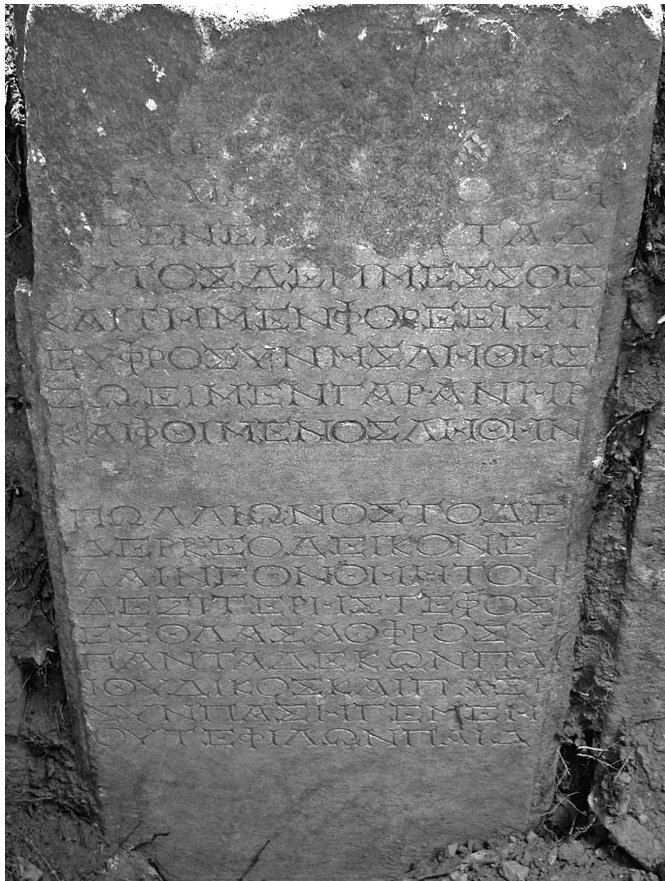


TWO NEW HONORIFIC EPIGRAMS FOR POLLION, A GOVERNOR FROM APHRODISIAS¹

A block discovered in 2002 is inscribed with two epigrams (henceforth epigrams A and B). It was uncovered during the cleaning of the mid-fourth-century AD City Wall, reused right side up and face out in the outer face of a bastion in the northwestern stretch of the wall. After recording it was reburied. The outer face of the block (H. 1.80 m; W. 0.47 m; D. 0.30 m; lett. 0.022–0.035) is framed within a drafted border. Cuttings for pi-clamps on each side of the upper surface indicate that in the block's original context further blocks were attached to its right and left.

The block is inscribed with two epigrams (A; B). Only the left hand portion of each text is preserved, and presumably it continued onto the adjacent block to the right. This is also suggested by the prosody: the preserved text consists of verse-beginnings. If the blocks of the monument were symmetrical, and if the



texts were placed centrally in the front face, the monument would have been at least 1.5 m wide, and possibly wider. The block was probably a central element of a wide statue base for the honorand, probably a governor, together with members of his family.

Date: The letter-forms suggest a date in the second half of the third century AD. As a *t.p.q.*, the date is supported by the practice of using verse for a honorific inscription and by the elaborate wording of the epigrams. The lettering is consistent, neat, and fully in the tradition of Aphrodisian letter-cutters of the Middle-Empire,² and of the style used in Aphrodisian honorific inscriptions of the second half of the third century.³ Cf. Θ with a detached crossbar; Σ of the pre mid-fourth-century type, i.e. pre-lunate/pre-square form, Η with a detached crossbar of the second to third-century type, all of these corresponding to those of e.g. ALA 6. Noticeable also are dots to the sides of the iotas (see line B 1).

¹ The authors express their gratitude to Angelos Chaniotis, Christopher Hallett, and R. R. R. Smith for support and comments. The authors are also very much indebted to Georg Petzl who has supplied a number of corrections and suggestions. The abbreviations follow SEG; we have frequently referred to the following works:

ALA = Roueché, Ch., *Aphrodisias in Late Antiquity. The Late Roman and Byzantine Inscriptions Including Texts from the Excavations at Aphrodisias Conducted by Kenan T. Erim*. London 1989.

