

GEORGIA E. MALOUCYOU – GEORG PETZL

## A funerary inscription from Smyrna in Chios\*

In 2012 a fragment of an unknown inscription was spotted built into the enclosure of the church of Παναγία Λατομίτισσα in Latomi (north of the town of Chios). Thanks to the efforts of the Curator of the Ephorate of Antiquities of Chios, Dr Despoina Tsardaka, the inscription was removed from the wall and was transferred to the Archaeological Museum of Chios. It is now recorded with the inv. no. MCh 11447.

It is a fragment of the right part of a funerary inscription. The inscription, written in a damaged quadrangular recess, has been worn in the middle, so that the text could hardly be restored without its left part. Fortunately, in 2019, during the study of a recently published work on the Chian scholar K. Kanellakis,<sup>1</sup> who was the first Curator of the Archaeological Museum of Chios, among other copies of his of inscriptions illustrated in the book, there were two copies of a fragmentary inscription which Malouchou identified with the lost left part of MCh 11447. Kanellakis' facsimiles were of the utmost help to improve the text in many parts. Moreover, Kanellakis' reading of the cult epithet (l. 12: Σιπυληνῆ) of the Mother of Gods, who is the recipient of the fine prescribed in the inscription (l. 11: ἀποτεισάτω Μητρὶ θεῶν), determines that Smyrna, not Chios, is the place of origin of our inscription, where the goddess is often named in that function (*I.Smyrna* 232, 11 and *passim*).

Unfortunately, Kanellakis did not give any information about the find spot of the left fragment. The text of the inscription was published by Malouchou in *Χιακὰ Ἐπιγραφικά*, Athens 2022, pp. 140-143, no. 24 *a+b*. A few parts of the text remained unrestored.

Recently, Dr Charles Crowther identified a squeeze kept in the Centre for the Study of Ancient Documents in Oxford with Kanellakis' lost fragment (*Χιακὰ Ἐπιγραφικά*, no. 24 fr. *a*). Kindly, he informed us about the squeeze (no. 24 *a*) and he also provided us excellent photos of it (fig. 1). Most of Kanellakis' readings were verified.<sup>2</sup> Notably, the year 1908 is given as the date of the squeeze and the dimensions of the fragment are written in French. From the date one can assume that Kanellakis was the one who made the squeeze. According to the notes written on the squeeze, the dimensions of fragment *a* were the followings: h.: 0.39, w.: 0.33, th.: 0.14. Similar are the dimensions of fr. *b* (MCh 11447, fig. 2): h.: 0.408, w.: 0.325, th.: 0.143.<sup>3</sup> Letter h.: c. 0.009.

The spotting of the squeeze made it possible to check Kanellakis' readings, to produce a new text of fr. *a* and to improve the whole text and its restorations. What follows is the revised text, an *apparatus criticus* and a commentary. Kanellakis' erroneous readings are not mentioned.

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\*We would like to thank Andronike Makris for improving the English text.

The abbreviations of Greek epigraphical literature are those of "<https://aieg1.org/grepiabbr.html>".

1. Athena K. Zacharou-Loutrari, *Κωνσταντίνος Ν. Κανελλάκης (1840-1916). Ο αυτοδίδακτος λόγιος της Χίου και η πολύπλευρη προσφορά του στο χιακό πολιτισμό*. Chios 2017.

