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METRICAL EPITAPHS FROM THE SOUTHERN SUBURB OF TAURIC CHERSONESOS*

From 2021 to 2023, about 30 lapidary inscriptions were found during large-scale archaeological research in the Southern Suburb of Tauric Chersonesos. In the Hellenistic age, this territory was used mainly for agricultural and craft activity. Burials appeared there at the same time. Thereafter, throughout the Roman period, a big necropolis was established at the site.¹ Among other tombstone inscriptions found on its grounds, three metrical epitaphs in various states of preservation were unearthed.

1. A sarcophagus-ossuary made of a single block of white marble (no. XT-21-P.4-1705-1) (Fig. 1–3). Its length is 70.0 cm, its height is 52 cm, its width is from 27.0 to 40.0 cm. The sarcophagus is fragmented. The lid is missing. The rear wall, a part of the bottom, and most of the side walls are completely lost. Only minor fragments and angular faces from the front side have survived. The upper ends of the walls have a profiled protrusion for the cover groove. A four-line inscription is chiselled into the front wall. Subsequently, the sarcophagus was reused, apparently as a collector in a water supply system. This is indicated by a hole in the bottom (d – 5.0 cm) and traces of two gutters opposite each other on the

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¹ Solovyova, Vinogradov et al. 2024 [Н. Ф. Соловьева, Ю. А. Виноградов, В. Л. Мыц, С. Л. Соловьев, В. В. Вахонеев, “Краткие итоги археологических раскопок Южного пригорода Херсонеса”], 17–29; Solovyova, Solovyev et al. 2024, 20–44.

preserved parts of the side walls. Running water flowed through the side gutters, and the round hole in the bottom of the sarcophagus served as a drain.

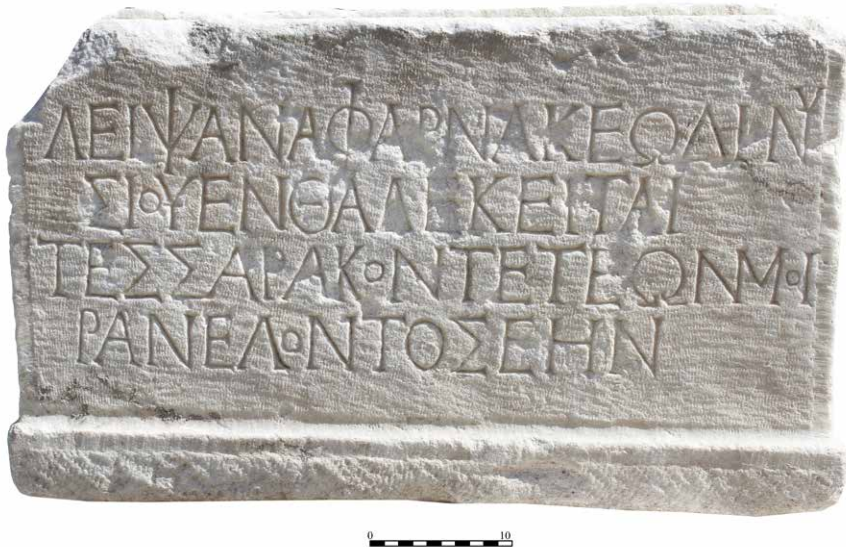


Fig. 1. Sarcophagus-ossuary of Pharnaces, son of Dionysios. Front wall.



Fig. 2. Sarcophagus-ossuary of Pharnaces, son of Dionysios.
Side wall with remains of the gutter.



Fig. 3. Sarcophagus-ossuary of Pharnaces, son of Dionysios. Top view.

It was found in the excavation area 4 during the dismantling of the southern edge at the level of the 4th stratum (2.15 m from point zero of the Baltic height system) of square 107/175 in a layer of mixed grey loose clay loam. As a result of construction and archaeological work, this layer was redeposited. Apparently, it was formed from construction and household debris and a large number of ceramic tare, for the most part from the 1st–3rd centuries AD, and single fragments of ceramics of the 6th–7th centuries AD.

The entire text clearly reads:

Λείψανα Φαρνακέω Διονυ|σίου ἔνθαδε κεῖται |
τεσσαράκοντ' ἑτέων μοῖ|ραν ἐλόντος ἐήν.

Here lie the remains of Pharnaces, son of Dionysios, who obtained his death at the age of 40.

