

STUDII ȘI CERCETĂRI  
DE  
ISTORIE VECHĂ ȘI ARHEOLOGIE

**TOMUL 72 – 2021**

**1–4**

SUMAR

*STUDII*

RENATA-GABRIELA TATOMIR, Un fragment de sarcofaș egiptean din colecția Institutului de Arheologie „Vasile Pârvan” .....	5
GABRIELA FILIP, Geme romane în context medieval și modern .....	57
GHEORGHE ALEXANDRU NICULESCU, Genetics and archaeology: how interdisciplinary practices lead to the racialization of ancestry.....	75
LETIȚIA COSNEAN NISTOR, Castelul Bethlen din Criș (jud. Mureș) în arhiva Direcției Monumentelor Istorice .....	109
ANDREI MĂGUREANU, ADINA BORONEANȚ, DESPINA MĂGUREANU, MEDA TODERAȘ, Reidentificarea unui monument bucureștean: capela Palatului Știrbey de pe Calea Victoriei .....	137

*NOTE ȘI DISCUȚII*

DRAGOȘ MĂNDESCU, CRISTIAN EDUARD ȘTEFAN, Un pumnal cu nervură mediană pronunțată de la Hârtiești (jud. Argeș) .....	165
IULIAN BÎRZESCU, O inscripție în alfabet atic pe un fragment ceramic de la Histria .....	177
DRAGOȘ HĂLMAGI, <i>Epigraphica tomitana</i> (II).....	183
FLORINA PANAIT-BÎRZESCU, Un relief cu reprezentarea lui Herakles de la Histria .....	201

*CRONICA VIEȚII ȘTIINȚIFICE*

CONSTANTIN C. PETOLESCU, Cronica epigrafică a României (XL, 2020) .....	209
---	-----

*IN MEMORIAM*

Gheorghe Baltag ( <i>Radu Harhoiu</i> ).....	257
Alexandru Avram ( <i>Mircea Victor Angelescu</i> ).....	261

SCIVA, tomul 72, nr. 1–4, București, 2021, p. 1–280

RECENZII ȘI NOTE BIBLIOGRAFICE

Ion Mareș, Siret – „Dealul Ruina”. Așezarea fortificată din epoca timpurie a fierului. Cu un studiu despre cultura Gáva-Holíhrady în Podișul Sucevei de Attila László, Editura Karl A. Romstorfer, Suceava, Editura Istros a Muzeului Brăilei „Carol I”, Brăila, 2019, 461 p. (Carol Kacsó) .....	267
Ioan Stanciu, Malvinka Urák, Adrian Ursuțiu, O nouă așezare medievală timpurie din partea sud-vestică a României – Giarmata – „Baraj”, jud. Timiș. Alături de o examinare a locuirii medievale timpurii din Banatul românesc (secolele VII–IX/X), Patrimonium Archaeologicum Transylvanicum 18, Editura Mega, Cluj-Napoca, 2021 (Erwin Gáll, Florin Mărginean) .....	272
ABREVIERI .....	277

ÉTUDES ET RECHERCHES  
D'HISTOIRE ANCIENNE  
ET D'ARCHÉOLOGIE

TOME 72 – 2021

1–4

SOMMAIRE

*ÉTUDES*

RENATA-GABRIELA TATOMIR, An Egyptian fragment of sarcophagus in the collection of the “Vasile Pârvan” Institute of Archaeology .....	5
GABRIELA FILIP, Roman gemstones in medieval and modern context .....	57
GHEORGHE ALEXANDRU NICULESCU, Genetics and archaeology: how interdisciplinary practices lead to the racialization of ancestry.....	75
LETIȚIA COSNEAN NISTOR, The Bethlen noble residence from Criș (Mureș county) in the Historical Monuments Direction Archive .....	109
ANDREI MĂGUREANU, ADINA BORONEANȚ, DESPINA MĂGUREANU, MEDA TODERAȘ, The reidentification of a monument in Bucharest: the Chapel of the Știrbey Palace on Calea Victoriei .....	137

*NOTES ET DISCUSSIONS*

DRAGOȘ MĂNDESCU, CRISTIAN EDUARD ȘTEFAN, A dagger with prominent midrib from Hârtiești (Argeș county) .....	165
IULIAN BÎRZESCU, An Attic ceramic inscription from Histria.....	177
DRAGOȘ HĂLMAGI, <i>Epigraphica tomitana</i> (II).....	183
FLORINA PANAIT-BÎRZESCU, A relief depicting Herakles from Histria .....	201

*CHRONIQUE SCIENTIFIQUE*

CONSTANTIN C. PETOLESCU, Cronique épigraphique de la Roumanie (XL, 2020).....	209
---	-----

*IN MEMORIAM*

Gheorghe Baltag ( <i>Radu Harhoiu</i> ).....	257
Alexandru Avram ( <i>Mircea Victor Angelescu</i> ).....	261

COMPTEs RENDUS ET NOTES BIBLIOGRAPHIQUES

Ion Mareş, Siret – „Dealul Ruina”. Aşezarea fortificată din epoca timpurie a fierului. Cu un studiu despre cultura Gáva-Holíhrady în Podişul Sucevei de Attila László, Editura Karl A. Romstorfer, Suceava, Editura Istros a Muzeului Brăilei „Carol I”, Brăila, 2019, 461 p. (Carol Kacsó).....	267
Ioan Stanciu, Malvinka Urák, Adrian Ursuţiu, O nouă aşezare medievală timpurie din partea sud-vestică a României – Giarmata – „Baraj”, jud. Timiş. Alături de o examinare a locuirii medievale timpurii din Banatul românesc (secolele VII–IX/X), Patrimonium Archaeologicum Transylvanicum 18, Editura Mega, Cluj-Napoca, 2021 (Erwin Gáll, Florin Mărginean).....	272
ABRÉVIATIONS.....	277

## EPIGRAPHICA TOMITANA (II)

DRAGOȘ HĂLMAGI\*

**Abstract:** The present article includes epigraphic notes on several Greek inscriptions from Tomis, offering new readings and supplements.

**Keywords:** Greek inscriptions from Tomis, honorific inscriptions, votive inscriptions, epitaphs

The second article in the series presents epigraphic notes on some Greek inscriptions from Tomis, from the corpus edited by Iorgu Stoian (ISM II). Many of my observations included below were collected while working with my professor and colleague, the late Alexandru Avram, on our project to revisit the Greek inscriptions from Scythia Minor. Each inscription is identified by the number used in the corpus<sup>1</sup>.

7 (MNA, inv. L 926). I suggest the following reading and supplements (fig. 1):

-----  
[στεφανοῦσθαι]  
αὐτ[ὸν εἰς τὸ κατ']  
[ἀ]ἴδιον [ὑπὸ νεωκ]-  
όρω τοῦ Σ[αράπι]-  
δος τοῖς κ[αλου]-  
5 μένοις Χα[ρμο]-  
σύνοις κτλ.

---

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<sup>1</sup> The following abbreviations were used for museums: MNA – National Museum of Antiquities, Bucharest; MNIR – National History Museum of Romania; MINAC – Museum of National History and Archaeology, Constanța. Unless noted otherwise, all photographs were made by the author.



Fig. 1. Fragmentary decree of a cult association of Sarapis (ISM II, 7, first six lines).

Translation: ... let him be crowned in perpetuity by (the hand of) the *neokoros* of Sarapis<sup>2</sup> during the festival called Charmosyna etc.

A dispute arose over whether the inscription is a public decree. In my opinion, it was issued by a religious association<sup>3</sup>, as evidenced by the fact that the νεωκόρος and the προσεδρεύοντες τῷ ἱερῶι performed the crowning and the proclamation of honours.

**9** It could be a fragmentary decree, but also an imperial letter. Not much can be recovered from it: on the photo, I read [δ]απάνης in l. 4 and [ο]ἴκῳθεν (probably meaning here “at one’s own expense”) in l. 5.