2. See *Χιακὰ Ἐπιγραφικά*, pp. 145-146.

3. In *Χιακὰ Ἐπιγραφικά*, p. 141, there is a misprint (0,043 instead of 0,143).

<i>a</i>	<i>b</i>
5	σορός Φωκαϊκή Κ[- -c. 7- -] καὶ τὸ ἐποικοδομημέν[ον] οἶκημα καὶ τὰ κατ[εσκευα]σμένα σὺν τοῖς ἐνπεφυτευ- μένοις, καθὼς περί[κειτ]αι τοῖς τοίχοις, ἐστὶν Τι. Κλ. Εὐα- ρέστου νεωτέρου φυ[λῆς Λα]υδικίδος · ζῆ· διήκο[ν]τά τ' αὐ- τῶ καὶ τέκνοις αὐτ[οῦ - - - c. 7-8 - -] ΗΣ· ἐξουσί[α]ν ἐχού- σης Ἀνθούσης Ἐλπ[ιδίου(?)] κ]ηδευθῆναι εἰς αὐ[τ]ό, ἑτέρου δὲ μηδενός, ἐκτὸς ἐ[άν ἔτι] ζῶν αὐτὸς σ[υγ]χ[ω]ρή[σω] ἀπο- θέμενος γρ[ά]μμα δι[ά τῶ]ν ἀρχείων · ἐάν δέ τις τοῦτο 10 τὸ μνημεῖον <ἦ> μέρος αὐτοῦ ἀ[πα]λλοτριώση [ἦ π]αρα- χωρήσῃ ἢ χαρίσ[η]τ[ραι ἦ] κηδεύσῃ τινὰ ἔτ[ερον] ὑπεναν- τίον [τ]οῖς προγεγρα[μμέ]νοις, ἀποτεισάτω Μητρὶ θεῶν Σιπυληνῆ <del>Χ</del> , ε. τ[αύτ]ης τῆς ἐπιγραφῆς καὶ ἰς τὸ ἀρ- χεῖον ἀντίγραφον [ἀπλ]οῦν ἀπόκειται δηλοῦν, ἐν ᾧ ἐστιν, τὸν τόπον κ[αὶ τ]ὸν δαιθμόν καὶ τοὺς γείτονες.

*Legit fr. a Petzl ex ectypo; fr. b Malouchou. Ante lineam 1 Petzl proponit verba fere talia:* [Τοῦτο τὸ μνημεῖον, ἐν ᾧ ἔνευσιν ἡ ... *vel sim.*] | σορός κτλ.; [Τοῦτο τὸ μνημεῖον καὶ ἡ ἐπικειμένη] | σορός κτλ. Malouchou, *vide infra* || 1 *med.* κ[αὶ -6-7- ] Mal. (2022). *Fin. ligatura - MH-*. || 3 *med. suppl.* Petzl; περί[κειντ]αι Mal. (2022) || 4 *suppl.* Petzl.; φύ[σει? - -]α[.]κίδος Mal. (2022) || 5 αὐτ[οῦ -c. 3-]ΑΝΘ[. .] ΗΣ· Mal. (αὐτ[ - -]ης ΣΘ[. .] ΗΣ· Mal. [2022]); αὐτ[οῦ -c. 3-]ΣΟΑ[.] ΗΣ· Petzl || 6 Ἀνθούσης Ἐλπ[ιδίου(?)] κ]ηδευθῆναι Petzl; ἀνθ' οὗ τῆς Ἐλπ[ιδος? κ]ηδευθῆναι Mal. (2022) *post Kanellakis* || 7 ἐκτὸς [ἐάν ἔτι] ζῶν Petzl; ἐκτὸς [ἐάν] ζῶν Mal. (2022) || 10 χαρίσ[η]τ[ραι ἦ] Petzl; χαρίσ[η? ἦ] Mal. (2022) || 14 ἔστην *transcriptsit* Mal. (2022) *post Kanellakis*.

### Translation

“[This funerary monument, in which there are (?) / parts of which are (?) the ... ] sarcophagus of tuff from Phokaia [ - - - ] and the workshop (?, shed?) built upon (the basement?) and the installations together with what is planted, so far as that surrounds the walls, belongs to Ti(berius) Cl(audius) Euarestos, junior, from the phy[le La]udikis (he is alive), and what concerns (or: belongs to) him and his children [ - - - ]; Anthousa, daughter of Elp[idios(?)], has the right of being buried in it (*viz.* in the μνημεῖον), but nobody else, unless I give, while I am still living, the permission by depositing a written stipulation in the archives. If anybody alienates this memorial monument or a part of it or hands it over or gives it charitably or buries somebody else contrary to what is written above, he has to pay to the Mother Sipyrene of Gods 5,000 denaria. Of this inscription a single copy is also deposited in the archive defining the place, where it (*sc.* the funerary monument) is located, and the registration (of land), and the neighbours.”

