

INSCRIPTIONS FROM PONTUS

by

G. E. BEAN

Department of Classical Philology, Istanbul University

The following inscriptions were seen by me in the course of a journey undertaken in 1950 in the company of Mr. P. M. Fraser. Numbers 1-4 are —to the best of my belief— new; the others are already known, but are republished here with more complete readings or with new restorations.¹

AMASIA

1. Amasya, in the courtyard of the Beyazit Mosque, built into the parapet above the river bank, a tombstone 0.79 m. high, 0.49 m. wide, 0.25 m. thick, with pediment containing a round shield or disc. Letters 34-43 mm. high (cf. Fig. 1).

Κορ(νηλίω) Μιθρι-
δάτηι κβ' ἐ-
τῶν ἀποθα-
νόντι ἀτυ-

¹ For the published inscriptions of Pontus see especially *Studia Pontica* III (Recueil d'Inscriptions grecques et latines du Pont et de l'Arménie), Part I, edd. J. G. C. Anderson, F. Cumont, H. Grégoire, 1910. Part 2 has not appeared. This work is here abbreviated *Stud. Pont.* I have not been able to consult G. de Jerphanion, *Inscriptions de Cappadoce et du Pont* (Mél. Fac. Or. Beyrouth VII 1914, 23-104) Other abbreviations :

CIG — *Corpus Inscriptionum Graecarum*, ed. Boeckh.

IGLS — *Inscriptions grecques et latines de la Syrie*, edd. L. Jalabert et R. Mouterde, vols. I - III; Paris, 1929—1950.

MAMA — *Monumenta Asiae Minoris Antiqua*, Manchester, 1928—

SEG — *Supplementum Epigraphicum Graecum*, Leyden, 1923—

SGDI — *Sammlung der griechischen Dialekt-Inschriften*, ed. H. Collitz; Göttingen 1884—1915.

The Turkish version of the present article was prepared by Dr. Uluğ Bahadır Alkım, to whom I wish to express my sincere thanks.

5 χῆς πατήρ
ἀνέστησεν
τῷ ροβ' ἔτει

The date in line 7 is reckoned by the era of Amasia, which began in 3 B.C.; the tomb was accordingly erected in A.D. 169.

2. Amasya, among a number of ancient stones collected in the yard of an old Medrese, a thick block with triangular pediment containing a relief of an animal somewhat resembling an elephant, but intended apparently for a boar.

Γάις Ἀγριππιανῶ τῷ
ἀδελφῷ μνήμ-
ης χάριν

3. Amasya. Tombstone built into a pier of the next bridge west of the main bridge by the Hükümet. We could not reach the stone, but copied it from the ground. The inscription is partially obscured by the wooden struts of the bridge.

	εὐχῆς ἡμε-	10	βος ἔλοι ἄν-
	τέρης θεός		φω' λάχομ-
	ἔκλυ[εν, οὔνε]-		εν τέλος ἐ-
	κα πρώ[τη],		σθλόν. Ἄου-
5	ἄνδρὸς ἔτι		ιδίαν Θεοδό-
	[ζ]ῶντος ἐ-	15	την Ἰουλ. Βα-
	[γ]ὼ θάνων		σιλεύς τὴν σ-
	[π]αρά καιρ[ό]ν.		[ε]μνοτάτην
	ξυνὸς τύμ-		[γυναῖκα] (?)

The great satisfaction expressed at the wife's death before her husband is peculiar, and hardly consistent with *παρὰ καιρὸν* in line 8. In line 7, *θάνων* must be for *θάνον*, i.e. *ἔθανον*, but the hexameter is very faulty. At the end, *γυναῖκα* is expected, but I did not see it on the stone.

4. Amasya, in the floor of house no. 28 in 32nd street, a tombstone cut away at the top and on the right, inscribed in very bad and irregular lettering.

Φιλήτη
Εὐτύ-
χω [τ]-

φ̄ ἀν[δρῆ]
 μνή[μ]-
 ις χρά[ρ]-
 ιν

5. Aynalı Mağara, about 45 minutes from Amasya on the road to Ziyereköy. This tomb has long been well known; it carries two inscriptions in huge letters, the upper reading Τῆς ἀρχιερέως, while the lower has been carefully erased and is largely illegible. Various observers have thought to discern very various letters; see *Stud. Pont.* no. 95. I add my own reading:

ΚΑ ΟΕΟΣ
 Χ ΙΟΥ

This lower inscription would appear on the face of it to be a second epitaph relating to a reuse of the tomb, in the form of a name and patronymic, erased possibly because it was inscribed without authority.² But perhaps the matter is not so simple.

In *Stud. Pont.* loc. cit. the suggestion is advanced that Tes was high-priest of Mithridates or Pharnaces, whose name was erased by order of the victorious Romans. This cannot be right, not merely because neither of these names can be read in the erasure, but because of the difference in the style of the lettering from that of the upper inscription. It does not appear to have been noticed that the final *sigma* of line 1 (the only letter on which all observers are agreed) has horizontal upper and lower strokes, in contrast to the branching *sigmas* of the upper inscription. It seems beyond doubt that we have two quite separate inscriptions cut at different times.

