that Rhomanos and Primos of lines 4–5 are the homonymous cousins of Primos and Rhomanos of line 1: this would be surprising, especially given that the name of Primos might suggest primacy within a generation.

Line 7: νεγωτιατωρ is the Greek-letter form of the Latin noun *negotiator*, which means a tradesperson, dealer businessman, banker: the designation could refer to the whole spectrum of tradespersons ranging from those involved in small-scale retail to those or involved in overseas commercial enterprises and the title plausibly have ‘elevated the stature of the individual who used it’ (Joshel 1992, 111). The role of the culturally heterogeneous communities of *negotiatores* at Delos in cross-language communication has been studied in depth by Adams,⁵ yet the word is not otherwise extant in Greek letters (though ναγουζατρο appears in Ravenna, c. 600 AD: *TLL*, s.v. *negotiator*, col. 486 line 71). The borrowing of the Latin term rather than, for instance, ἔμπορος, might be a deliberate choice. We should note that the omegas in the Greek form are used to transliterate both the long and short ‘o’ of Latin *negotiator*. The second omega takes on the Greek agent noun ending –τωρ (see Smyth 1956, section 839.3). The use of the Latin

³ Rizakis 1996, 21–23; Balzat 2019, 218–230.

⁴ Adams 2003, 78, 505–506, 670–77, 682–86.

⁵ Adams 2003, 642–86; see also, on *negotiatores*, Wilson 1966, 3–6.

word and the Roman form of filiation (see above) are instances of accommodation of Greek to Latin/Roman habits.⁶

Lines 7-8: the phrase Δημητρίῳ ἰδίῳ μήτρωνι is in apposition; we have suggested that μήτρωνι might be translated as dative of 'material uncle' (see LSJ, s.v. μήτρων).

Line 8: it seems to be the case that the gold crown given (perhaps posthumously) to Demetrios was a gift of Onesimos *negotiator*. It may originally have been attached to the top of the stele with a dowel through the extant drill-hole.

The stele bears a simple, two-dimensional representation. The three wreaths may together make a reference to the gold crown awarded to Demetrios (line 8) but it is possible that also Primos and Rhomanos may have each dedicated one wreath (which are not mentioned on the inscription), which would explain the triad of wreaths illustrated.

Beneath the wreaths is a representation of a tool which seems to consist of two parts which are belted together. Viewed as a Roman-era plough, it would consist of a frame of timber bound to a (presumably iron) share represented in profile.⁷ Examples of ploughs on funerary stones include *I.Rhamnous* 368 for Hyginos and Hygine in the pediment above the human figures; *I.Mus Konya* no.164 in the pediment alongside the figures; Marek, *PontusBithynia Nord-Galatia* 207 no. 80 (ph.), from Yenice, with relief of a plough beneath the inscription; in inscriptions from Prusa, ploughs are depicted attached to oxen who pull them (*I.Prusa* I.67, I.82, I.90, II.1048, II.1050). Wujewski observes that the plough 'may be interpreted as a symbol of diligence, conscientiousness, hard work and conformity to fate'.⁸ But despite symbolism it remains an object of daily use.

An preferable view is that what is represented here is a woodworking tool, such as a carpenter's two-handled adze-plane (cf., for instance, Ulrich 2007, 16-18). In inscriptions from Prusa (Bithynia) comparable tools are depicted alongside other woodworking tool (*I.Prusa* I.107, II.1086). We might also point to the grave *stele* of P. Ferrarius Hermes and his wives Caecinia Digna and Numeria Maximilla from Pisa (now in the Archaeological Museum, Florence (Inv. 1914)) of the first century AD, which represents toiletry items (mirror and comb) but also a plumb-weight, carpenter's square, a ruler and an adze-plane. In that example, the sculptor appears to have chosen to represent the breadth of the blade at its angle to the handle rather than its profile view (*CIL* XI, 1471 = for an image see Matthäus 1984, fig. 15 and Ulrich 2007, 17 fig. 3.5; for a drawing at the BM (asset no. 1612953491) see Fig. 4); this could be the intention also in the BM stele. The tool would have been used for close smoothing work that would be necessary on high-quality wood products (including furniture and ships). As Ulrich writes, in the hands of a

⁶ Adams, 2003, 682-686.

⁷ See White 1967, 123-145; White 1970, 175; Isager and Skydsgaard 1992, 46-49

⁸ Symbolic interpretation: Wujewski 1991, 29.

skilled carpenter, the adze can be used to trim a thick tree-trunk unto a usable beam... and was indispensable for shaping the curved structural timbers of ancient ships (Ulrich 2007, 18).

The cubit rule to the right of the stele could make reference either to technical or agricultural work.⁹ In the Roman period, the ruler (*regula*) did not mark numbers but segments were marked with lines or other symbols (see Ulrich 2007, 54). In this case it is 478 mm in length (close to the ancient Greek cubit or *pechus* of 462mm); horizontal marks along the rule indicate that it is divided into six *palaistai* (palms), with one of them subdivided into one *kondylos* (knuckle) and two *daktyloi* (fingers).

Overall, the most plausible reconstruction of the scenario is as follows: Primos and Rhomanos (siblings who may be the offspring of slaves and who are presented also as the sons also of Phronton and Paula) commemorate their grandfather Demetrios. Onesimos, a businessman who appears to have been Demetrios' nephew, grants a gold crown at the stele in Demetrios' memory, and this was depicted on the stele. We cannot tell at whose behest the stele was set up, but it may be the case that the initiative was that of his grandchildren, who are named twice, and the materials were provided by Onesimos, his nephew. Perhaps the combination of plough/adze and cubit rule could be read as suggesting that the honorand/commemorated, Demetrios, had steered a straight course in life (cf. the challenge offered by Odysseus to Eurymachos in *Od.* 18.371–75); or it may make reference to the lifestyle of Onesimos the *negotiator*, co-dedicant of this monument. On the other hand, a more literal interpretation of the might be that the iconography of this monument, featuring an adze, reflects Demetrios' work as a carpenter or represents him as a shipwright: perhaps Onesimos the *negotiator* his nephew played a role in the sale of his products.

The names and letter-forms give little indication of the origins of the stele. The BM accession register's 'Propontis' is in all likelihood an extrapolation on the basis of the Χερσονήσου of line 2, but is not implausible.

LESBOS

6. Metrical inscription from fountain-house

⁹ On cubit rules, see Coulton 1975, 90–91 and Lewis 2001, 19, discussing the *pechus* (58cm), *kanon*, *kalamos* and *akainia*.

BM 1970,0925.1 (ph). From Lesbos. Number 176 in Sotheby's catalogue, 29th June 1970. Marble slab inscribed with eight lines of Greek alphabetic characters, a verse inscription celebrating a fountain house. The slab is mostly complete apart from a missing edge on the top left where the text begins. Dimensions: h. 0.258, w. 0.465.

Eds. *IG XII 2* 129. Cook *Antiquaries Journal* 1971 263-6; Cook, *Greek Inscriptions* (1987), 17-18 with fig. 7.

2nd century AD?