The front surface of the sarcophagus is not trowelled, but the inscription was carved very carefully with a decorative font. The letters have triangle thickenings at their ends and apexes. *Alpha* has a straight crossbar. *Theta* has a detached crossbar. The lower parts of *nu*'s vertical hastae are at the same level. There are two types of *omicron*. One type is oval in the dimensions of the line and the other one is small, much smaller than the rest of the letters. *Rho* has an incomplete semicircle. *Sigma* is four-stroke with horizontal hastae. *Upsilon* has a crossbar. The circumference

of *phi* is almost in the dimensions of the line, and its vertical hasta extends beyond the line. *Psi* has straight hastae. Ligatures are N and Y, N and M. In the manner of writing and in the form of *theta*, *rho*, *sigma*, and *psi*, the epitaph of Pharnaces is close to the Chersonesos decree in honour of πατέρες Ἡρακλεῶται of 138 AD.² The presence of ligatures and the forms of *upsilon* and *phi* are similar to the inscriptions from the second quarter to the middle of the 2nd century AD,³ which does not contradict the archaeological context.

In Roman times, a complex of monumental burial structures, including a columbarium crypt, was built in the territory of excavation area 4, where temenos existed in the 4th century BC. In the first centuries AD, there also were cremation grounds (117 of them were discovered) and other burials performed according to the cremation rite.⁴

Ceramic and lead urns were among the most widespread options in Chersonesos for burying ashes after corpse cremation in the first centuries AD. They were placed in stone boxes with lids.⁵ Sometimes burials were carried out directly into small sarcophagi-ossuaries.⁶ Unlike ossuaries in Asia Minor, where epitaphs on osthothekai were often accompanied with images of garlands and various reliefs,⁷ Chersonesian ossuaries of the first centuries AD known to us were decorated much more simply. The marble ossuary of Helis, son of Helis from Amastris, is a rectangular marble box whose entire front wall is covered with an inscription. Helis built τὸν βωμὸν καὶ τὴν ὀστοθήκην for himself and his wife during his lifetime.⁸

² *IOSPE* I² 362, 363 (<https://iospe.kcl.ac.uk/3.25.html>); see also *IOSPE* I² 357 (<https://iospe.kcl.ac.uk/3.24.html>) (decree in honor of an Heracleian citizen Thrasymedes, first third of the 2nd century AD).

³ See for example, <https://iospe.kcl.ac.uk/3.23.html> (decree in honor of an Heracleian citizen Papias, 130/131 AD).

⁴ Avetikov–Vakhoneev 2024 [А. А. Аветиков, В. В. Вахонеев, “Археологические исследования на раскопе 4”], 81.

⁵ Avetikov–Vakhoneev 2024, 81–82.

⁶ Zubar 1982 [В. Н. Зубарь, “Некрополь Херсонеса Таврического I–IV вв. н. э.”], 56–58.

⁷ Ahrens 2015, 190–191; see, for example, Laffi–Christof 2015, 200 no. 23 (Cilicia, 2nd century AD), *SEG* 60, 1163–1174 (Ephesos, 1st century BC – 1st century AD); see also Yildiz 2021, 367–375 (Ephesos, 1st–2nd centuries AD).

⁸ *IOSPE* I² 542, <https://iospe.kcl.ac.uk/3.417.html> (height 30.0 cm, length 56.0 cm, width 36.0 cm). V. V. Latyshev dated the inscription to no later than the 1st century AD, I. V. Makarov to the 2nd century AD. It was reused for a baby burial. See also two non-joining fragments of a wall of a marble ossuary with a bilingual epitaph from the 2nd century AD (*IOSPE* I² 506, <https://iospe.kcl.ac.uk/3.415.html>).

A limestone ossuary of Hemera, the wife of Metrodoros, found in an unrobbed catacomb, has the same shape. The inscription was placed on the wall facing the entrance. It occupies the entire wall and an edge of the lid (Fig. 4).⁹ Apparently, the only example of at least a minimal decorative design of an ossuary is a massive limestone sarcophagus-ossuary with a metrical epitaph for an 18-year-old woman. Only a part of its front wall with an inscription in a relief frame and several anepigraphic fragments have been preserved. Judging by the size of the preserved wall, this ossuary also had a rectangular shape (Fig. 5).¹⁰

Fig. 4. 3A. Limestone ossuary of Hemera, wife of Metrodoros (*IOSPE* I² 513).