6. Amasya, in a wall of the Yörgüç Mosque; *Stud. Pont.* no. 114, from an inexact and incomplete copy. Fig. 2 is from a squeeze taken by Mr. Fraser. Letters 33-40 mm. high. In the pediment is a relief of a bunch of grapes.

² Mr. Fraser's reading agrees with mine, except that he read ΚΑΙ at the beginning of the upper line. If this is right, perhaps καὶ [e.g. Τιμό]θεος—a second priest? I feel quite sure that Ἀφροδίτης, read by Grégoire, is not on the stone.

τῷ γλυκυτά-
 τῳ μου υἱῷ
 Αὐρ. Ἀγρικολαῶ
 ζήσονται ἐν ἔ-
 5 τεσιν κς' κὲ φι-
 λοπονήσας κὲ
 γονῖς τιμήσας
 κὲ φίλους, Γλυκέ[ρα?]

The inscription appears to be unfinished; we expect at the end something like Γλυκέρα ἡ μήτηρ μνήμης χάριν.

The doubts expressed by the editors of *Stud. Pont.* concerning the former reading *μονήσασα* in line 6 now prove to be justified.

7. Amasya, at a fountain close to the Halifet Gazi Mosque. Published incompletely in *Stud. Pont.* no. 132. The execrable quality of the script is seen in Fig. 3 (from a squeeze).

Ἴ(ούλιοι) Ἑρακλᾶς
 καὶ Στατί-
 λης τὸν ἐ-
 αυτῶν θρέ-
 5 ψαντα Ἴ. Ζώ-
 σ ι μ ο ν
 μνήμης χά-
 ριν
 ἔτους *vac.*

The number of the year in line 9 was never written.

8. Amasya, Yörgüç Mosque; *Stud. Pont.* no. 123, *SEG IV* 732. In lines 6-7 the stone has quite clearly: ἦν φθόνος εἶλε πικρὸς ζωῆς τάχος ἀφειλάμενος. Zingerle's conjecture *λάχος* (*SEG*, loc. cit.) is accordingly to be rejected. In line 8 the stone has οὐ νόσω δμηθεῖσαν, as might be expected, not ἀμηθεῖσαν as in *Stud. Pont.*

9. Amasya, in the courtyard of the Medrese beside no. 2, on a large slab of dark-coloured stone, is the Byzantine inscription published in *Stud. Pont.* no. 135, after a copy of Hamilton's, in the form

θεοσηβοῦσ[ιν] βω[θήθει - -]
 δε, πολλά δὲ ἤματα [δίδου]

The photograph of the stone (Fig. 4) shows that the text is complete and reads

† θεοστιβοῦς γῆς ὦ-
δε πολλά δείγματα

I do not pretend to understand what this means; it is evidently a text of similar character to *Stud. Pont.* no. 136, which reads: φῶς, φῶς τὰ πάντα, καὶ θεὸς μέσον μένει.

The present inscription is remarkable for the fact that the accents are marked over the words on the stone. This practice did not become common before the eighth century; see for example Froehner *Inscriptions Grecques du Louvre* no. 238 (A.D. 707-8), *IGLS* III 814, 869, 986.

GAZIURA

10. At Turhal, carved in a panel on an outcrop of rock half-way up the south side of the acropolis hill, is the inscription of which a few letters are given in *Stud. Pont.* no. 278a. Fig. 5 shows a photograph of a squeeze taken by us. Letters 32-33 mm. high, rather widely spaced and badly worn.

[ὁ δεῖνα]
Ἄντιφιλι[ίδου]
Βυζάντιον
παῖδας λανπά-
δι νικῶν Ἑρμεῖ

This remarkable inscription is, as is hardly surprising, the only one of its kind yet discovered in the interior of Pontus. It is especially interesting by reason of its evidently early date, which must be considerably before the Roman conquest. A comparison of the script with that of *Stud. Pont.* no. 94, which is dated 190-170 B.C., suggests that our inscription can hardly be later; from the forms of the letters alone one would willingly believe it to be a good deal earlier. In particular, the shapes of *omega* and *nu* are paralleled in fourth-century epitaphs at Sinope. The editors of *Stud. Pont.* observe that the lettering of this inscription is very similar to that of no. 278, which is also cut in the rock of the acropolis hill, and is dated by them to the late second or early first century B.C. We did not, unfor-

tunately, succeed in finding this inscription; to judge from the hand copies reproduced on p. 251, its letters have a much less archaic appearance than those of our present inscription. It must in any case have been a rare event for a competitor from inner Pontus to carry off a prize in the games at Byzantium, and the achievement is fittingly rewarded by the honour of a dedication on the acropolis.

Another victory in the boys' torch-race at Byzantium is already known from *CIG* 2034=*SGDI* 3058, found at Baltalimanı, Rumelihisarı near Istanbul: 'Ολυμπιόδωρος Μενδιδώρου στεφανώθεις τᾷ λαμπάδι τῶν ἀνήβων τὰ Βοσπόρια, τὸ ἄθλον Ἐρμῆι καὶ Ἡρακλεῖ ('titulus optimaе aetatis' Boeckh). It is reasonable to suppose that the Gaziuran also was victorious in the Bosporia, though he speaks merely of Byzantium and substitutes παῖδας for ἀνήβους.