ALA 2004 = Roueché, Ch., *Aphrodisias in Late Antiquity: The Late Roman and Byzantine Inscriptions*, revised second edition, 2004, <http://insaph.kcl.ac.uk/ala2004>.

SGO = Merkelbach, R. / Stauber, J., *Steinepigramme aus dem griechischen Osten*, Bde. 1–5, New York et al. 1998–2004.

² On the Aphrodisian epigraphic habit in the middle to late empire see Roueché in ALA, pp. 330–334; Smith, R. R. R., *Late Antique Portraits in a Public Context: Honorific Statuary at Aphrodisias in Caria, AD 300–600*, *JRS* 89, 1999, 155–189, esp. 160–1.

³ Cf. ALA 4–6.

Text

The edition of the text is based on the complete photo and the transcription made by Angelos Chaniotis.

Epigram A

1	[]
2	[ca. 2]EO[]
3	[Π]ωλλιω[v- ca. 5]O[.]EΦ[]
4	[2?]ΓENE.[ca. 4]TAΔ[]
5	[α]ὐτὸς δ' ἐμ μέσσοις. []
6	καὶ τῇ μὲν φορέει ΣΤ[]
7	εὐφροσύνης λήθης []
8	ζῶει μὲν γὰρ ἀνήρ []
9	καὶ φθίμενος λήθην []

vacat

Epigram B

1	Πωλλίωνος τόδε [-υυ -υυ -υυ -x]
2	δέορκεο δ' εἰκόνε <i>vac.</i> [-υυ -υυ -υυ -x]
3	λαίνεον θηητὸν [υ or - -υυ -υυ -x]
4	δεξιτερῇ στέφος [- or υυ -υυ -υυ -x]
5	ἐσθλὰ σαοφροσύνη υυ -υυ -υυ -x]
6	πάντα δ' ἐκὼν πα[- or υ -υυ -υυ -x]
7	ἰθύδικος καὶ πάσι[υ or - (or vice versa) -υυ -υυ -x]
8	σὺν πάσῃ γενεῇ [- or υυ -υυ -υυ -x]
9	οὔτε φίλων παίδ[ων υυ -υυ -υυ -x]

vacat

Commentary

The meter of the epigrams:

The meter of epigram A is uncertain: it is probably in hexameters, possibly in elegiac disticha; in the latter case plus at least one additional verse. Epigram B is most likely composed in hexameters.

Epigram A

ll. 1–2: We are not certain whether one or two lines are missing. It is possible that both poems were the same length, i.e. nine verses. If this is the case, identical metrical structure of the epigrams A and B is somewhat likelier.

l. 3: Metrical anomalies often occur within personal names,⁴ in particular with Roman names such as Pollio. However, this does not have to be the case here, since in an epigram from 3rd c. AD Tralleis, the same personal name is mentioned in a nominative (SGO 1, 203, no. 02/02/03): Εὐβούλου Πωλλίων κληῖζομαι ἐστὶ δὲ πάτρη / Νῦσά μοι εὐκλειῆς and Merkelbach and Stauber explain the metrical structure by stating: “Das -ι- gilt als konsonantisch.” Naming the honorand only in l. 3 (or perhaps even l. 4) is a rather eccentric feature (cf. B l. 1). Conceivably, some kind of a prose honorific text or a general statement in meter may have introduced the epigrams, possibly on an upper block of the base, and consequently A l. 3 could be the first line of the epigram which would then consist of seven verses.

l. 4: E.g. some form of εὐγενέτης or of εὐγενῆς or of γενε[ή]. It seems that either Pollion himself, his father, or, most likely, his children are praised (cf. A l. 5 and B l. 9). The position of the compound at the beginning of a verse is attested.⁵

⁴ Cf. Kassel, R., Quod versu dicere non est, *ZPE* 19, 1975, 211–218.