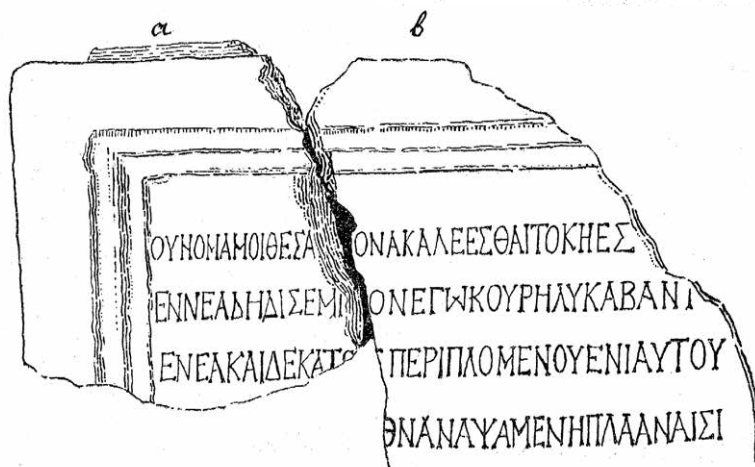
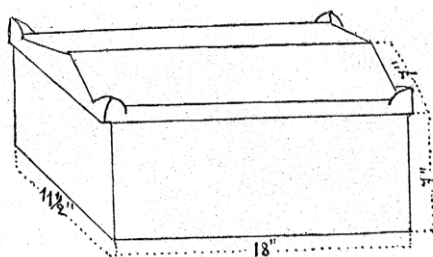


Fig. 5. 3B. The front wall of the ossuary with metrical epitaph for an 18-year-old woman (*IOSPE* I² 516).

⁹ *IOSPE* I² 513 (height 18.0 cm, length 29.0 cm, width 20.0 cm), the second half of the 2nd – the early 3rd century AD. The inscription says that the ashes of Hemera were placed in the ossuary only εἰς ἔτη ε' ἤμ<ι>σιν.

¹⁰ *IOSPE* I² 516, <https://iospe.kcl.ac.uk/3.204.html> (preserved height 78.0 cm, preserved length 88.0 cm), the second half of the 2nd – the early 3rd century AD. Among epitaphs of the 2nd century BC – 2nd century AD from Asia Minor, there were also metrical epitaphs mentioning cremation: Merkelbach–Stauber 1998–2004, Nos. 03/06/04, 03/07/17, 03/07/19, 09/05/05, 14/13/04, 16/52/02.

In Hemera's ossuary, glass vessels lay on top of burnt bones. Between the bones were various pieces of jewellery.¹¹ Based on the size of the sarcophagus of Pharnaces, it could also have contained grave goods besides bones or an urn with ashes.¹²

Pharnaces, the son of Dionysios, had been unknown so far. However, both the material of the sarcophagus and the accuracy of the font indicate the high social status of the buried. Unlike in Bosporus, where from the 1st century BC to the 3rd century AD the personal name Φαρνάκης occurs about 80 times, and its derivative Φαρνακίων occurs about 60 times (*LGP*N IV s.v.), in Chersonesos Φαρνάκης as the name of a local citizen is attested only in the inscription about the donation for the manufacture of columns from the second half of the 2nd to the first half of the 3rd century AD and on a lead urn of the same period.¹³ Φαρνακίων was found on a tombstone stela from the 2nd century AD.¹⁴ Thus, Pharnaces, son of Dionysios, for whom this sarcophagus was built, could also have been of Bosporan origin. Given the close Bosporan-Chersonesos ties in the first centuries AD, this would not be surprising.

2. A tablet made of white marble (no. XT-21-P.7-823.1), broken off on the right (Fig. 6). Its height is 12.7 cm, surviving width is 17.4–16.1 cm, thickness is 3.0 cm. There is a seven-line inscription on the front side. The front surface and side planes are trowelled, but they are not smoothed. The front side displays finer processing than the back side. Judging by its small size, the tablet was a part of a funerary construction. For example, it could have been inserted into a wall of a sarcophagus or, probably, into a limestone stela similarly to many marble and limestone tablet inserts.