I cannot read the name in line 1, but the traces appear consistent with the same name as in line 2, namely Ἀν[τι]φι[λ]([δης]). A Greek name is not surprising in this region even at an early date; see the remarks in *Stud. Pont.* 117.

PHAZEMONITIS

11. Havza, built into the wall of the library; *Stud. Pont.* no. 24. Photograph Fig. 6; the last two lines are now hidden by a drain-pipe. The inscription was republished by A. Wilhelm, with improved restorations, in *Jahreshefte* 1932, *Beiblatt* 92 sqq. Wilhelm restores as follows:

Ἄγαθῆ
Τύχη

[Τίτος? Πλά]νκις Πείσων
[εὐλογῶ ἰα]θείς τὴν κατὰ
5 [Καῦσαν κ]ρήνην, σεμνῶς
[δὲ καὶ ὀσί]ως πλήσας τὸν χρό-
[νον δύο ἐτ]ῶν εὐχαριστῶ τῷ
[σωτῆρι θε]ῷ Ἀσκληπιῷ καὶ ταῖς
[Νύμφαις· εὐ]χαριστῶ δὲ καὶ ἄ-
10 [ρχιατρῷ . . .]άνδρῳ καὶ τ(ῷ) ἀπ-
[ελευθέρῳ . . .]ροντι καὶ τῷ π-
[αναρέτῳ Σ]ειλίῳ Λεπίδῳ
[εὐεργετοῦντ]ι ἄνακτος Ἀσκληπι-
[οῦ πᾶν τὸ ἰε]ρόν. Πείσων ἐγὼ

- 15 [e.g. Κιανός στείχ]ω ζαθέην ἐπὶ πά-
 [τρην, ἐν Καύσ]η πλήσας γερα-
 [ρῆ̄ δισσὸ]ν λυκάβαντα.
 [αλεῖ δ'] ἡμετέρες
 [κῦδο]ς ζῶοιτο
- 20 [γεν]έθλις

The ingenious restoration Καῦσαν, Καύση 'place of burning springs', supposes that Havza (written Khavza or Khavsa on the old maps) preserves its ancient name. Havza is good Turkish, meaning 'basin' in the geographical sense, so that there is no *a priori* reason to suppose that the name is ancient. Here, as often, it is impossible to say whether the name is purely Turkish or an ancient name Turcized. Strabo, a native of Amasia, speaking of these hot springs, calls them merely τὰ θερμὰ ὕδατα τῶν Φαζημωνιτῶν.

It appears highly probable that Piso, in addition to expressing his thanks, would make some dedication in token of his gratitude for the cure; I suspect that he dedicated a fountain, over which the inscription was placed. Such offerings were often made in consequence of a dream; I suggest τὴν κατὰ [τὸ ὄναρ κ]ρήνην. For an exactly similar dedication, accompanied by thanks, compare *Sardis VII*(1) no. 94: Εὐτυχιανὸς ὁ κουρεὺς ἰδὼν καθ' ὕπνου ἀνέθηκεν ταῖς Νύμφαις αὐτοῦ ὀλοκληρίᾳ Ἀσκληπιῶν, καὶ εὐχαρίστησα.

In line 7, Wilhelm adopts the original editors' restoration, making the period of the cure two years. In the corresponding verse passage in line 17 we find -- ν λυκάβαντα in the singular. Since I know of no authority for δισσὸν λυκάβαντα in the sense of δισσοῦς λυκάβαντας, I believe that the period was not two years but one; χρόνος has in fact often in late Greek the meaning 'year' —hence the modern usage. -ων in line 7 is the end of a participle, probably [ὑγιαίν]ων.

In line 8, the stroke preserved before the *alpha* seems to be straight rather than curved; perhaps [ἀνακτ]ι, as in line 13.

In line 10, the stone has very clearly KAITOI. Rather than suppose a sufficiently serious engraver's error for καίτω, I should prefer to retain καίτοι and join it with the following participle in -οντι as a concessive clause. In front of ONTI on the stone the curl of the *rho* is partially visible; *beta* is also possible, but no other letter.

My first idea was that the chief priest might have died during the course of the cure, but no satisfactory restoration suggests itself on this assumption; I therefore believe he was for some reason away at the time, and propose *καίτοι ἀπ[οδήμω διατρέι]βοντι*. He is quite properly thanked for his excellent administration, which continues to function even during his temporary absence.

In lines 11-14, I do not understand why a cured patient should wish to thank a particular benefactor of the hieron, at least without explaining his motive. It seems more likely that Lepidus was a subordinate priest of the sanctuary, the second-in-command who would—if I am right about the chief priest's absence—be mainly responsible for Piso's cure. I should therefore prefer *[διοικοῦντ]ι* in line 18, as originally restored in *Stud. Pont.* But in fact the first preserved letter of line 13 appears to be *nu*: a small part of the oblique stroke remains: accordingly, *[διοικοῦσι]ν*.

Lepidus is described by a word or phrase beginning *τῷ π-*. Of this, two accounts suggest themselves. The first is that he had the title *πάρεδρος*, which occurs a number of times in Asia Minor meaning 'assistant priest'³. The second, and equally satisfactory, account is that he was called, as in the similar document *Stud. Pont.* no. 25, *τῷ πάντων φίλω*.

