

METRICAL INSCRIPTIONS

I publish here three sepulchral epigrams which have been found during the course of the American excavations of the Athenian Agora.¹ In dealing with inscriptions like these, one can hardly claim literal accuracy for proposed restorations. However, it does seem that in a good many instances the general sense of the lost parts of these inscriptions has been recovered.

28.² Fragment of Hymettian marble. The left side is preserved, but the stone is broken away above, below, at the right, and at the back. It was found on May 3, 1934 in Section K, in a modern wall.

Height, 0.17 m.; width, 0.11 m.; thickness, 0.064 m.

Height of letters, 0.008 m.

Inv. No. I 1466.

The inscription is of the Hellenistic period, probably of the second century B.C. In line 7, the initial letter of <ε>ίς appears on the stone as Ξ.

- 1 [. .] | φητη | [- - - - -]
 Ἀτθίδα τήν οὐλ[- - - - -]
 αἰαῖ τῇ(ι) Μουση ὤ[- - - - -]
 ῥαπέτη ψυχ[ήν ὤλεσε Μοῖρα κακή.]
 5 δάκρυα δὲ στερ[αχάς τε λιποῦσ' αἰῶνι γονεῦσιν,]
 ἀντὶ γάμων, οἷμ[οι, ἐν τόδε σῆμ' ἔλαχον.]
 [τ]ομ βαθὺν <ε>ίς Ἀχ[έροντος ἔβην δόμον ἐνθὺ ῥέοντος,?]
 εἰς πῦρ δὲ σπ[οδιὰ σώμα δοθὲν γένητο.]

TRANSLATION

... Evil Fate destroyed my life when I was eight years old. Leaving to my parents everlasting tears and lamentations I have won, alas, instead of marriage, only this grave. I have gone into the deep abode of broad-flowing(?) Acheron, and my body, committed to the pyre, has become a heap of ashes.

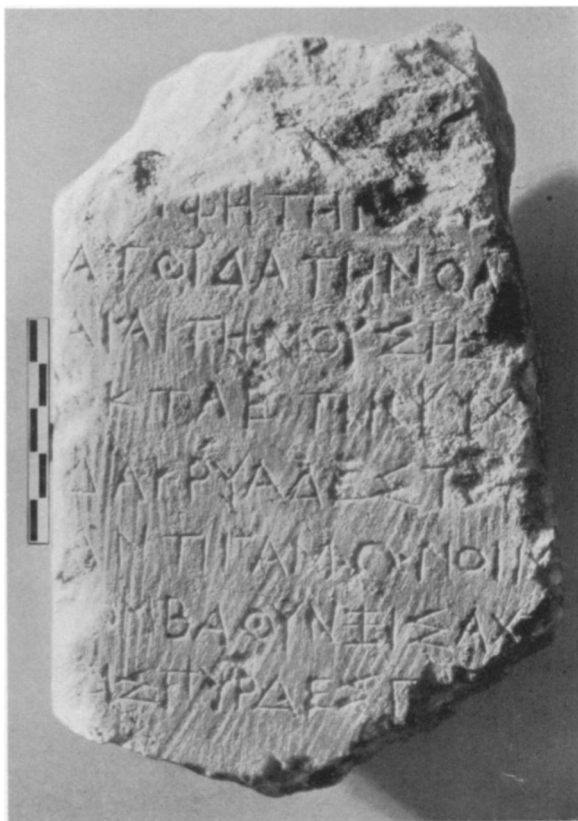
¹ Acknowledgments are gratefully made to B. D. Meritt, who has read the manuscript, and to J. H. Oliver and Eugene Vanderpool, who have examined the stones in order to verify several readings which could not be determined from the squeezes and photographs. I have had no opportunity to see the stones myself.

² The inscriptions are numbered in sequence after those published by B. D. Meritt in the first number of *Hesperia* for the current year.

It cannot be determined whether this poem was written in the elegiac meter or in hexameters. As elegiac verse is more usual in sepulchral epigrams, I have made the restorations in this meter. The even lines are not indented on the stone, but this does not tell against the supposition that we have to do with elegiac verse. For an elegiac inscription of this period with a straight left-hand margin see W. H. Buckler and David M. Robinson, *Sardis*, VII, 1, p. 108, fig. 100.

