New Inscriptions from old books. Inscriptions of Aigion, Delphi and Lesbos copied by Nicholas Biddle and Stavros Táxis

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https://doi.org/10.12681/tekmeria.117

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To cite this article:

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NEW INSCRIPTIONS FROM OLD BOOKS
INSCRIPTIONS OF AIGION, DELPHI AND LESBOS COPIED BY NICHOLAS BIDDLE AND STAVROS TÁXIS*

The significance of reports of early travellers and geographers for classical studies has been widely recognized by classicists, especially epigraphers¹ and archaeologists².

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* I would like to express my warm thanks to Professor Peter Funke (Münster) for providing information on the data banks mentioned in note 2, to Oliver: Hoover, MA (New York) for proof-reading this manuscript, and to Charalambos Kritzas (Epigraphical Museum, Athens) for valuable bibliographical assistance.

In this article I present several inscriptions, which were seen in the 19th century by the American traveller Nicholas Biddle and the Lesbian scholar and priest Stavros Taxis, but, in the most part, have remained hitherto unrecorded in epigraphical corpora.

Nicholas Biddle, an important American financier and politician, visited Greece in the spring and summer of 1806\(^3\). The letters he sent to his brother and friends and the journals he kept on his three month journey to the Ionian Islands, the Peloponnesse, Delphi, Thermopylai, Thebes, and Athens were published recently by R. A. McNeal\(^4\) and are of great interest for periegetic studies. Among other monuments, Biddle copied a dedacatory inscription at Aigion (no. 1) and an honorific inscription at Delphi (no. 2); the latter inscription had also been seen by other travellers. On the basis of their reports August Boeckh reproduced the text in his *Corpus Inscriptionum Graecarum* (vol. 1, no. 1716); however, Biddle’s text differs in a few points from the text edited by Boeckh.

Stavros Taxis composed a short history of Lesbos (Συντοξυκή ιστορία τῆς Λέσβου καὶ τοπογραφία αὐτῆς) in the late 19th century. Its first edition (Cairo 1874) contained a detailed geographical description of the island and an analysis of its contemporary state. The second edition (Cairo 1909) was substantially enlarged to include descriptions of ancient monuments and inscriptions seen by the author at various sites (pp. 55-142, here nos 3-12). Only two Greek archaeologists took notice of Taxis’ work. Serapheim Charitonides, who prepared a supplement to the inscriptions of Lesbos

\(^{3}\) "Hellas" compiled under the direction of P. Funke (University of Münster) and H.-J. Gehrke (University of Freiburg) contains a list of ca. 3,000 relevant works; another data bank ("HiLaG"), compiled under the direction of the same scholars, collects references to ancient sites and monuments in the works of ca. 200 travellers of the 18th and 19th century. For these projects see M. Fell, HiLANG. Datenbank zur "Historischen Landeskunde des antiken Griechenland", in: M. Fell - Chr. Schäfer - L. Wierschowski (eds), *Datenbanken in der Alten Geschichte*, St. Katharinen 1994, pp. 134-145; M. Fell, Hellas. Bibliographische Datenbank der nachantiken Reiseberichte über Griechenland bis zur Mitte des 20. Jahrhunderts, in: Fell-Schäfer-Wierschowski, o.c., 146-152.

\(^{4}\) Cf. R. A. McNeal, Nicholas Biddle and the Literature of Greek Travel, *Classical Antiquity* 12, 1993, pp. 65-88.

(published posthumously), refers occasionally to Táxis’ research⁵, however, without including in the volume those texts which are known only from Táxis’ reports (here, nos 4, 5, 7, and 11). I. D. Kontis⁶ made extensive use only of the geographical and demographical information contained in Táxis’ work. Neither Friedrich Hiller von Gaertringen, who edited a supplement to the Lesbian inscriptions in 1939 (IG XII Suppl.), nor R. Hodot, who commented on the inscriptions of the island⁷, had access to Táxis’ book. The recent reprinting of the second edition of Táxis’ book⁸ provides an opportunity to discuss the texts which escaped the notice of earlier epigraphers.

Six of the inscriptions mentioned by Táxis (1909) had already been published earlier: Five texts had been included by William R. Paton in the corpus of inscriptions of Lesbos published in 1899 (IG XII 2, 271, 272, 446, 485, 516; here, nos 6, 8-10, 12); another text, published in 1909, had been erroneously attributed to Peparethos/Skopelos (IG XII 8, 643; here, no. 3). The independent tradition of some of the texts enables us to check the reliability of Táxis’ reports. Táxis’ copies of the texts are occasionally inaccurate (see nos 6 and 12; cf. no. 4), but he usually gives the exact location of the stones (see nos 3, 6, 9, 10, and 12); in one case he probably saw more letters on a stone than other scholars (no. 6; cf. no. 11).