Lines 15-20. In inscriptions of this kind, partly in prose and partly in verse, it is generally found that the verse part follows quite closely the content of the prose part.⁴ It is therefore, perhaps, preferable to dispense in line 15 with the actual name of Piso's native city in favour of a participle (*σωθείς Stud. Pont.*) recalling the participle of line 4 above. Similarly in lines 16-17 we must surely read *γερα[ρῶς]*, corresponding to *σεμνῶς* etc. above.⁵

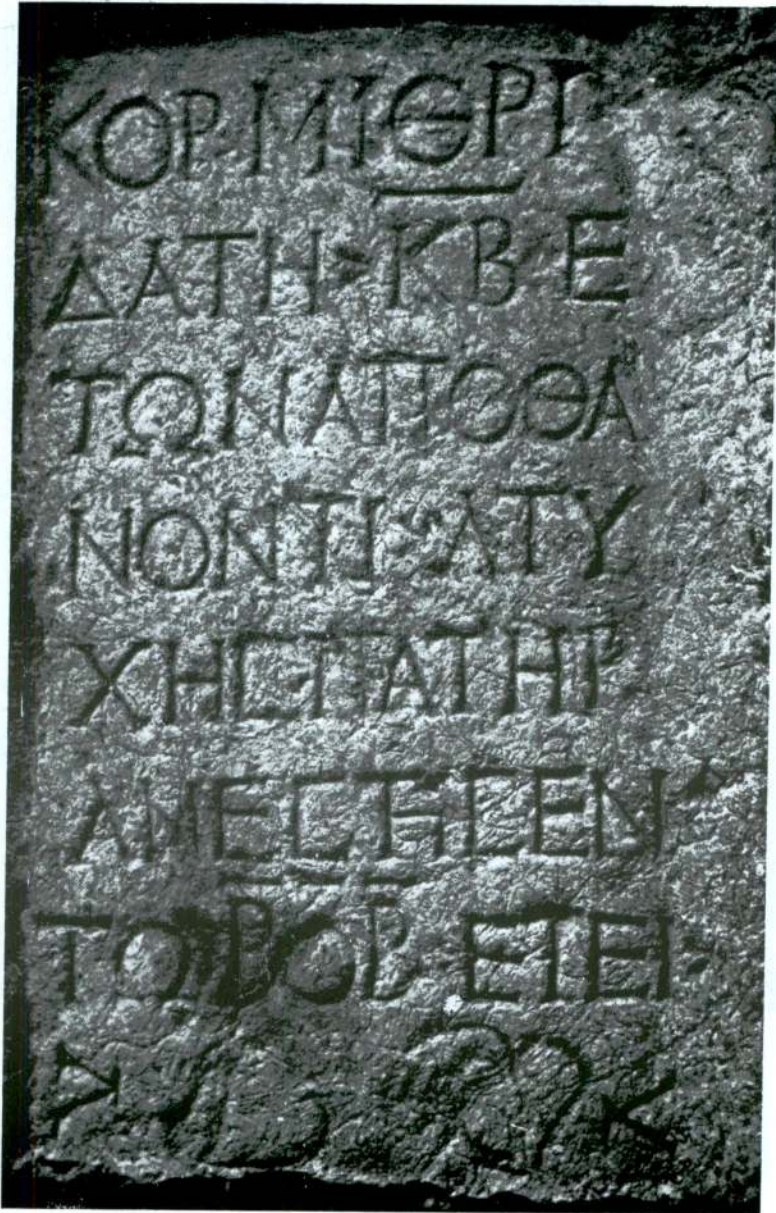
In line 19 the first word is difficult to restore. Piso might reasonably pray for the continued good health of his family, but none of the suggestions yet made seems altogether satisfactory.⁶ Some-

³ See *JHS* LXXII (1952) 118, and add to the examples there noted *Alt. von Hierapolis* 83, no. 33, *πα[ρ]ε[δρ]εῦοντ[α] κοσ[μ]ίως καὶ ὑπηρε[το]ῦ[ν]τα τοῖς θε[ο]ῖς ἀξ[ιο]π[ρε]πῶς*.

⁴ See for example Robert *Hellenica* I 8.