**14** (MNA, inv. L 851). In ll. 7–8: [Ο]ὐα(λέριος) · Μ[– –] | [Αὐ]ρ(ήλιος) · Κ[– –].

**17** (MNA, inv. L 225) and **19** were revisited by A. Avram, who pointed out that they were set up by the same association, with some members mentioned in both

<sup>2</sup> For a similar role, see I.Thrake Aeg., E 183, a honorary decree for the priest Σωκλῆς Θεοξενίδου by an association of *therapeutai* from Maroneia, worshipping Egyptian gods, ll. 4–7: [στεφ]ανοῦσθαί τε αὐτὸν κατ’ ἐνιαυτὸν | [ἐν τα]ῖς συνόδοις πάσαις χρυσῶι στε[φά]νοι, τὴν ἀναγγελίαν ποιουμένου | [τ]οῦ νεωκόρου κατὰ τάδε, “and to crown him in all gatherings each year with a gold crown, while the *neokoros* makes the following proclamation”. For discussion and evidence for *neokoroi* of Sarapis in various Graeco-Roman cities, see Vidman 1970, p. 53–60.

<sup>3</sup> Pippidi 1964, p. 106–107 (defended in ISM II); *contra* RICIS, 618/1001 (defended in ISM VI.2).

inscriptions<sup>4</sup>. Having seen the upper fragment of ISM II, 19 in the Archaeological Museum of Silistra<sup>5</sup>, I read ΑΜΠΕΛΟΓΙ (with ΜΠΕ written in one ligature) in l. 1. The word is probably ἀμπελογί[τονες] (ἀμπελογείτονες) “vineyard neighbours”, which is confirmed by ISM II, 26, ll. 10–11 (*vide infra*). The first line seems to be right under a recessed field, possibly with a relief, so it might have carried a title or a short introductory sentence.

G. Mihailov was right to resist Robert’s suggestion and separate the two fragments<sup>6</sup>: the roster from ISM II, 17 reveals many members, and offices such as νομοφύλαξ, ἱεροκῆρυξ and κοινοσώστης are placed at the end of the list. The second fragment of ISM II, 19 is apparently lost today. On the photo, I see a NE in ligature in l. 1: [φιλότιμος *e.g.* Ἰπ]πόνει[κος τοῦ δεῖνος]. Avram’s supplement is secured by one more letter visible in l. 6: [κοιν]οσώστης.

Having attracted people from near and far, Severan Tomis was a flourishing cosmopolitan urban centre. Whereas Latin competed with Greek in dedications and funerary inscriptions, Greek remained the preferred language of the private associations<sup>7</sup>. The heterogeneity and relative paucity of source material prevent an ample discussion about the languages spoken in the city, but it seems safe to say that the people mentioned in these inscriptions were literate in Greek<sup>8</sup>, an imperative qualification to carry out the duties of a γραμματεὺς, νομοφύλαξ, or ἱεροκῆρυξ. With this perspective in mind, I find the recurring remark about the mixture of Greek, Latin, and barbarian names in Tomitan *catalogi* moot<sup>9</sup>. It is certainly no surprise that some peregrines adopted Latin names in a Roman city. The other names are usually claimed to be Thracian, but they are mostly hypocoristics and only a few are attested in inland Thrace or among the Thracian soldiers<sup>10</sup>.

**21** (MNA, inv. L 833). The first letter in l. 1 does not look like *epsilon*, but rather as *tau* or *gamma*. One could read [τῆ στεγασ]τήριδι τοῦ τείχους and imagine the building or the reparation of a wall up to its roof.

**24** (MNA, inv. L 149). The inscription must have been wider. In l. 2 Βέτιο[ς] or Βετίο[υ], the Roman name Vettius, usually spelled Οὔετιος or Βέτιος. In l. 2–3: [Νει]κήτης.

<sup>4</sup> ISM VI.2, 17 and 19; Avram 2019a, p. 219; Avram 2021.

<sup>5</sup> I am indebted to Georgi Atanasov and Svetlana Gancheva for their warm support during my visit to Silistra.

<sup>6</sup> Mihailov 1962, p. 214–216, no. 20 (*cf.* BÉ 1963, 165).

<sup>7</sup> A notable exception is ISM II, 129, a Latin dedication by an association of Romanized Greeks from Perinthos and various cities of Asia Minor.

<sup>8</sup> For similar remarks on Thracians in Hellenistic Egypt, see Bingen 1983.

<sup>9</sup> See Stoian’s commentary on ISM II, 17, 18, 20, 22, 26, 31 and 125; Avram 2021, p. 38.

<sup>10</sup> For example, Dadas is popular in inscriptions west and north of Black Sea, and also in some parts of Asia Minor. Much has been made of a certain Ithazis Dada (ISM V, 79), but the argumentation is unconvincing, since the name and the patronymic need not originate in the same language (*e.g.* Δάδας Ἐστιαίου in ISM II, 17, l. 12; Φαρνάκης Δάδα in CIRB 1280, l. 12 – Tanais).

**26** (MNA, inv. L 527, misprinted L 52 in the corpus<sup>11</sup>). In ll. 10–11: τὴν στήλλην ἀνέστη[σαν ἀ]μπελογεῖτο|νες οἱ ἐκ προγόνων, “the vineyard neighbours raised the stele, ... from (their) ancestors ...”.

**28** (MNA, inv. L 928) and **95** (MNA, inv. L 877) are two joining fragments and I will produce a new edition on another occasion. The inscription adds a gymnasiarch to the ever-growing dossier of participation of women to public life: [γυμ]νασῖαρχον διὰ | [βίου] ----- Κ]λημεντιανήν (ll. 5–6).

**32** (MNA, inv. L 819). The *album* (fig. 2) can be read as:

-----  
 --ΑΞΠΡ◇Ξ-----  
 [.] Νῆπιατία-----  
 [.] Ἰούλ(ιος) · Λονγεῖν[ος]  
 Ἰνγένουα Ἰν[γ]έ[νου, e.g. γυναῖκ]-  
 5 *vac.* α Δαμῶ *vacat*  
 Φλά(ουιος) · Μαρκια[νός]  
*vac.* Μέστρ(ιος) Βάσσος  
*vac.* Κάσις Εὐνους  
 Εὐσχῆμων Φιλου[μενοῦ]  
 10 Ἰ[έ]ρτυλλος · Εὐτρ[όπου]  
 -----



Fig. 2. Fragmentary *album* (ISM II, 32).

<sup>11</sup> The inventory numbers were corrected in ISM VI.2.



Ligatures: ◇Y (l. 3), ME (l. 7), TP (l. 7), HMΛN (l. 9).

In l. 1 perhaps προσ[τατ-]. The letters in l. 2 are not very clear. The first letter can also be read Λ, in which case a ligature ΛN would be possible as well.

**34** (MNA, inv. L 1073). In l. 6, the last name is probably Αὐξά[νων].

**38** (MNA, inv. L 894) and **42** (MINAC, inv. 1526) were identified as fragments of the same base by S. Olteanu<sup>12</sup> and A. Ștefan<sup>13</sup>. A. Ștefan convincingly supplied [Σεβαστοῦ ἀπελ]εῦθερος in l. 4, but Olteanu's solution for l. 6 appears correct. It seems feasible to restore the entire inscription except for the *cognomen* of the second dedicant, the descendant of another *libertus Augusti*<sup>14</sup>:

[ vacat τύχη ] vacat ἀγαθῆ· vacat  
 [ὑπὲρ τῆς τοῦ Αὐτοκράτ]ορος Νέρουα Τραιανοῦ  
 [Καίσαρος Σεβαστο]ῦ Γερμανι[κ]οῦ σωτηρίας  
 [Μ. · Οὐλ. · Σεβαστοῦ ἀπελ]εῦθερος Ἐ[ρ]μῆς καὶ Τ. · Φλ. · Τ. ·  
 5 [vac. υἱὸς -----]ος Τομ[ει]τῶν δήμῳ vacat  
 [ vacat ἐκ τῶν ιδίων ] vacat κ[αθ]ιέρωσαν. ✱ vacat  
 vacat

Translation: In good luck, Marcus Ulpius Hermes, imperial freedman<sup>15</sup> and Titus Flavius ...us, son of Titus, have consecrated (this) on their own expense for the safety of the Emperor Nerva Trajan Caesar Augustus Germanicus and to the people of Tomis.

