

TWO UNPUBLISHED INSCRIPTIONS FROM THE RETHYMNO PREFECTURE

Yannis Z. Tzifopoulos
Aristotelian University of Thessaloniki
tzif@lit.auth.gr

SUMMARY

Publication of two new inscriptions from the Rethymno Prefecture: the marble funerary stele of Xenio, daughter of Pamphilos, from the village Chromonastiri, near Rethymno; and the small altar, dedicated by Antonios Roufos, from the village Kato Poros, near the ancient city Lappa (modern Argyroupoli).

KEY WORDS: Xenio. Pamphilos. Antonios. Roufos. Rethymno. Lappa. Crete. Funerary inscription. Dedicatory inscription.

During the epigraphical survey of the Rethymno Prefecture, conducted by the Papyrology and Epigraphy Workshop (Er.P.E.) of the Department of Philology at the University of Crete, in close collaboration with the 25th Ephoreia of Prehistoric and Classical Antiquities,¹ a number of new inscriptions were located either in situ or in the Storerooms of Museums.² Two of these are presented here from locations that have not hitherto undergone systematic excavations or produced any other inscription.

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² For preliminary results of, and more details on, this project see TZIFOPOULOS, Y. Z., «The Archive of Inscriptions of the Rethymno Prefecture: Results and Prospects», ΚΑΛΟΚΑΙΡΙΝΟΣ, Α. (επιμ.), *Πεπραγμένα του Θ' Διεθνούς Κρητολογικού Συνεδρίου (Ελούντα, 1-6 Οκτωβρίου 2001)*, τόμ. Α5, Ηράκλειο 2006, 207-214. For corrections to inscriptions or new texts see: TZIFOPOULOS, Y. Z., «Επιγραφές από τη Σύβριτο του Νομού Ρεθύμνης», *HOROS*, forthcoming; ID.; ΚΑΡΑΜΑΛΙΚΗ, Ν., «Νέες επιγραφές Συβρίτου Νομού Ρεθύμνης», *HOROS*, forthcoming; ID., «Proxeny and Citizenship Awards by Sybritos, Crete», forthcoming; ID., «The Inscriptions», ΘΕΜΕΛΗΣ, Π. Γ. (επιστημονική επιμ.), *Ελεύθερα Τομέας Ι, Ρέθυμνο*, forthcoming; ID., «Eleuthernaean Pilgrims inside the Melidoni Cave (*Tallaem Antrum*)», forthcoming; ID., «Latin Inscriptions of Crete: Two Unpublished Texts from the Rethymno Prefecture», *MEP* 12, 2007, 111-120; ID., «The Archive

1. (Rethymno Archaeological Museum inv. no. Ε[πιγραφές] 107, figures 1-2). The marble stele is a chance find from the small village Chromonastiri, ca 11 km S-SE of modern Rethymno.³ The stele is preserved with minor damages at the edges, its surface is corroded with traces of black sediment, and its back is roughly worked. A large cross (H.0.135, W.0.155) postdating the inscription is carved on the second half of line 1. Due to the surface's corrosion it is not certain if there were any drawings in the vacant space (0.515) below the text. The text is inscribed 0.09 from the top and the intelinear space between lines 1-2 is 0.05. Dimensions: H.0.815, W.0.535, Th.0.09, LH.0.033.

1st century BCE-1st century CE.

Ξηνιώ Παμφίλου θυ(γάτηρ)·

Ξηνιώ Παμφίλου

3 θυ(γάτηρ)·

Πάμφιλος Λουκίου ζῆ.

«(This is the grave of) Xenio daughter of Pamphilos»;

«(This is the grave of) Xenio, daughter of Pamphilos»,

«(and of) Pamphilos, son of Loukios (set it up); he is alive».

Line 1: of the phi only the right part of a circle.