⁵ Cf. IG XII 8, 442.5–6: δύσμορος, ἃ [δ]ισσοὺς μὲν ἐλίπετο παῖδας ἐν οἴκοις / εὐγενέτας, ἀγαθὴν ἄρσενα συνζυγίην; SEG 39.972; SGO 1, 107, no. 01/19/35.7, also a honorary epigram, Didyma, late imperial period.

l. 5: ἐμ μέσσοις: An exact parallel for ἐμ μέσσοις is provided by A. Pl. 11.316.5, in the same position in the verse.⁶ The formulation is reminiscent of the Athenian hymn to Demetrios Poliorcetes.⁷ The verse must contain some form of ἴστημι; cf. e.g. SGO 1, 242, no. 02/09/17, v. 3–4 (= ALA 31): τῆιδ' Οἰκουμένιον τὸν αἰοίδιμον ἡγεμονῆα / στήσε φίλη βουλή τῶν Ἀφροδισιέω(ν).

l. 6: One should restore στ[έφος] or στ[έφανος]. τῆ is probably to be construed with [χειρὶ] in line six. Perhaps we can supplement the beginning of the colon: καὶ τῆ μὲν φορέει στ[έφος] ... τῆ δέ]. It is tempting to imagine the statue holding a wreath in one hand,⁸ and a book in the other,⁹ representing his σαοφροσύνη or excellence in jurisprudence.¹⁰ τῆ μὲν φορέει στ[έφος] might also allude to the honorific crown Pollion had received, or to the office of the stephanephoros which he may have occupied.

l. 7: εὐφροσύνης λήθης. See below on A l. 9. The idea expressed in this verse might be that it was Pollion's good cheer and hospitality which will secure him a long-lasting remembrance, i.e. prevent Lethe from overcoming him: because of his εὐφροσύνη, Pollion will not end up in the harbour of λήθη,¹¹ or will never drink her water.¹² If we are right in assuming that Pollion was a governor (see below on B l. 7, ἰθύδικος), the mention of his εὐφροσύνη would not be misplaced or odd in praise of a governor in Aphrodisias: we know of another governor who was praised precisely for this virtue (4th c. AD, ALA 32 = SGO 1, 231, no. 02/09/02, with corrections):

εἰκόνα λαϊνέην μὲν | Ἀλεξάνδροιο δικαίου |
 ἢ Φρυγίης μήτηρ | μητέρι τῆι Καρίης |
 τῆς ζαθέης ἀρχῆς τέκμαρ | ἄμβροτον ἐνθάδ' ἔπεμψεν· |
 πᾶς δὲ λόγος μείων | τάνδρὸς εὐφροσύνης.¹³

l. 8: The form ζῶει is attested in Homer (cf. e.g. *Od.* 2.132; 4.110 etc.). For a parallel in epigrams, cf. A.Pl. 7.673.1. Both epigrams A and B express the same idea: the deceased lives on in the memory of his contemporaries and the following generations. *In fine*, ἀνήρ [ἀγαθός?]. See A.Pl. 7.61.4 for the phrase in a similar context.

l. 9: καὶ φθίμενος λήθην. The sense of this verse seems clear: even though Pollion has died, he will not be forgotten. For a parallel from Aphrodisias, see ALA 85 (= SGO 1, 245, no. 02/09/23). Another possibility worth considering is that the verse stated that Pollion will not drink of Lethe's water (see above, A l. 7 and SGO 5, 340, s.v. Lethe).

Epigram B

l. 1: On the metrical structure of Πωλλίωνος, see above on A l. 3. Perhaps μνήμα should be restored, if both the monument and the epigram are meant. If that is so, an elegant antithesis between the last words of the epigram A (λήθη) and the first words of the epigram B (μνήμα) results.

⁶ On this epigram see Robert, L., *Épigrammes satiriques de Lucillius*, in: *L'Épigramme Grecque*, Entretiens sur l'antiquité classique XIV, Vandœuvres–Genève 1968, 179–291, esp. 246–254 (= Robert, L., *Choix d'écrits* (ed. Rousset, D. with Gauthier, Ph. and Savalli-Lestrade, I.), Paris 2007, 175–246 and esp. 216–221).