The imperial nomenclature indicates that the inscription should be dated between 98 and 102<sup>16</sup>.

**67** (MNA, inv. L 1419). There are two strokes before Αὐρηλίου in the circular field and two more lines of the inscription are also visible (fig. 3):

<sup>12</sup> Olteanu 1988–1989.

<sup>13</sup> Ștefan 1991.

<sup>14</sup> For a similar pair, see Corinth VIII.3, 62 (AÉ 1964, 167): [*decernente*] *collegio Larum domu[s] divinae | curam agentibus collegiani[s] | primi(s) T(ito) Flavio Aug(usti) lib(erto) Antio[cho] | et Ti(berio) Claudio Primigenio.*

<sup>15</sup> A freedman with a similar name, Marcus Ulpius Hermias, was *procurator aurariarum* at Ampelum, in Dacia (CIL III, 1312 = IDR III/3, 366). For the occupational hierarchy of slaves and freedmen in the imperial administration, see Weaver 1972, p. 224–294.

<sup>16</sup> Kienast, Eck, Heil 2017, p. 117.



Fig. 3. Dedication to Marcus Aurelius and Lucius Verus (ISM II, 67).

[ἀγαθῇ] τύχη·  
 [ὑπὲρ τῆς Αὐτοκρατόρων Καισάρων] Μ. Αὐρηλίου Ἀντωνεῖνου καὶ  
 Λουκίου Αὐρηλίου  
 [Οὐήρου σωτηρίας τε καὶ αἰωνίου δια]μονῆς ἱερᾶς τε συνκλ[ή]-  
 [του καὶ δήμου τοῦ Ῥωμαίων καὶ ἱερῶν στρα]τευμά[τῶ]ν νεικη-  
 5 [σάντων -----]ΣΑΤ[.]  
 -----

Translation: In good luck, for the safety and the perpetual preservation of the emperors Caesars Marcus Aurelius Antoninus and Lucius Aurelius Verus and the sacred Senate and the people of Rome and the sacred victorious armies ...

The missing victory titles suggest that the inscription should be dated between 161 and 166, but the criterion is not always reliable<sup>17</sup>.

**79** (MNA, inv. L 370). Following A. Martin's correction<sup>18</sup>, I wonder if the father's name could be Λ. Οὐαλερίο[υ Βάσ]σου, taking into account the horizontal stroke after the lacuna in l. 3.

**89** On the photo, I see two NK ligatures in l. 1 and CAII in l. 4. *Sigma* must have been inscribed by mistake: having read ἱερᾶς, the stonecutter changed the genitive to an accusative plural.

<sup>17</sup> Kienast, Eck, Heil 2017, p. 131, 135. For the omission of victory titles, see also Højte 2005, p. 73.

<sup>18</sup> Martin 1990, p. 883.

[ὕπὲρ τῶ]ν κυρίων κ[ἐ]  
 [ἱεροῦ] στρατεύμ-  
 ατος κὲ ἱερᾶς συν-  
 κλήτου {ς} αἰῶ[νίου]  
 5 διαμονῆς [-----]  
 [... ὕμν]ωδο[ῖ? ---]  
 -----

The inscription was dedicated either to Septimius Severus and Caracalla or to Caracalla and Geta.

**104** (MNA, inv. L 924, misprinted L 524 in the corpus). The stele was set up by a private association and it reads<sup>19</sup>:

-----  
 [----- γρ]αμματεὺ[ς καὶ]  
 [----- φιλότει]μος καὶ Οὐα[λ(έριος)]  
 [----- γραμματε]ῦς · τὸν τελα-  
 5 [μῶνα ----- τ]οῖς · σὺν Ἑρακλε[.]  
 [----- ἐ]κ τῶν ἰδίων ἐνγράψ-  
 [αντες -----]ται τὰ ὀνόματα  
 [τῶν *e.g.* λοιπῶν ἀπάν]των Χρήστος Μάρκου  
 [----- Νο]μηνίου *vacat*  
 [-----]θείνου *vacat*  
 10 [-----] Ἑφαιστᾶ *vacat*  
 [-----]ς Χρυσίππου *vacat*  
 [----- Δ]ιονύσιος Δαμ[ᾶ]  
 [----- Ἐπι]τυνχάνου *vacat*  
 [-----]υ · Οὐαλ(έριος) Θεόδωρος  
 15 [-----]ς · Ποσειδώνιος  
 [-----]ος · Καλλίμαχο[ς]  
 [-----] Καλλίμαχο[ς]  
                                 *vacat β' vacat*

Ligatures: MM (l. 1), TE (l. 1), NTE (l. 3), NHP (l. 4), NE (l. 5), NTP (l. 5), HC (l. 7), MH (l. 8), WN (l. 15).

The formula οἱ σύν from l. 4 is not common in Tomis, but it occurs in other regions, for example on boundary markers of burial plots of associations from Kos and Rhodos. Indeed, it could be followed by a name. Another possibility is

<sup>19</sup> The most important commentary to date is Poland 1909, p. 277, 284, 323, 383, 413 (no. B 100), which was not used by I. Stoian.

to restore Ἡρακλε[ῖ], in which case the stele was erected by a cult association for Heracles<sup>20</sup>.

**146** (MNA, inv. L 1072). Gabriella Bordenache identified a dedication to Cybele<sup>21</sup> addressed as [Μητρὶ?] ἐπηκόω καὶ | [πάν]των δεσπο|[ίνω], but a closer look confirms Tocilescu's intuition<sup>22</sup>: l. 2 reads [ὕπε]ρ τῶν δεσπο|[τῶν]. Probably the plaque was dedicated to Heros and the relief depicted a horseman facing a standing woman (type A in Kazarow's classification<sup>23</sup>).

**165** = I.Byzantion 370A (MNIR, inv. 18823). The stele carries two inscriptions above the two portraits, which were deciphered by S. Olteanu<sup>24</sup>: Ἀντιγόνα | ζῆ and Αὐλοζάνης | Σεύθη. The Constantinopolitan origin is not certain: the city is renowned for its vibrant market for antiquities. The name Αὐλοζάνης is a variant of the more frequent Αὐλουζένης similar to the Latin forms ending in *-zanus* and *-sanus*. It is attested south of the Danube<sup>25</sup> and in Egypt<sup>26</sup>, two regions where Latin and Greek were in close contact<sup>27</sup>. A provenance from Moesia Inferior is possible, perhaps from Odessos where similar stelai were found<sup>28</sup>.

<sup>20</sup> Konstantinopoulos 1968, p. 445 (Rhodos), ll. 3–7: ἐρανιστῶν | σωτηριαστῶν τῶν σὺν | Δαματρίῳι Σελεγεῖ, | Διὶ Σωτήρι καὶ | Ποτειδᾶνι Ἀσφαλείῳι.

<sup>21</sup> Bordenache 1969, p. 36, no. 55.

<sup>22</sup> Tocilescu 1887, p. 51, no. 67.

<sup>23</sup> Kazarow 1938.