### Commentary

Before line 1: “This funerary monument” consisted of several parts (ll. 8-9: τοῦτο τὸ μνημεῖον <ἢ> μέρος αὐτοῦ). Petzl points out that the abrupt beginning of line 1 and the syntax (ll. 3-4 ἔστιν Τι. Κλ. Εὐαρέστου) suggest that before line 1 there existed a preceding text, which was not necessarily written on the stone.<sup>4</sup> We have approximately outlined its contents and structure: see the *apparatus criticus* and the translation. Following this restoration Malouchou suggests to restore after [τοῦτο τὸ μνημεῖον]: [καὶ ἡ ἐπικειμένη] | σορὸς Φωκαϊκῆ. For the restoration of the participle see for example, *I.Smyrna* 203; 258; for the participle ἀποκειμένη see for example *I.Smyrna* 238b,1-3: καὶ τῆς ἐν αὐτῷ ἀποκειμένης σοροῦ Προκοννησίας.

1 σορὸς Φωκαϊκῆ: For similar references to the stone used for the making of the sarcophagus, see for example *I.Smyrna* 195, 8: σορὸν Προκοννησίαν, *I.Smyrna* 203, 1-2: [... σὺν τ]ῆ ἐπικε[ιμένη κατὰ τοῦ] θω[ρ]ακείου σορῶ Προκοννησίᾳ, *I.Smyrna* 219, 4: σὺν τῇ κειμένη σορῶ ἔσω μυλίνῃ, *I.Smyrna* 220, 6: καὶ σορὸν μυλίνην, *SEG* 52, 1346, 1-2 (Hierapolis): ἡ σορὸς αὕτη καὶ αἱ παρακείμεναι σοροὶ δύο, ἡ Ταυρισκιανὴ καὶ <ἢ> Θιουντηνῆ...

For the tuff from Phokaia see the commentary on *I.Smyrna* 191, 7 with reference to Kubińska, *Mon. funéraires* pp. 133-134.

1-3 Follows the enumeration of further parts of the μνημεῖον: τὸ ἐποικοδομημέν[ον] οἶκημα, a room which was built upon [the basement?, the garden?]. *I.Smyrna* 192 shows the range of meanings οἶκημα could have within a funerary complex.<sup>5</sup> The funerary inscription *MAMA* IV 171 (Apollonia in Pisidia, 1st cent. BC or AD) mentions a situation which can be compared with the one of our inscription. The tomb’s owner adds to his μνημεῖον “the gardens as well as the shops(?) and the workshops [and] fully [provides what] belongs to service and care”: τοὺς τε κήπους καὶ τὰ οἰκήματα καὶ ἐργαστήρια [καὶ παρασχόμενος τὰ πρὸς θ]εραπείαν καὶ ἐπιμέλειαν διήκοντα ἀναφαιρέτως.<sup>6</sup> Being mentioned in connection with constructions and plants surrounding the walls of the μνημεῖον, οἶκημα probably means here shed or workshop.

2 Malouchou’s restoration κατε[σκευα]σμένα is taken as being certain; the lengths of the gaps in the other lines are inferred according to it.

2-3 σὺν τοῖς ἐνπεφυτευ|μένοις καθὼς περί[κειτ]αι τοῖς τοίχοις: In the chapter “Le jardin”, Kubińska, *Mon. funéraires* pp. 142-147, deals with the epigraphical evidence of gardens belonging, like here, to funerary monuments. Amongst other texts<sup>7</sup> she quotes Petersen - Luschan, *Lykien* II, p. 36, no.

4. For similar abrupt beginnings of funerary inscriptions see e.g. *I.Smyrna* 210, 212, 221. The inscription *SEG* 52, 1464 ter (Archelais in Cappadocia, 50-150 AD) “is not in the first place a funerary one, but is copied from a pre-existing document. That would explain why the text both appears to run on from an earlier one and yet to fit so precisely on the stone” (C.P. Jones, *Epigr. Anatol.* 37, 2004, p. 99, with reference to H. Dessau, *ILS* 8378 where possibly “only a part of the will was placed on public view”).