Lines 1 and 3: ΘΥ in ligature (in line 3 centered).

of Inscriptions of the Rethymno Nome: Results, Prospects and New Discoveries in Lappa, Crete», MAYER I OLIVÉ, M.; BARATTA, G.; GUZMÁN ALMAGRO, A. (edd.), *XII Congressus Internationalis Epigraphiae Graecae et Latinae: Provinciae Imperii Romani inscriptionibus Descriptae, Barcelona, 3-8 Septembris 2002. Monografies de la Secció Històrico-Arqueològica X*, Barcelona 2007, 1461-1466; ID., «The Archive of Inscriptions of the Rethymno Prefecture: Results, Prospects and New Discoveries in Axos, Crete», ΓΑΒΡΙΑΑΚΗ, Ε.; ΤΖΙΦΟΠΟΥΛΟΣ, Γ. Ζ. (επιμ.), *Ο Μυλοπόταμος από την Αρχαιότητα ως Σήμερα. Περιβάλλον, Αρχαιολογία, Ιστορία, Λαογραφία, Κοινωνιολογία. Πρακτικά Διεθνούς Συνεδρίου (Πάνορμος, 24-30 Οκτωβρίου 2003)*, τόμ. 4: *Ελεύθερα – Αζός*, Ρέθυμνο 2006, 137-145; ID., «Fragment of procedural law, ca 500 BC», ΣΤΑΜΠΟΛΙΔΗΣ, Ν. Χ. (επιμ.), *Ελεύθερα: Πόλη – Ακρόπολη – Νεκρόπολη*, Αθήνα 2004, 155 αρ. 11; ID., «pecunia sacra deae Dictynnae: τα μυλιάρια από τη Βιράν Επισκοπή και τη Ροδοπού και άλλες επιγραφικές μαρτυρίες», DI VITA, A.; LIVADIOTI, M.; SIMIAKAKI, I. (edd.) *Creta romana e protobizantina. Atti del congresso internazionale organizzato dalla Scuola Archeologica Italiana di Atene (Iraklion, 23-30 settembre 2000)*, vol. I, Padova 2004, 94-108; ID., «The Inscriptions», ΘΕΜΕΛΗΣ, Π. Γ. (επιστημονική επιμ.), *Πρωτοβυζαντινή Ελεύθερα Τομέας Ι*, τόμ. Β, Ρέθυμνο 2000, 237-259; ID., «Παρατηρήσεις σε τέσσερις επιγραφές σπηλαίων του Νομού Ρεθύμνης (IC II.v.37, 38, xxviii.1, SEG XXXVI, 808)», *HOROS* 13, 1999, 213-224, πίν. 49-52; ID.; GAVRILAKI, I., «An "Orphic-Dionysiac" Gold Epistomion from Sfakaki near Rethymno», *BCH* 122, 1998, 343-355.

³ For Rithymna and environs see SPORN, K., *Heiligtümer und Kulte Kretas in klassischer und hellenistischer Zeit. Studien zur Antiken Heiligtümern 3*, Heidelberg 2002, 244-247; PERLMAN, P. J., «Crete», HANSEN, M. H.; NIELSEN, T. H. (edd.), *An Inventory of Archaic and Greek Poleis. An Investigation Conducted by the Copenhagen Polis Centre for the Danish National Research Foundation*, Oxford 2004, 1185-1186 n.987.

The date is based on the lettering which is elaborate with strokes ending in triangular apices; the letters are leaning to the right and are elongated; characteristic shapes are: the alpha with broken middle bar, the kappa with very small the lower slanting stroke, the two forms of xi, the lunate sigma, and the omega. These forms suggest the period from the first century BCE to the first century CE, although the late second century BCE or the second century CE cannot be excluded.

The funerary text betrays a peculiarity: the name of the deceased, her filiation in abbreviated form,⁴ and her patronym, *Xenio daughter of Pamphilos*, are inscribed twice in lines 1-3 for some unknown reason (for Pamphilos to have had two daughters with the same name is improbable), whereas in line 4 the name of the individual in charge of setting up the grave (and presumably the funeral) is inscribed, none other than her father, *Pamphilos son of Loukios*, with the tag *he is alive* (ζῆ). This expression occurs many times in funerary texts, in order to indicate that the grave was prepared by a living family-member who when the time came would be buried in the same grave, or as a deterrent of the grave's desecration (the owner being still alive would visit and check the grave's site); in another funerary text from third century CE Rithymna (*IC II.xxiv.4*) the text inscribed on a small marble sarcophagus offers a telling example.