<sup>24</sup> Olteanu 2012 (cf. ISM VI.2, 165) The reading is beyond doubt: the author identified the same retrograde *zeta* in an inscription from Pautalia (IGB IV, 2226), but the shape is much more frequent (see Robert 1937, p. 309 on I.Hierapolis, 206, l. 1: “avec Z retourné qui n'est pas rare à l'époque impériale”). On the west coast of Black Sea, the same letter type is found in two funerary inscriptions: ISM II, 467 (MNA, inv. L 344), l. 3: ζῶν (ΣΩΝ); Conrad 2004, p. 222, no. 355 (SEG 54, 660), l. 5 (Abrittus): ζῶν (ΣΩΝ), and on a Christian cross from Callatis, IGLR, 95: Σ [Ω Η]. Other letters are also occasionally inscribed retrograde, for example, Ι in ISM VI.2, 553 (MNA, inv. L 652), l. 4; Ξ in ISM III, 173, l. 1; Ξ in ISM III, 236 (MNA, inv. L 385), l. 1 and ISM VI.2, 520 (MNA, inv. L 363), ll. 3 and 6 (which are two fragments of the same inscription, probably from Tomis, a funerary stele erected by a Ἡρακλεώτης for himself and his family). For a Latin example, see Ξ in ISM V, 1, l. 4 *in fine* (Capidava).

<sup>25</sup> A dedication found near Singidunum (Babe), Vulić 1912, p. 236, no. 39, fig. 190 = IMS I, 113: [ὁ δεῖνα] | Αὐλουζάνιδος; a dedication from Odessos (Vladislavovo), IGB I<sup>2</sup>, 275: Αὐλουζάν[ις]; a list of *attiestes*, servants of the temple of the Pontic Mother of Gods in Dionysopolis, Sharankov 2013, p. 57–58, fig. 48, l. 12 (read on photo): [.]ασύλων Αὐλουζάνεος. The name was also borne by a commander of Legio XI Claudia in Durostorum, known from Christian hagiographies: *Propylaeum ad Acta Sanctorum Novembris*, p. 627, § 3 (cf. *Acta Sanctorum Maii* VI, p. 23, § 4): Αὐλοζάνου ἐπαρχοῦντος and p. 795, § 2: ὑπὸ Μαξίμου ἐπάρχου καὶ Αὐλοζάνου.

<sup>26</sup> It appears on 2<sup>nd</sup> century *ostraca* from the Eastern Desert: three unpublished documents (mentioned by Dana 2014, p. 21–22) and the letter O.Krok II, 199, l. 8: παρὰ Αὐλυζά[νου] (the editors take it as a second declension noun, which may be justified here in view of O.Krok I, 26, l. 5: Διτουζανός).

<sup>27</sup> As further seen in O.Krok II, 199, which is addressed to Φ[ίλ]ωτέρα Μουκακίνθω τῷ κοιρίῳ χαίρι. For contact between Latin and other languages in Egypt, see also Adams 2003, 527–641.

<sup>28</sup> For one example, see Avram, Hălmagi, Streinu 2021, p. 174–175, no. 1.

**197** (MNA, inv. L 150). Following Gomperz<sup>29</sup>, most editors preferred the excessive μελι<τί>οιο in l. 4. Peek’s reading is correct<sup>30</sup> and the meaning of τὸν ἐμοὶ γλυκύτερον ἡελίοιο is transparent: “the one dearer to me than the sun”.

**203** (MNA, inv. L 224). In l. 8: μνημεῖον, not μνειμεῖον.

**204** (MNA, inv. L 39). The groove for an iron clamp is visible on top, indicating that the rectangular block was part of a larger assemblage. I also have some comments on Avram’s ameliorated edition<sup>31</sup>. The letters in l. 1 are larger: one could suppose an abbreviated Roman name (as in ISM II, 237) followed directly by [Τομ]εῖτης<sup>32</sup>. In l. 4, the woman’s name is Greek and must be accentuated accordingly<sup>33</sup>. Finally, an *upsilon* is visible at the beginning of the last line. Summing up, the inscription reads:

[----- Τ ο μ] ε ἰ τ η ς β ο υ-  
 [λευτῆς ζῶν καὶ φρον]ῶν κατεσκεύασεν  
 [ἐκ τῶν ἰδίων τὸν βω]μὸν καὶ τὴν πύ-  
 [ελον ἑαυτῷ καὶ γυν]αικὶ Ἰάματι· χαίρε·  
 5 [χαίρε καὶ σ]ύ, παροδεῖτα. ♣

Ligatures: NK (l. 2), TE (l. 2), NK (l. 3), HNΠ (l. 3).

Translation: ... from Tomis, town councillor, alive and in sound mind built at his own expense the altar(?) and the sarcophagus for himself and his wife, Iama. Farewell! Farewell to you, passer-by!

**210** The inscription is not lost (MINAC, inv. 15941). It can be restored *exempli gratia*:

-----  
 [ -- ζῶν καὶ φρον]ῶν vac.  
 [ἑαυτῇ τὸ μνήμα κ]ατεσκε-  
 [ύασεν καὶ ----]νίῳ τῷ  
 [ἀνδρὶ ζήσαντι σεμ]νῶς vac.  
 5 [vac. καὶ ἀμέμπτως ἔτ]η ♣ λ' vac.  
 [vac. χαίρε παροδεῖ]τα. vac.

<sup>29</sup> Tocilescu 1884, p. 10–11, no. 34.

<sup>30</sup> Peek 1964, p. 121, no. 6.

<sup>31</sup> Avram 2018, p. 335–336, no. 24.

<sup>32</sup> Numerous Περίνθιοι / Ἡρακλεῶται and Σμυρναῖοι are commemorated in Perinthos and Smyrna: some of them are βουλευταὶ with Roman names (I.Perinthos, 104; 163; 174; 312; I.Smyrna, 243; 244).

<sup>33</sup> Ἰαμα “soothing, remedy”, cf. Δώρημα “gift”, Ἐπίτευγμα “success”, Νόημα “perception, thought”, etc. On neuter nouns as feminine names, see Masson 1990, p. 132–136.

Translation: ... alive and in her right mind, built the tomb for herself and for the husband, ...nius, who had lived honourable and without reproach for 30 years. Farewell, passer-by!

**237** (MINAC, inv. 1493, misprinted 4 in the corpus). Avram proposed the following restoration for ll. 4–6<sup>34</sup>: μὴ ἐντε[θῆναι· ἐὰν δέ τις τολ]μήση κα[ταθεῖναι ἕτερόν τινα]δῶσει π[ροστείμου εἰς τὸ ταμεῖ][ον – – καὶ τῆ πόλει – –], but the lines are too long for the round shape of the field. The letters preserved in ll. 1–4 indicate a text similar to IG X 2, 1, 536, ὁ δεῖνα ἑαυτῷ ζῶν καὶ καὶ ἡ δεῖνα τῆ συμβίῳ ἐφ’ ᾧ ἕτερος μὴ τεθῆ:

Κλ. ῥ[οῦφος]  
 ἑαυτῷ [καὶ τῆ δεῖνι ]  
 συνβί[φ · ἐφ’ ᾧ ἕτερος]  
 μὴ ἐντε[θῆ· ἐὰν δέ τις τολ]-  
 5 μήση · κα[ταθέσθαι τινά,]  
 δ ὄ σ ε ι π [ρ ο σ τ ε ἰ μ ο υ ]  
 -----

Translation: Claudius Rufus for himself and for the wife ..., after whom another one should not be buried (here). If anyone will dare to bury someone (here), they should pay a fine of ...

**240** (MNA, inv. L 216). It could be in verse: [ἐκ]όσμησεν in l. 1, τέκνα κύ[διμα]<sup>35</sup> or κυ[δαίνοντες] in l. 2.

**251** (MNA, inv. L 755). The inscription was newly edited along with another fragment (MINAC, inv. 16817), but the text is quite problematic<sup>36</sup>. Having seen both stones, I propose a slightly different reading:

[.]A[----- ἐπο]λειτευσ[ά]-  
 μην [----- ἐν φυ]λῆ Αἰγικ[ο]-  
 ρέω[v ----- ]ας παῖδα *vac.*  
 γν[ήσιον ----- ]ν Διονύσι-  
 5 ον [-----]ις μεῖναι κε-  
 λε[ύω? ----- τοῦ]ς τροφὰς *vac.*  
 Η----- καὶ τοῦ *vac.*  
 [----- · ἐὰ]ν δέ τις  
 [τολμήση ἕτερον θεῖνα]ι δοῦναι

<sup>34</sup> SEG 51, 948 bis.