In one case Táxis refers to an inscription without giving the text. Among the antiquities of Eresos he saw (p. 55) two well preserved blocks (“Ἀρχαίας Ἐλληνικές Πόλεις, 24), Athens 1975.

5. S. Charitonides, Αἱ ἔπιγραφαι τῆς Λέσβου. Συμπλήρωμα. Athens 1968, p. 75 (here no. 8), pp. 77 f. no. 115 (here no. 3).


This seems to be an inaccurate reference to the dossier of texts concerning the tyranny at Eresos during the first years of Alexander’s campaign and the later punishment of the tyrants and their relatives; this dossier (decrees of Eresos and letters of Philippus Arrhidaios and Antigonos) is, indeed, written on two blocks. The possibility that Táxis saw an otherwise unknown inscription should be ruled out, given the size of the stones and the importance of the text. Eresos had been visited by such travellers as Charles Newton (1852) and Alexander Conze (1858), who looked very carefully and passionately for inscriptions there (see below). The misunderstanding may be explained in view of the repeated mention of Alexander and his diapraphe in these texts (A 6, 14, 34-39; C 24; D 2, 10, 18, 25), the reference to φυγάδες (C 22-27), and possibly the existence of a decree of Mytilene about the return of exiles (324 BC?).

At Eresos, again, villagers informed Táxis (p. 55) that another inscription had been removed at the beginning of the 19th century ("έτερος δὲ τοιούτος παρά τὴν βάλασαν αὐτῷ, ἥδα ἡ ἁξία ποιν ἐνέκειτο ἡμᾶς μὲν ἀγνωστόν, τοῖς δὲ ξένοις γνωστόν, ἀφημένη νυκτὸς ἐκεῖθεν περὶ τὰς ἀρχάς τοῦ παρελθόντος αἰῶνος, ὡς οἰκραθύεις τῶν κατοίκων ἀναφέρεται"). The villagers had reported a similar (or the same) incident to Charles Newton in 1852: “I arrived at Eresos full of hope, expecting, from the remote situation of this place, to find some remains of the ancient city. But I was told that about fifteen years ago there had been many sculptures, some of which had been carried away by a French traveller, and that the monks of a neighbouring monastery had taken the inscriptions and ground their colours with the inscribed surface till there was nothing left.”

Táxis heard of a lost inscription also at Brisa, site of an important sanctuary of Dionysos. According to information given to him (p. 119) the name Βόισα was read until a few years before his visit on a stone at that site

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10. IG XII 2, 6; OGIS 2; Heisserer, o.c., pp. 118-139.
("κατὰ τινὰς μάλιστα ὑπῆρχε αὐτόθι μέχρι πρὸ τῶν ἐπόν πλαξιόμα τὴν λεξίν Ἵριας ὡς ὅνομα τῆς πόλεως"). This place name, from which the epithet of Dionysos Brisaios derives, is directly attested only in the work of Stephanos of Byzantion (see below note 26).

I have transcribed the majuscule texts given by Biddle and Táxis and provided some commentary. The form of the letters and, in several cases, the form of the monuments and the division of lines are not known; as indicated above, Táxis’ readings are not very reliable. Unpublished texts are marked with an asterisk (nos 1, 4, 5, 7, and 11).

Aigion

*1. Dedication of Eurylon (Euryleon?).

In an entry in the ‘First Greek Journal’ written at Χρυσό (ancient Krisa) on May 15th, 1806 Biddle describes briefly the antiquities of Βοστίτος, which he identified correctly with Aigion (p. 93): “There is however nothing antique except I think some masses of stone on the sea shore which have the appearance of ruins... The only antiquity is an inscription on a stone making part of a wall. It is thus: ΕΥΡΥΛΩΝ / ΑΝΕΘΗΚΕΝ” (p. 94).

Εὐρυλὼν

ἀνεθηκεν.

1 Possibly Εὐρυλέων.

The name of the dedicant, Eurylon, is not attested in this form. The name Εὐρυλέων is, however, widely attested12 and in Aigion itself13. We cannot exclude the possibility that Biddle’s copy is inaccurate. The recipient of the dedication and the date are not known.