⁷ Athen. VI 253d, ed. Kaibel, v. 10: ἐν μέσσοισι δ' αὐτός.

⁸ For a honorand holding a wreath in his hand cf. e.g. Rumscheid, J., *Kranz und Krone. Zu Insignien, Siegespreisen und Ehrenzeichen der römischen Kaiserzeit*, Tübingen 2000, on a lamp: 173, no. 125, pl. no. 54/1 (3rd c. AD); on sarcophagus: 176, no. 129, pl. no. 54/2 (2nd half 3rd c. AD); on a sarcophagus: 186, no. 152, pl. no. 59/2 (3rd/4th c. AD, Italy?).

⁹ On images of books as attributes of a judge cf. Birt, Th., *Die Buchrolle in der Kunst: Archäologisch-antiquarische Untersuchungen zum antiken Buchwesen*, Leipzig 1907, 121 and 191. For representations in a statuary context *ibid.* 60–61 and 251.

¹⁰ For different types of wreaths cf. Chaniotis, A., *Griechische Rituale der Statusänderung und ihre Dynamik*, in: Steinicke, M. / Weinfurter, S. (Hrsg.), *Investitur und Krönungsrituale*, Köln 2005, 43–62, esp. 55–57.

¹¹ For this idea in an epigram from 1st c. BC Cyzicus cf. SGO 2, 45, no. 08/01/33.2.

¹² Cf. e.g. SGO 1, 10, no. 01/01/07.11; SGO 1, 148, no. 01/20/27.10; SGO 1, 644, no. 07/08/02.16.

¹³ Cf. Charlotte Roueché's commentary, ALA 2004, on 32.4: "[Alexander] is also praised for his good cheer; although this might seem a surprising attribute for an imperial official, it recurs in an epigram at Ephesus in praise of a proconsul of Asia, Stephanus. As well as the general sense of delight, εὐφροσύνη has a specific sense of banquet and the joy of a festive occasion, a meaning which continues into the late empire. This suggests that the εὐφροσύνη of Stephanus and Alexander was manifested in their generous and hospitable entertainment, which must have formed an important part of a governor's duties."

l. 2: We are inclined to read the dual form here, εἰκόνε (acc.). We imagine the statue of Pollion placed on the base, perhaps surrounded by two other statues or groups of statues (εἰκόνε). In the vicinity of this base, possibly to either side, there should have been two further statues or groups showing his father and son or ancestors and children. This would explain the formulation (A l. 5) [α]ὐτὸς δ' ἐμ μέσσοις, as well as B ll. 8–9 (see below). δέομαι at the beginning of a hexameter is frequent.¹⁴

l. 3: λαίνεον θηητόν: σῆμα would be attractive, if μνήμα in B l. 1 is incorrect; the presence of both in a single monument is possible, but unlikely. ἄγαλμα (marble statue) and ἀνδριάς (bronze statue) are conceivable. For λαίνεον describing statues, see AP 9.593.3, 16.58.1, and 16.245.2. For parallels from Aphrodisias see the above-mentioned epigram for the governor Alexandros (ALA 32 = SGO 1, 231, no. 02/09/02) and the epigram for governor Eupreithios (ALA 33 = SGO 1, 239, no. 02/09/11.2: λαίνεον εἰκόνα).

l. 4: δεξιτερῆ στέφος: description of a statue's form is a common ekphrastic element in late epigrams. For δεξιτερῆ cf. AP 2.1.9–10; 2.1.86–87; 16.105.4.

l. 5: ἐσθλὰ σαοφροσύνῃς ἔργα ?]: The mention of the “deeds of wisdom” probably serves to explain the deixis of the object held with the left hand (book ?). The attribute ἰθύδικος in B l. 7 probably picks up on ἐσθλὰ σαοφροσύνῃς ἔργα ...].