<sup>35</sup> See, for example, IGB I<sup>2</sup>, 227, l. 8: κούδιμα τέκνα λιπών.

<sup>36</sup> Bărbulescu, Buzoianu 2010, p. 352–355, no. 3 (the objections of A. Chaniotis in SEG 60, 782 were unheeded in ISM VI.2).

- 10 [προστείμου εἰς τὴν πό]λιν τὴν  
[vac. Τομειτῶν \* e.g. β]φ. vac.

Ligatures: MH (l. 2), ME (l. 5), HN (l. 10).

The tomb owner held a public office (ἐπολιτευσάμην)<sup>37</sup> and was a member of the Aigikoreis<sup>38</sup>. His epitaph continues with testamentary dispositions (μεῖναι κελεύω), mentioning a son called Dionysios and some τροφείς<sup>39</sup> before concluding with an interdiction and a fine for violators. The *phi* visible in l. 11 must be from the amount.

**270** (MNA, inv. L 848). The fragmentary inscription describes a funerary plot: one side was 48 cubits (22 meters) long and two of the boundaries were a trench and a plantation. It was the property of a prosperous family. The tomb was probably surrounded by a small orchard or garden and the house nearby might have belonged to the caretakers of the tomb<sup>40</sup>. The inscription appears to end with a clause establishing who can be buried in the tomb and forbidding the others to do so.

- 5 χαῖρε· vac. ἐστὶν [----- ἀπὸ]  
τῆς τάφρου τῆ[-----]  
τῆς οἰκίας ἐπὶ π[----- πήχεις ..', ἀπὸ]  
τῆς ἀνατολικῆς [----- ἐπὶ τὸν δυτικὸν]  
κῆπον πήχεις μὴ [-----]  
ἐν τῷ πηχισμῷ [-----]  
10 τοῖς ἐπιμελο[μένοις? -----]-  
ων· vac. ἔχειν δ[ὲ e.g. ἐξουσίαν τὸν δεῖνα καὶ ἑτέρω μὴ ἐξεῖ]-  
ναι κατ[αθέσθαι τινά -----]  
-----

Ligatures: ΗΠΙ (l. 8), ΝΠΗ (l. 8), ΜΗ (l. 8), ΠΗ (l. 9).

**273** (MNA, inv. L 332). In l. 5, the woman's name is not Στατιλία, but Στατωρία Ἑλπιδία (ΣΤΑΤΩΡΙΑ on stone).

<sup>37</sup> For the title πολιτευόμενος used in Late Roman Egypt, see Bowman 1971, p. 27–31; Geremek 1981.

<sup>38</sup> Three Bithynian inscriptions include the formula οἰκῶν ἐν φυλῆ: an altar dedicated in 98/99 p. Chr found in İshakçılar, a small village north of Nicomedia (TAM IV.1, 60), and two Christian funerary inscriptions from Nicaea (I.Mus. Iznik, 554 and 578).

<sup>39</sup> For τροφείς, see Cameron 1939; Sacco 1980. They are also mentioned in the funerary epigraphy: a sarcophagus from Termessos (Pisidia) was made for Κλ(αυδίω) Νυμφικῷ καὶ Κλ(αυδία) Τελετῆ | τροφεύσιν (TAM III.1, 803, ll. 1–2).

<sup>40</sup> I.British Mus., 918 (Halikarnassos), ll. 7–8: ἐπιμελήσονται δὲ οἱ διακατέχοντες | τὸ οἰκίδιον τὸ ἐξέναντι τοῦ μνημίου.

307 (MNA, inv. L 249). The inscription is quite difficult to read in natural light. Helped by a squeeze (fig. 4), I read it as follows:

Μενεκλῆς Ἄττα  
 ζήσας ἔτη *vac. ν'*  
 ἢ σύμβιος αὐτοῦ  
 Θιθίς Ἄττα ἅμα  
 5 τοῖς τέκνοις Ὀνε-  
 ράτ<φ> καὶ Ἄττα καὶ  
 Σοζεί<φ> τοῦ Μενε-  
 κλέους τὴν στή-  
 λην ἀνέθηκάν  
 10 μνείας χάριν· ❧  
*vacat*  
 χαίρε παροδεῖτα.  
 ❧ ❧ ❧ ❧

Ligatures ΗΣ (l. 1), ΝΕ (l. 5), ΤΗ (l. 8). Μ is used instead of Λ in ll. 6 and 7<sup>41</sup>.

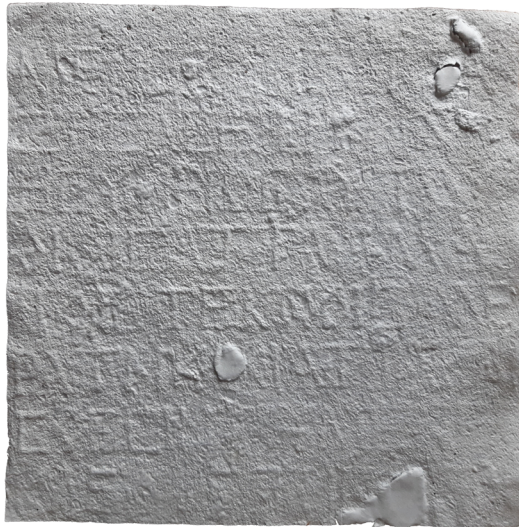


Fig. 4. Funerary inscription of Menekles and his family (ISM II, 307, mirrored squeeze, first ten lines).

<sup>41</sup> The same error appears on a funerary monument from Abrittus, Conrad 2004, p. 222, no. 355 (SEG 54, 660): Λούκις Δι|τουκένθο|ς ἀνέθηκε τὴν στήλ|λην ζ<ῶ>ν καὶ | φρ[ονῶν . . ] | ———. The reverse error occurs in ISM VI.2, 554, where ΛΝΗΛΙΟΝ (l. 1) stands for <μ>νη<μ>ῖον.



Translation: Menekles, son of Attas, having lived 50 years, his wife Thithis, daughter of Attas, together with Oneratus, Attas, and Sozius, children of Menekles, have erected the stele for the sake of remembrance. Farewell, passer-by!

The two spouses share the same patronymic. Thithis was likely a peregrine freedwoman. Perhaps Menekles was also a freedman, but I am more inclined to believe that he was the son of Attas, and he married the slave manumitted by his father. Another detail draws attention: the children are called “of Menekles”. Were they offsprings from a previous marriage? Was there a reason to doubt their legitimacy?

The names are also worthy of note. Attas is quite popular in late Hellenistic and Roman times, especially in Asia Minor and around the Black Sea<sup>42</sup>. The earliest occurrences, however, date from 5<sup>th</sup> century BC in Attica, where the name is borne by slaves and metics<sup>43</sup>. It may have been a foreign name which was gradually adopted by various groups of Greek speakers. Menekles’ first son bears the name Oneratus, a variant of the *cognomen* Honoratus<sup>44</sup>. The third name is a *hapax legomenon*, perhaps the Roman name Sosius in a more phonetic spelling, less likely a new name in Σωζ-.

As noted in LGPN, Thithis occurs one more time in Odessos<sup>45</sup>. The link is secured by ISM V, 119 (MNA, inv. L 232), a badly damaged stele from Cius with the following inscription: *D(is) M(anibus) | Zucethithis | Didi viva su| [a – –] apto et | – – – – –*. The pair follows a pattern already attested in Odessos<sup>46</sup>. The sudden appearance of foreign names in Scythia Minor in the Roman period leaves little room to discern between onomastic layers and it is not clear whether these names are indigenous or belong to the colonists and slaves brought from the south<sup>47</sup>.