The name Pamphilos is quite common (<http://www.lgpn.ox.ac.uk/>), but in Crete it is attested only once on a rock in the easternmost promontory Cape Sideró where the sanctuary of Athena Samonia (*IC III.vi* [Samonium Fanum].18A) — not a clear case, however, that this *Pamphil[os]* was a Cretan. The daughter of Pamphilos bears a very rare name (<http://www.lgpn.ox.ac.uk/database/lgpn.php>), Xenio, which, so it appears, is a female Cretan name, as it is attested only one other time in Hyrtakina, western Crete (*IC II.xv.8*).

2. (Rethymno Archaeological Museum inv. no. E[πιγραφές] 65, figure 3). The purported provenance of the small limestone altar is the small village Kato Poros, ca 6 km E-NE of ancient Lappa (modern Argyroupoli) where it was housed before its transfer to the Museum storerooms.⁵ The altar has a base and a crown both broken on the front side,

⁴ For various ways of abbreviating *thugater* see ΟΙΚΟΝΟΜΙΔΗΣ, ΑΛ. Ν., *Abbreviations in Greek Inscriptions, Papyri, Manuscripts and Early Printed Books*, Chicago 1974, 70.

⁵ For Lappa and environs see SPORN, *l.c.*, 255-257; GAVRILAKI, I., «Νεκροταφεία ρωμαϊκών χρόνων στην Αργυρούπολη Ρεθύμνης», ΔΙ ΒΙΤΑ, Α.; LIVADIOTI, Μ.; SIMIAKAKI, I. (edd.) *Creta romana e protobizantina. Atti del congresso internazionale organizzato dalla Scuola Archeologica Italiana di Atene (Iraklion, 23-30 settembre 2000)*, vol. II, Padova 2004, 301-312; PERLMAN, *l.c.*, 1172-1173 n.970; BALDWIN BOWSKY, Μ. W., «From Piracy to Privileged Status: Lappa (Crete and the Romans)», MAYER I OLIVÉ, Μ.; BARATTA, G.; GUZMÁN ALMAGRO, Α. (edd.), *XII Congressus Internationalis Epigraphiae Graecae et Latinae: Provinciae Imperii Romani inscriptionibus Descriptae, Barcelona, 3-8 Septembris 2002. Monografies de la Secció Històrico-Arqueològica X*, Barcelona 2007, 197-202; BALDWIN BOWSKY, Μ. W.; GAVRILAKI, I., «Klio's Clay: Inscribed Instrumenta Domestica from Lappa (Crete)», forthcoming.

while the back is roughly worked; on the bottom side there is a hole (0.065x0.065) for mounting. The inscribed surface (H.0.12, W.0.25, Th.0.265) has suffered minor damage at the upper and lower right part and at the edges; the guidelines (0.03 in height) for the letters are visible. Dimensions: H.0.275, W.0.31, Th.0.27, LH.0.022-0.027.

1st-2nd centuries CE.

Ἀντῶ(νιος) - Ροῦφος
 θεῆ NEMESBI
 3 εὐχῆν ἀνέθη
 κει.
 «Antonios Roufos
 to the goddess NEMESBI
 dedicated what he had vowed».

Line 1: between omega and rho a dash as punctuation mark or as a sign of abbreviation; of the omicron a very small trace of the lower circle, one third in size of the other omicrons due to crowding at the end of the line; of the sigma the lower half of a lunate stroke; the reading was suggested by Nikos Litinas per litteras.

Line 2: NEMESBI on the stone; the reading Νεμέσ<ει>, suggested by Nikos Litinas per litteras, is probable, and, if correct, unique for Crete.

Line 3: of the theta the upper part of a circle.

Line 4: of the epsilon the upper and left part of a circle; of the nu the right vertical.

The date is based on the clumsy lettering; the letters are leaning to the right and characteristic shapes are: the lunate epsilon with extended middle bar, the wide mu, the lunate sigma, and the open omega with the right part half the size of the left. These forms suggest the first or second centuries CE.

The dedicatory text as expected includes the dedicant in the nominative, the dedicatee in the dative, and the expression *dedicated the prayer/what he had vowed* which sometimes is abbreviated without the verb.⁶ The combination of the names Antonios and Roufos,⁷ if the reading is certain, is not attested in Crete but the names themselves are not absent from Crete: Antonios is attested in Knossos (*IC* I.viii.27), Lyttos (*IC* I.xviii.105A, 105B), Phaistos (*IC* I.xxiii.6A), Rhithymna (*IC* II.xxiv.4), Hierapytna (*IC* III.iii.15), and Gortyn (*IC* IV.221A, 302, 443); and Rufos in Lebena (*IC* I.xvii.17, 18, 39), Lyttos (*IC* I.xviii.49, 116, 164), Axos (*IC* II.v.44), and Gortyn (*IC* IV.231A, 216, 301).⁸

⁶ For the dedicatory expressions in Cretan texts see GHINATTI, F., «Problemi di epigrafia cretese: la diffusione della koiné», *MEP* 6, 2001, 102-107.

