

ADAM ŁAJTAR

VARIA EPIGRAPHICA

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## VARIA EPIGRAPHICA

1. A catalogue of sculptures of Roman times in Czech collections was published several years ago within the international series *Corpus Signorum Imperii Romani* (CSIR)<sup>1</sup>. It contains pieces from archaeological excavations carried out by B. Hrozný in 1924 in Sheikh Sa'ad in South Syria on one hand and from various purchases in Asia Minor on the other.

Among the Microasiatic material, there are two votive stelae with dedications to a god called Ποταμός = “River” kept in the Náprstek Museum in Prague<sup>2</sup>. The first<sup>3</sup> bears a representation of a river god holding a branch and reclining above two fish. The inscription is above the representation and reads: Ἀήδα Μάνου Ποταμῶ εὐχίην. The second<sup>4</sup> shows two busts in the central part, a male bust on the right-hand side and female bust on the left-hand one, and in the tympanum a fish. The inscription under the relief runs: Τείμοιος Μάνου | κὲ Δειδων Ποταμῶ εὐχίην. According to the authors, both pieces are unpublished. They were also unable to suggest an exact provenance for them except for noting “reportedly from Asia Minor”. In fact, the two stelae belong to a wider series of votive monuments dedicated to the “River” and originating from the Tembris valley in western Galatia. Originally, all these stelae were probably set up in a small sanctuary of this god located somewhere near the Tembris river. The two stones have been known for over a century and have been published several times<sup>5</sup>. In recent publications, they have been considered lost, but now at least we know that they are in Prague.

2. A catalogue of Greek and Latin inscriptions in the Konya Archaeological Museum published recently<sup>6</sup> has as the no. 224 the following Christian epitaph of unknown provenance<sup>7</sup>:

μνήμη (*Chi-Rho*) εἰερέ-  
ων τῆς κατο-  
λικῆς κὲ ἀποσ-  
4 τολικῆς ἀγίας  
τοῦ Χ(ριστο)ῦ ἐκκλησίας·

<sup>1</sup> J. Bouzek et alii, *Corpus Signorum Imperii Romani, Czech Republic I. Roman Sculpture from Syria and Asia Minor in Czech Collections*, Prague 1999.

<sup>2</sup> Elaborated by Marie Dufková with the epigraphic assistance of R. Hošek.

<sup>3</sup> Náprstek Museum P 5503; CSIR-Czech Republic I, p. 24, no. AM6, pl. 35.

<sup>4</sup> Náprstek Museum P 5506; CSIR-Czech Republic I, p. 25 f., no. AM8, pl. 36 (and not 37 as stated in the catalogue).

<sup>5</sup> The votum of Leda: A. Besset, BCH 25, 1901, p. 329, no. 13 (L. Robert, *Hellenica* X, 1950, p. 90, no. 13; S. Mitchell, *Regional Epigraphic Catalogue of Asia Minor II. The Ankara District. The Inscriptions of North Galatia*, Oxford 1982, p. 37, no. 8). The votum of Timaios and Deidon: A. Besset, BCH 25, 1901, p. 329, no. 15 (L. Robert, *op.cit.*, p. 90, no. 15; S. Mitchell, *op. cit.*, p. 38, no. 10).

<sup>6</sup> B. H. McLean, *Regional Epigraphic Catalogue of Asia Minor IV. Greek and Latin Inscriptions in the Konya Archaeological Museum*, London 2002.

<sup>7</sup> It is worthy to be noted that the text is inscribed on a terracotta plaque.

8 ἐνορχίζω ὑμᾶς  
 τὸν κληῖρον τὸν νῦ[v]  
 κὲ τὸν [ΤΟΥ] ἐπερχόμε-  
 νον κὲ πάντας τοὺς  
 ἐν τῷ γένῳ μου ΠΡΑΚΕ  
 ΥΝ κὲ ΑΓΙΠΙΝΑ τὸν τά-  
 12 πον κοσμήσατε.

1–2. ἱερέων || 5. ἐκκλησίας || 6. ἐνορχίζω || 8–9. ἐπερχόμενον || 11–12. τόπον

The difficult passage in lines 10–11 which the editor left in capital letters should undoubtedly be read:

π(ατέ)ρα κὲ  
 υ(ἰὸ)ν κὲ ἄγι(ον) πν(εῦμα)

The photo of the inscription (fig. 264) shows dashes over the sequences of letters ΠΡΑ, ΥΝ, and ΠΙΝΑ which indicate that we are dealing with *nomina sacra*.

The translation of the complete inscription is:

*Memorial of the priests of the universal and holy apostolic church of Christ. I adjure you, the current clergy and those to come, and all in my family, through the Father and the Son and the Holy Spirit, to adorn this tomb.*

3. T. B. Mitford has recently published a series of 35 Greek and Latin inscriptions from Satala in Armenia Minor<sup>8</sup>. The Greek part of this material was included with some corrections in SEG XLVII, nos. 1878–1909. Among the Greek inscriptions, there is a Christian epitaph of a certain Theodora which T. B. Mitford and the editors of SEG, who took over the text of the *editio princeps*, have been unable to read in its entirety<sup>9</sup>. In my opinion, however, some new readings can be suggested. Below, I present the text of the *editio princeps* on the left and my reading of the inscription on the right. It relies solely on Mitford's transcript<sup>10</sup> and should be taken only as a proposal.