13. IG1X 12.29, 1.27; Syll.3 585 1.29, 3rd cent. BC.
Delphi


In a letter sent from Delphi to his brother on May 16th, 1806 Biddle describes in some detail the ruins he saw at Καστόρι (Delphi). A priest guided him to a field, where he copied the following inscription:

ΛΑΜΑΡΙΟΝΝΕΠΩΤΑΙΓΙΑΛΕΙΝΟΝΤΕ
2 ΤΕΙΜΗΜΕΝΟΝΑΙΟΤΗΣΚΟΙΝΘΩΙΩΝ
ΒΟΥΛΗΣΕΙΜΑΙΣΒΟΥΛΕΥΤΙΚΑΙΣΚΑΙ
4 ΑΓΟΡΑΝΟΙΚΙΑΣΑΜΑΡΙΟΝΝΕΠΩΣ
ΠΑΘΗΡΚΟΙΝΘΙΟΙΣΚΑΙΠΟΥΛΙΑΙΠΑΛΗ
6 ΔΕΛΦΗΤΩΝΕΑΥΤΩΝΝΑΙΠΟΛΛΩΝΙ
ΠΥΘΙΩI

The inscription was also seen by other travellers14 and published by A. Boeckh (CIG 1716) in the following form:

A. folium Μάριων Νέπωτα Αίγιαλεινόν, τε-
2 τειμιμένον ἀπὸ τῆς Κορινθίων
βουλής τειμαίς βουλευτικάς καὶ
4 ἀγορανοικαῖς, Α. Μάριος Νέπως
πατήρ Κορινθίου καὶ Ἰούλια Αἰγιάλη
6 Δελφὴ τὸν ἑαυτὸν υἱὸν Ἀπόλλωνι
Πυθίωι.

Both Biddle and Köhler, whose notes were used by Boeckh (cf. CIG, vol. I, p. xi), read the first letter as a Λ, i.e. Λ(ούκιος); however, they gave different readings of the abbreviated praenomen on line 4: Biddle read an Α (Αὖλος), Köhler a Λ Λ(ούκιος). Boeckh assumed that father and son shared the same praenomen, which he restored as Aulus. This is, however, not certain, since

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14. Cf. McNeal, o.c., 98 note 140. The inscription is obviously complete, and not a fragment as McNeal writes. McNeal also corrects the initial Λ into an A (for Aulus).
both Biddle and Köhler read the first letter as a Λ. In addition to that, all the Marii attested in Korinth have the praenomen Lucius.¹⁵

The Korinthian Lucius (?) Marius Nepos and his wife Iulia Aigiale dedicated a statue of their son to Apollon Pythios, in Aigiale’s native city, Delphi. Their son, Lucius (?) Marius Nepos received as a second cognomen a named deriving from his mothers cognomen (Aigiale> Aigialeinos). An important Korinthian family of Marii is known from an early 2nd cent. AD honorific inscription for C. Iulius Severus, proconsul of Achaia in AD 135 (PIR, vol IV2, pp. 277f. no. 573). This inscription was set up by L. Marius Piso, quaestor and praeator at Rome, and his sons L. Marius Florus Stelaccianus and L. Marius Piso Resianus.¹⁶

The expression тετειμιμένον ἀπὸ τῆς Κορινθίων βουλῆς τελεμαίς βουλευτι-
κας καὶ ἀγορανομικαὶς is the translation of the Latin decurionalibus et aedificiis ornamentis decreto decurionum honorato.¹⁷ Nepos Aigialeinos received the ornamenta of the offices of a decurio and an aedilis in the Roman colony of Korinth¹⁸ probably on the basis of his family’s benefactions.¹⁹ These services were rather modest, since they did not entitle him to the ornamenta of the higher municipal magistracies (ornamenta duumviralia, agonotheticia, quinquennialia).²⁰ This inscription should be dated in the late 2nd or early 3rd cent. AD.