⁷ A search of the *PHI* databank (<http://epigraphy.packhum.org/inscriptions/main>) produced only six Antonii Rufi (*IG* V.1.1408, *IG* VII.2660, *IGBulg* III.2.1868, *TAM* V.2.1335, *SEG* XXXIX, 1347, *SEG* XXXI, 1212).

⁸ On Roman names and onomastics of Crete see BALDWIN BOWSKY, M. W., *l.c.*; EAD., «The Business of Being Roman: the Prosopographical Evidence», CHANIOTIS, A. (ed.), *From Minoan*

As for the goddess in line 2, if the reading *Nemesis* is correct, this would be the first and only one attestation in Crete and may be related to an agonistic context.⁹

Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete, Stuttgart 1999, 305-347, EAD., «A Temple of Hermes at Sybritos: on the Road from Gortyn to the Diktynaion (Crete)», *ASAA* 79, 2001, 263-276; EAD., «When the Flag Follows Trade: Metellus, Pompey, and Crete.» DABROWA, E. (ed.), *Roman Military Studies. Electrum, Studies in Ancient History* 5, Kraków 2001, 31-72; EAD., «Colonia Iulia Nobilis Cnosus (Creta)», ΛΙΒΑΔΑΡΑΣ, Ν. Α. (επιμ.), *Πρακτικά ΙΑ΄ Διεθνούς Συνεδρίου Κλασσικῶν Σπουδῶν (Καβάλα, 24-30 Αιγούστου 1999)*, τόμ. Β, Ἀθήναι 2002, 75-89; EAD., «Reasons to Reorganize: Antony, Augustus, and Central Crete», DABROWA, E. (ed.), *Tradition and Innovation in the Ancient World. Electrum, Studies in Ancient History* 6, Kraków, 2002, 25-65; EAD., «From Traders to Landowners: Acculturation in Roman Gortyn», DI VITA, A.; LIVADIOTI, M.; SIMIAKAKI, I. (edd.), *Creta romana e protobizantina. Atti del congresso internazionale organizzato dalla Scuola Archeologica Italiana di Atene (Iraklion, 23-30 settembre 2000)*, vol. I, Padova 2004, 33-47; EAD., «Of Two Tongues: Acculturation at Roman Knossos», SALMERI, G.; RAGGI, A.; BARONI, A. (edd.), *Coloniae romane nel mondo greco. Minima Epigraphica et Papyrologica Separata* III, Roma 2004, 95-150; EAD., «Territorial Reorganization West of Mt. Ida: from Worry to Worship», ΓΑΒΡΙΑΑΚΗ, Ε.; ΤΖΙΦΟΠΟΥΛΟΣ, Γ. Ζ. (επιμ.), *Ο Μυλοπόταμος από την Αρχαιότητα ως Σήμερα. Περιβάλλον, Αρχαιολογία, Ιστορία, Λαογραφία, Κοινωνιολογία. Πρακτικά Διεθνούς Συνεδρίου (Πάνορμος, 24-30 Οκτωβρίου 2003)*, τόμ. 2: *Αρχαίοι Χρόνοι*, Ρέθυμνο 2006, 253-275; EAD., «From Capital to Colony: Five New Inscriptions from Roman Crete», *ABSA* 101, 2006, 385-426; EAD., «From Territory to Town Zone: an Extra-Mural Sanctuary of Aptera (Crete)?», forthcoming; EAD.; NINIΟΥ-KINDELI, V., «On the Road Again: a Trajanic Milestone and the Road Connections of Aptera, Crete», *Hesperia* 75, 2006, 405-433.