1 [σ]οὶ Πλα[τ]ανη[ίς] ἀνῆκε κόρη Διὸς ὕδατόεσσα

πηγή<ν>, Νυμφάων Ὀρφίτε νᾶμα φίλον·

ἔνθα πάλαι βασιλῆες ἀπὸ πτολέμοιο καμόντες

ἔγχεα καὶ κόρυ<θ>ας κάθθεσαν ἵππολόφους·

5 ἐξ οὗ δὴ Δορυκνᾶμα τέος λάχεν οὔνομα χῶρος,

χῶρος ἐλαιηρῇ τερπόμενος λιβάδι.

πάντα δέ σοι νῦν ταῦτα διεργατίनαις παλάμαισιν

τρίσσον ὑπὸ λλυκάβαν Γραμματικὸς τελέω.

‘For you, Orphitos, Plataneis, the watery daughter of Zeus, raised up a spring of the Nymphs, a dear fountain, where of old Princes, wearied from war, set down their spears and horse-crested helmets, from which your place has obtained the name “Doryknama,” a place delighting in oily flowing. And all these things I, Grammatikos, now complete for you through labourers’ palms under the third light-passing.’ Tr. H. Mason, adapted

RHODES

7. Funerary monument for Kleo

BM 1940,0610.1 (ph). From Kamiros. Lot.no 57 in Sotheby's, London, May 5, 1914, ‘Catalogue of antiquities comprising Etruscan objects discovered near Viterbo.’ page 7, plate IV. Bequeathed by Maurice Hewlett; donated through: Mrs Welby-Everard Marble funerary stele with a seated female figure clasping the hand of a standing male figure, Greek inscription below; now broken at the top. The head of the male figure is missing. Dimensions: h. 0.65, w. 0.29, th. 0.06

Ed. SEG 27.464; Pfuhl and Möbius, no. 1060 (ph.).

3rd century BC?

Κλεὼ χαῖρε

χρηστά

‘Kleo. Farewell, kind Kleo.

CRETE

8. Decree for Spensithios

1969,0402.1. From Lyttos. Bronze *mitra* inscribed on both sides in archaic Cretan script recording the appointment of a scribe called Spensithios. Purchased from Richborough Antiquities in 1969. Dimensions: h. 0.129m; w. 0.255m

Eds. Jeffery, L.H. & Morpurgo-Davies, A. 1970. ‘ΠΟΙΝΙΚΑΣΤΑΣ and ΠΟΙΝΙΚΑΖΕΝ: BM 1969.4-2.1, A New Archaic Inscription from Crete’, *Kadmos* 9: 118-154; Raubitschek, A.E. 1970. ‘The Cretan Inscription BM 1969.4-2.1: A Supplementary Note’, *Kadmos* 9: 155-156; Jeffery, L.H. & Morpurgo-Davies, A. 1971. ‘An Archaic Greek Inscription from Crete’, *The British Museum Quarterly* 36 (1/2): 24-29; Willetts, R.F. 1972. ‘The Cretan Inscription BM 1969.4-2.1: Further Provisional Comments’, *Kadmos* 11: 96-98; Van Effenterre, H. 1973. ‘Le contrat de travail du scribe Spensithios’, *Bulletin de correspondance hellénique* 97: 31-46; Gorlin, C.E. 1988. ‘The Spensithios Decree and Archaic Cretan Civil Status’, *Zeitschrift für Papyrologie und Epigraphik* 74: 159-165. SEG 27. 631.

Face A:

 θιοί· ἔφαδε Δαταλεῦσι καὶ ἐσπένσαμες πόλις
 Σπενσιθίῳ ἀπὸ πυλᾶν πέντε ἀπ’ ἐκάστας θροπά-
 ν τε καὶ ἀτέλειαν πάντων αὐτῶι τε καὶ γενιᾷ ὥ-
 ς κα πόλι τὰ δαμόσια τά τε θιῆια καὶ τάνθρώπινα
5 ποινικάζεν τε καὶ μναμονευην· ποινικάζεν δὲ
 [π]όλι καὶ μναμονεῦfen τὰ δαμόσια μήτε τὰ θιή-
 α μήτε τάνθρώπινα μηδέν’ ἄλον αἰ μὴ Σπενσίθ[ι]-
 [ο]ν αὐτόν τε καὶ γενιὰν τῶνυ, αἰ μὴ ἐπαίροι τ-
 ε καὶ κέλοιτο ἢ αὐτὸς Σπενσίθιος ἢ γενιὰ
10 [τ]ῶνυ ὅσοι δρομῆς εἶεν τῶν [υἱ]ῶν οἱ πλῖες·

- μισθὸν δὲ δόμεν τῷ ἐνιαυτῷ τῷ ποινι[κ]-
 [α]στᾷ πεντήφοντά τε πρόφοος κλεύκιο-
 ς κηνδυ[.]ε[.]ς ἱκατιδαρκμιος ἢ καρ[π(?)]-
 ὅς, δόμεν δὲ τὸ κλεῦφος ἐς τὸ μόρο ὅ-
 15 πω κα λῆι ἐλέσθαι· αἱ δὲ μὴ δοίη τὸ κλε[ῦφ]-
 [ο]ς αιδε[...].σ[.c.3-4.]α[.]εσδ[.c.3.]ς ρόσμ-
 ος ἐπεσταρῶς ἀ[.c.4?.]ι[.c.4?.]λε[.]εκ[.]
 [?]σαι ἀπλοπία[.]α[.] αἱ μὴ αὐτοισ-
 ι[.c.3-4.]πολ[.]αγεσημεν τῷ ρόσ-
 20 [μωι .c.7?..]ε[.] τεμένια πε[.]φ-
 [.]c.2?..] τὸ ρῖσον λακὲν ρό[σμωνι(?)] αφ[.c.4?..]
 [.....c.17?.....]α[.c.6?..]

Face B:

- τὸ ρῖσον λακὲν τὸν ποινικαστὰν καὶ παρῆμε-
 ν καὶ συνῆμεν ἐπὶ τε θιγίων καὶ ἐπ' ἀνθρωπί-
 νων πάντε ὅπε καὶ ὁ ρόσμος εἴη καὶ τὸν ποινι-
 καστὰν, καὶ ὅτιμί κα θιῶι ἱαρεὺς μὴ ἰδιαλο-
 5 [.]c.1-2.] θύεν τε τὰ δαμόσια θύματα τὸ<ν> ποινικαστὰ-
 ν καὶ τὰ τεμένια ἔκεν, μήδ' ἐπάγραν ἡμε-
 [ν] μήδέ ρύτιον αἰλὲν τὸν ποινικαστὰν, δ-
 ικα δὲ ὅτερόν κα #⁷ώληται ὁ ποινικασ[τ]-
 [ὰ]ς αἰπεροιαλοικρησεταιην ρόσ-
 10 μοι ἀδिका φοι τέλεται, ἄλε δὲ οὐδὲ
 ἔν. δίκαια ἐς ἀνδρήιον δώσει δ-
 ἑκα πέλεφους κρέων, αἶ κα ρῶι ἄλο[ι]
 [ἀπ(?)]άρφωνται, καὶ τὸ ἐπενιαύτιον, τὸ
 δὲ λάκσιον συναλεῖ, ἄλο δὲ μ[ηδ]-
 15 [ἐ]ν ἐπάνανρον ἡμεν αἶ κα μὴ λῆι
 δόμεν. ἡμεν δὲ τὰ θιγία τ[.c.2.]
 [.]c.5-6.]ίστωι. {²vac.}

Side A.