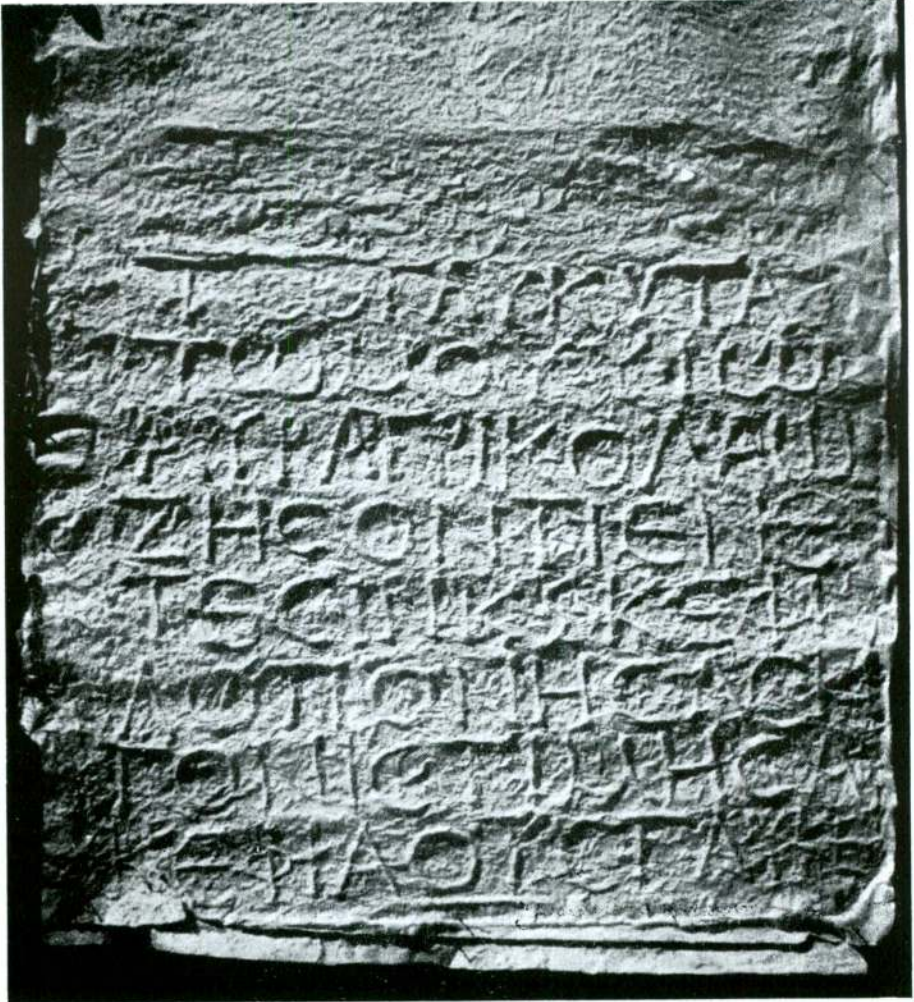
⁵ It does not in fact appear that *γεραρός* can properly be used of a place: see LS 9 *s.v.*

⁶ *ἄλβος Stud. Pont.*, *κῦθος* or *εὖχος Wilhelm*. *ἐλπὶς* is no better.

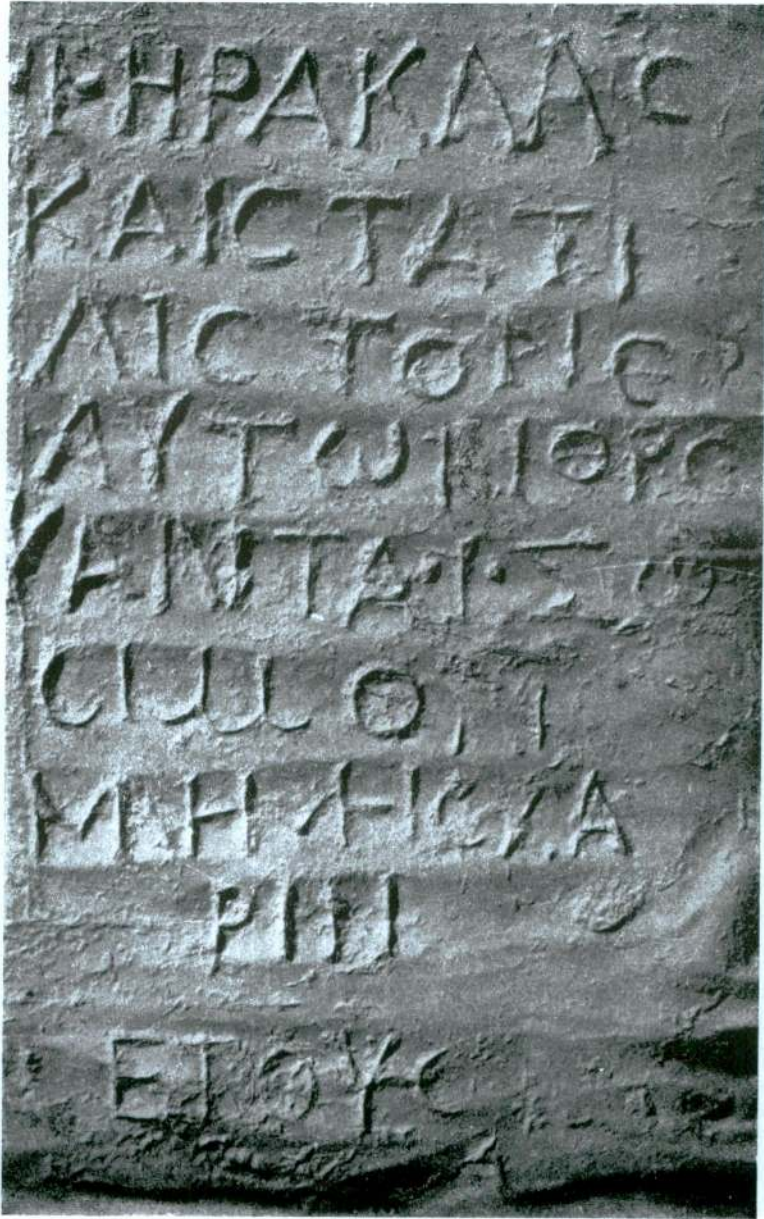


Res. 1 — 1 No.lu yazıt, Amasya'dan.

