

NOTES ON INSCRIPTIONS FROM PHLIUS

AT THE end of an article containing the inscriptions found at Phlius during the investigations made there in 1924, R. L. Scranton has published four very fragmentary texts of Byzantine date, as follows: ¹

No. 17: ΖΕΙΟ Ο σοφία.

No. 18: NOCEN ONOMA.

No. 19 is not transcribed, but may be read in the drawing on p. 242 (Fig. 9d).

No. 20: ἀγγέλωντα. In the drawing on p. 242 (Fig. 9e) the letters are shown in a vertical column. Below the ninth letter is a Π, followed by the break of the stone.

These texts are quotations from the Bible and from the liturgical books of the orthodox church, as may be seen in their expanded forms as given below. I have no suggestion at present for the reading of No. 17 (now republished as *S.E.G.*, XI, 287), but it appears to belong to the same category with the other three.

No 18: [εὐλογημένος ὁ ἐρχόμε]νος ἐν ὀνόμα[τι κυρίου].² See *Psalms* 118. 26; *Matthew* 21. 9, 23. 39; *Mark* 11. 9; *Luke* 13. 35 (cf. 19. 38). This phrase is repeated many times in the rites of the vesper service and of the mass of Palm Sunday, and is also mentioned in the liturgy; cf. F. E. Brightman, *Liturgies Eastern and Western* (Oxford, 1896), pp. 368. 29 (cf. 596), 370. 25, 371. 5, 396. 2.

No. 19: [ὁ ἐγείρων] ἀπὸ γῆς πτωχὸν κὲ ἀπὸ [κοπρίας ἀνυψῶν πένητα]. See *Psalms* 113. 7.

No. 20: ἀγγέλων τὰ π[λήθη]. This is taken from some ecclesiastical hymn. I note, for example, the *ιδιόμελον* in the vesper service of the Koemesis of the Virgin (Menaion, August 15): τὴν πάνσεπτὸν σου κοίμησιν, Παναγία Παρθένε ἀγνή, τῶν ἀγγέλων τὰ πλήθη ἐν οὐρανῷ καὶ ἀνθρώπων τὸ γένος ἐπὶ τῆς γῆς μακαρίζομεν κτλ.

It would be useful if this group of inscriptions could be examined again together with other similar uninscribed pieces which probably were found at the same place. They seem to belong to some church, and they might help in establishing the form of its decoration and its date. For similar quotations used (at least in later times) as legends of hagiographic paintings, see the useful instructions of Dionysios of Phourna, *Ἑρμηνεία τῆς ζωγραφικῆς τέχνης*, published by A. Papadopoulos-Kerameus (St. Petersburg, 1909).

Of the Phliasian inscriptions gathered in *I.G.*, IV, it would seem from the shapes

¹ *Hesperia*, V, 1936, p. 246, nos. 17-20 (cf. Fig. 9 c-e on p. 242). Scranton characterizes only the last two texts as Byzantine, but all seem to be from about the same time.

² This text is now published as *S.E.G.*, XI, 288, where Hondius has indicated the correct division of words: -- vos ἐν ὀνόμα[τι ? --].

of its letters that no. 450 (known from a copy made by Ross) might belong with these published here:

----- ΛΕΡΩΣΙ -----

Fränkel, the editor of the *Corpus*, notes: Ambiguum est: μά]λ' ἐρώσι; δο]λερώς, θα]λερώς, σφα]λερώς alia. Certe videtur esse de carmine sepulcrali. Closer examination does not disclose that it is a biblical quotation, and I agree that it is from a sepulchral monument but not necessarily that it is part of a poem. I believe the more probable reading to be simply [Φι]λέρωσ I -----. The name of the deceased is not in the genitive case, as was true of most of the sepulchral inscriptions of Phlius,³ because at the late date to which this inscription must be assigned the nominative, rather than the genitive, was the case employed.⁴ The text should, in fact, be included among the later documents.

For a probable Phliasian decree found at Delos see L. Robert, *Hellenica*, V, 1948, pp. 5-15. I expect to deal with this inscription elsewhere.

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THE TWELFTH and subsequent volumes of *S.E.G.* will take the form of an annual review of Greek Epigraphy. As far as possible, it will give references to work done during each year on or relating to Greek inscriptions, and will reprint new or emended texts. The arrangement of the contents will be by geographical areas, on the general pattern of the early volumes of *S.E.G.* The editor and publishers are confident that this will be a service which epigraphists, and classical scholars generally, will appreciate and find helpful.

The editor would, therefore, be grateful if scholars who publish studies on Greek Epigraphy, or substantially using epigraphic material, would send him a notice (or if possible a reprint) of their work. Their co-operation in this way would be much appreciated, and would greatly aid him and the publishers in making *S.E.G.* as complete as possible.

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Part II of Volume XI, which was left unfinished at the death of the previous editor, Dr. J. J. E. Hondius, will be published as soon as possible.

³ See Fränkel's note on *I.G.*, IV, 452.

⁴ Cf. *I.G.*, IV, 473 ff.