l. 6: πάντα δ' ἐκὼν πα[: a supplement πά[τρῃ] or πα[τρίδι] is possible. The fact that Pollion *willingly* undertook public offices is stressed here. The formulation reflects the language of honorific texts; cf. e.g. SEG 29.1087: ἀνεδέξατο ἐκουσίως τὴν αὐτὴν πάλιν λειτουργίαν δαπάνης δὲ οὐδεμῶς λόγον ποιούμενος (Telmessos, 2nd c. BC).¹⁵

l. 7: ἰθύδικος: The attribute “righteous” implies that Pollion was a magistrate with judicial competence. Ἰθύδικος is often used in late epigrams to describe governors;¹⁶ cf. ἰθυδικῆς in a further Aphrodisian epigram for a governor: ALA 63.2 (= SGO 1, 243, no. 02/09/18.2).¹⁷ In the mid-third century, if Pollion were based at Aphrodisias, he would have been a governor of Caria-Phrygia; the province of Caria is founded only during the reign of Diocletian. If shown with his family (see on B l. 8), Pollion is probably from Aphrodisias, but this does not necessarily imply that he is governor here. There are some governors of Caria who are also Aphrodisians, though there is no explicit record of men from Aphrodisias who served as governor elsewhere.

l. 8: σύν πάσῃ γενεῇ: A reference to Pollion's descendants, perhaps represented in a statuary group, as implied in A l. 6.

l. 9: οὔτε φίλων παίδ[ων]: If we are dealing with a statuary group, as we are inclined to believe, then this group might have consisted of Pollion's father or parents (γενεή) and his son or offspring (παῖδες).¹⁸ Such generational representations in local portrait statuary are known at Aphrodisias from the first to fifth centuries AD.¹⁹

¹⁴ Cf. e.g. GVI 1253.2; GVI 1254.1–2 (δέομαι ... εἰκόνα); SGO 1, 310, no. 03/02/22; SGO 2, 79, no. 08/04/04 (δέομαι πένθος); SGO 4, 465, no. 23/09 = no. 06/02/35 (δέομαι ... τεοῦς ... ἀγώνας).

¹⁵ For unwillingness to undertake public offices in the Imperial period see e.g. SEG 50.1069, ll. 32–36. Ἐκουσίως is possibly synonymous with ἀθαιρέτως. On this see Lewis, N., *The Metropolitan Gymnasiarchy, Heritable and Salable. A Reexamination of CPR VII 4, ZPE 51, 1983, 85–91*, esp. 85; Quass, F., *Die Honoratiorenschicht in den Städten des griechischen Ostens: Untersuchungen zur politischen und sozialen Entwicklung in hellenistischer und römischer Zeit*, Stuttgart 1993, 344 and Kleijwegt, M., ‘Voluntarily, but under Pressure’. Voluntary and Constraint in Greek Municipal Politics, *Mnemosyne* 47, 1994, 64–78. For further parallels see Robert, L., OMS I, 288 n. 2 (especially *I. Magnesia* 163, 15–17: πᾶσαν τε λειτουργίαν καὶ ἀρχὴν ἀπὸ πρώτης ἡλικίας τελέσαντα τῇ πατρίδι ἀθαιρέτως).

¹⁶ Robert, L., *Épigramme d'Égine*, *Hellenica* 4, Paris 1948, 5–34, esp. 13–27. See also Sevcenko, I., *An Epigram Honoring the Praeses of Caria, Oikoumenios*, *DOP* 21, 1968, 31 with nn. 11 and 15.

¹⁷ Essential on epigrams for governors and the terminology used to praise governors and other members of the imperial administration is Robert, L., *Épigrammes relatives à des gouverneurs*, *Hellenica* 4, Paris 1948, 35–114. Text from ALA 2004: μνήμονες οἱ Κάρες πολλῶν εὐεργεσιῶν *vac.* / Παλμάτων ἰθυδικῆν τόσσον ἀγασσάμενοι.

¹⁸ For γενεή as offspring cf. GVI 92.2; 299.3; 850.10; 1310.4; 1596.7; 1864.14; 2021.2. For γενεή as descendants cf. GVI 126.2; 257.3; 283.3; 636.2; 924.3; 1087.3; 1121.1; 1161.17; 1354.2; 1610.9; 1870.1.