‘Gods. The Dataleis resolved, and we the city, five representatives from each tribe, pledged to Spensithios subsistence and immunity from all taxes to him and to his descendants, so that he be for the city its scribe and recorder in public affairs both sacred and secular. No one else is to be scribe and recorder for the city in public affairs, neither sacred nor secular, except Spensithios himself and his descendants, unless Spensithios himself, or else the majority of his sons, as many as be adult, should (thus) induce and instruct the city. (The city) is to give as payment annually to the scribe fifty jugs of must and [-] of 20-drachmai value (weight?), or ?fruits, and the must is to be given from whichever ?plot he wishes to take it; and if the must is not given [...] the kosmos in

charge [...] impunity [...] if not ?to them [...] to the Kosmos ? [...] precincts [...] to have equal share [...].’

Side B.

‘The scribe is to have equal share, and the scribe too is to be present at and to participate in sacred and secular affairs in all cases wherever the Kosmos (i.e. the board of kosmoi?) may be; and the scribe is to make the public sacrifices to whatsoever deity a priest does not ?conduct its own (sacrifices), and is to have the precincts (or, 'the precinct-dues'), and there is to be no ?seizure, and the scribe is not to take any security, and (unintelligible), but otherwise, nothing at all (or, 'it shall be invalid'). As lawful dues to the andreion (= men's club) he shall give ten axes' (weight) of dressed meat, if the ?others also make offerings, and the yearly offering also, and shall ?collect the ?portion, but nothing else is to be compulsory, if he does not wish to give it. The sacred matters are to be (reserved) for the ?senior member.’ Tr. Jeffery and Morpurgo-Davies 1971.

CYPRUS

9. Fragment of dedication

BM 1903,1215.4. From Idalion. Fragment of a small limestone Doric votive (?) capital from a column with a Greek alphabetic inscription apparently in honour of the deified Queen Arsinoe of Egypt; only the left side of the abacus and part of the left side of the echinus are preserved. Two lines of Greek characters, broken away on the right hand side.

Ed. *SEG* 25.1072

Kypros — Idalion (Dali) — 3rd c. BC — RA 27 (1874) 90, 2 — BCH 92 (1968) 400-402

1 Ἀρσινόεϊο[v — — —]

ἀνδράσι α[— — — —]

2: ἀ[θέμιτον(?)] Masson, Sokolowski; ἄ[δυτον] Mitford

KNIDOS

10. Funerary monument

BM 1955,0218.1 (ph). Marble sepulchral monument in the form of an altar; relief decoration of ox-heads and festoons. Donated by the collector A.E. Gawler in 1955.

Previous owner: Louis, Duc de Blacas d'Aulps (1815-68), eldest son of Pierre Louis Jean Casimir, Duc de Blacas d'Aulps (1771-1839): both were collectors. Reportedly from

Porta San Sebastiano, Rome. But eaier seen at Smyrna (whither imported from Knidos): see *LBW* 543.

Ed. *IK Knidos* I 444:

Imperial period

Διονυσῶ Διονυ-

σῶδος, Κνίδιε ἀπὸ

ῥόδου, χρηστὲ χαῖρε

‘Dionysa son of Dionysa the Kindian from Rhodes; farewell, good woman!’

SMYRNA

11. Building/dedicatory inscription by Neikomedes Neikomedou

BM 1923,1123.1 (no ph). Block. Donated by Allan Head in 1923. Formerly in the collection of the Second Earl of Oxford, Edward Harley (1689-1741), who inherited Wimpole Hall in Cambridgeshire and Welbeck Abbey in Nottinghamshire through his wife. Wimpole, his principal seat, was sold off in 1740 and his collection was dissolved in his death in June 1741. From Smyrna. Dimensions: h. 0.45, w. 0.42.

Eds. Maffei p. 442, no. 2: *CIG* 3169; *IK Smyrna* 683;

Νεικομήδης

Νεικομήδου ὁ ν(εώτερος)

ταμειύσας

ἀνέθηκεν ἐκ τῶν

5 Ἀπολλοδώρου στο-

ῶν τὰ τρία θωρακῆ-

α σὺν τοῖς βάθοις ἔξ,

καὶ πρὸς τῷ κυάθῳ

ἄλλα βάθρα ἐπτά.

12. Monument of Hesperos son of Hesperou/Hesperastos

BM 1923,1123.2 (no ph). Block. Donated by Allan Head in 1923. Formerly in the collection of the Second Earl of Oxford, Edward Harley (1689-1741), who inherited Wimpole Hall in Cambridgeshire and Welbeck Abbey in Nottinghamshire through his wife. Wimpole, his principal seat, was sold off in 1740 and his collection was dissolved in his death in June 1741. From Smyrna. Dimensions: h. 0.39, w. 0.51.

Maffei p. 443 no. 5: *CIG* 3314; *IK Smyrna* 291

2nd century BC

Ἑσπερος Ἑσπέρου
ὁ καλούμενος Ἑπέρα-
στος ζῶν κατεσκεύασε
τὸ μνημεῖον σὺν τῇ ἐπι-
5 κειμένῃ σορῶ ἑαυτῶ καὶ
Ζωσίμῳ τῷ κατοικομένῳ
καὶ Τυραννίῳ τῇ ἀδελφῇ
καὶ τοῖς ἰδίοις. ̐

13. Lower part of funerary inscription allowing burial of relatives of Metrodoros and Syneros

Noted by Sherard at Smyrna. Previously at the Guildhall Museum. Donated by Bernard Kettle, Librarian of the Guildhall. 1920,1118.1. Dimensions: h. 0.32, w. 0.35.

Eds *CIG* 3332; *ISmyrna* 221 (ph.)

εἰσελθόντων τὴν ἐν δεξι-
οῖς καμάραν, καὶ τὰ ἐσόρια καὶ
τὰ πρὸ τοῦ εἰσελθεῖν ἐσόρια κα-
τεσκευάσθη ὑπὸ Θρέπτου, πρὸς
5 μητρὸς πάπου Μητροδώρου καὶ
Συνέρωτος· καὶ προσήκει καὶ
[τ]οῖς Μητροδώρου τέκνοις,
κἂν ᾧσι δημόσια.

14. Funerary monument for Phila daughter of Apollas

BM 1947,0714.2 (ph). From the Cook collection, Richmond and previously in the Grimani collection, Venice. Marble stele of Phila, daughter of Apollas, in an architectural setting. The wreath above the main scene indicates that Phila received civic honours during her lifetime. Dimensions: h. 1.44.

Eds. *CIG* 3253; Michaelis p 639 no. 68; *ISmyrna* 55; Pfuhl and Moebius 906.

ὁ δῆ-

μος

Φίλαν Ἀπολλᾶδος.