The tablet was found in excavation area 7, in the layer, during the removal of stratum 6 of square 156/85 (brown clay loam with stone) together with mixed amphorae material, which included a small number of fragments of amphorae and of other materials from the 3rd–2nd centuries BC from the underlying strata of the Hellenistic period. The excavation area 7 strata 3–7, located at a depth of 0.58 m to

¹¹ ОАК 1893 [Отчеты Императорской Археологической Комиссии за 1891 год], 142.

¹² See Zubar 1982, 58.

¹³ IOSPE I² 442, <https://iospe.kcl.ac.uk/3.142.html>; Solomonik 1987 [Э. И. Соломоник, “Свинцовые урны с надписями из Херсонеса”], 72–74.

¹⁴ Solomonik 1964 [Э. И. Соломоник, *Новые эпиграфические памятники Херсонеса*], 52, <https://iospe.kcl.ac.uk/3.374.html>.



Fig. 6. Epitaph of Philo, daughter of Apollonios.

–0.34 m from R0, contained material of Roman amphorae fragments, tableware, and red-lacquered ceramics from the late 1st century BC – late 3rd century AD.

The name and patronymic in the first line are placed in the middle of the line, as is often the case with metrical epitaphs. The rest of the inscription was carved without margins, in close proximity to the tile edges. The inscription was carved without visible rulers. Some letters are at different levels. The height of the letters ranges from 1.0 to 1.2 cm: *omicron* is 0.5–0.7 cm high, *omega* is 0.9 cm high.

The letters have apexes in the form of triangular thickenings. They are mostly narrow. The slanting hastae of some *alphas*, *deltas*, and *lambdas* are slightly bent. *Alpha* has a straight crossbar. The *epsilon*'s middle horizontal hasta is shorter than both upper and lower ones. *Theta* is with a point. *Theta*, as well as *omicron*, is smaller than the dimensions of the line. The point of connection of the slanting hastae of *mu* and *upsilon* is closer to the upper part of the letter. The slanting lines of some *nus* do not reach the end of the vertical hastae. The right hasta of *pi* is shorter than the left one. The horizontal hasta protrudes to the right. *Rho* has a small

semicircle. *Sigma* is four-stroke. Its hastae are almost horizontal. *Omega* is almost in the dimensions of the line, with triangular thickenings at the ends of the horizontal hastae. Such palaeographic features find analogies in the decrees dating from the middle to late 2nd century BC.¹⁵

The epitaph can be reconstructed e.g. as follows:

Φιλῶ Ἀπολλωνίου θυ[γάτηρ (θύ[γατερ?) χαῖρε?]

οὐ τί σε μορφᾶς κάλλος ἐρύσ[σατο μορσίμου αἴσας]

παρθένον, οὔτε χερῶν πάνσ[οφος εὐμαρία],

ἀλλ' Αἴδης στυγεραῖσιν ἐρίπ[ναις τλήμονα μάρψας]

τὰν ἄδαῃ θαλάμων τῶιδ' ἐ[κάλυψε τάφωι].

γηραιῶι δὲ τοκῇ Φιλοῦς ἐπὶ σ[ήματι μίμνει]

5

οὐνομα· τᾶλλα δ' ἔχει πάντα μ[έλας Αἴδης].

Philo, the daughter of Apollonios, farewell.

Neither virginal beauty of appearance saved thee [from mortal fate], nor the wisest [dexterity] of hands, but Hades, [having abducted thee, wretched,] in terrible rocks [hid] thee, who knew no bridal chamber, [beneath this grave.] For the aged parent, the name of Philo [on the gravestone is all that remains]; all the rest is owned by the [black Hades].

V. 1. ἐρύσ[σατο μορσίμου αἴσας] A. V. For μόρσιμος αἴσα cf. Peek *GVI* 796; *Anth. Gr.* 7. 343.

V. 2. πάνσ[οφος εὐμαρία] C. L. : πάνσ[οφοι ἐργασίαι] A. V. + D. K. For εὐμαρία χειρῶν cf. Eur. *Bacch.* 1128 ἀλλ' ὁ θεὸς εὐμάρειαν ἐπεδίδου χεροῖν. Although the form εὐμάρεια definitely dominates, there are some examples of εὐμαρία: Plat. *Lys.* 204 d 1; *IG* II² 11434 (Athens, 4th cent. BC); the grammarian Herodian (*De orthogr.*, *GrGr* III. 2. 1 p. 453. 15–20 Lentz) cites εὐμάρεια/εὐμαρία among examples of the alternative forms ending in εια/ια, the latter ones being ‘poetical’ according to him. Far less probable is πανσ[οφία φρονίμων] A. V. (πανσ[οφία would be a hapax).