5. There, adjacent to a base with *loculi* and a sarcophagus, are mentioned the following οἰκήματα: a room, stairs, a bedroom, a hall, and a dining room (ll. 4-7: τὰ οἰκήματα τὰ προσκείμενα· οἶκος, κλεῖμαξ, κοιτῶν, μεδιανόν, τρίκλεινον).

6. In the non-funerary inscription *I.Mus. Iznik* 2, 3-4 a place is mentioned for the erection of an οἶκημα, a shed, where in future the tools were to be stored (... τόπον εἰς τὸ οἰκοδομηθῆναι ἐν αὐτῷ οἶκημα, ὡς τὰ ἐργ)αλεῖα εἰς αὐτὸ ἀποτεθήσεσθαι); the word can also mean “workshop” or “shop”. See Kubińska, *Mon. funéraires* pp. 148-150.

7. e.g. *MAMA* IV 171, see above.

56 (Myra), another funerary inscription reminiscent of ours: ... τήν χρῆσιν τοῦ περιτετειχισμένου κηπίου<sup>8</sup> καὶ τῶν ἐν αὐτῷ οἰκημάτων... An enclosure of an ἡρῶον and surrounding trees are mentioned in an inscription from the area of Hupaipa:<sup>9</sup> Τοῦτο τὸ ἡρῶον κατεσκευάσα[ν] σὺν καὶ τῷ περιβόλῳ καὶ τοῖς δένδροισιν αὐτοῦ τοῖς περὶ τὸ ἡρῶον Γ. Ὀκτάβιος Εὐτύχης Ἐφέσιος σὺν καὶ Μουνατίῳ Διονυσίῳ τοῦ Παυλείνου Ὑπαιπηνῶ... Kubińska refers also to the mention of a μνημεῖον and the plantations surrounding it (τῶν περὶ α[ὐ]τὸ φυτειῶν), attested in Akmonia (85 AD).<sup>10</sup>

4 According to Petzl the remains of the letter preceding ΔΙΚΙΔΟΣ might belong to an Υ; he restores φυ[λῆς Λα]υδικίδος. This is confirmed by the trace of the letter in the squeeze of MCh 11447. Λαοδικίς is a phyle's name attested to also in Phrygian Hierapolis (*SEG* 35, 1389), Laodikeia on the Lykos (*I.Laodikeia Lykos* 98, 6-8<sup>11</sup>), and Seleukeia Pieria (*IGLS* III 2, 1183).<sup>12</sup> The spelling Λαυ- instead of Λαο- is well attested to, see e.g. *I.Smyrna* 154, 3: Λαυδίκη χαῖρε, *I.Smyrna* 219, 2: Λαυδίκη.<sup>13</sup> The extension of the gap seems not to contradict that restoration. It would be the only testimony of the phyle Laodikis in Smyrna, where the last month of the year Λαοδικεῶν was probably named after Laodike, the wife of Antiochos II.<sup>14</sup> Her name could also be at the origin of the name of a Smyrnaean phyle Laodikis.

4-5 It seems that, after the interjection “he is alive” (ζῆ), a short sentence was coordinated to the preceding one: διήκο[ν]τά τ' αὐτῷ καὶ τέκνοις αὐτ[οῦ] - - -], for the full restoration and meaning of which Petzl would be reluctant to offer a proposal. The verb διήκω with a depending dative occurs in an honorific decree by the Lycian κοινόν,<sup>15</sup> passed not much after 43 AD, thus approximately contemporaneous with our inscription which is dated by Malouchou to the 1st–2nd cent. AD. There (lines 6-7) the honoree, Iunia Theodora, is praised “because she helped in all the affairs which concerned in particular all Lycians” - συνλαμβανομένη περὶ πάντων τῶν μάλιστα διηκόντων ἅπασι Λυκίοις.<sup>16</sup> It seems that the meaning of διήκειν here comes close to that of ἀνήκειν, “to belong to” (see also note 16).<sup>17</sup> The beginning of the short sentence may thus have to be translated “and what concerns (or: belongs to) him and his children ...”