Line 2: Ἀτθίδα. This may be the name of the deceased.

Line 4: Cf. φόντα τ[ρ]ίς ἐ[πτ]αέτην ὤλε[σ]ε μοῖρα νόσῳ, Kaibel,¹ *Epigrammata Graeca ex lapidibus conlecta*, no. 413, 2; ψυχὰς δόλεσσ', Aesch. *Ag.* 1457 and 1466; βίον . . . ὤλ[εσεν] . . . τύχ[η], Kaibel, 489, 3–4; κακὴ μοῖρ' [ὤλε]σεν, *S.E.G.*, I, 455, 13–14; μοῖρα κακὴ, *Iliad* 13, 602. The most ordinary epithet of Μοῖρα seems to be δλοή. I have avoided the dreadful combination ὤλεσε Μοῖρ' δλοή, although there was a Phrygian poet of sorts who did not shrink from it. Cf. ὤλεσεν [μοῖρ'] δλοή, *S.E.G.*, I, 455, 16–17. One might restore δλοή and replace ὤλεσε by some other verb, as ἔσβεσε. Cf. με . . . μοίρη [σβ]έσε, Kalinka, *Antike Denkmäler in Bulgarien*, p. 267, no. 337, 1–2; ἔσβεσε [Μοῖ]ρα βίην, Latyshev, *Inscriptiones antiquae orae septentrionalis Ponti Euxini*, II, p. 101, no. 167, 5. On the frequent coincidence of ictus and word-accent in this verse, see the discussion of line 5 below.



No. 28

Line 5: Cf. δάκρυα καὶ στοναχὰς λείψας αἰῶνι γονεῦσιν, Kaibel, 587, 2; τοκεῦσιν δυστήνοισι ἔλιπον δάκρυα καὶ στοναχὰς, Kaibel, 224, 3–4; ματέρι καὶ γενέτρᾳ στύγνα λιπὼν δάκρυα, Kaibel, 256, 6. On the assumption that the deceased was a girl I have restored λιποῦσ' rather than λιπὼν. This assumption is rendered to a certain extent plausible by the feminine name in line 2, although it cannot be proved that this was the name of the deceased. No evidence as to the sex of the deceased can be derived from line 6, where the untimely death before marriage is lamented. This sentiment may appear characteristically feminine to us, but it was not so regarded among the Greeks. Many instances of this lament are to be found in the epitaphs of men and women alike. It will be noticed that in this

¹ Hereafter, the author's name alone will be used in references to this work.

verse, as restored, there are six word-accent, each of which coincides with an ictus. This is almost equalled by δάκρυα καὶ στοναχὰς λείψας αἰῶνι γονεῦσιν, Kaibel, 587, 2; or Ἐκτωρ γὰρ ζωστέῃρα λαβὼν ξίφος ἔμπαλι δῶκε, *Anth. Pal.*, 7, 152, 3; or κεῖται ἐνὶ Τροίῃ Τελαμώνιος οὗ τινι δ' ἔμπηξ, *Anth. Pal.*, 7, 149, 1; or [οἷα δὲ φύλλα ζ]ῶσι βροτῶν [γενεὰι ταχυμοίρων], Kaibel, 147, 3 as restored by Wilamowitz.

Line 6: Cf. ἐν δ' ἔλαχον σῆμα τόδ' ἀντὶ γάμου, Kaibel, 227, 6.

Line 7: The adjective βαθὺς is applied to various features of the underworld. Cf. βαθὺν Ἀάθας . . . δόμον, *S.E.G.*, IV, 91, 6; βαθὺν εἰς Ἀχέροντα, *Anth. Pal.*, 7, 488, 1; τὸν βαθὺν εἰς Ἀΐδην, *B.C.H.*, IV, 1880, p. 170, no. 25. We find δόμον . . . εἰς Ἀχέροντος, *Anth. Pal.*, 7, 181, 1. For the doubtful restoration εὐρὺν ῥέοντος cf. *Iliad* 2, 849 = 16, 288, where the epithet is applied to the river Axius.