	† ἔνθα κατάκιτ-	† ἔνθα κατάκιτ-
	ε ἡ ἄορος Θεοδώρα	ε ἡ ἄορος Θεοδώρα
	ἥτις ζήσασα ἔ(τη)	ἥτις ζήσασα ἐ(ν)
4	λυπή καὶ στεναγμῶ[v]	λύπη καὶ στεναγμῶ
	οὐδενὶ ΟΚΑΙΚΙΟ,ᵛ Ε	οὐδενὶ ΟΚΑΙΚΙΟ,ᵛ Ε
	• ΟΙΔΕΝΟΘΕΝΕΤ •	οἶδεν • ὄθεν ἐ(ξ)-
	ΕΛΘΕΝΤΟΥΙ • ο,ᵛ ΙΝΟ	ἐλθεν τοῦ β[ί]ου ἰνδ(ικτίωνος)
8	ΑΜΗΥΠΙΟ,ᵛ ΝΩ	α', μηνὶ Ἰουν(ί)φ.

*Here lies Theodora, untimely dead, who lived in no grief and groaning [ - - ] knows, whence she departed this life in the first indiction, in the month of June.*

<sup>8</sup> T. B. Mitford, *The Inscriptions of Satala (Armenia Minor)*, ZPE 115, 1997, pp. 137–167, pl. VII–XV.

<sup>9</sup> Mitford, *op. cit.*, p. 159, no. 34 (SEG XLVII 1886).

<sup>10</sup> It is impossible to verify Mitford's readings on the blurred photograph he provides.

2. Read ἄωρος.

3. The stone has EHT according to Mitford.

4. The iunctura λύπη καὶ στεναγμός is of scriptural origin; cf. Sept., Is. 51, 11, 5: ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός. It occurs very often in Patristic literature, as a rule as a quotation from Isaiah. It is also to be found in early Christian epitaphs<sup>11</sup>. In all these places, it is eternal life free from grief and groaning that is in question, but here λύπη καὶ στεναγμός refer to life on earth. Theodora probably died as a child (cf. the epithet ἄωρος) and did not yet experience grief and groaning.

5-6. One is tempted to read: ὁ καὶ ἄβιος ἢ οἶδεν. The translation would be: “... in no grief and groaning which (human) life knows”.

6-7. Read ἐξῆλθεν. Here, either the augment has been omitted or “ε” stands for “η” (a sign of the close pronunciation of /e/). For the expression ἐξελεῖν τοῦ βίου, which is attested both in literary and epigraphic sources, see Diog. Laert. VII 171 (about Kleantes): καὶ ἐξῆλθεν τοῦ βίου; Eusebius, Hist. Eccl. IV 14, 4 (about Polycarpus from Smyrna): ἐπὶ πολὺ γὰρ παρέμεινεν καὶ πάνυ γηραλέος ἐνδόξως καὶ ἐπιφανέστατα μαρτυρήσας, ἐξῆλθεν τοῦ βίου; Inscr. Christ. Urbis Romae I 940 (Rome, in St. Praxeda catacombs): ἐνεπάη Βεναινάτος ( ... ) ζήσας ἔτη οὐκ ὅς κίτε ἐν τῷδε τόπῳ ἐξελεθὼν ἐκ τοῦ βίου τῆ πρ(ὸ) δ’ ἰδ(ῶν) Μαρ(τίου) κτλ.<sup>12</sup>

8. Mitford suggested the reading ἀμήν or, alternatively, μηνὶ Ἰουν(ί)ῳ.

Warsaw-Cologne<sup>13</sup>

Adam Łajtar

### Özet

Makalede;

1. *Corpus Signorum Imperii Romani (CSIR)* I (1999) adlı eserde yayımlanan (AM 6 ve AM 8), bir Nehir Tanrısı'na sunulmuş iki adak stelinin Batı Galatia'daki Tembris Vadisi'nde bulunmuş olduğu ve zaten defalarca yayımlandığı belirtilmektedir.

2. B. H. McLean tarafından (2002) Konya Müzesi Yazıt Katalogu'ndaki bir Hristiyan mezar taşının (no. 224) son satırları değişik bir şekilde okunmaktadır.

3. T. B. Mitford'un *ZPE* 115 (1997), 137–167'de yayımladığı Satala yazıtlarından biri (no. 34) yeniden incelenmektedir.

<sup>11</sup> Cf. e.g. IG III 3536 (from Athens): ὅθεν [ἀπέδρα] λύπη, στεναγμοί, ἐκεῖ ἀνάπαυσον [τὴν ψυχὴν], κύριέ μου, δούλου θεοῦ ταλεπώ[ρου ...], and a series of epitaphs from Nubia containing the request that God should let rest the soul of the dead ἔνθα ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

<sup>12</sup> For this inscription see also C. Wessel, *Inscriptiones Christianae Veteres Occidentis*, Bari 1989, no. 678.

<sup>13</sup> Scholarship of the Alexander von Humboldt-Foundation.