For the motif “talents/virtues did not save from death”, cf. Peek *GVI* 1940 Ἰουλία Πρεμιγένεια μαῖα πολλὰς σώσασα γυναῖκας / οὐκ ἔφυγον Μοίρας; 1037 Ἡ δ' ἐπὶ σωφροσύνη δόξαν ἐν ᾗ πασι φέρουσα /

¹⁵ *IOSPE* I² 349, <https://iospe.kcl.ac.uk/3.7.html> (decree honouring a man in the service of Mithridates Eupator, 120–63 BC); *IOSPE* I² 352, <https://iospe.kcl.ac.uk/3.8.html> (decree honouring Diophantos of Sinope, ca. 110 BC).

οὐκ ἔφυγον θάνατον· Μοῖρα γὰρ εἶχεν ὄρους; 1169 ὃς προλιπὼν Ῥώμης δάπεδον Νείλου πόλιν ἐλθὼν / καὶ προκοπαῖς λάμπας, πολλοῖσι δὲ πολλὰ παρασχών, / μηδένα λυπήσας, ἀλλ' εἰς τὸ δίκαιον ἀθρήσας, / Μοιρῶν οὐκ ἔφυγεν τρισσῶν μίτον; 1728; 1732, etc.

V. 3. ἐρίπ[ναις τλήμονα μάρψας] A. V. For μάρπτω (about Hades, Moira vel sim.), cf. Peek *GVI* 567, 972 etc.

στυγεραῖσιν ἐρίπ[ναις] (the locative dative) suggests rocks or mountain peaks as the place of death; στυγερός often occurs with nouns that refer to the cause of death (such as νόσος).

Alternatively, ἐρίπ[ναις πάντ' ἀφανίζων] C. L. Since *sch. Apoll. Rhod.* 1. 581 (p. 50, l. 16 Wendel), along with the explanation of ἐρίπνας as ἀπορρῶγας κολώνας, 'precipitous peaks', which seems to be a more usual meaning, gives also σπήλαια κρημνώδη, viz. 'steep caves', one may suppose that it does not refer to the real circumstances of the girl's death, but metaphorically to Hades, who disguises (destroys) everything in his caves. For the caves that were thought of as entrances to Hades, cf. *Ap. Rhod.* 2. 735 σπέος [...] Αἶδαο and the famous passage *Verg. Aen.* 7. 568 *specus... Ditis; ibid.* 6. 237 *spelunca alta*.

Apart from a form of ἐρίπνη, ἐρίπ[] could be reconstructed as ἐρίπ[νοος, which occurs only once in a poetic text (anapests) on a papyrus (*P. Heid.* inv. G. 222 a-m).¹⁶

V. 4. ἐ[κάλυψε (ἐ[πέκρυψε) τάφω] A. V. For a combination of ὄδε in dative with τάφος see Peek *GVI* 39, 426, 677, 922. καλύπτω and (ἐπι)κρύπτω are the standard verbs in this context in epitaphs. The subjects of such actions are usually parents, friends, the motherland, the earth, etc., rather than Hades. However, cf. *SEG* 40, 1106 (223/224 AD, Lydia): ἐνθάδε ἡλικίην προπετῆς Αἰδης ἐκάλυπεν; *EAD* 30 (Couilloud 1974), 477: μοῖρ' ἐκάλυπεν / Αἶδεω; *BCH* 1923, 378–380: Μοῖρα [κάλ]υψε κακή.

V. 5. σ[ήματι μίμνει] N. A. : σ[ήματ' ἐλείφθη] A. V. For the motif cf. Peek *GVI* 1764 Μίκκης οὔνομα μοῦνον ἔχει τάφος, εὖσεβέες δέ / ψυχὴν καὶ πεδίων τέρμονες Ἥλυσίον; more usual for cenotaphs: 1746 Οὔνομα μοῦνον ἔχει στάλα, ξένη, σῶμα δὲ πόντος; 1571 μοῦνον δ' ἡμέτερον βαίη [λίθος] οὔνομα φωνοῖ; 1814 Χὼ μὲν ἐν ὑγρῇ / νεκρός, ἐγὼ δ' ἄλλως οὔνομα τύμβος ἔχων / κηρύσσω πανάληθες ἔπος τόδε.

