

NOTES ON INSCRIPTIONS FROM HERMIONE AND HYDRA

THE following notes may be made on some of the inscriptions from Hermione and Hydra published by Michael H. Jameson in *Hesperia*, XXVIII, 1959, pp. 109-119.

No. 3 (Pl. 23), a dedication, should be read:

Κλεὼ Ἀριστίωνος
Ἐλευθίαι.

No. 7, line 6. Read: [χαρισ]τήριον

No. 13 (Pl. 24), a sepulchral inscription, has been read thus:

[- ε]σ[κ]εῦασε
[-] Ω καὶ τῆς
[-] ΝΘΩ αὐτοῦ
[-] Υ ψυχί

In the first line one recognizes the verb [κατε]σ[κ]εῦασε followed in the next by the pronoun [ἐαντ]ῶ. In the last line is the imperative [ε]ὑψύχι (= εὐψύχει), known from late sepulchral inscriptions. Examples of it with both spellings, its interpretation, and further bibliography are collected by R. Lattimore, *Themes in Greek and Latin Epitaphs*, Urbana, Ill., 1942, p. 263, and note 299. Another similar imperative used also in late times is εὐτύχει; see, for example, *I.G.*, XII, 5, 996, line 1, where εἰ is spelled ι as in the above text.

From the photograph on pl. 24 I would reconstruct this text as follows:

[-----]
[κατε]σκεῦασε
[ἐαν]τῶ καὶ τῆ γα -
[μετῆ σ]υμβίω αὐτοῦ
[ε]ὑψύχι.

The stone is broken above, where there was inscribed the name of the husband at whose care and expense the monument was made. The expression γαμετῆ σύμβιος is unusual, though each element of it alone is common in late sepulchral inscriptions. The maker of the monument wanted to make it clear that his wife was lawful. Simi-

larly in an epigram from Nymphaion in Ionia of the second or third century after Christ there occurs the expression *γαμετῆ ἄλοχος*.¹ The restored part of line 4 is a little long but perhaps there was some ligature.

The editor calls the inscription Christian, but with the new reading there is nothing characteristically Christian in it, and, along with No. 8, it should be regarded as pagan.

No. 14. The poetic formula reminded me of an Attic epigram and A. E. Raubitschek pointed out that it is *I.G.*, I², 945, II, the second epigram for those who fell at Potidaia. Cf. also the epigram from Smyrna, Kaibel, *Epigrammata Graeca*, 315 = Peek, *Gr. Vers-Inschriften*, I, 1761 etc.

Nos. 15-21. I suspect that some at least of these sepulchral stelai, collected by Kountouriotēs in Hydra, are from Rheneia; cf. *C.I.G.*, II, 2313-2322, 2322 b¹⁻⁹⁹, 2326, 2327, 2328 b with *add.* Perhaps of the same origin are also the sepulchral inscriptions *I.G.*, II², 6019 and 12244 mentioned on p. 116, note 3.²

No. 19: *Μάη Ἐρύμνου | Νικομηδεῦ χρη|στὲ χαίρει*. The name *Μάης*, independent of the name *Μάνης*, is attested in several places in the ancient world. Th. Reinach, *R.E.G.*, II, 1889, pp. 267-271, in studying this name mentions the possibility of its being derived from the name of the goddess *Mā* but prefers to leave the matter open. He concludes that it started from coastal Paphlagonia and from there spread to Sinope and Amisos and further to all parts of the ancient world. His conclusions accord well with the occurrences of the name collected by D. M. Robinson, *A.J.A.*, IX, 1905, pp. 316-317, and with the present occurrence in Nikomedeia of Bithynia.³ For other occurrences cf. J. and L. Robert, *R.E.G.*, LXXI, 1958, p. 285, no. 346.⁴

¹ Kaibel, *Epigrammata Graeca*, 310 = Peek, *Gr. Vers-Inschriften*, I, 992.

² Kirchner's note for 12244 is not exact. Preuner says that it "soll in der jetzigen Stadt gefunden sein." Also he is not exact in attributing the Attic origin of *I.G.*, II², 6019 to Preuner. The latter sanctions the original opinion of Bursian (who did not know the edition by Koupitores). The dispersion of the sepulchral monuments of Rheneia took place during the first part of the past century.