15. Fragment

BM 1935,0823.2 (no ph). Stone celt with Greek inscription.

From Smyrna. Donation of Sir Augustus Wollaston Franks in 1935.

Length: 8.50 centimetres

ILION

15. Fragment

BM 1964,0113.1 (ph). A fragment of white marble, entire at the upper and right edge only. Dimensions: h.: 0.1016 cm, w. 0.1371, th. 0.0635

Ed. *IK Ilion* 3,9

[]ων[

[] ἔγραψεν [

[] Δίφιλος Ξανθίπ-

[που τῇ πανηγύρει τῶ[ν]

5 [Παναθηναίων]ωθεντα ὑφ' ἑατῶ[ν]

ITALY

16. List of magistrates and cult officials

BM 1970,0602.1 (ph). From Reggio di Calabria (Rhegion) Purchased from Folio Fine Art Ltd. White marble plaque with relief aedicula. List of municipal officers and sacrificial assistants at Rhegion. Dimensions: h. 0.492, w. 0.349.

1st century BC

IG XIV 617: *IRhegion* 8; SEG 40:855(1); Cook, 23-24

- 1 πρύτανις · ἐκ τοῦ · ἰδίου · καὶ · ἄρχων · πεντα-
 ετηρικὸς · Σέξ(τος) · Νουμώνιος Σέξ(του) · υἱὸς) · Ματοῦρος.
 συνπρυτάνεις · Κ(όιντος) · Ὀρτώριος · Κ(όιντου) · υἱὸς) · Βάλβιλλος ·
 Μ(ἄρκος)· Πε<τρ>ώ-
 νιος · Μ(άρκου) · υἱὸς) · Ποῦλχερ · Μ(ἄρκος) · Κορνήλιος · Μ(άρκου) · υἱὸς) ·
 Μαρτιᾶλις.
- 5 ἱεροσκόποι · Μάνιος · Κορνήλιος · Οὐῆρος · Γ(άιος) · Ἀντώνιος
 θύτης · ἱεροσαλπιστὴς · Γ(άιος) · Ἰούλιος · Ρηγῖνος · ἱεροκῆ(ρυξ)
 Γ(άιος) · Καλπούρνιος · Οὐῆρος · ἱεροπαρέκτης · Κ(όιντος) · Καικίλιος
 · Ρηγῖνος · ταμίας · Μελίφθονγος · Ματούρου. σπονδαύλης
 Νατᾶλις. καπναύγης · Ἑλίκων Ματούρου. μ-ά<γι>ρος Ζώσιμος. ☞

‘Prytanis-in-chief and Quinquennial Archon, Sextus Numonius Maturus, son of Sextus; C0-prytaneis, Quintus Ortorius Balbillius, son of Quintus, Marcus Petronius Pulcher, son of Marcus, Marcus Cornelius Martialis, son of Marcus. Haruspices, Manius Cornelius Verus, Caius Antonius Thytes; sacrificial trumpeter, Caius Iullius Reginus; sacrificial herald, Caius Calpurnius Verus; priest’s attendant, Quintus Caecilius Reginus. Steward, Meliphthngos, (slave) of Marturus; ceremonial piper, Natalis smoke-observer, Helicon, (slave) of Maturus; cook, Zosimos.

Under Roman rule the officials have adopted Latin names, but their title and their slaves' names are still Greek.

COMMAGENE

17. Cult practices of Antiochos

BM 1927,1214.1 (ph). From Samsat, Adiyaman province. Donated by the archaeologist Sir Leonard Woolley (1880–1960) from the Carchemish Exploration Fund. Stele of basalt; on the front is a relief of Antiochus I Epiphanes greeting the nude Herakles-Verethragna and proffering his right hand in a *dexiosis* scene; king shown wearing a belted tunic, cloak, high decorated tiara or *kitaris* (an adaptation of the Armenian tiara) and, on the right hip, a four-lobed dagger; Herakles-Verethragna carries his club and the skin of the Nemean lion. On the two sides and back, a Greek inscription referring to cult practices established by Antiochus; in the centre is a hole, illustrating the object's later re-use as an oil-press.

Dimensions: h. 1.33, w. 0.6, th. 0.27. Letter-height: 0.02.

Eds. *ABSA* 47 (1952) 97,I; *IGLSyr* 1 51: cf. Colledge, *The Parthians* pl.32a.

[— — — — — — — — — — ὅπως] ἕκασ[τ]ος [ἐ]ν ἰ[εραῖς]
[ἡμέραις ἀνελλιπῇ χορηγ]ίαν λαμβάνων ἀσυκοφάν[τη]-
[τον ἔχῃ τὴν ἑορτὴν εὐωχού]μενος, ὅπου προαιρεῖται. τοῖς τε
[ἐκπώμασιν, οἷς ἐγὼ καθιέρ]ωσα, διακονεῖσθωσαν, ἕως ἂν ἐν ἱερῷ
5 [τόπῳ συνόδου κοινῆς με]ταλαμβάνωσιν. δεκάτῃ δὲ ἐμμήνω[ι],
[ὥς ὁ νόμος κελεύει], τὰς ἐπιθύσεις καὶ θυσίας ἱερεὺς ὅς-
[τις ὑπ' ἐμοῦ καθέσταται] ἐπιτελείτω, τὴν τε ἐσθῆτα παρα-
[λαμ]βά[ν]ων Περσι[κὴν] καὶ γέρατα κατὰ νόμον τὸν αὐτὸν ἐ-
[ξαιρ]ούμενος, τὰ λοιπ[ὰ δὲ ἅ]πλῳ τῶν ἱερῶν τοῖς παρατυγχάνου-
10 [σιν δια]νέμων εἰς ἀνυπεύθ[υνο]ν εὐωχίαν. οἱ δὲ καθω[σ]ιωμένοι ὑ[π],
[ἐμοῦ] ἱεροδοῦλοι καὶ τού[των] παῖδες ἔ[γγονοί] τε πάντες ἀ-
[παρ]ενόκλητοι μὲν τ[ῶν] ἄλλων ἀπάντων] ἀφείσθωσαν, ταῖ[ς]