Lesbos

Mytilene and territory of Mytilene

3. Dedication to Dionysos, Hiera, imperial times (IG XII 8, 643).

The following dedication to Dionysos and his cult association had been

¹⁶. West, o.c., pp. 38-40 no 56.
¹⁷. Cf. West, o.c., no. 107: decurionalibus et aedificiis ornament(is) d(ecreto) d(ecurionum) honorato.
¹⁸. For other aediles in Korinth see West. o.c., nos. 80, 81, 93, 104 b, 132; for other decuriones see ibid., nos 103, 108, 115, 125.
²⁰. Cf. West, o.c., no. 105.
previously attributed to Skopelos (IG XII 8, 643). We owe the correct attribution to S. Charitonides, who found the stone built in the wall of the church of Παναγία τοῦ Ψαμμα at Gera (Hiera, territory of Mytilene; preserved height 61 cm; width 61 cm).21 Táxis (p. 57) had already given the correct location (site Κουρκοῦτα) and an accurate copy of the text (in majuscules):

Γάιος Κοῖλλος Πάνορμος
2 ἦθο διονύσω καὶ τοῖς ἐν
tῷ τόπῳ μύστας ἄνεθ-
4 ἤκε τὸ ἱερὸν καὶ τὸν πρὸ σῶ-
tοῦ τόπον.

The cult of Dionysos is well attested on Lesbos.22 Charitonides provides two other examples of dedications addressed to Dionysos and his mystai, from Abdera and Thasos.23

The word τόπος has a broad semantic field in Greek inscriptions: ‘area’ (often ‘sacred area’), ‘building’ (often ‘sacred building’), and ‘space’, particularly space reserved for associations, artisans, or tradesmen.24

*4. Dedication to Dionysos, Brisa.

An inscribed marble block ("ἐπιγραφή ἐπὶ μαμάρου") was seen by Táxis (p. 119) at the site Βρισα, Βρίσα or Βρίσα (ancient Βρίσα, territory of Pyrrha, later territory of Mytilene), near the Cap of Agios Phokas. Táxis read the text

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21. Charitonides, pp. 77-78 no. 115 (with reference to Táxis).
22. E. L. Shields, The Cults of Lesbos, Wisconsin 1917, pp. 56 f.; Charitonides, o.c., p. 78; Kontis, o.c., pp. 409-415; G. Casadio, Storia del culto di Dioniso in Argolide, Rome 1994, pp. 29-36. See also below no. 4. Cf. the evidence provided by theophoric names: Bakchios (11 attestations in various cities), Bakchos (2 attestations in Eresos and Mytilene), Bakchon (2 attestations in Methymna and Mytilene), Dionysos (23 attestations in various cities on Lesbos), Dionysodors (5 attestations in Methymna and Mytilene), Dionysia, Dionysikles, Dionysiphaes, Dionysiphanes, and Dionysophanes (isolated attestations in Mytilene): see LGPN, vol. 1, s.vv.
23. Charitonides, o.c., p. 78 (SEG XVII 320; IG XII Suppl. 397). Analogous dedications are addressed to other gods and the associations of their worshippers. See, e.g., SEG XLII 472 (Vergina): Μητώι θεῶν καὶ συνελήματο ὡς MAMA X 304 (Kotiaioi: Διώ καὶ τοῖς Βεγγείταις.
24. See most recently E. Bernand, Topos dans les inscriptions grecques d’Egypte, ZPE 98, 1993, pp. 103-110 (on the use of the word in the inscriptions of Egypt).
as follows: ΔΙΟΝΝΗΣΙΩ ΤΩ ΒΑΚΧΩ. His reading is not accurate. The text can be restored as a dedication to Dionysos Bakchos.\textsuperscript{25}

Διον<ς>σιω τω Βακχω.

The inscription was found near the ruins of an ancient temple ("ἐφείπα ἄρχαίου ναοῦ"), certainly the important shrine of Dionysos Brisaios.\textsuperscript{26}

\section*{5. Dedication to Artemis Thermia, Therme.}

The ruins of Therme (territory of Mytilene), the site of an important sanctuary of Artemis, are described briefly by Tāξις (p. 93: "κατώθι τοῦ χωρίου τῆς Θεμυνῆς πρώτο το μέσος τῆς θαλάσσης, εὑρίσκονται τὰ θεομαία ἑμίατερα ὑδάτα τῆς Θεμυνῆς, τα καὶ Σαρ-Λίτζα καλούμενα, ἐν χρήματι ὄντα καὶ παρ' ἀρχαιος, ὡς τούτο ἐκ τῶν αὐτῶν ἄρχαίων οἰκοδομῶν καὶ ἐπιγραφῶν καταδείκνυται"); he also gives (in majuscules) the text of the following dedication, written on a stone ("ἔπι λίθου τινὸς ἔκεισι"):\textsuperscript{27}

'Αρτέμιδι τῇ Θεμύνῃ.