Fig. 1 — *Inscription no. 1, from Amasya.*



Res. 2 — 6 No.lu yazıt, Amasya'dan
Fig. 2 — *Inscription no. 6, from Amasya.*



Res. 3 — 7 No.lu yazıt, Amasya'dan.
Fig. 3 *Inscription no. 7, from Amasya.*



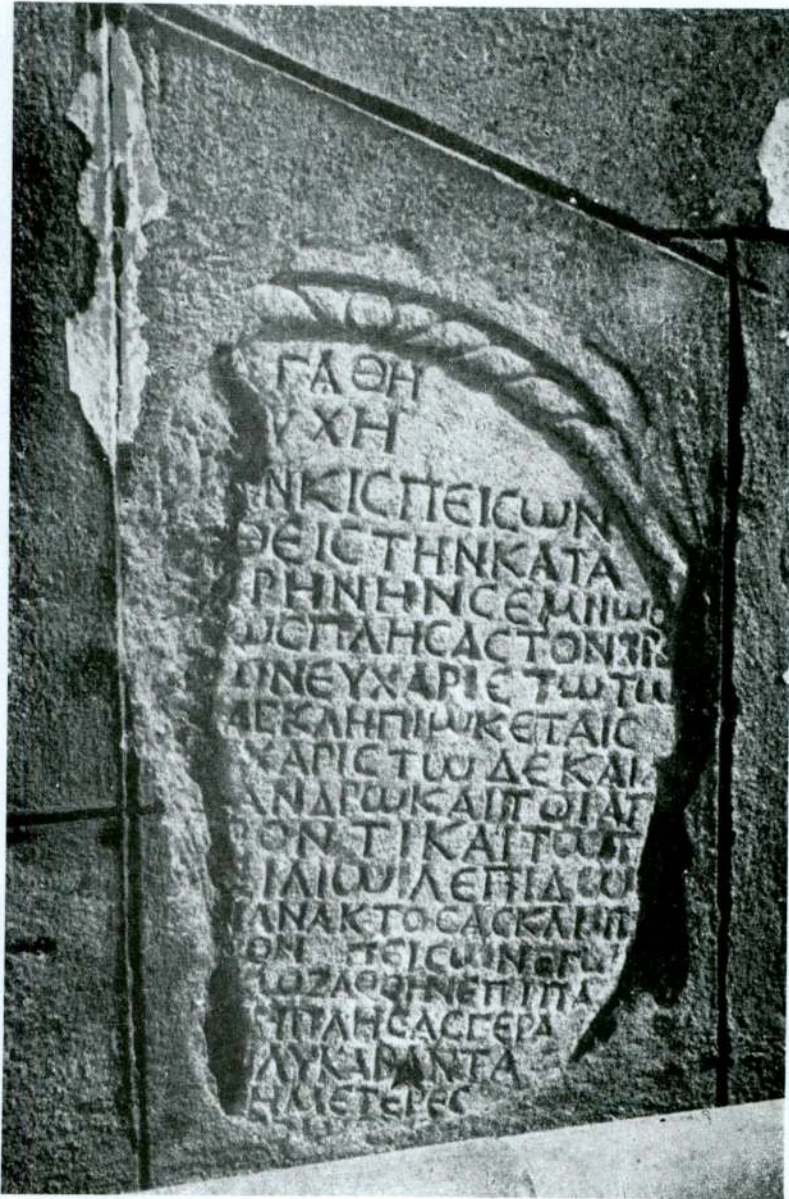
Res. 4 — 9 No.lu yazıt, Amasya'dan.

Fig. 4 — *Inscription no. 9, from Amasya.*

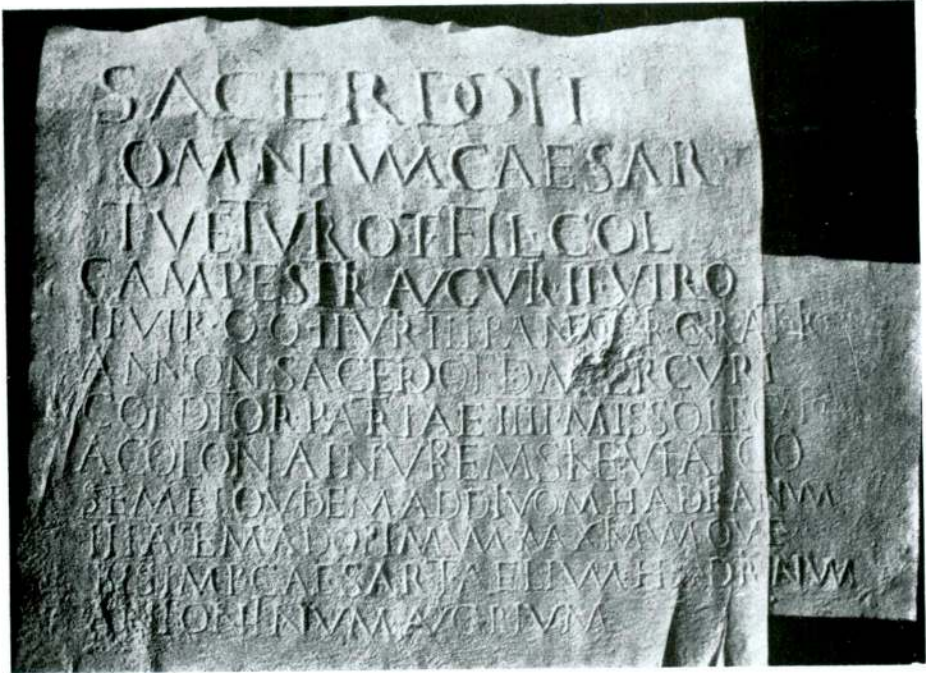


Res. 5 — 10 No.lu yazıt, Turhal'dan.