Line 8: For εἰς πῦρ . . . σῶμα δοθέν cf. ψυχὴν . . . εἰς ἀέρα δοῦσα, Kaibel, 654, 4. For σποδὰ . . . γένετο cf. τέφρη γενόμεν, *Anth. Pal.*, 8, 222, 1.

29. Four fragments of a column of Pentelic marble join to form two non-contiguous groups. Fragments A and B contain the beginning of the inscription and part of a relief above it. These fragments are broken away on all sides, though the inscription is broken away only at the right. They were found on May 15, 1936 in a late Turkish wall in Section Σ.

Height, 0.501 m.; estimated diameter, 0.55 m.

Height of letters, 0.02 m.

Fragments C and D are broken away on all sides and at the back. The inscription is broken away above and at the left. They were found on May 5, 1936 in a late Turkish wall in Section Σ.

Height, 0.28 m.; width, 0.40 m.

Inv. No. I 4129.

The date is probably in the first or second century A.D.

Δάκρυσον, παροδεῖτα, [- - - - - ^{name} - - - - - δαμέντα]
 ἔμπορον ἐν λη(ι)σιῶ[ν - - - ^{8 ±} - - -] 11 [- - - - -]
 δν μάτηρ πέμψα[σα] κ[αὶ] τάμεν[ον] ἄρτι γέγ[ει]α
 οὐκ ἴδεν, οὐ γεν[έτης] ? ^{2 ±}]ος ἔφλεξε νέκυν.
 αἰαῖ, καὶ τέφρ[α] ἦλθεν ἐπε]ὶ προσεδέξαθ' ὀμιλῶντος
 ἀντ' εὐ[νήτου, ἡ &]ψ[α]μένη λεχέων.

TRANSLATION

Weep, traveller, for (name of deceased), a merchant, who was killed in (?) . . . of (?) pirates . . . His mother, after sending him forth just when he was getting his beard, did not see him again, (and) his father (?) . . . did not (?) burn the body. Alas, after his wife, the partner of his couch, had been waiting, there came (back) ashes, instead of the husband.

Line 1: Probably the name of the deceased occupied a part of the lost portion of the line. *δαμέντα* is restored *exempli gratia*. This verb is suggested by *ληστῆρος* . . . *Ἀρηϊ ἐδμήθην*, *Anth. Pal.*, 7, 737, 2. For *δάκνουσον* transitive, cf. Peek in *Hermes*, 67, 1932, p. 131, no. 3, 2; Mendel in *B.C.H.*, 27, 1903, p. 315, no. 3, 1.

Line 2: The deceased was evidently a victim of pirates. No very convincing restoration for this line has occurred to me. Perhaps we should restore *ἐν λη(ι)στῶ[ν δώμασι - -]*, "in the haunts of pirates." Another possibility is *ἐν λη(ι)στῶ[ν χερσὶ - -]*, "at the hands of (?) pirates." For this translation of *ἐν χερσὶ* cf. *Anth. Pal.*, 7, 665, 5-7 *ἀλλ' ἐν γαίῃ πατρίδι καὶ τύμβον καὶ κτερέων ἔλαχεν κηδεμόνων ἐν χερσίν*, "but he got funeral and a tomb in his own country by the hands of his own people" (Paton's translation in *The Greek Anthology*, Loeb Classical Library); cf. also *Κελτῶν ἐν χείρεσσιν ὀ[λέσσεας]*, *I.G., Rom.*, IV, 272, 5, which probably means, "who perished at the hands of the Celts." However, in these two instances of the phrase, as well as in the hypothetical *ἐν χερσὶ* of line 2, the preposition may possibly have purely local significance. Cf. *[τῆλε τέκνων πάτρ]ας τε, φίλων ἐν χερσὶ θανόντες*, Peek in *Ath. Mitt.*, 57, 1932, p. 58, no. 9, B, 3.