Artemis Thermia (Thermia Euakos, Megala Thea) was widely worshipped on Lesbos, not only at Therme, the site of her sanctuary, but also at Methymna.\textsuperscript{27}

\section*{6. Beginning of an honorific (?) inscription, Mytilene (IG XII 2, 485).}

Between Gera (Hiera) and Plomari (territory of Mytilene), at the site Με-τιο, in the ruins of a fortress (φρούριο), Tāξις (p. 101) saw on a broken marble

\textsuperscript{25} Theoretically, a restoration as the grave inscriptions of Dionysios, son of Bakchos (Διον[ς]ιω τοῦ Βακχου) would also be possible. For grave inscriptions, in which the name of the deceased is in the genitive, followed by the article and the name of the father, cf. IG XII 2, 394 (Διονυσίας τας Μοισαίων). Dionysios and Bakchos are well attested as personal names on Lesbos (see note 22). The finding place (the shrine of Dionysos) excludes this option.

\textsuperscript{26} Steph, Byz., s.v. Βρούση, ἀρχαί Λέσβου, ἐν ἡμέρας Διόνυσος Βρούσης. On Dionysos Brisaios see Kontis, o.c., pp. 364 f.; Casadio, o.c., p. 34 note 49. On the cult of Dionysos on Lesbos see above note 22.

\textsuperscript{27} Kontis, o.c., pp. 235-238, 419-423. Epigraphic evidence: IG XII 2, nos 67, 101, 103, 105, 106, 108 (= SEG XCVI 891), 242, 246-252, 270, 275, 514; IG XII Suppl. 26; Charitonides, p. 26 no. 30, p. 31 no. 36.
block ("μαρμάρινη τεθηκαμένη πλάκα") an inscription published by H. G. Lolling in 1886.\(^{28}\) Lolling saw the stone, broken into three pieces, in a church ("einen aus 3 Fragmenten bestehenden Block in der Kapellenuine auf der Höhe des Kastro"). The text was subsequently published as IG XII 2, 485 (height 39 cm; width 1.20 m), together with a facsimile made by Ioannis Kalesperis:

\[\text{Ἀγαθὴ Τύχη.} \]
\[\text{ΑΓΑΘΗΠΤΥΧΗ Loiling; ΤΥΧΗΑΓΑΘΗ Táxis.} \]

After Τύχη Ἀγαθὴ (which should be corrected to Ἀγαθὴ Τύχη) Táxis saw other letters (καὶ ἀλλα τινὰ), not recorded by Lolling and Kalesperis. In Mytilene, this invocation serves very often as the heading of honorific inscriptions.\(^\text{29}\) The large size of the letters (12 cm) and the form of the stone, which looks like the upper part of a statue base, suggest that the rest of the text - now lost - may have been an honorific inscription (rather than a dedication), probably of the imperial period.

*7. Grave inscription of Stratonike, Brisa.

In a private house at Brisa (cf. no. 3) Táxis (p. 119) saw an inscribed marble block ("λίθος ὑστογώνιος μαρμάρινος"), obviously a grave stele, with the following inscription:

\[\text{Στρατονίκη χρηστή χαῖρε.} \]

Grave inscriptions consisting in the name of the deceased followed by the adjective χρηστὸς/χρηστή and χαῖρε are very common in Mytilene.\(^\text{30}\) The name Stratonike is attested in Mytilene.\(^\text{31}\)

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\(^{28}\) H. G. Lolling, Lesbische Inschriften, MDAI(A) 11, 1886, p. 293 no. 62.

\(^{29}\) IG XII 2, 11, 242, 244, 246, 248, 250, 252, 256, 263. Cf. IG XII 2, 100 (altar?), 263 (dedication?); IG XII Suppl. 11 (building regulations).

\(^{30}\) E.g., IG XII 2, 2, 421-436; Charitonides, c.c., p. 64, n. 94, p. 66 no. 98, p. 67 no. 101 (=SEG XXVI 932), p. 68 no. 104 (=SEG XXVI 933), pp. 71 f. nos 108-109, p. 80 no. 119 (=SEG XXVI 936), p. 83 no. 121.

\(^{31}\) See LGPN, vol. I, s.v. (unpublished, Stratonike, daughter of Soterichos); cf. the name Stratonikos, also attested in Mytilene (LGPN, vol. I, s.v.).
8. Christian epitaph of Maria, near Mystegna (IG XII 2, 446)

In a ruined Byzantine church northwest of Mystegna Táxis (p. 94) saw a Christian grave inscription, which was published as IG XII 2, 446 (preserved height 26 cm; width 23 cm):

Cross
Μνήμη
Μαρίας.
1 MNHMHi Táxis.