V. 6. μ[έλας Αἰδης] A. V. (cf. *Soph. OT* 29 f.) : μ[έλας θάνατος] D. K. (cf. *Batr.* 208; *Eur. Tro.* 1314–1315; *IG XII.* 7. 302. 15; for ἔχει θάνατος cf. *IG IX.* 2. 314. 2).

¹⁶ Bilabel 1925, 338 (cf. Heitsch 1963, 37).

It appears that the name Φιλώ has not yet been found in the Chersonesos onomasticon. Female personal names with -ω were common in Chersonesos primarily in the 3rd century BC, but there are isolated examples belonging to the 4th and 2nd centuries BC; there also seems to be a single example in the 2nd century AD.¹⁷

Chersonesos inscriptions show few personal names with the φιλ- stem. They appear since the 4th century BC. There are also several examples from the 2nd century AD (*LGPN* IV s.v.). It is evident that there are infinitely more theophoric names based on the name of Apollo, one of the most important deities of the Chersonesos pantheon. Ἀπολλώνιος is the most frequent of them. Such names are known since the Hellenistic age, when there was an official cult of Apollo, extending into the 2nd century AD (*LGPN* IV s.v.).¹⁸

3. A fragment (lower right corner) of a white marble tablet with an inscription on its front side (no. XT-21-P.4-2058/1, Fig. 7–8). Preserved height is 12.0 – 7.0 cm, preserved width is 11.5 – 9.0 cm, thickness is 3.0 cm. The front surface was carefully processed and trowelled. The back surface was smoothed. Traces of tool processing are visible in its lower part; the preserved part of the right-side face was smoothed. Just like the epitaph of Philo, the daughter of Apollonius, this tablet was probably part of some kind of funerary structure.

The tablet was found in excavation area 4 during the removal of stratum 8 of square 105/174 (brown clay loam), in a mixed layer. Its formation level is 0.93 m from the 0 point of the Baltic height system. The layer is characterized by a large number of fragments of amphorae from the Roman period (the 1st–3rd centuries AD), although isolated fragments from the 9th–11th centuries are also found there. Noteworthy is the large (compared with other layers) number of fragments of glass vessels and red-lacquered ware from the 1st–3rd centuries AD.

¹⁷ Examples from the 4th century BC: Ἀριστώ, Ματρώ, Solomonik 1973 [Э. И. Соломоник, *Новые эпиграфические памятники Херсонеса. Лапидарные надписи*], 139, 176; from the 3rd century BC: Ἀρχεσώ, *IOSPE* I² 507; Μαρκό, Solomonik 1964, 30; Ἀρκεσώ, Μενδικώ, Ἡρώ, Ἰερώ, Solomonik 1973, 125, 147, 160, 174; from the 2nd century BC: Κλεώ, Solomonik 1978 [Э. И. Соломоник, “Несколько новых надписей Херсонесского музея”], 68; from the 2nd century AD: [Ν]εῖκασώ, *IOSPE* I² 460.

¹⁸ Bondarenko 2003 [М. Е. Бондаренко, “Пантеон Херсонеса Таврического”], 74–77; Trofimova–Pavlichenko 2022, 134.



Fig. 7. Fragment of the marble tablet with part of the metrical epitaph. Front side.



Fig. 8. Fragment of the marble tablet with part of the metrical epitaph. Back side.

[- -]Ε[.]Α[- -]
 [- -]Ι καὶ ματε-
 [- -] πενθεῖν ἄρε-
 [- -]μετεραν ξυνός
 [- -]α δόμος, ἀλλὰ τὸ σε- 5
 [- -]ι ζῶον κῆδος
 [- -]μόνοις *vacat*

The letters are slightly elongated, with apexes. *Alpha* has an open top and a broken crossbar. *Lambda* is with an open top. *Theta* has a detached crossbar. It is oval and in the dimensions of the line. The lower parts of *nu*'s vertical hastae are at the same level. The slanting line does not reach the end of the vertical hastae. The ends of the slanting *mu*'s and *nu*'s hastae do not reach the ends of the vertical lines. *Omicron* is small, much smaller than the other letters. The four-stroke *sigma* has horizontal hastae. In general, the font dates back to the last quarter of the 2nd century – the 1st quarter of the 1st century BC.¹⁹ Noteworthy is the space between]μετεραν and ξυνός.