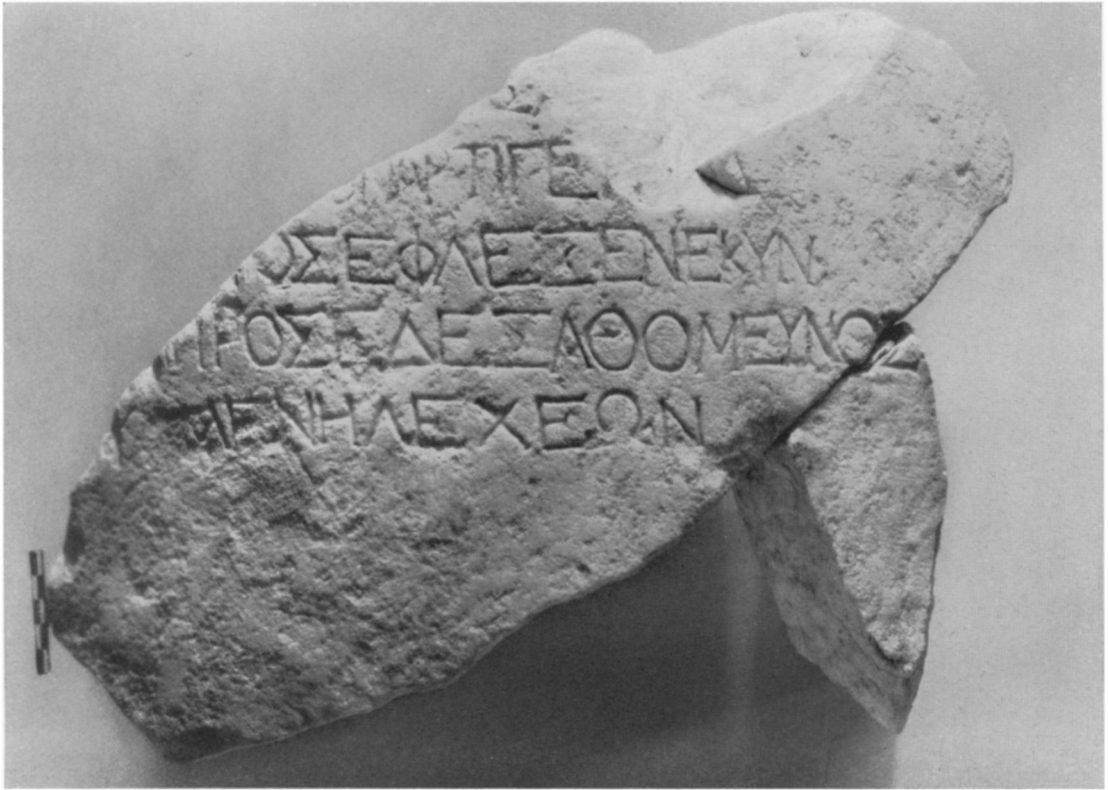
Line 3: It is not easy to see why the Doric form *μάτηρ*¹ should have been written, especially when *λη(ι)στῶ[ν]* is used in line 2. R. Wagner, *Quaestiones de epigrammatis Graecis ex lapidibus collectis grammaticae*, p. 17, says that Doric forms are found in non-Doric epitaphs of ephebes, and that this is done "ex imitatione Pindari fortasse tamquam celeberrimi roboris iuvenilis praeconis." See also B. Kock, *De epigrammatum Graecorum dialectis*, p. 35. A. de Mess, *Quaestiones de epigrammate Attico et tragoedia antiquiore dialecticae*, p. 19, quotes Wagner and adds, "Graecos . . . neque vero constanter eis (i.e., Doric forms) usos esse." It will be remembered that we are considering the epitaph of a youth. de Mess, however, states further (*op. cit.*, p. 21) that while the earlier writers of epigrams occasionally used Doric forms for poetic coloring, this use "sane magnopere differt a temporum recentiorum intemperata licentia." Is this *μάτηρ* to be regarded as introduced more or less appropriately for poetic coloring into a youth's epitaph, or is it merely an example of "intemperata licentia"?