[δὲ θ]εραπείαις τ[ῶν λειτουργιῶν τε καὶ] τῶν συνόδων
 [προ]σκαρτερε[ίτωσαν. μηθὲν δὲ ὅσιον ἔ]στω, μήτε βασι-
 15 [λεῖ] μήτε [δυναστίη μήτε ἱερεῖ μήτε ἄρχο]ντι, τούτους ἱερο-
 [δού]λους, οἵτις ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ δαιμόνιον
 [βο]ύλησιν ἀν[έθηκα, μηδὲ μὴν παῖδας ἐγγό]νους τε ἐκείνων,
 [οἵτ]ινες ἂν [ἐν ἅπαντι χρόνῳ τοῦτο γένος δι]α[δ]έχωνται,
 [μ]ήτε αὐτῶ[ι καταδουλώσασθαι μήτε εἰς ἕ]τερον ἀπαλλο-
 20 τριῶσαι τρό[πῳ] μηδὲν μήτε κακῶσαί τινα τ[ούτων ἢ περι-
 σπάσαι θερα[πείας ταύτης, ἀλλ' ἐπιμελείσθ]ωσ[α]ν μὲν αὐ-
 τῶν ἱερεῖς, [ἐπαμυνέτωσαν δὲ βασιλεῖς τε] καὶ ἄρχον-
 τες ἰδιῶτα[ί τε πάντες, οἷς ἀποκείσεται πα]ρὰ θεῶν καὶ ἡ-
 ρῶν χάρις [εὐσεβείας. ὁμοίως δὲ μηδὲ κώμας, ἅς] ἐγὼ καθιέρωσα
 25 θεοῖς τούτο[ις, μηδὲν ὅσιον ἔ]στω μήτε ἐξ[ι]διάσασθαι μή-
 τε ἐξαλλο[τριῶσαι μήτε μεταδιατάξαι μήτ]ε βλάψαι κατὰ
 μηδένα τρ[όπον κώμας ἐκείνας ἢ πρόσδο]ν, ἣν ἐγὼ κ[τῆμα θεοῖς
 ἄ]συλον ἀν[έθηκα. ὡσαύτως δὲ μηδὲ ἄλ]λην π[αρ]εύ-
 ρεσιν εἰς ὕβ[ριν ἢ ταπείνωσιν ἢ κατάλυσιν ὧν ἀφωσίωκ]α θυσιῶν
 30 καὶ συνόδω[ν ἐπιμηχανήσασθαι μηδὲν κατὰ τιμῆς] ἡμετέ-
 ρας ἀκίνδυ[νον ἔ]στω. τύπον δὲ εὐσεβείας, ἣν θεοῖς καὶ] προγό-
 νοις εἰσφέρει[ιν ὅσιον, ἐγὼ παισὶν ἐκγόνοις τε ἐμοῖς ἐ]μφανῆ
 καὶ δι' ἑτέρω[ν πολλῶν καὶ διὰ τούτων ἐκτέθεικ]α, νομίζω
 τε αὐτοὺς [καλὸν ὑπόδειγμα μιμήσασθαι γένους] καὶ θεῶν αὖ-
 35 ξοντας ἀεὶ [συγγενεῖς τιμᾶς, ὁμοίως τ' ἐ]μοὶ πολλὰ
 προσθήσε[ιν ἐν ἀκμῇ χρόνων ἰδίων, εἰς κόσ]μον [οἰ]κεῖον· οἷς
 ταῦτα πράσ[σουσιν ἐγὼ πατρώους πάντα]ς θεοὺς ἐκ Περσί-
 δος τε καὶ [Μακετίδος γῆς Κομμαγηνῆς τε] ἐστίας εἴλεως
 εἰς πᾶσαν χά[ριν εὖ]χομαι διαμένειν. ὅστ[ις] τε [ἄ]ν βασιλεὺς[ς]

- 40 ἡ δυνάστη[ς] ἐ[ν] μάκρῳ χρόνῳ ταύτην ἀρχ]ήν π[α]ραλάβη, νό-
μον τοῦτον κα[ὶ] τιμὰς ἡμετέρ]ας διαφυλάσσω[ν] καὶ παρὰ τῆς
[ἐμ]ῆς εὐχῆς εἴλεως δαίμονας καὶ θεοὺς πάντας ἐχέτω. δαιμο-
[νί]ῳ δὲ γνώμῃ ταύτην ἀναγραφὴν εὐσεβεία[ς] πρόφητιν ἐποιη-
[σά]μῃ[ν], ἐφ' ἧς ἰ[ε]ρὰ γράμματα δι' ὀλί[γ]ης φωνῆς θεσπίζει μέγαν θε-
45 [ῶν] νοῦν πολίταις καὶ ξένοις, ὁμοίως βασιλε[ῦ]σιν, δυνάσταις,
[ἐλ]ε[υ]θέροις, δούλοις, πᾶσιν ὅσοι φύσεως κοινωνοῦντες ἀνθρω-
[πίν]ης — ὀνόμασι {ς} γένους ἢ τύχης — διαφέρουσιν [τ]ούτοις.

AL MINA

18. Fragment

1997,1010.1. Marble inscription excavated by Sir Leonard Wooley at Al Mina. Acquired by the BM in 1957.

EGYPT

Egypt: Alexandria (Area of)

19. Statue Base

BM 1930,0513.1 (= 1875,0810.32) (no ph). From Alexandria. Gift of Miss Seline Harris. A dark limestone quadrangular base for a statuette, the left foot of which rested on the ground, the right being raised. On the front of the base is a dedication, in Greek. Dimensions: h. 0.78, w. 0.33, th. 0.13; letter-height c. 0.085

Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (Ier-IIe s, apr. J.-C.)* 93; SB 5.8548

Reign of Augustus or Tiberius

Λεύκιος, προστατήσας

τὸ ἰδ' (ἔτος) καὶ ἰε' (ἔτος),

τοῖς μένουσιν ἐν τῇ συ-

νόδῳ ἀνέθηκε.

Egypt: Euhemeria

20. Dedication of an agricultural association

BM 1946,1130.1 (no ph). Limestone stele; rounded top; incised scene of seated figure and Sobek; eleven lines of Greek text below. From Euhemeria (Qasr el-Banat). Bequeathed by E.N. Adlin Esq., 40 Porchester Place WC2.

Dimensions: h. 0.53, w. 0.41, th. 0.1. Letter-height: 0.013-0.019

Ed. *Fayoum* 2.134.

21st April, 79 BC.

ὑπὲρ βασιλέως Πτολε-

μαίου θεοῦ Φιλοπάτο-

ρος καὶ Φιλαδέλφου,

τόπος συνόδου γεωργῶν

5 ἰδίων, Ἀπ[ολ]λωνίου κωμο-

γραμματέως καὶ Διδύμου

τοῦ υἱοῦ καὶ Ἰσιδώρου ἀδελ-

φοῦ, ὧν ἐπιμελητὴς Ἀφροδί-

σιος Κεφαλαῖος καὶ Παοῦς

10 διαδεχόμενος τὴν εὐχήν·

(ἔτους) β', Φαρμουῦθι ιβ'.

‘In favour of King Ptolemy, god Philopator and Philadelphie, the place of the association of private farmers, belonging to Apollonios the komogrammateus, to Didymos his son and Isodoros his brother; their epimeletes was Aphrodisios the son of Kephalas and Paous received the vow. Year the 2nd, 12th Pharmouthi.’

Egypt: Leontopolis

21. Catalogue of Ephebes

BM 1928,0520.3 (ph). Catalogue of names appertaining to the Antonine games at Memphis.

Eds. M.N.Tod, *JEA* 37 (1951) 86-99; cf. J. and L. Robert, *BE* 1952 no. 180; 1953, no. 235; *SB* 9997; cf. *SEG* 14 878); *SEG* 40:1568

28 October 220 AD

65 lines of inscription.