Fig. 5 — *Inscription no. 10, from Turhal.*



Res. 6 — 11 Νό.λυ yazıt, Havza'dan.
Fig. 6 — Inscription no. 11, from Havza.



Res. 7 — 13 No.lu yazıt. Sinop'tan.

Fig. 7 — *Inscription no. 13, from Sinop.*



Res. 8 — 13 No.lu yazıtın alt kısmı, bir desene göre.

Fig. 8 — *Inscription no. 8, lower part, from a sketch.*

thing corresponding to the expressions of gratitude above would clearly be acceptable; if a second false quantity is tolerable, [χάρις] would be attractive.

I propose therefore the following restoration :

Ἄγαθῆ
Τύχη

[... Πλά]νκισ Πείσων
[θεραπευ]θεὶς τὴν κατὰ
5 [τὸ ὄναρ κ]ρήνην. σεμνῶς
[δὲ καὶ ὀσί]ως πλήσας τὸν χρό-
[νον, ὑγιαίν]ων εὐχαριστῶ τῷ
[θεῷ ἄνακτι] Ἀσκληπιῷ κὲ ταῖς
[Νύμφαις·εὐ]χαριστῶ δὲ καὶ ἀ[ρ]-
10 [χιατρῶ ...]άνδρῳ, καίτοι ἀπ[ο]-
[δήμῳ διατρί]βοντι, καὶ τῷ π[ά]-
[ντων φίλῳ Σ]ειλίῳ Λεπίδῳ
[διοικοῦτι]ν ἄνακτος Ἀσκληπι-
[οῦ τὸ ἱε]ρόν. Πείσων ἐγὼ
15 [σωθεὶς στεί]χω ζαθέην ἐπὶ πά-
[τρην, τῆδ' ἤδ]η πλήσας γερα-
[ρῶς τέλεο]ν λυκάβαντα.
[αἰεὶ δ'] ἡμετέρες
[?χάρις] ζῶοιτο
20 [γεν]έθλις.

SINOPE

12. Sinop, in the archaeological museum, a large round base, published from a faulty copy by Th. Reinach in *Rev. Arch.* 1916, 354-8, no. 10. Reinach's corrections are in nearly every case confirmed; I give the full text as it appears on the stone. The height of the base is 1.31 m.

Μ. Εἰούτιος Μαρκιανὸς Ῥοῦφος παράδοξος
Σινωπέυς πύκτης, νεικήσας ἱεροῦς εἰσελαστικούς
ἀγῶνας· Ῥώμην Καπετώλεια γ' κατὰ τὸ
ἐξῆς· Νέαν πόλιν β'· Ἀκτια β' πρῶτος καὶ
5 μόνος Σινωπέων· Νέμεια β'· Ἴσθμια β'·
Πύθια· Ὀλύμπια· Παναθήνεα πρῶτος Σι-

- νωπέων Ἀντιόχειαν γ' πρῶτος καὶ μό-
 νος τῶν ἀπὸ αἰῶνος ἀγενείων καὶ ἀν-
 δρῶν ἡμέρα μιᾶ ἀνδρῶν Πύθια ἐν Ἀντιο-
 10 χείᾳ. Νεικομήδειαν γ' πρῶτος καὶ μό-
 νος τῶν ἀπ' αἰῶνος παίδων ἀγενείων ἀν-
 δρῶν Κοινὰ Ἀσίας Σμύρναν Πέργαμον Ἐφε-
 σσον τὴν ἐξ Ἀργους ἀσπί]δα β' Κοινὰ Ἀσίας
 Σάρδεις β' Φιλαδέλφειαν β' Τράλλεις β' Ἱερὰν
 15 πόλιν β' Λαδίκεαν β' Θυάτειρα β' Μιτυλήνην β'
 Κοινὸν Πόντου β' Κοινὸν Γαλατίας β' Κοινὸν
 Μακεδονίας Κοινὸν Βειθυρίας Νείκεαν β' Κοινὸν
 Καππαδοκίας καὶ ἀλλ[ου]ς ἡμιταλαντιαίους ρί
 ρν'
 20 ἐκ δόγματος βουλῆς.

In line 1, M. ΕΙΟΥΤΙΟΣ is quite clearly legible on the stone, but must presumably be an error. Perhaps Εἰού<σ>τιος, i.e. Justius, rather than Εἰού(λ)ιος or Εἰού(ν)ιος.