Line 4: *γεν[έτης]* is suggested by *μάτηρ* in the preceding line. Possibly the father's name filled up the rest of the lacuna. If this is so, an asyndeton will result. An asyndetic style is not unusual in epigrams. Cf. . . . *ἢ καλέω σε τί τὸ ξένον; οὐκ ἐσαΐεις [Ἀνδρῶ]ς ὀδυρομένοιο*, Graindor in *B.C.H.*, 51, 1927, p. 326, no. 90, 1-2; *Φύρμος με Φύρμον, πυρφόρος τὸν πυρφόρον, ὁ παῖς ὁ ῥήτωρ τὸν πατέρα τὸν ῥήτορα*, *Anth. Plan.*, 322 (J. H. Oliver has called my attention to this example); *Ἡράκλειτος ἐγὼ τί μ' ἔνω κάτω ἔλκετ' ἔμουσοι*; *Anth. Pal.*, 7, 128, 1.

¹ Verrall is probably right in retaining *ματρός* (the reading of M, corrected to *μητρός* in later mss.) in Aesch., *Sept.* 519 (trimeter), although most editors give *μητρός*. The boast of Parthenopaeus is apparently being quoted sarcastically, in his own Peloponnesian dialect.



No. 29. Fragments A and B



No. 29. Fragments C and D

Line 5: For the sentiment cf. Aesch., *Ag.* 434–436, 441–444; *Anth. Pal.*, 7, 738, 3–4; *ibid.* 739, 3–6; *ibid.* 8, 93, 4.

Line 6: Cf. ἄρτι κλυτῶν Παφίης ἀψάμεν[ο]ν θαλάμων, Kaibel, 340, 2; εὐνῆς ἦψατ', Eur., *Phoen.* 946.

30. Four fragments of Pentelic marble join as one piece, preserving part of a smooth top. They were found in 1934 and 1935 in modern walls in Section Ξ. The piece is broken away at the back, at the sides, and below.

Height, 0.40 m.; width, 0.87 m.; thickness, 0.28 m.

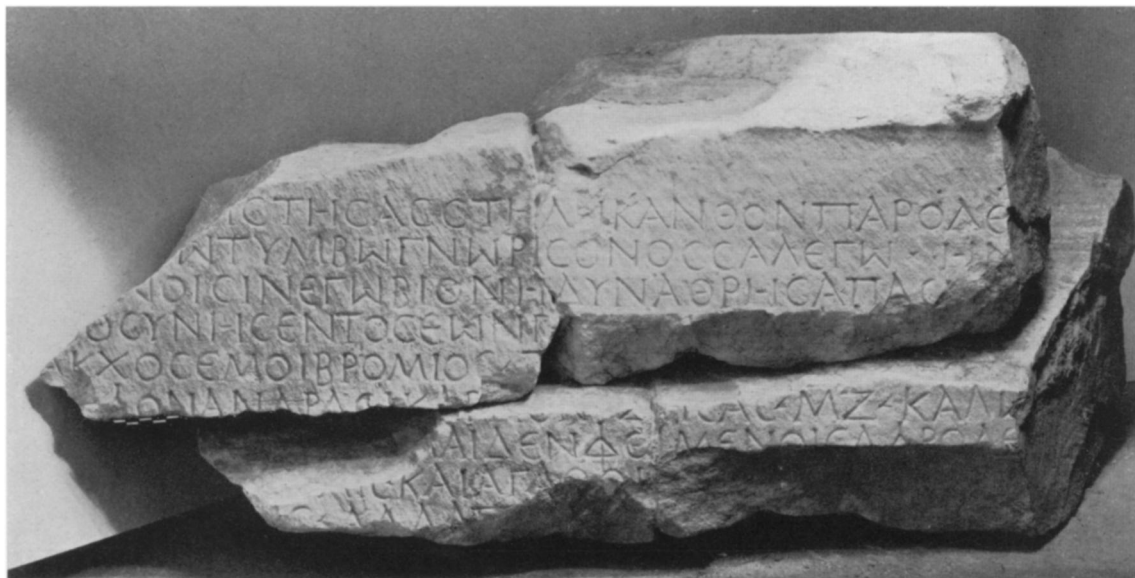
Height of letters, 0.022–0.025 m.

Inv. No. I 2122.

The date is in the second or third century A.D.