³ A search through most of the inscriptions listed in *R.E. s.v.* Nikomedeia as found there or mentioning Nikomedians, and also in Dörner's collections of Bithynic inscriptions, did not reveal any other occurrence of the name there. In Athens there are *Ἀρτεμισία Δάου Νικομήδισσα* and *Ἀρτέμων Δάου Νικομηδεύς*, *I.G.*, II², 10001 and 10002. One would be tempted to read *Μάου* in one or both of them. However years ago I had concluded after studying the data about these two texts that actually they are one and the same inscription. The fact that the patronymic is the same in both copies (Lattermann's and Kirchner's) indicates that the reading is correct in this point. (This occurrence of the slave-name *Δᾶος* should be added to my list of them from Attic inscriptions in the newspaper *Καθημερινή* of March 29, 1958.) Which of the two texts is then correct for the name and the ethnic? Lattermann was not so careful in his provisional copies while Kirchner had at his disposal a squeeze and therefore I would accept his text *I.G.*, II², 10001, as correct. However, M. Mitsos, *Πολέμων*, IV, 1949-51, *σύμμ.* p. *ν*ῆ, reports that he found *I.G.*, II², 10002 in the Epigraphical Museum carrying the inventory number 12092 and he now tells me that the text of Lattermann is correct. The fact that the other stone has not been found yet in the Epigraphical

Concerning the new name Ἐρυμνος, presumably from the adjective ἔρυμνός,⁵ the editor compares the names Ἐρύμνων and Ἐρυμνεύς. It should be noted that the first, appearing as the name of an Aitolian in Diodoros XX, 16, 1, was corrected by H. Pomtow, *Klio*, XV, 1918, p. 57 to Ἐρυμνίων on the basis of a sepulchral inscription from Delphi published there with that name.⁶ Another occurrence is found in Eupalion of Lokris, *Ath. Mitt.*, XXXII, 1907, p. 37, no. 29; cf. p. 68.⁷

To a completely different area belong the names Ἐρυμνεύς and the related Ὀρυμνιεύς, Ὀρουμνιεύς, and Ἐρύμνεσις. They occur either in inscriptions from Aspendos of Pamphylia or from varying places but mostly as names of Aspendians. In one case the bearer is Ἰλιεύς [ἀπὸ Πα]νφυλίας.⁸

According to Ramsay the name was originally ethnic.⁹ The town which gave the name would be Ἐρύμνη of Pamphylia.¹⁰

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Museum corroborates my old opinion that the two texts are the same. For the name Artemon in Nikomedeia cf. *I.G.*, V, 1, 368, lines 158-160. Reinach corrected the passage of Strabo, XII 3, 25, where Μάνης is mentioned as a Paphlagonian name, to read Μάης, the former being Phrygian according to Strabo himself, VII 3, 12. It is curious to find in a new inscription from Piraeus a Μάνης from Paphlagonia, *I.G.*, II², 10052.

⁴ See also now *R.E.G.*, LXXII, 1959, p. 193, no. 184 (under 168).

⁵ Cf. F. Bechtel, *Die histor. Personennamen des Griechischen*, Halle a. d. S. 1917, pp. 487, 506; cf. also pp. 562-564.

⁶ Correction accepted by G. Klaffenbach, *I.G.*, IX, 1², p. XV, line 12.

⁷ Bechtel, *op. cit.*, p. 548, refers to this instance, while the others are older. According to him the name is a modified ethnic which he does not specify.

⁸ See J. and L. Robert, *R.E.G.*, LXVI, 1953, p. 202, no. 1; cf. now *R.E.G.*, LXXII, 1959, p. 258, no. 452. To the cases traceable through these two references add *S.E.G.*, VI, 728 A, line 27, *Sammelbuch* 6410 (Rhodian!), Lanckoronski, *Städte Pamphyliens und Pisidiens*, I, p. 181, no. 82 (cf. Bean, *Jahrbuch für kleinasi. Forschung*, II, 1952/3, p. 201), and, of course, the obscure peripatetic philosopher in Athens, but of unknown origin, Erymneus, Poseid. *ap.* Athen. V, 211 c (*F. Gr. Hist.*, II, 87, fr. 36). It becomes very probable that he was an Aspendian.

⁹ W. M. Ramsay, *The Historical Geography of Asia Minor*, p. 419, no. 10. Cf. Bechtel, *op. cit.*, p. 538: "Aus dem Ethnikon zu Ἐρυμναί in Pamphylien."

¹⁰ See Ruge, *R.E. s.v.* Erymna 2 and cf. H. Swoboda, J. Keil and F. Knoll, *Denkmäler aus Lykaonien, Pamphylien und Isaurien*, 1935, pp. 48-50, nos. 105-107. The alleged other name of Tralleis as Ἐρύμνη or Ἐρυμνά has already been interpreted by J. G. Droysen, *Geschichte d. Hellenismus*, III², 2, Gotha 1878, p. 280 as a misunderstanding by Steph. Byz. *s.v.* Τράλλις and Etym. M. 389, 56 of the passage of Strabo, XIV, 1, 42. Cf. also L. Robert, *Villes d'Asie Mineure*, Paris 1935, p. 43, note 5, and J. and L. Robert, *R.E.G.*, LXXII, 1959, p. 187, no. 161 *fin.*