Lines 18-19. The figures are hard to reconcile. PN in line 19 is surely the total number of Rufus' victories; the Council's decision to permit the erection of a statue was no doubt taken when the number rose to 150. In line 4 the stone is cracked in such a way that the figure after Νέαν πόλιν may be B or E: if E be accepted (with the original copy), the total of victories separately enumerated is 52; if B be accepted it is 49. Either of these, together with the 101 in line 18, gives too large a figure. But examination of the squeeze in line 18 shows traces of an *alpha* under the *iota*; probably then PA=101 was originally written; accepting B in line 4, this makes 49+101=150.⁷ The figure PA was no doubt altered to PI later in consequence of further victories, without changing that in line 19 to correspond.

13. Sinop, in the archaeological museum, a round base, published from a faulty copy by Th. Reinach in *Rev. Arch.* 1916, 339-345, no. 6. The base is now broken across obliquely near the bottom, the crack running through line 14; the upper portion was erected

⁷ The figure E=5 would in any case be unusually high. No other figure in this list exceeds 3.

in the museum courtyard (in order to make it stand upright) by partially embedding it in the ground; the lower portion was kept separately in the museum depot. Consequently, when we saw the stone lines 13-14 were not visible, and do not appear on our squeeze (Fig. 7). In response to my request, the Sinop Educational Officer subsequently disinterred the standing portion and brought it into contact with the lower portion; Fig. 8 shows a photograph of the sketch which he very obligingly sent me. As in the the case of no. 12 above, Reinach's corrections are for the most part confirmed. Many of the letters still show clear traces of red colouring.

Sacerdoti

omnium Caesar.

T. Veturio T. fil. Col.

Campestri, auguri, III viro,

5 II vir. q.q., II vir. III paneguri, curator

annon., sacerdoti dei Mercuri,

conditori patriae, IIII misso legato

a colonia in urbem sine viatico,

semel quidem ad divom Hadrianum,

10 III autem ad optimum maximumque

bis imp. Caesar. T. Aclium Hadrianum

Antoninum Aug. Pium,

ex d. d.

vicus COPDY

Line 5. The reading *paneguri* is beyond doubt. The former of Reinach's suggestions is accordingly confirmed; Veturius was three times duumvir in charge of the celebration of a panegyris. After this, *curatori annon(ae)* is perfectly clear; the suggestion *annuo sacerdoti* therefore falls to the ground.

Lines 10-11. *maximumque* [*dominum or*] *bis imp. Caesar.* was conjectured by Reinach, who observes that, although such a manner of speaking does not elsewhere appear in Latin epigraphy until a much later date, the epithets *optimum maximumque* require a substantive distinct from *imperatorem*. This would appear incontrovertible; yet it is quite certain that nothing is missing. *Bis imp.* must apparently stand for the usual *imp. II*, though such a confusion of the two uses of *imperator* is surprising in the extreme.

Line 14. 'Que faire du *monstrum* COPDY avec son impossible Y?' Reinach, adding '*auxilium lapidis expectandum*'. As explained above, I have not myself seen this part of the stone, but it appears from Fig. 8 that the original copy is after all correct.⁸ I have nothing new to suggest: *auxilium aliorum lapidum expectandum*.

By way of appendix I offer a few suggestions concerning certain of the texts in *Studia Pontica* III. They are made simply from the published texts; I have not seen the stones in question.

a) *Stud. Pont.* 7b (Amisos). Read

οὐνομα Θρέπτος | ἐμοί, [ν]ούσων | δ' οὐκ ἀλλ{α}ος ἀμίνω[ν] |
 ιητήρ. τέχνης πολλοὶ μάρτυρες | ἴσιν ἐμῆς χαίρετε.

The editors' Ἀμι(σ)ῶ at the end of line 1 could hardly be correct, as the *iota* in this name is short.⁹

b) *Stud. Pont.* 41. The stone having ΗΙΟCΠΟΥΛΧΕP, surely read Ἥιος rather than (Αἴλ)ιος.

c) *Stud. Pont.* 44a, lines 5-9.

Θεόδωρος Οὐα-

λερία Γλαύκη,

τῇ γλυκυτάτῃ,

8 <μνή>μης χάριν ἀνέ-
 στησα

In line 8 it is perhaps not impossible that the text on the stone is complete. In late inscriptions the word *μνήμης* is frequently distorted into various forms; for *μῆς* cf. *MAMA* I 208 and Calder's note on p. 113. But it seems more likely that a line has been accidentally omitted, e.g. τῇ γλυκυτάτῃ <μου συμβίω μνή>μης χάριν.¹⁰

d) *Stud. Pont.* 53 Μοῦρά μ' ἀναν-

καίη παῦσεν

βιότοιου μ[ητ]ρί (?)

Μνησι - - -

Surely read βιότοιου μ[ε]ρίμνης.

⁸ It is perhaps just possible that the third letter is R, the tail being lost where the stone is broken.

⁹ At least, I noted it scanning short in a metrical inscription, on which unfortunately I can no longer lay my hand.

¹⁰ In *MAMA* I 357 I should suppose that the same thing has happened, and should read: Αὐρήλιος | Ἀνίκητος | υειδὸς Εὐγε | νίου καὶ Ἐρε | <ννίας μνή> | μης χάρης. An abbreviation of the name Herennia seems hardly probable.