The location given by Táxis is the village Μπαλτζικι. The stone was found again by S. Charitonides, who specified its exact location as the church Agios Nikolaos in Κάλαμος.\textsuperscript{32}

9. Horos of an association of fullers, Moria, imperial times (IG XII 2, 271)

On the road which leads from Mytilene to Moria the geographers Ch. T. Newton (1852)\textsuperscript{33} and Heinrich Kiepert\textsuperscript{34} saw an inscription carved on a rock (height of letters 26 cm), which was published as IG XII 2, 271:

\[ T \]

2 Τῶν γναφέων
δόρ(οι)

2 κναφέων Kiepert; γναφέων Newton, Paton, Táxis.

Táxis (p. 58) read only the second line, but gave its precise location as the site Αχλια, opposite a source of hot water called θειμάχιο.\textsuperscript{35} The palaeography suggests a date in the imperial period. Besides the association of fullers, that

\textsuperscript{32} S. Charitonides, o.c., p. 75 with older bibliography and reference to Táxis' report.
\textsuperscript{33} C. T. Newton, o.c., vol. I, p. 62.
\textsuperscript{34} H. Kiepert, ap. CIG addenda, 2171 c.
\textsuperscript{35} Cf. the more detailed description of Newton, o.c., p. 62: "Returning to Mytilene by Morea, I noticed at the distance of about ten minutes from that village a place by the roadside called Achleia. Here is a warm spring with a bath vaulted over. On the opposite side of the road the face of the rock is scraped, and on it, in very large letters now nearly effaced, may be read the words Τῶν ΤΝΑΦΕΩΝ, - "of the fullers"-, which is evidently part of a dedication by a company of fullers who made use of the water of this warm spring".
of the shoemakers (οἱ τῶν σκυτακῶν τέχνην ἐγγεγόμενοι) is attested at Mytilene.36

10. Prohedria for Potamon, Mytilene, 1st cent. BC/AD (IG XII 2, 272).

Tάξις (p. 57) gives the text of a well known inscription (IG XII 2, 272 with further bibliography):

Ποτάμωνος
2 τῷ Λεσβώνακτος
προεδρία.
1 Ποτάμωνος Τάξις; 2 τοῦ Τάξις.

According to Tάξις the stone was excavated in 1736. The stone, originally kept in the courtyard of the cathedral of Ag. Athanasios, has been transported to the Museum of Mytilene (inv. 2475).37 The numerous inscriptions pertaining to the life and the family of Potamon, a prominent statesman of Mytilene (75 BC-AD 15), have been studied most recently by R. W. Parker.38 Another honorific decree for Potamon was found in 1987.39

*11. Building inscription or mason’s graffito (?), aqueduct at Moria.

One of the most impressive monuments of Mytilene is the Roman aqueduct, which is best preserved in the vicinity of the village Moria.40 On one of the three well preserved arches Tάξις (p. 56 note 4) read the word ΔΑΜΟΣ and inferred that this text was referring to the construction of the aqueduct at the expenses of the community of Mytilene ("έπι μιᾶς τῶν ὀποίων [sc. άμπιδον] ἄνεγερσα ἡ λέξις ΔΑΜΟΣ, δευτερίου πάντως τῶν ἀπὸ τῆς πόλεως ἀνέγερσαν αὐτοῦ "). This is quite possible, although one cannot rule out the possibility of a graffito (the personal name Δάμος, attested

36. SEGXXVI 891 (= IG XII 2, 108 + 109): Dedication to Artemis Thermia and Aphrodite.
37. Charitonides, o. c., p. 50.
in Mytilene). The latter assumption is supported by the report of an earlier visitor of the aqueduct, Ch. T. Newton (1852), who probably saw the same inscription: "On a stone in one of the pillars I noticed the letters DMO, probably a mason’s mark."