Lines 1-4:

vacat Ἀγαθῇ τύχῃ vacat

Εἰσὶν οἱ χλαμυδηφορήσαντες καὶ ἐφηβεύσαντες τὸν πρῶτον ἱερὸν
εἰσελαστικὸν

ἐφηβικὸν Ἀντωνινιανὸν Ἥλειον Λεόντιον ἰσαντινόϊον ἀγῶνα· ἐπὶ Αὐρηλ(ίῳ)
Ἰσχυράμμωνι

Σαραπίωνος· κοσμητεύσαντι βουλευτῇ καθηγεμόνι ἐφήβων, ν εἰσὶ δὲ ν
Αὐρήλιοι.

Egypt: Naukratis

22. Limestone figure of horse with rider

BM 1900,0214.27 (ph.). From Naukratis. Egyptian limestone figure of horse with rider. The horse and the rider look directly ahead. The rider is very small in comparison with the horse, possibly representing a child, or child deity (Harpocrates?). Crudely sculpted with a blade from soft limestone. Possibly faint traces of faded red paint. Greek

inscription incised. Fragment in soft Egyptian (?) limestone. The head of the rider and the rear of the horse are missing.

Cf. Hogarth, *Excavations at Naukratis, A. Site and Buildings* 1898-99 (pp. 30, 39, pl. XIV, no. 11); Edgar, *Excavations at Naukratis. B: The Inscribed and Painted Pottery*, 1898-99 (p. 55, no. 58, pl. XIV, no. 11); Villing et al / *Naukratis: Greeks in Egypt* 2013-15 (CE.145; Leclère and Spencer, *Tell Dafana Reconsidered: The Archaeology of an Egyptian Frontier Town* 2014 (p58)

450-350 BC

Νυμφαί .c.3. εἰμι ἰ... ος

‘Nymph... I belong to.....’

23. Fragment

BM 1973,0419.3 (no ph). From Naukratis. A fragment of slate with traces of sculpture and the remains of a faint inscription.

Dimensions: h. 0.079, w. 0.115, th. 0.047. Lh 6mm.

Ed. *IDelta* 759,27.

Ptolemaic Period

— — — πολυμόρφῳ

— — — εἰαν ἐδωλην(?).

24. Dedication to Dionysos and other Gods

BM 1900,0214.26 (ph.). From Naukratis. Fragment of marble stele, broken on all sides; Greek inscription at the front.

Eds. *IDelta* 2. 758,25; *CPI* 163

Late Ptolemaic period.

[ἀνέθηκεν(?) Ἀκρά]τητος

[— — — — — θεο[ῖ]ς

[— — — — — καὶ] Διονύσῳ.

25. Statue base

BM 1973,0419.2 (no ph). From Naukratis.

Dimensions: h. 0.76, w. 0.8, th. 0.8; l.h. 0.011.

Published: *IGR* I,5; *IDelta* 759,28; *SB* 1.12

Reign of Augustus?

[— — — Ἀ]μμωνίου συναγωγὸς

[— — τῇ σ]υνόδῳ Σαμβαθικῇ

[(ἔτους) —' Καί]σαρος, Φαμενώθ ζ'.

Egypt: Terenouthis

26. Dedication to Hermes and Herakles

EA 515. Probably from Terenouthis; bought in 1898 in Cairo. Limestone plaque, complete except at the bottom. Dimensions: h.0.265, w. 0.335, th. 0.045. L.h. 0.016–0.017.

Eds. *CPI* 172 (+); cf. Trismegistos 113054.

7 lines of Greek text.

Line 1: Ὑπὲρ βασιλέως Πτ[ολεμαίου]

Egypt: Provenance Unknown

27. Verse epitaph

BM 1926,0420.3 (ph). Purchased from the collector and dealer Maurice Nahman, 'Casa Nahman', 27 rue el-Madabegh, Cairo. Limestone stele with Greek inscription; metrical epitaph in six lines commemorating Menelaos, a sailor.

I.Egypte métriques 1; Fraser, P.M. and Maas, P. 1955, 'Three Hellenistic epigrams from Egypt', *Journal of Egyptian Archaeology* 41, 115-18; SEG 15.877:

Mid 3rd century BC.

οὔνομά μοι Μενέλαος,
ὁδοιπόρε, πατρὶ δὲ Δῶρος· |
ναυτικὸς εὐγήρως δὲ
εἰς Ἄϊδην ἔμολον. | ἐκτέ-
5 ρισαν δὲ τέκνων με φίλαι
χέρες, ὧν χάριν ἔσχον | Ἥι-
ελίῳ, γλυκερὰς τάσδε λα-
βὼν χάριτας. | ἀλλὰ τὸν
ἐν πᾶσιν λόγον, ὧ ξένε,
10 καὶ με προσείπας | "χαί-
ρειν τὸν κατὰ γ[ῆ]ς" διπλ<ό>α
ταῦτα λάχοις.

'My name is Menelaos, bypasser, that of my father Doros. As a sailor, I was nevertheless enjoying a happy old age when I went to the house of Hades. I was buried by the cherished hands of my children, for whom I was grateful to the Sun, since I collected these sweet marks of gratitude. But you address me too, foreigner, with the words used by all: greetings to the one who is underground, may you obtain double what is allotted.'

28. Funerary Epigram of Hedyle

BM 1927,0413.1 (ph). Purchased from the dealer N.D. Kytikas in Cairo in 1926–1927. Limestone plaque, abraded in the centre. Dimensions: h. 0.21, w. 0.30, th. 0.035; l.h. 0.005–0.005.

Eds. Fraser, P.M. and Maas, P. 1955, 'Three Hellenistic epigrams from Egypt', *JEA* 41, 115–18. *IEgypte métriques* 32; *CPI* 195

250–150 BC

1 ἔσχατον ὠδίνων βάρος, Ἡδύλη, εἶδες ἐκεῖνο,
τὴν πικρὴν τέκνου κῆρ[α λο]χευσαμένη.

Ἄιδης γάρ σε ἄστοργος ἐχώρισε κακῇ ξυνομένου
καὶ μητρός, στυγνὴ δ' εἰς Ἀχέροντ' ἔμολες,

5 ἐν δεκάσιν τρισσαῖς ἐτέων καὶ πέντ' ἐνιαυτοῖς
τέρμα βίου μοίρῃ στυγνὸν ἐνεγκαμένη.

πλὴν εἰ μή σε ταφαὶ πατρὸς Πι[σ]ί[δ]ισσαν ἔχουσι,
ἢ Δανάου δ' ἱερὴ Μέμφις ἔκρυσσε κόνει.

ἀλλ' οὐ γ' εὐσ[ε]βέων ναίεις μέτα, πατρὶ σύνοικος

10 Διογένει, τὸν καὶ ζῶσα πάροιθ' ἐπόθεις.

Αἰακὲ καὶ Μίνως, τήνδ' εἰς πόσιν εὐνέτιν ἐσθλήν,

Κλειογένη, χυμεῖς μώμου ἔχοιτε δίχα.

‘Hedyle, you experienced the ultimate burden of pain,

when you went into bitter labour with a dead child.

For Hades the heartless separated you from your husband

and you mother, and you went in misery to Acheron.

After thrice ten years and five more

you reached the miserable term of your life, by fate's command.