8. Kubińska p. 142: “un jardin entouré d'un mur”.

9. Keil - Premerstein, *Lydien* III, no. 108 (there attributed to the early 2nd cent.; = *I.Ephesos* VII, 2, no. 3850, 1-3).

10. Laum, *Stiftungen* II, p. 133, no. 173; *IGR* IV 661, 10-11; cf. *MAMA* VI 272, 7-8.

11. F. Guizzi, M. Nocita, *Laodikeia [Laodicea on the Lykos], Greek and Latin Inscriptions found in the Excavation 2003-2021* [ed. C. Şimşek, İstanbul 2022], no. 49A.

12. See Ursula Kunnert, *Bürger unter sich*, Basel 2012, pp. 123, 146, 148, 183, 243.

13. Cf. Threatte, *Grammar* I, p. 415.

14. See Chr. Habicht, *Gottmenschentum und griechische Städte*, München <sup>2</sup>1970, pp. 101-102, and the commentary on *I.Smyrna* 202, 15-17.

15. It was found near Corinth; see D. I. Pallas, S. Charitonidis, J. Venencie, *Inscriptions Lyciennes trouvées à Solômos près de Corinth*, *BCH* 83 (1959) 496-508 (*SEG* 18, 143; H.W. Pleket, *Epigraphica* II, Leiden 1969, no. 8).

16. The first editors translate: “apportant son aide dans tous les domaines qui intéressent le plus directement tous les Lyciens”.

On the same stone, in another decree, the δῆμος of the Παταρεῖς confirms (lines 35-36) that he “will do everything what, for her, refers / belongs to excellence and glory” - πάντα δὲ πράξει τὰ πρὸς ἀρετὴν αὐτῇ καὶ δόξαν διήκοντα (“... accomplira tout ce qui est conforme à son mérite et à sa renommée”, *edd. pr.*). For [τὰ πρὸς θ]εραπειῶν καὶ ἐπιμελείων διήκοντα, “[what] belongs to service and care”, see above (on lines 1-3) the quotation of *MAMA* IV 171.

17. For the latter verb see the commentary on *I.Smyrna* 363, 7.

5 After αὐτ[οῦ -c. 3-] Malouchou discerns a slanting stroke and part of the crossbar of the right half of an alpha. Then a vertical stroke of a letter can be seen, followed by an omikron or a theta and a lacuna of two letters: ΑΝΘ[. .].<sup>18</sup> Then a vertical stroke which could be a iota or an eta, then certainly a sigma and a punctuation mark (·) denoting the end of the paragraph (ις· or ης·). For Petzl's reading see the apparatus criticus.

6 The father's name Ἐλπ[ιδίου] of Ἀνθοῦσα is restored *exempli gratia* in accordance with the gap's space available; occurrences of the name Ἐλπίδιος in Ionia: *I.Ephesos* 2081, 4 and 3307 b (after *LGPN* V.A; both 3rd cent. AD).

9-10 The forbidden actions concerning the tomb are mentioned elsewhere in Smyrnaean funerary inscriptions (ἀπαλλοτριοῦν: *I.Smyrna* 190, 8 and *passim*; παραχωρεῖν *I.Smyrna* 212, 3; χαρίζεσθαι *I.Smyrna* 228, 1; 263, 2; 284, 10;<sup>19</sup> κηδεύειν *I.Smyrna* 198, 5 and *passim*).