⁹ E.g. Antonios Roufos' dedication to Nemesis may have been related to *agones* (gladiatorial, athletic, or dramatic) which in the Roman period were associated with this goddess, see HORNUM, M. B., *Nemesis, the Roman State, and the Games. Religions in the Graeco-Roman World* 117, Leiden 1993; for Nemesis brought in Egypt by the Greeks, whose cult flourished during the Roman period see LIČOCKA, B., *Némésis en Egypte Romaine. Aegyptiaca Treverensia. Trierer Studien zum griechisch-römischen Ägypten* 5, Mainz am Rhein 2004 (I owe the references to Angelos Chaniotis). For gods and goddesses and their cults in Crete see: WILLETS, R. F., *Cretan Cults and Festivals*, New York 1962; SPORN, *l.c.*, passim.

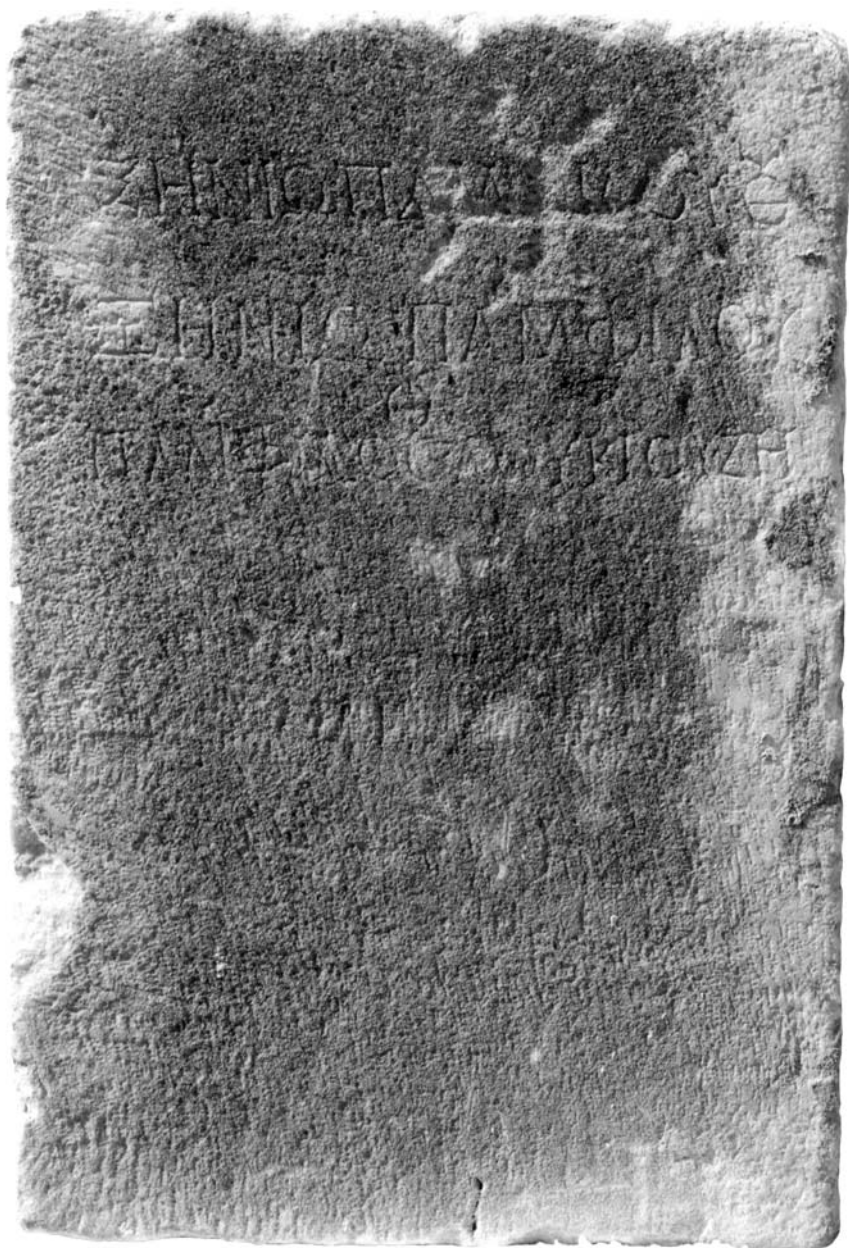


Figure 1. The stele of Xenio (Rethymno Archaeological Museum inv. E107).



Figure 2. The stele of Xenio (Rethymno Archaeological Museum inv. E107).



Figure 3. The dedication by Antonios
(Rethymno Archaeological Museum inv. E65).