- ¹ [Βαῖδον ἐ]πιστήσας στήλη(ι) καθόν, παροδε[ῖτα, []
 [τῆ(ι)δ' ἐν τ]ῷ(ι) τύμβω(ι) γνώρισον ὅσσα λέγω ×
 ἢ ῥ[ύ πο|τ' ἐν ζ]ωοῖσιν ἐγὼ βίον ἡδὺν ἔθρησα <
 πάσῃ[ς γ' ἐ|ὕφρ]οσύνης ἐντὸς ἐὼν γ[. . .]ῑ[.]

5 [καὶ] φ[ίλος ἦν αἰε|ὶ Β]άκχος ἐμοὶ Βρόμιος <
 [- - - - - ²¹ - - - - -] φον ἀνδράσι καρπὸν
 ζήσας < μζ' < καλῶ[ς λ|υκάβαντας]
 [- ³ - -] \αιδ' ἐν φθιμένους Ἀφροδῆ[- - ¹⁰ - - - -] αἶς <
 καὶ ἀγαθῶ! [- - - - - ²³ - - - - -]! ζ <
 10 α λ λ λ γ - -



No. 30

TRANSLATION

For a little while, O passer-by, fix your eye upon the stone, and learn what I say (as I lie) here in the grave. Indeed once among the living I regarded life as sweet, acquainted, as I was, with every joy . . . and Bacchus Bromius always was dear to me . . . harvest for (?) men, after living honorably for forty-seven years . . . among the dead . . . Aphrodite (?) . . . and good . . .

At the ends of several verses there are marks of punctuation on the stone, i.e. after λέγω, 2; after ἄθρησα, 3; after Βρόμιος, 4; probably after καρπὸν, 6 (note the spacing of the letters); before καί, 9 and before the fragmentary *alpha* at the beginning of 10. The number μζ', 7 is enclosed within marks of punctuation.

These marks often serve as a guide to the irregular metrical scheme. Many inscribed epigrams show strange combinations of hexameters and pentameters; cf. *I.G.*, III, pt. 2, 1379 (hex., hex., pent., pent., pent.); Kaibel, 785 (hex., pent., pent., hex.): *I.G.*, XIV, 2437 (pent., pent., hex., pent., pent., hex., pent.). By glancing at the *Metrorum Tabula* in Kaibel (pp. 701–703) one could make numerous additions to this list.

Line 1: From the squeeze I read ICTHCAC , hence $[\epsilon]\pi\iota\sigma\tau\acute{\eta}\sigma\alpha\varsigma$. E. Vanderpool sees these two fragmentary vertical strokes on the stone. Cf. $\beta\alpha\iota\delta\acute{\omicron}\nu \epsilon\pi\iota\sigma\tau\acute{\eta}\sigma\alpha\varsigma \acute{\iota}\chi\nu\omicron\varsigma \epsilon\nu\theta\acute{\alpha}\delta\epsilon \tau\acute{\upsilon}\nu\beta\omicron\nu \acute{\alpha}\theta\eta\rho\eta\sigma\omicron\nu$, Kaibel, 690, 1; $\beta\alpha\iota\delta\acute{\omicron}\nu \mu\epsilon\acute{\iota}\nu\omicron\nu, \xi\epsilon\acute{\iota}\nu\epsilon, \kappa\alpha\acute{\iota} \upsilon\sigma\tau\epsilon\rho\omicron\nu \acute{\epsilon}\nu\theta\alpha \pi\omicron\rho\epsilon\acute{\upsilon}\sigma\eta, \mu\grave{\eta} \pi\rho\omicron\lambda\iota\pi\acute{\omega}\nu \sigma\iota\grave{\eta}\lambda\lambda\eta\nu, \acute{\alpha}\lambda\lambda\acute{\alpha} \mu\alpha\theta\acute{\omega}\nu [\tau]\acute{\iota} \lambda\acute{\epsilon}\gamma\epsilon\iota$, Kaibel, 388, 1–2; $\beta\alpha\iota\delta\acute{\omicron}\nu | \sigma\iota\grave{\eta}\sigma\omicron\nu \acute{\iota}\chi\nu\omicron\varsigma$, Kaibel, 616, 1; $\beta\alpha\iota\delta\acute{\omicron}\nu$, Kaibel, 185, 1; 288, 1. For an expression similar to $\epsilon\pi\iota\sigma\tau\acute{\eta}\sigma\alpha\varsigma \dots \kappa\alpha\nu\theta\acute{\omicron}\nu$ cf. $\tau\omicron\upsilon\varsigma \delta\phi\theta\alpha\lambda\mu\omicron\upsilon\varsigma \epsilon\iota\varsigma \tau\acute{\eta}\nu \gamma\grave{\eta}\nu \sigma\iota\grave{\eta}\sigma\alpha\varsigma$, Philostratus, *Vita Apollonii*, 1, 10. Should we restore $[\epsilon]\pi\iota \sigma\iota\grave{\eta}\sigma\alpha\varsigma \sigma\iota\grave{\eta}\lambda\eta(\iota)$ instead of $[\epsilon]\pi\iota\sigma\tau\acute{\eta}\sigma\alpha\varsigma \sigma\iota\grave{\eta}\lambda\eta(\iota)$?