¹⁹ IOSPE I² 349, <https://iospe.kcl.ac.uk/3.7.html> (decree honouring a man in the service of Mithridates Eupator, 120–63 BC).

Since the extant part of the tablet is its lower right-hand corner and the inscription is obviously metrical, $\mu\acute{o}\nu\omicron\iota\varsigma$ – its last word – must form the end of a pentameter. The sequence]ι ζῶν κῦδος (– – – – \cup) must be a part of the same pentameter.²⁰ The best metrical position of]ι ζῶν κῦδος inside the pentameter seems to be as follows:²¹

– $\cup\cup$]ι ζῶν | $\kappa\acute{\upsilon}\delta\omicron\varsigma$
 \cup – \cup $\mu\acute{o}\nu\omicron\iota\varsigma$.

This reconstruction presupposes only ca. 5 to 7 letters between $\kappa\acute{\upsilon}\delta\omicron\varsigma$ and $\mu\acute{o}\nu\omicron\iota\varsigma$, while the lacunae in the other lines must have contained more letters. This poses a slight problem that might be explained by the fact that the letters in the last line are bigger and have wider spacing. Alternatively, one might assume that, contrary to the usual practice of starting with the left margin, the last line with the rest of the *hemiepes* was carved in centered lettering or contained an indentation to the left.²²

²⁰ Otherwise, the lines would be too long, for the last one would include at least three syllables from the final part of the hexameter ($\zeta\omega\acute{o}\nu \kappa\acute{\upsilon}\delta\omicron\varsigma$, as spondaic ending seems improbable) and the whole pentameter, and the empty space would still be left after $\mu\acute{o}\nu\omicron\iota\varsigma$. However, if the verses do not start on a new line, but run successively, the lines are usually shorter than hexameters and pentameters. A tablet designed to be inserted into a funerary monument is not likely to be very long; its dimensions must be rather comparable to the tablet with Philo's epitaph.

²¹ Admittedly, it is difficult to exclude other options, e.g.:

]ι ζῶν κῦδος |
 [– $\cup\cup$ – \cup] $\mu\acute{o}\nu\omicron\iota\varsigma$.

However, in this case we failed to distribute the parts of the hexameter that contain $-\alpha \delta\acute{o}\mu\omicron\varsigma$, ἀλλὰ τὸ σε- (l. 5) and, most likely, start with $\xi\nu\acute{o}\nu\delta\varsigma$ (l. 4) between the lines 4, 5, and 6, so that their restored parts would be of relatively equal length.

²² We have found no secure examples of this practice in the northern Black Sea region or Asia Minor, but metrical inscriptions in which verses are carved successively and the last line is considerably shorter than the rest seem altogether too rare to exclude or confirm this possibility. In *IK* 18. 509. 10 (see the drawing in Peek 1959, 19) the last line of a hexametric inscription reads $\lambda\omicron\gamma\iota\zeta\acute{o}\mu\epsilon\iota\mid\text{νοι παροδεῖται; νοι}$ starts at the left margin, while παροδεῖται is carved almost at the centre of the line. However, this analogy is not fully legitimate, since παροδεῖται is a structural element of the inscription that is occasionally carved in centred lettering for the purpose of decoration: cf. in prose *IPE* II. 402 (ἄγει), 421–422 (ὁ δᾶμος), 440 (εἰς τὸν ναὸν τῆς Ἀφροδείτης).

The last line of a metrical inscription is short and starts at the left margin in *CIRB* 138 ([ἐ]χει φθίμενο[ν]), 1017 (ὥδε), as well as in Merkelbach–Stauber, *SGO*; II. 186, no. 09/05/34 (κατέλειπον). Naturally, if a word is partly carried over to the

A hypothetical reconstruction can be proposed:

- 1 [- -]E[.]A[- -]
- 2 [οὐ γενέταν κλαίει]ν καὶ ματέ-
- 3 [ρα χρῆν ἐπὶ τύμβωι || ἦ] πενθεῖν ἄρε-
- 4 [τᾶν | μνάμονας ἦ]μετερᾶν· || ξυνὸς
- 5 [πᾶσι βροτοῖς Αἴδ]α δόμος, ἀλλὰ τὸ Σε-
- 6 [ύθου || ἦρωσ]ι ζῶν | κῦδος
- 7 [ἔπεστι] μόνοις.