**Methymna**

12. **Honorific inscription for Adobogiona, Methymna, 1st cent. BC? (IG XII 2, 516).**

In the church of Agios Ioannis, one hour east of Mantamados (territory of Arisbe, later Methymna), on a slab used as pavement Táxis (p. 127: "μαμια-ρένη πλάξ ἐπὶ τοῦ ἐδάφους ἐστρωμένη") read the following text, without indicating the division of lines:

ΔΑΜΟΣ ΒΟΥΓΙΩΝΟΣ ΑΝΤΙΝΟΔΩΡΩΙ ΕΥΕΡΓΕΤΗΙ ΚΟΙΝΑ ΑΝΑ ΤΗΝ ΠΟΛΙΝ ΠΟΛΛΑ ΚΑΙ ΜΕΓΑΛΑ ΑΡΕΤΑΣ ΕΝΕΚΑ ΚΑΙ ΕΥΝΟΙΑΣ ΤΑΣ ΕΑΥΤΑΝ.

This is a desperately inaccurate copy of a published inscription (IG XII 2, 516, with full bibliography; cf. SGDI 296; OGIS 348; IGR vol. 4, 3):

1. ὁ δάμος
2. ᾧ Ἀδοβογιώναν Δημιοτάρω εὑεργητήμουσαν
   τάν πόλιν πολλά καὶ μεγάλα, ἀρετᾶς ἐνεκα
4. [κ]αὶ εὐνοίας τὰς εἰς εαυτάν.

The stone had been seen by St. Anagnostou (ca. 1850) and A. Conze (ca. 1865) in the church of Agios Stephanos, near Mantamados. Táxis must have copied the honorific inscription sometime later, after it had been transported to the church of Agios Ioannis. But the adventures of this *pierre*

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41. For the personal name Damos see *LGPN* 1, s.v. (one attestation in Mytilene, three attestations in Methymna). A name was inscribed, e.g., on the wall of the aqueduct of Lyttos: A. Chaniots, *Kretische Inschriften. Tekmeria* 1, 1995, p. 15 no. 1.
42. Newton, o.c., vol. 1, p. 58.
errante did not end there. Later, the stone was broken into two pieces, one of which - preserving the last 12 letters of ll. 2-3 and the last letter of l. 4 - was seen by W. R. Paton (ca. 1899) in yet another church, that of Taxiares. The other piece is probably lost.

G. Hirschfeld recognized that the benefactress honored by the people of Methymna and her father bear Galatian names (Adobogiona, Deiotoros). He identified Adobogiona with a member of the dynastic family of the Trokmoi (cf. Strab. 13.4.2 C 625: τοῦ τετράχρικού τῶν Γαλατῶν γένους), sister of Brogoitaros, the tetrarch of the Trokmoi, wife of the Pergamene Menodotes, and mother of Mithridates, later tetrarch of the Trokmoi (Strab. 13.4.2 C 625). Adobogiona is also known from a list of dedications to Apollon found at Didyma, according to which she and her brother Brogoitaros dedicated silver phialae during the stephanephorate of Aristodor. A. Rehm has suggested a date around 100 BC (certainly before 89 BC) for this dedication.

It should be noted, however, that the honorific inscription of Methymna makes no reference to the relation of Adobogiona to the Galatian tetrarch, as one would expect, and this makes her identification with the sister of Brogoitaros uncertain. The names Adobogiona and Deiotoros are not uncommon among members of the various Galatian dynastic families.

The nature of Adobogiona’s benefactions to Methymna is not known. If the identification with the sister of Brogoitaros is correct, her contacts to a city

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44. IG XII 2, p. 109.
47. Haussoulle, o.c., p. 209 f. no. 10 = A. Rehm, Didyma, II. Die Inschriften, Berlin 1958, p. 277 no. 475 lines 35-41: ἄλλας (sc. φιάλας) δύο ἐπιγραφαί συνέχεσαν: Βρογίταρος Δημο-τάρου Γαλατῶν Τροχίων τετράχρις καὶ ἀδήλιον τοῦ Ἀβαδογιών (sic) Ἀπολλίων, Δίδυμοι Πατρίωι ἀρχιεπισκόπων ἑκατεὶρον ἐμέ· καὶ ἄλλης· ἀπὸ δραχμῶν Ἀλεξανδρείων ἡ ἑζυκαὶ-σχιλλών.
49. See B. Niese, s.v. Deiotoros, in RE IV, col. 2401 f. (4 entries); another Adobogiona was the mother of Deiotoros Philadelphos, a dynast in Paphlagonia (1st cent. BC): Rosenberg, s.v. Deiotoros, in RESuppl. 3 (1918), col. 328.
on Lesbos may be explained in view of the friendly relations of Pompey both to Lesbos, where he was honored as σωτήρ καὶ ενεργέτης καὶ κτιστής, and to Brogitaros; Pompey gave Brogitaros the fortress Mithradat (Strab. 12,5,2 C 567). The latter married a daughter of the famous Galatian king Deiotaros (ca. 120-40 BC), who supported Pompey in his war against Caesar and probably followed the defeated Roman to Lesbos (49 BC).