13 ἀντίγραφον [ἀπλ]οῦν: For the “single copy” of a document, sometimes only called ἀπλοῦν, see P. Herrmann on *TAM* V 2, 1080, 9 (Thyateira) and *I.Milet* 613, 4, with references; it occurred that these copies were counted: [ἀντί]γραφον ἓν ἀπλο[ῦ]ν (*TAM* V 2, 1080, 8-9); ἀπλᾶ δύο, ὧν τὸ ἕτερον ἐτέθη εἰς τὸ ἀρχεῖον (*TAM* V 2, 1142, 5; Thyateira); a funerary inscription from Ionian Metropolis mentions that τρία ἀπλ[ᾶ - - - ἀπετ]έθη εἰς ἀρχεῖον τὸ λεγόμενον [Μουσεῖον τὸ] ἐν Σμύρνῃ (*SEG* 45, 1598, 2-4, where the text is given as follows: τρία ἀπλ[.]ω[- - - | - - - ἀπετ]έθη κτλ.; *corr.* Petzl); cf. β' ἀντίγρα[φα ἀπόκει]ται ἰς τὰ [ἀρχεῖα τὰ ἐν Σμ]ύρνῃ (*I.Smyrna* 276, 8-10). The single copies have to be distinguished from διπλώματα, which contained the text twice, one version visible, the other one, signed by witnesses, hidden and sealed; see the commentary on *I.Smyrna* 236, 16-19.

14 For δαιθμός, registration of land, see e.g. *IG* XIV 352 II, 23 [+*SEG* 4, 45; 1st c. B.C.] and Hesychius s.v.: διαίρεσις, μερισμός.

τοὺς γείτονες: instead of τοὺς γείτονας; see C. Brixhe, *Essai sur le grec anatolien au début de notre ère*, Nancy <sup>2</sup>1987, 66: “L'identité ... du nominatif et de l'accusatif dans certains types flexionnels va favoriser, dans les thèmes consonantiques, l'extension du nominatif en fonction d'accusatif ...”

For defining the borders of a given territory by naming its neighbours see Petzl, *Beichtinschriften Suppl.* p. 20 on no. 71, 16-17.

18. Ἀνθ[ο<ύ>σ]ης? (e.g. [μετ'] Ἀνθ[ο<ύ>σ]ης or [ἐξ] Ἀνθ[ο<ύ>σ]ης) Malouchou.

19. In the fragmentary funerary inscription W. Günther, *Inscripciones von Didyma, Supplement*, Wiesbaden 2023, no. 794, 3 a stipulation runs as follows: ἡ χάρις ἄκυρος ἔσ[τω or -ται].



Fig. 1. The squeeze of fr. *a*.  
(Phot. C. Crowther).

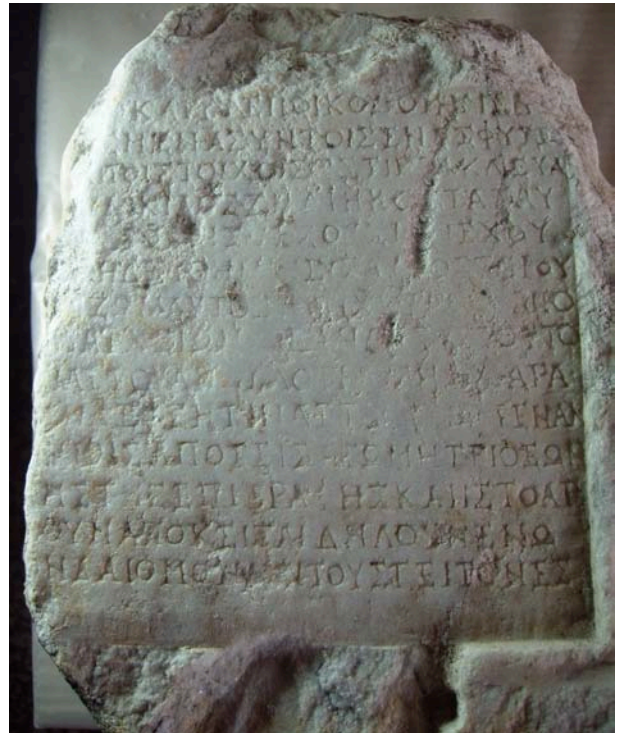


Fig. 2. Fr. *b*. Archaeological Museum of Chios.  
(Phot. G. E. Malouchou).