<sup>42</sup> It is often included among the so-called *nomina Asiana*, but the name is also common north of Black Sea, especially in Gorgippia. A man from Tyras named Attas was buried in Tomis by his three sons (ISM II, 313). One of them is called Ἀβραγος, a name otherwise attested in Olbian inscriptions. A rather eccentric theory put forward by Pârvan 1926, p. 619 and defended by Dana 2014, p. 12 posits a Thracian name. Their most compelling piece of evidence is an inscribed bronze bull from the Severeanu collection (inv. 19154). Pârvan claimed it is in a naturalistic indigenous style and read a dedication to Apollo on it, by a certain Ἄτας, dating the object to the 4<sup>th</sup> or 3<sup>rd</sup> century BC. Dana pushed its date in the Roman period. As it turns out, it is a small votive figurine bearing the dedication Ἀπέλδον Μαλεάτας, most likely from the 6<sup>th</sup> century BC (Avram, Hălmagi, Streinu 2021, p. 181–183, no. 16). The object was arguably found in the Peloponnese and found its way to Constanța through antiquity dealers.

<sup>43</sup> For example, IG I<sup>3</sup>, 1032, col VIII, l. 345; IG I<sup>3</sup> 1035, l. 11.

<sup>44</sup> *M(anio) Aquil|lio Honer|ato* on a tombstone from Etruria (AÉ 1987, 384, ll. 2–4). See also Liv. 22, 30, 4 on the wordplay *oneratus magis quam honoratus*.

<sup>45</sup> IGB I<sup>2</sup>, 174, l. 3: Θηθείς.

<sup>46</sup> IGB V, 5067, l. 4: Ζουκαιβλωστι and l. 6: Βλωστι.

<sup>47</sup> A similar point is made by Avram 2015 on Dacians. The influx of newcomers to Tomis and its territory might have continued long after the foundation of the province. Unfortunately, not much is known about non-Greek inhabitants in the Hellenistic city and its *chora*. A passage attributed to Ps. Skymnos (F5 Marcotte) mentions Scythians living in the lands surrounding Tomis.



Fig. 5. Column with votive inscription (ISM II, 356, taken from Teodorescu 1915, p. 23).

**336** (MINAC, inv. 1432). L. 2 reads [— ζή]|σασα εὐσχήμω[ς ἔτη — — —].

**356.** The fragmentary marble column, lost today, carried a votive inscription (fig. 5)<sup>48</sup>. The name of the deity is expected in the beginning, so perhaps [Παντοκράτ]ορι in l. 1, an epithet of Zeus, Hermes, Isis, and also of Theos Hypsistos<sup>49</sup>.

[ν. Παντοκράτ]ορι  
 [Θεῶ Ὑψίστῳ?] ἐπη-  
 [κόφ — — — —]ΟΑ  
 [— — — — τράπε]ζαν  
 5 [— — — — σωθεὶς] ἐκ με-  
 [γάλων κινδύ]νων  
 — — — — — ΙΟΥ  
 — — — — —

Ligatures ΠΗ (l. 2), ΜΕ (l. 5)

**358** (MNA, inv. L 841). It was recently revised by Avram<sup>50</sup>, but I have a slightly different reading (the line division is arbitrary):

-----  
 [— — — ω]ς καὶ ἐπισή[μωσ ἔ]-  
 [τη . ' καὶ] ἡ σύμβιος [αὐτοῦ]  
 [Αὐρ. Ζ]ῶη καὶ ὁ γνή[σιος]  
 [υἱὸς Αὐ]ρ. Ζώσιμ[ος — —]  
 -----

Ligatures: ΓΝΗ (l. 3), ΜΕ (l. 4).

Translation: ... (having lived) ... and remarkably for ... years and his wife Aurelia Zoe and his legitimate son Aurelius Zosimos ...

<sup>48</sup> Tocilescu 1887, p. 55 no. 93; Teodorescu 1915, p. 22–23 no. 11. The monument was found in Constanța and brought to the museum. Micu 1937, p. 17, no. 112 mentions a “marble column, broken in two”, but there is no indication of an inscription.

<sup>49</sup> For superlative epithets, see Chanotis 2010 with relevant evidence at p.137, n. 115. The dossier should be supplemented with several dedications to Theos Hypsistos from Gorgippia (CIRB 1123; 1125; 1126; SEG 32, 790).

<sup>50</sup> Avram 2019b, p. 302–303, no. 40.

ISM II, 433 (MNA, inv. L 824) could be another fragment from the same stone (fig. 6), but the two do not join.

**369** (MNA, inv. L 226). In l. 12, Ἄγριπ<π>εῖνα, with an unfinished Π, and at the end of l. 14, τόσους.

**423** (MNA, inv. L 486). The limestone block, probably from a building, has two inscriptions. The one in the left: [-----] ἰανοῦ Ὀνησᾶ, the second one, in much smaller letters: Σεββ(αστῶν) πρ(εσβευτοῦ?). One can only wonder if the two texts are related and if Onesas was one of the less known governors from the turbulent 3<sup>rd</sup> century, when many equestrians were elevated to senatorial rank<sup>51</sup>.

**424** (MNA, inv. L 830). On the circular base of a marble statuette representing a fully draped figure (fig. 7): [---] · δαμμνω vac. · δα[μ---]. There were four such words inscribed at equal distance from each other. Perhaps it is a dedication and, in this case, we can read it Δάμμνω. However, it may well be a magical inscription, having the same word repeated four times or four similar yet different words<sup>52</sup>.

**438** (MNA, inv. L 1533). A few letters from the usual prescription of a fine for tomb violation:

-----  
 [--- e.g. θάψ]αι τινὰ ἢ [---]  
 [--- δώσε]ι εἰς τῆ[ν πόλιν ---]  
 -----

L. 2: [κα]ῖ εἰς is equally possible.



Fig. 6. Fragments of a funerary inscription (ISM II, 358 and 433).



Fig. 7. Marble inscribed statue base (ISM II, 424).

<sup>51</sup> For other governors with Greek *cognomina* see Claudius Hieronymianus (PIR<sup>2</sup> C, 888, in Cappadocia), Claudius Xenophon (PIR<sup>2</sup> C, 1052, in Britannia Inferior), Domitius Antigonus, (PIR<sup>2</sup> A 736, in Moesia Inferior), and Tullius Menophilus (PIR<sup>2</sup> T, 387, in Moesia Inferior).

<sup>52</sup> Similar words are found on a lead tablet with a love charm from Oxyrhynchos (Jordan 1988; SEG 38, 1837), ll. 40-44: δεμον δαμνω δαμνολυκα<sup>κν</sup> | δαμνιππαη δαμνομενια δαμνοβαθιρα | δαμνοβαθιρι δαμνομενια | δαμηαμωνη | δαμναμωνη.

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*EPIGRAPHICA TOMITANA (II)*

## REZUMAT

Acest articol include note epigrafice pe marginea unor inscripții grecești din Tomis, oferind noi lecturi și sugestii de reîntregire.

**Cuvinte-cheie:** inscripții grecești de la Tomis, inscripții onorifice, inscripții votive, epitafuli

## EXPLICAȚIA FIGURILOR

Fig. 1. Decret fragmentar al unei asociații de cult al lui Sarapis (ISM II, 7, primele șase rânduri).

Fig. 2. *Album* fragmentar (ISM II, 32).

Fig. 3. Dedicatie pentru Marcus Aurelius și Lucius Verus (ISM II, 67).

Fig. 4. Inscriptia funerară a lui Menekles și a familiei sale (ISM II, 307, estampaș în oglindă, primele zece rânduri).

Fig. 5. Coloană cu inscripție votivă (ISM II, 356, după Teodorescu 1915, p. 23).

Fig. 6. Fragmente dintr-o inscripție funerară (ISM II, 358 și 433).

Fig. 7. Inscriptie pe soclul unei statuete de marmură (ISM II, 424).