And yet, thought it is true that you had no burial in your native Pisidia(?),

and the sacred Memphis of Danaos hid you in its dust,

Still at least you live among the pious, sharing a dwelling with your father

Diogenes, for whom when living you used to yearn.

Aiakos and Minos, may you too keep her free from blame,

She who was a noble wife to her husband Kleiogenes.'

29. Dedication to Poseidon Hippios

BM 1926,0420.1 (ph). From Egypt (unknown provenance). Purchased from the collector and dealer Maurice Nahman, 'Casa Nahman', 27 rue el-Madabegh, Cairo. Limestone relief with Greek alphabetic inscription; below the inscription are carved in relief a pair of sea-horses ridden by cupids with an architectural ornament between. Traces of red colouring in the letters. From the same monument as 1926,0419.8 (see below) which has an identical inscription. Dimensions: h. 0.45; w. 0.50.

Eds. Fraser, P.M. and Rumpf, A. 1952, 'Two Ptolemaic dedications', *Journal of Egyptian Archaeology* 38, 65-74; *SEG* 15.874.

193-180 BC

Ὑπὲρ βασιλέως Πτολεμαίου
καὶ βασιλίσσης Κλεοπάτρας
Θεῶν Ἐπιφανῶν καὶ Εὐχαρίστων
Ποσειδῶνι Ἰππίῳ

5 τὸ τέμενος καὶ τὸν ναὸν καὶ τὰ
ἄγάλματα καὶ τὰ προσκύροντα
Χάρης Ἀπολλωνίδου ὁ ἱερεὺς.

From the same monument as 1926,0419.8 (see below) which has an identical inscription. For the relief, see Rumpf, A. 1939, *Die Meerwesen auf den Antiken Sarkophagenreliefs*, 116. The inscription is a dedication of a precinct to Poseidon Hippios by Chares, son of Apollonides, the priest, on behalf of Ptolemy V Epiphanes and his queen Cleopatra.

30. Dedication to Poseidon Hippios

BM 1926,0419.8 (ph). Purchased from P. Kytikas (d. 1924), a dealer in antiquities based in Cairo. A rectangular panel with a raised border, now damaged. There are seven lines of inscription with the traces of incised lines.

Dimensions: h. 0.24, w. 0.373

Likely from the same monument as 1926,0420.1 which has an identical inscription.

31. Metrical epitaph for Herakleitos son of Attalos, a Macedonian

BM 1926,0420.4 (ph). Purchased from the collector and dealer Maurice Nahman, 'Casa Nahman', 27 rue el-Madabegh, Cairo.

Limestone plaque with Greek alphabetic inscription; illiterate metrical epitaph in four lines commemorating Herakleitos son of Attalos, a Macedonian. A single letter, possibly a 'delta' or uncertain meaning is preserved in the middle of the line below. Dimensions: h. 0.10, w. 0.25

Fraser and Maas 1955, 117–18 no. III; *SEG* XV.878, 1; *IEgypte métriques* no. 12:

Hellenistic

Ἀττάλου Ἡράκλειτος Μακεδών, ξένε, τῷιδ' ὑπὸ τύμβῳ
κεῖται ἐτῶν ζωᾶς τρεῖς δεκάδας τελέσας
πρὸς μονάσιν πέντε, τὸ κάλλιστον μέτρον ὑφ' ἡβᾶι
ἄρτι φύοντι ἀκμᾶς ἄνθος ἔκυρσ' Ἀΐδαν.
ν Δ [ν ?]

'Stranger, Herakleitos, son of Attalos, Macedonian, rests in this tomb, who died having lived three decades and five more single years, a period that is the most beautiful to youth. When it has just grown, why does the flower of the age meet Hades?

32. List of names

BM 1926,0420.2 (ph.). Purchased from the collector and dealer Maurice Nahman, 'Casa Nahman', 27 rue el-Madabegh, Cairo. Stone monumental Greek inscription; list of names of individuals and their fathers; alternate lines painted red. From Egypt.

Ed. *Berytus* 15 (1964) 76, 8; *SEG* 24.1232

1st -2nd century AD

Ἐπανδρος Εὐθυμίδου
Ἀρτεμίδωρος Φιλοξένου
Εὐκλῆς Φιλίππου
Κράτερος Μενάνδρου
5 Φιλοκλῆς Δημητρίου
Διογένης Δημοφίλου
Νίκαιος Καλλικράτου
Κρατησίβιος Θεοδώρου
Ἀπολλώνιος Ἀθηνοδώρο[υ]
10 [Λ]έων Λέοντος
.....ε...κρατη.

33. BM 1929,0419.1(ph)

Black basanite disc with a bust of the god Helios-Sarapis. Perhaps from the headdress of a colossal cult statue. Inscription on the back. Purchased from Constantine Panagiotou in 1929.

Ed. H. B. Walters, *British Museum Quarterly* IV 1929-30, 4/5 n. 10, c. im. ph. pl. VI; *SEG* 14.849

Imperial era:

Φλ . Διδυμιανὸς σὺν τῇ
μητρὶ κ(αὶ) τοῖς ἀδελφοῖς
κ(αὶ) Φλ. Ἰσιτι κ(αὶ) Κλ. Εὐτύχι τῷ καὶ
Ἀσκληπιάδῃ τὸ βασίλαιν
5 ἀνέθηκεν.

‘Flavius Didymianus with his mother and brothers and with Flavius Isis and Claudius Eutyches, also known as Asclepiades, dedicated the royal diadem.’

On the word βασιλείον, see H. Seyrig, *Mélanges Isidore Lévy (Annuaire de l’Institut de Philologie et d’Histoire orientales et slaves* 13 1953), 603–10 (ph.)

34. A fragment of a dedication

BM 1926,0415.67 (=1911,0710.125). Acquired by the Department of Egyptian and Assyrian Antiquities department in 1911; transferred to the Department of Greece and Rome and re-registered in 1926. From Egypt, but provenance unknown. Fragment of limestone, broken on all sides, bearing two visible lines of Greek inscription. H. 0.065, w. 0.228, th. 0.07. Autopsy 2022.

Lunate epsilon and sigma; l.h. 0.013 (omicron)–0.02 (upsilon).

Ed, Liddel in preparation.

2nd century AD?

- - - - ζ Ἡρακλείου ἐποίη[σεν]

- - - - [κ]τίστη ὑπέρ - - - -

- - - of *Herakleios* made it...

- - - to *ktistes*, in favour of

This fragment may derive from a dedication made by the offspring of certain *Herakleios* to a *ktistes* (founder) cult, most likely in Egypt. As Follet observes, *ktistes* cults seem often to have celebrated founders of material constructions (rather than population foundations).¹⁰ The second century AD seems an appropriate date on the basis of letter forms. The rectangular shape of the fragment suggests that it derives from the inscribed part of a base or plaque.

35. Inscribed altar

¹⁰ See Follet 1992, 241–254. On the implications of *ktistes* cults in the Hellenistic period and later in Egypt, see Parker 2017, 211.