¹⁹ For a first-century AD group see Hallett, C. H., *A Group of Portrait Statues from the Civic Center of Aphrodisias*, *AJA* 102, 1998, 59–89, esp. 85–89. For the third century AD cf. Smith (1999, cf. n. 2), 155–189, esp. 160 with n. 23. For the fifth cen-

General remarks

The honorand, Pollion (cf. A l. 3; B l. 1), is not known from the extant Aphrodisian material. The fragmentary condition of the stone allows no further inferences regarding prosopographical information. The attributes, however, strongly imply that he held a high magistracy (stephanephorate is possible, cf. commentary, A l. 6), but it is more likely, judging from the type of the base, from his Roman name, and his judicial authority, that Pollion was a governor, since representation of this type (governor surrounded by his children) is attested in Aphrodisias, and that he was a member of an illustrious family belonging to the ruling elite. Since Pollion was shown holding a wreath in his right hand, and his hospitality (A l. 7: εὐφροσύνη), his achievements for the community (B l. 5: ἐσθλὰ σαοφροσύ[νης ἔργα ?]), his willingness to undertake public offices (B l. 6 πάντα δ' ἐκὼν πα[- ?]), as well as his good services in jurisdiction (B l. 7 ἰθύδικος) were all praised, we are dealing with two posthumous (A l. 9 καὶ φθίμενος λήθην) honorific epigrams.

The language of the epigrams is lofty in style, aware of “classical” prosody (cf. ἰθύδικος and λαίνεος), and has clear literary pretensions (cf. the use of Homerisms φορέει in A l. 6; δέοξεο in B l. 2; λαίνεον θηητόν in B l. 3; σαοφροσύ[νη] in B l. 5). It is especially interesting that two epigrams were incised, apparently referring to the same person and on the same monument. The reason for this may have been the wish to praise two different aspects of Pollion’s personality (and perhaps of the monument; cf. B l. 2 εἰκόνε). This kind of epigrammatic habit (a variation on a theme in inscribed epigrams) is attested in the 4th and 3rd c. BC and experiences a revival from the 3rd c. AD onwards.²⁰

The use of epigrams or verses in general is common in Aphrodisian funerary inscriptions in all periods, but from the later 3rd century “honours for imperial officers and civic benefactors are expressed in verse at least as often as in prose”.²¹ The practice of setting up a pair of posthumous honorific epigrams for a citizen whose achievements for the polis are praised is attested in Aphrodisias also in the 5th c. AD.²²

Translation

Epigram A

[---] (of ?) Pollion [---] these (?) [---] and he in their (?) midst [---] whereas in his hand he is holding the wreath (?) [---] good cheer, of the Oblivion [---] because a (noble?) man lives [...] and even after his death Oblivion (does not overcome him?)

Epigram B

This is a statue (?) of Pollion [...]. Look at these (two flanking / groups of ?) images [passer-by?, ...], behold (?) the conspicuous agalma (?) made of stone [...]. His right hand holds a wreath (?) [...] noble deeds of wisdom [...] all for his fatherland (?) readily [...] righteous and towards all (citizens ?) [...] with all (his) descendants [...] neither did his beloved children ...

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tury AD, see the late official in the Aphrodisias Museum (79/10/186; excav.inv.no. 1966–517) and Smith, R. R. R., *Late Roman Portraits from Aphrodisias* (forthcoming).

²⁰ On this cf. Fantuzzi, M., Typologies of Variation on a Theme in Archaic and Classical Metrical Inscriptions, in: Baumbach, M. / Petrovic, A. / Petrovic, I. (edd.), *Archaic and Classical Greek Epigram. Contextualization and Literarization*, Cambridge, forthcoming.

²¹ ALA xxi.

²² Cf. the pair for Dulcitus (ALA 39 and 40); the pair for Asklepiodotos, SGO 1, 234, no. 02/09/05; see also SGO 1, 250, no. 02/09/28; SGO 3, 140–141, no. 15/02/07 (note ἄλλως in a line separating the poems).