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50. See e.g., IG XII 2, 140-149, 163-165, 202.
51. Hirschfeld, o.c., p. 475; cf. OGIS 349 notes 2-3.
52. Niese, o.c., s.v. Deiotaros 2, col. 2401 f.
ΠΕΡΙΛΗΨΗ

Νέες ἐπιγραφές σε παλιά βιβλιά.

Ἐπιγραφές πού ἀντέγραψαν στὸ Ἀἴγυο, τοὺς Δελφοὺς καὶ τὴ Λέσβο
οἱ Nicholas Biddle καὶ Σταῦρος Τάξης

Στὸ άρθρο αὐτὸ παρουσιάζονται καὶ σχολιάζονται 12 ἐν μέρει ἀγνωστές ἐπιγραφές ποὺ ἀντέγραψαν τὸν 19ο αἰώνα οἱ N. Biddle καὶ Σταῦρος Τάξης. Οἱ ταξιδιωτικὲς ἐντυπώσεις τοῦ Ἄμερικανοῦ N. Biddle, ποὺ ἐπισκέφηκε τὴν Ἑλλάδα τὸ 1806, δημοσιεύθηκαν τὸ 1993. Περιλαμβάνουν μιὰ ἀγνωστὴ ἀναθηματικὴ ἐπιγραφὴ ἀπὸ τὸ Ἀἴγυο (1) καὶ μιὰ τιμητικὴ ἐπιγραφὴ στοὺς Δελφοὺς (2). Ἡ τελευταία εἶναι δημοσιευμένη (CIG 1716), ἀλλὰ τὸ ἀντίγραφο τοῦ Biddle ἐπιτρέπει τὴν διασκόρπωση τοῦ ὅντος τοῦ τιμωμένου προσώπου. Ὁ Λέσβος ὁ ὅγιος καὶ ἱερέας Στ. Τάξης δημοσίευσε τὴ μελέτη Ἑλληνιστικὴ ἱστορία τῆς Λέσβου (2η ἐκδοσή, Καύρο 1909: ἀνατύπωση, Μυτιλήνη 1994), ἡ ὅποια περιλαμβάνει περιγραφὲς ἀρχαιότητος, μεταξὺ τῶν ὅπων καὶ 10 ἐπιγραφές. Ἐξι ἀπὸ αὐτές εἶναι δημοσιευμένες: ἀνάθημα στὸ Διόνυσο (3=IG XII 8, 643, Ἴερα), ἀπόσπασμα τιμητικῆς ἐπιγραφῆς (6=IG XII 2, 485, Μυτιλήνη), ἐπιτύμβιο τῆς Μαρίας (8=IG XII 2, 446, Μυτιλήνη), ἄρος συντεχνίας γναφέων (9=IG XII 2, 271, Μύρια), προεδρία τοῦ Ποταμωνοῦ (10=IG XII 2, 272, Μυτιλήνη), καὶ τιμητικὴ ἐπιγραφὴ γιὰ τὴν Γαλατία Ἰδρούμενα (12=IG XII 2, 516, Μυτιλήνη). Ὁ Αἰγύπτιος τοῦ Τάξη ἔχου ἄριστα λόθη, ἀλλὰ οἱ πληροφορίες γιὰ τὸ τόπο καὶ τῶν ἐπιγραφῶν εἶναι ἄκμηβες. Τέσσερες ἐπιγραφὲς εἶναι ἀδημοσιευμένες: ἀνάθημα στὸν Διόνυσο Βάσιχο (4, Βρισα), ἀνάθημα στὴν Ἀρτέμιδα Θεσσαλία (5, Θεσσαλία), ἐπιτύμβια ἐπιγραφὴ τῆς Στρατονικῆς (7, Βρισα) καὶ χαράγμα (·) στὸ ὄνομα τῆς Μόριας (11). Ὁ Τάξης παρέχει ἐπίσης πληροφορίες γιὰ τὶς ἐπιγραφὲς ποὺ ἔχουν χαθὲν πρὶν ἀπὸ τὴν ἐπίσκεψή του στὴν Ἑλλάδα καὶ στὴ Βρισα.