## ABREVIERI

ÄAT	Ägypten und Altes Testament: Studien zu Geschichte, Kultur und Religion Ägyptens und des Alten Testaments
ActaMN	Acta Musei Napocensis, Muzeul Național de Istorie a Transilvaniei, Cluj-Napoca
AD	Αρχαιολογικόν Δελτίον, Athens
AÉ	L'Année épigraphique, Paris, 1888–
AEM	Archäologisch-epigraphische Mitteilungen aus Österreich-Ungarn, Vienna, 1877–1897
AIAC	Anuarul Institutului de Studii Clasice, Cluj
AJHG	American Journal of Human Genetics
AJPA	American Journal of Physical Anthropology
AmAnthr	American Anthropologist
AMMR	Anuarul Muzeului Marinei Române, Constanța
AnB	Analele Banatului, Timișoara
AnȘUIași	Analele Științifice ale Universității „Alexandru Ioan Cuza”, Iași
Antiquity	Antiquity, University of York
Apulum	Apulum. Acta Musei Apulensis, Alba Iulia
ArchBulg	Archaeologia Bulgarica, Sofia
ArchRoz	Archaeologické Rozhledy, Praga
Argesis	Argesis. Muzeul județean Argeș, Pitești
Arhivele Olteniei	Arhivele Olteniei, Craiova
AUA–SH	Annales Universitatis Apulensis. Series Historica, Alba Iulia
Banatica	Banatica. Muzeul Banatului Montan, Reșița
BCMI	Buletinul Comisiunii Monumentelor Istorice, București
BÉ	Bulletin épigraphique in REG, Paris, 1888 –
BIAB	Bulletin de l'Institut archéologique bulgare, Sofia
BiblThrac	Bibliotheca Thracologica, București
BMI	Buletinul Monumentelor Istorice, București
I.British Mus.	<i>The Collection of Ancient Greek Inscriptions in the British Museum</i> , Oxford, 1874–1916
Byzantina	Byzantina. Annual review of the Centre for Byzantine Research, Aristotle University of Thessaloniki, Thessaloniki
I.Byzantion	A. Lajtar, <i>Die Inschriften von Byzantion. I. Die Inschriften</i> (IGSK 58), Bonn, 2000
CAH	Communicationes Archaeologicae Hungariae, Budapesta
CCA	Cronica Cercetărilor Arheologice din România
CCET	Zlatozara Gočeva, Manfred Oppermann, Nubar Hampartumian and Aleksandrina Cermanović-Kuzmanović. <i>Corpus cultus equitis Thracii</i> . 5 vols. « Études préliminaires aux religions orientales dans l'Empire romain », 74,1-5. Leiden 1979-1984. Vol. I, Zlatozara Gočeva und Manfred Oppermann, eds., <i>Monumenta orae Ponti Euxini Bulgariae</i> (1979); II,1-2, Zlatozara Gočeva und Manfred Oppermann, <i>Monumenta inter Danubium et Haemum reperta. 1. Durostorum et vicinia, regio oppidi Tolbuhin, Marcianopolis et vicinia, regio oppidi Sumen</i> (1981) and ... 2. <i>Regio oppidi Targoviste, Abrittus et vicinia, Sexaginta Prista et vicinia, Nicopolis ad Istrum et vicinia. Novae</i> (1984): IV. Nubar Hampartumian. <i>Moesia Inferior</i>

	( <i>Romanian section</i> ) and <i>Dacia</i> (1979); V, Aleksandrina Cermanović-Kuzmanović, <i>Monumenta intra fines Iugoslaviae reperta</i> (1982)
CepR	Constantin C. Petolescu, <i>Cronica epigrafică a României</i> , SCIVA, București
Chiron	Chiron. Mitteilungen der Kommission für Alte Geschichte und Epigraphik des Deutschen Archäologischen Instituts, München
CIG	<i>Corpus Inscriptionum Graecarum</i> , Berlin
CIGD	Ligia Ruscu, <i>Corpus Inscriptionum Graecarum Dacicarum</i> , Debrecen, 2003
CIL	<i>Corpus Inscriptionum Latinarum</i> , Berlin, 1863–
CIMRM	J.M. Vermaseren, <i>Corpus Inscriptionum et Monumentorum Religionis Mithriacae</i> , 2 vol. 1956–1960
CIRB	V.V. Struve, <i>Corpus inscriptionum Regni Bosporani</i> , Moscow, 1965
CNA	Cronica Numismatică și Arheologică, București
Corinth VIII.3	J.H. Kent, <i>Corinth, VIII.3. The Inscriptions 1926–1950</i> , Princeton, 1966
Crisia	Crisia. Muzeul Țării Crișurilor, Oradea
CSA	Current Swedish Archaeology, Swedish Archaeological Society, Stockholm
Dacia	Dacia – Dacia. Recherches et Découvertes Archéologiques en Roumanie, București; Dacia N.S. (nouvelle série), Revue d'Archéologie et d'Histoire Ancienne, Académie Roumaine, Institut d'archéologie « V. Pârvan », București
Das Altertum	Das Altertum, Deutsche Akademie der Wissenschaften zu Berlin, Berlin
DNP	H. Cancik, H. Schneider (ed.), <i>Der neue Pauly. Enzyklopädie der Antike</i> , Stuttgart, Weimar, 1996–2003
EAIVR	<i>Enciclopedia arheologiei și istoriei vechi a României, A–C, D–L, M–Q</i> , București, 1994, 1996, 2000
EphemNap	Ephemeris Napocensis, Cluj-Napoca
Epigraphica	Epigraphica. Periodico Internazionale di Epigraphia
Fortunatae	Fortunatae. Revista Canaria de Filología, Cultura y Humanidades Clásicas, Universidad de la Laguna, San Cristóbal, Tenerife, Spania
I.Hierapolis	W. Judeich, <i>Inchriften</i> , in C. Humann, C. Cichorius, W. Judeich, F. Winter, <i>Altertümer von Hierapolis</i> , Berlin, 1898, p. 67–180
IDR	<i>Inscriptiones Daciae Romanae – Inscriptiile Daciei romane</i> , colecție coordonată de Dionisie M. Pippidi și Ioan Iosif Russu, București, I. <i>Introducere istorică și epigrafică – Diplomele militare – Tăblițele cerate</i> (Ioan Iosif Russu), 1975; II. <i>Oltenia și Muntenia</i> (Grigore Florescu și Constantin C. Petolescu), 1977; III/1. <i>Dacia Superior. Zona de sud-vest</i> (Ioan Iosif Russu, în colaborare cu Nicolae Gudea, Volker Wollmann și Milena Dușanić), 1977; III/2. <i>Ulpia Traiana Dacica (Sarmizegetusa)</i> (Ioan Iosif Russu, în colaborare cu Ioan Piso și Volker Wollmann), 1980; III/3. <i>Dacia Superior. Zona centrală (teritoriul dintre Ulpia Traiana, Micia, Apulum, Alburnus Maior, Valea Crișului)</i> (Ioan Iosif Russu, în colaborare cu Octavian Floca și Volker Wollmann), 1984; III/4. <i>Zona răsăriteană</i> (Ioan Iosif Russu), 1988; III/5 <i>Inscriptions d'Apulum</i> (deux fascicules, Ioan Piso), Paris, 2001 (Mémoires de l'Académie des Inscriptions et Belles Lettres, XXIV); III/6. <i>Apulum – Instrumentum domesticum</i> , București, 1999 (Cloșca L. Băluță)
IDRE	Constantin C. Petolescu, <i>Inscriptions de la Dacie romaine. Inscriptiones Daciae Romanae. Inscriptions externes concernant l'histoire de la Dacie (I<sup>er</sup>-III<sup>e</sup> siècles)</i> , I–II, Bucarest, 1996–2000
IG	<i>Inscriptiones Graecae</i> , Berlin, 1873–
IGB	Georgi Mihailov, <i>Inscriptiones Graecae in Bulgaria repertae</i> I–V, Sofia, 1956–1997