Line 2: For $\tau\grave{\eta}(\iota)\delta'$ cf. $\tau\grave{\eta}\delta\epsilon \dots \epsilon\pi\iota \tau\acute{\upsilon}\mu\beta\omega$, *Anth. Pal.*, 7, 153, 5.

Line 3: The restoration $\pi\omicron\tau'$ was suggested to me in conversation by Dr. Kurt Latte. Cf. $\pi\omicron\tau' \epsilon\nu \zeta\omega\omicron\iota\sigma\iota\nu$, Peek in *Ath. Mitt.*, 56, 1931, p. 122, no. 5, 3.

Line 4: For $\epsilon\nu\tau\acute{\omicron}\varsigma$ in the sense of "acquainted with" cf. Soranus, I, 3, $\eta \gamma\rho\alpha\mu\mu\acute{\alpha}\tau\omega\nu \epsilon\nu\tau\acute{\omicron}\varsigma$, also Chrysippus Stoicus, II, p. 41, line 29 (von Arnim), *ibid.*, III, p. 120, lines 11, 19, 22. The restorations here proposed leave room for one more letter at the right-hand end of line 3 of the inscription. The right-hand margin of the inscription, however, was not necessarily straight. If we restored $\pi\acute{\alpha}\sigma\eta[\varsigma \gamma\epsilon \epsilon\delta\phi\rho]ο\sigma\acute{\upsilon}\nu\eta\varsigma$ the lettering would extend to the margin, and we could find many parallels for the writing of the elided ϵ , as for example, *I. G.*, II², 3138 which has $\delta' \epsilon\iota\kappa\acute{\omega}\nu$, 2, but $\delta\epsilon \acute{\iota}\pi\pi\omega\nu$ and $\tau\epsilon \epsilon\nu$, 3.

Line 5: Cf. $\acute{\alpha}\lambda\lambda\acute{\alpha} \phi\acute{\iota}\lambda\omicron\varsigma \text{Μονσῶν, Βρομίου Παφίης τε βιώσας}$, Kaibel, 614, 4. The deceased may have been an Eleusinian initiate.

Line 6: $\mu\zeta'$ is to be read $\tau\epsilon\tau\tau\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha \kappa\alpha\acute{\iota} \epsilon\pi\tau\acute{\alpha}$. Cf. $\text{Καλότυχε, τε}[\chi]\theta\epsilon[\iota]\varsigma \lambda\upsilon\kappa\acute{\alpha}\beta\alpha\nu\tau\alpha\varsigma \mu'$ (i.e. $\tau\epsilon\tau\tau\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$), Kaibel, 280, 2; cf. also Kaibel, 558, 10 (addenda). For a different treatment of numerals, cf. ξ' read as $\xi\iota$ Kaibel, 279, 1.

Line 8: Ἀφροδε may be the beginning of the name of a man or of a woman, but more probably it is the goddess, inasmuch as there is a reference in line 5 to Bacchus.

MALCOLM MACLAREN, JR.