BM 1949,0214.1. Gift of Frederick Charles William Hiley, former assistant keeper of Printed Books at the British Museum. Yellowish limestone in the shape of an altar with broad base and top. Simple rosettes are inscribed in the centre of the front, rear and both lateral faces. The tops of the front and rear faces are sculpted to create an architrave (which carries on around the monument) and antefixes. The top contains a large circular cutting to receive offerings. H. 0.247, w 0.164 (at base), w. 0.142 (top), th. 0.165 (at base), th.0.141 (top). Autopsy Liddel 2022. Fig. 2.

Lunate sigma, curled omega, square epsilon. L.h. 0.011.

Mid third century AD (letter forms)

Ἡρακλεῖ

Ἐπηκόῳ

Ἀπολλώνιος

Μυτι- ληνᾶϊ-

5 ος *rosette*

λατόμος χα-

ριστήριον.

For Herakles Epekoos. Apollonios of Mytilene, quarryman, as a thank offering.

This is an altar dedicated by the stonecutter or quarryman (*latomos*) Apollonios of Mytilene to Herakles *Epekoos* ('The Listener to Prayer') as a thank offering (*charisterion*). It provides us with evidence for a Mytilenean working as a stone-cutter likely in Egypt. The cult of Herakles *Epekoos* (on *epekooi* deities, 'gods who listen to prayers') see Weinreich 1912) is attested on a second-century AD dedication from Acharnai made in accordance with a divine command (κατὰ κέλευσιν; *IG II³ 4, 1166*), on dedications from Pessinous (*IPessinous 174*) and Smyrna (*ISmyrna 768*); it is attested also on a and a dedication by stone-cutters of the second or third century AD (λατύπτοι) from Mysia (*IHadrianoi Hadrianeia 134*). Quarrymen appear to have frequently placed themselves under the protection of Herakles,¹¹ and it seems likely that in this case the hero listened to the prayers of our stonecutter, and he made a dedication of an altar as a thank offering. Ἀπολλώνιος Μυτιληναῖος, evidently a Mytilenean quarryman working in Egypt, is coincidentally homonymous with an individual on a list of names of the 2nd-3rd century

¹¹ See Marchand 1992, 293 with n. 110.

BC from Fayoum (*IFayoum* 193 line 8). For other Mytileneans attested in Hellenistic Egypt, see La'da 2002, 215–216.

NUBIA?

36. Dedication

BM 1973,0419.20 (no ph). From Nubia? CIG describes it as ‘inter fragmenta Aegyptiacae a Saltio in aedibus musei Britannici deposita’. That is, given by Henry Salt (1780–1826), a diplomat and collector, along with *CIG* 9127 (= Lefebvre, *IGChrEg* 648 = EA407) and 9128 (Lefebvre, *IGChrEg* 649).

Ed. *CIG* 9129 (ex schedis Muelleri); Lefebvre, *IGChrEg* 651. Not in Hall 1905.

4th/5th century AD?

του κυριου ημων και

της θεοτοκου

αναπαυσω

την ψυχην του μακαρι-

5 του Μαρινου

πρεσβυτε-

ρου κ(αι) νομικου.

UNKNOWN PROVENANCE

37. Epitaph with portrait herm

BM 1948,1019.1 (ph.). Purchased from Ralph Dawson, an antiques dealer in Kent. marble portrait-herm, cut down from a statue, with a metrical epitaph for Rhoummas, ‘a man who accomplished great deeds of faith through prayer’.

Lunate sigma and epsilon, cursive mu and omega.

SEG XII 561; Cook, *Greek Inscriptions* p. 26-27

AD 100-150

Ῥουμῶν
ἄνδρα βλέπον
τες ἐν εἰκό
νι μαρμαρο
5 παίστῳ
γνώρισατε
μεγάλας πί
στεις ἀνύσαν
τα δι' εὐχῆς ·
10 οὐκ ἔθανέν γε θανών,
ἀγαθῆς γὰρ
ἐτύγχανε
γνώμης.

‘Recognise Rhoummas when you look at him in a portrait carved in marble, a man who performed great (deeds of) faith through prayer; dying he did not indeed die, for he came by a good repute.’

38. Dice

BM 1963,1115.1 (no ph). Rock crystal dice. Donated by Mrs M. E. A Wallis who donated a large collection of antiquities to the British Museum in 1963 in memory of E.H. Wallis. Inscribed with letters of the Greek alphabet. Dimensions: h. 0.024, w. 0.03, th. 0.03.

1st century BC

Fragments:

39. 1968,0628.1

Fragment of marble funerary relief; rejoined from two fragments. Gift of Denys Eyre Lankester Haynes (1913–1994), Keeper of Greek and Roman Antiquities 1956–1976.

H. 0.33, w. 0.16 (max.), th. 0.04)

Letter height: 0.025 (lines 1–6), 0.015 (lines 7–8).

ΕΙΟΥ

Ν.ΚΑ

.Ο

.ΩΡΩ

5 ΛΟΥ

ΡΟΥ

.ΟΠΑΙΩ

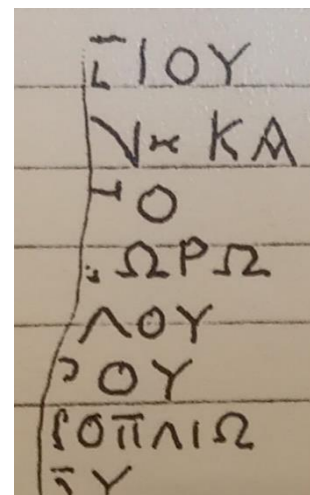
.Υ

Certainty about the genre of this very fragmentary inscription is impossible. It is quite possible that line 7 contains the remains of the [Π]οπλίω, the dative form of the name Poplios.

40. 1973,0419.1

Upper right-hand corner of limestone block. H. max. 0.45, w. 0.27, th. 0.038. Letter-height 0.11 odd as these contradict the db.

Σ



41. 1973,0419.4

Upper left corner of stele

H. 0.44, w. 0.0675 (max at back) – 0.047 (min at front), th. 0.835.

Letter height; 0.01

ΘΕΟ

θυγ[άτηρ?]

42. 1973,0419.5

Fragment of marble in mount

H. 0.54, w. 0.65, th. not visible.

Letter-height 0.012

ΛΗ...

ΚΑΙΤΕΡ

Ν

43. BM 1973,0419.19 (no ph).

Fragment of a block with a Greek letter? Max dimension 14cm.

Σ

There is a possibility that this is rather a Latin M than a Greek Σ, though the angle of the lines favours the latter.

44. BM 1973,0419.23 (no ph) Unknown

The upper part of a marble grave stela with a pediment and the top edge of a recessed panel. No visible inscription

INSCRIBED ASH CHESTS

45. BM 1972,0817.55 (ph)

Sarcophagus. Dimensions: h. 0.47, l. 0.61, w. 0.46.

1st century AD?

HPA

46. BM 1972,0817.53 (ph)

Sarcophagus with lid. Dimensions: h. 0.3250, l 0.445, w. 0.345.

Second century AD?

Greek inscription (not seen)

MODERN INSCRIPTIONS

47. Modern Copy

BM 1973,0419.22 (no ph)

Not seen

48. Modern inscription

BM 1973,0330.6 (ph)

Modern inscription KAPNEAΔHΣ on an ancient bust.