IGLR	Emilian Popescu, <i>Inscripțiile grecești și latine din secolele IV–XIII descoperite în România</i> , București, 1976
ILD	Constantin C. Petolescu, <i>Inscripții latine din Dacia</i> , I–II, București, 2005–2016
ILS	Hermann Dessau, <i>Inscriptiones Latinae Selectae</i> , Berlin, I (1892), II/1–2 (1906), III/1 (1914), III/2 (1916)
IMS I	M. Mirković, S. Dušanić, <i>Inscriptions de la Mésie Supérieure. I. Singidunum et le nord-ouest de la province</i> , Belgrade, 1976
ISM	<i>Inscriptiones Scythiae Minoris Graecae et Latinae – Inscripțiile din Sythia Minor</i> , București, I. <i>Histria și împrejurimile</i> (Dionisie M. Pippidi), 1983; II. <i>Tomis et territorium – Tomis și teritoriul său</i> (Iorgu Stoian), 1987; III. <i>Callatis et territorium – Callatis et son territoire</i> (Alexandru Avram), 1999; IV. <i>Tropaeum – Durostorum – Axiopolis</i> (Emilian Popescu), 2015; V. <i>Capidava – Troesmis – Noviodunum</i> (Emilia Doruțiu-Boilă), 1980; VI.2. <i>Supplementa 2. Tomis et territorium Tomis et son territoire</i> (Alexandru Avram, Maria Bărbulescu, Livia Buzoianu), 2018
Istros	Istros, Muzeul Brăilei „Carol I”, Brăila
JAHA	Journal of Ancient History and Archaeology, Cluj-Napoca
JAS	Journal of Archaeological Sciences, London – New York
LIMC V	<i>Lexicon Iconographicum Mythologiae Classicae</i> , vol. V. 1–2, Zürich – München, 1990.
LGPN I	P.M. Fraser, E. Matthews (eds.), <i>A Lexikon of Greek Personal Names, I. The Aegean Islands, Cyprus, Cyrenaica</i> , Oxford, 1987
LGPN II	M.J. Osborne, S.G. Byrne (eds.), <i>A Lexikon of Greek Personal Names, II. Attica</i> , Oxford, 1994
LGPN IV	P.M. Fraser, E. Matthews (eds.), <i>A Lexikon of Greek Personal Names, IV. Macedonia, Thrace, Northern Regions of the Black Sea</i> , Oxford, 2005
LGPN V A	T. Corsten (ed.), <i>A Lexikon of Greek Personal Names, V A. Coastal Asia Minor: Pontos to Ionia</i> , Oxford, 2010
LGPN V B	T. Corsten (ed.), <i>A Lexikon of Greek Personal Names, J.-S. Balzat, R. W. V. Catling, E. Chiricat, T. Corsten (eds.), V B. Coastal Asia Minor: Caria to Cilicia</i> , Oxford, 2014
LGPN V C	P.M. Fraser, E. Matthews (eds.), <i>A Lexikon of Greek Personal Names, J.-S. Balzat, R. W. V. Catling, E. Chiricat, T. Corsten (eds.), V C. Inland Asia Minor</i> , Oxford, 2018
Marisia	Marisia, Muzeul Județean Mureș, Târgu Mureș
MCA	Materiale și Cercetări Arheologice, București
I.Mus. Iznik	S. Şahin, <i>Katalog der antiken Inschriften des Museums von Iznik (Nikaia)</i> , I–II 1–3 (IGSK 9–10 1–3), Bonn, 1979–1987
O.Krok I	H. Cuvigny, <i>Ostraca de Krokodilô I. La correspondance militaire et sa circulation. Praesidia du désert de Bérénice II, O.Krok. 1–151</i> , Cairo, 2005
O.Krok II	A Bülow-Jacobsen, J.-L. Fournet, B. Redon, <i>Ostraca de Krokodilô II. La correspondance privée et les réseaux personnels de Philoklès, Apollôs et Ischyras. Praesidia du désert de Bérénice V, O.Krok 152–334</i> , Cairo, 2019
OLA	Orientalia Lovaniensia Analecta, Leuven
Oltenia	Oltenia. Studii și Comunicări, Craiova
PAT	Patrimonium Archaeologicum Transylvanicum, Cluj-Napoca/Paris – Budapesta
I.Perinthos	M.H. Sayar, <i>Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften</i> , Vienna, 1998

Peuce	Peuce. Studii și cercetări de istorie și arheologie, Institutul de Cercetări Eco-Muzeale „Gavrilă Simion”, Tulcea
PIR <sup>2</sup>	E. Groag <i>et alii</i> , <i>Prosopographia Imperii Romani</i> , 2nd ed., Berlin, 1933–.
Pontica	Pontica. Studii și materiale de istorie, arheologie și muzeografie, Muzeul de Istorie Națională și Arheologie, Constanța
RE	Pauly-Wissowa, <i>Real-Encyclopädie der Classischen Altertumswissenschaft</i> , Stuttgart, 1893–
RÉG	Revue des Études Grecques, Paris.
Revista Bistriței	Revista Bistriței, Bistrița
RICIS	L. Bricault, <i>Recueil des inscriptions concernant les cultes Isiaques</i> , Paris, 2005
RIU	<i>Römische Inschriften Ungarns</i> , Budapesta
RGZM	Barbara Pferdehirt, <i>Römische Militärdiplome und Entlassungsurkunden in der Sammlung des Römisch-Germanischen Zentralmuseums</i> , Mainz, 2004
RMD	Margaret M. Roxan, <i>Roman Military Diplomas</i> , London: I. <i>Roman Military Diplomas 1954–1977</i> , 1978; II. <i>Roman Military Diplomas 1978–1984</i> , 1985; III. <i>Roman Military Diplomas 1985–1993</i> , 1994; Margaret M. Roxan, P. Holder, <i>Roman Military Diplomas IV</i> , 2003; P. Holder, <i>Roman Military Diplomas V</i> , 2006
RMI	Revista Monumentelor Istorice, București
RMIA.SM	Revista Monumentelor Istorice și de Artă. Seria Monumente, București
RMM–MIA	Revista muzeelor și monumentelor. Monumente istorice și de artă, București
SCIM	Studii și Cercetări de Istorie Medie, București
SCIV(A)	Studii și Cercetări de Istorie Veche și Arheologie, București
SCN	Studii și Cercetări de Numismatică, București
SEG	<i>Supplementum Epigraphicum Graecum</i> , Leiden, 1923–
I.Smyrna	G. Petzl, <i>Die Inschriften von Smyrna</i> , I–II.1–2 (IGSK 23–24.1–2), Bonn, 1982–1990
SprawArch	Sprawozdania Archeologiczne, Wrocław-Varșovia-Cracovia
Starinar	Starinar, Belgrad
StComSatuMare	Studii și Comunicări, Satu Mare
StudiaUBB.Historia	Studia Universitatis „Babeș-Bolyai”. Studia Historia, Cluj-Napoca
StCl	Studii Clasice, București
TAM	<i>Tituli Asiae Minoris</i> , Vienna, 1901–
Terra Sebus	Terra Sebus. Acta Musei Sabesieinsis, Muzeul Municipal „Ioan Raica”, Sebeș
I.Thrake Aeg.	L.D. Loukopolou <i>et alii</i> , <i>Ἐπιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἐβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἐβρου)</i> , Athens, 2005
Tyche	Tyche. Beiträge zur Alten Geschichte, Papyrologie und Epigraphik, Viena
Valachica	Valachica. Chronica Valachica. Studii și materiale de istorie, Muzeul Județean Dâmbovița, Târgoviște
VAMZ	Vjesnik Arheoloskog Muyeja u Zagrebu, Zagreb
VDI	Vestnik Drevnej Istorii, Moscova
YES	Yale Egyptological Seminar
Ziridava	Ziridava. Studia Archaeologica, Muzeul Județean Arad, Arad
ZPE	Zeitschrift für Papyrologie und Epigraphik, Bonn