[There is no need for father] and mother [to weep over this grave or] grieve [remembering] our [virtues]. The house [of Hades] is common [to all mortals], but the living glory of Se[uthes? accompanies] only [heroes].

The first line probably contained the name and the patronymic. It seems less plausible that yet another distichon is omitted at the beginning, as it would add another 3–4 lines and the tablet would be too tall, while it should be comparable to that of the Philo inscription. The first visible letter looks very much like *epsilon*. The next visible letter may be *alpha* or *lambda*.

The epitaph itself consists of two elegiac couplets that are divided by a space between the words.

L. 2–3. [οὐ γενέταν κλαίει]ν κτλ. D. K. + N. A. In line 2, the lower part of a vertical hasta located close to καὶ most probably belongs to an *iota* or a *nu* (although one could also think of an *eta* or a *pi* with a long right hasta). Mentioning the mother after καὶ implies mentioning the father in the first part of the sentence, cf. Mitford, *AJA* 65 (1961) 132–133 no. 32 = Vêrilhac 1978, no. 119. 3 γενέταν κ[αὶ μ]ατέρα. A reference to ζῶν κῦδος makes one think of the consolation motif, which implies advice not to grieve (cf. Peek *GVI* 1969 = Vêrilhac 1978, no. 66 B 7–8 ἀλλὰ με πρηυτέρως πενθήσατε· καὶ γὰρ ἐς Ἀιδην / ἔρχομαι ἡρώων οὐδενὶ λειπόμενος). Therefore, πενθεῖν should be preceded with δεῖ, χρῆ, πρέπει vel sim. with a negative particle. The one-syllable word that immediately precedes πενθεῖν might also be δεῖ or χρῆ. MATE[P- can be restored to vocative, dative, or accusative forms alike, so the text presented here stands *exempli gratia*.

last line, its ending also starts with the left margin without indention (Merkelbach–Stauber, *SGO* II. 72, no. 08/02/01 (πέ|παυκεν); II. 91, no. 08/05/07 (ἀγ|λά|ισαν χάρισιν); II. 110, no. 08/07/08 (ἔνε|κεν); II. 113, no. 08/07/13 (ἀ|ιοιδότατον). In II. 187, no. 09/05/35 (μνήμη|ς χάριν), there is a space between -ς and χάριν.

L. 3. A vertical hasta before πενθεῖν may have belonged to an *eta*, an *iota*, a *nu*, or a *pi*.

L. 3–4. ἀρε[τῶν μνάμονας ἢ]μετερᾶν D. K.]μετεραν might be restored as a form of ἡμέτερος or ὑμέτερος, likely referring to the deceased or to the grieving parents. ἀρε[might be a form of Ἄρης (Ἄρε[ως C. L.) or ἀρετή, and it is tempting to make]μετεραν be governed by the latter. At the same time, ἀρετᾶν seems unparalleled as a direct object with πενθεῖν (usually it governs the name of the deceased or the words expressing evil fate). Therefore, e.g. κλεινὸν ἔρεισμα δόμω]ν καὶ ματέ[ρι τλάμονι χάρμα / νῦν] πενθεῖν ἀρε[τῶν κάλλιπεθ' ὕ]μετέραν vel λείψαμεν ἢ]μετέραν (C. L.) looks less plausible.

L. 4–5. ξυνὸς [πᾶσι βροτοῖς vel [δὴ θνητοῖς D. K.

L. 5. Ἄϊδ]α δόμος N. A.

The combination ξυνὸς – ἀλλὰ – μόνοις requires an opposition of something common to something exceptional.²³ For the realm of Hades as common dwelling of men, see *AP* 7. 266 (Plato) Ναυηγοῦ τάφος εἰμί, ὁ δ' ἀντίον ἐστὶ γεωργοῦ· / ὥς ἀλλὶ καὶ γαίῃ ξυνὸς ὕπεστ' Ἀΐδης; Ps.-Phocyl. 112 f. κοινὰ μέλαθρα δόμων αἰώνια καὶ πατρὶς Ἀΐδης, / ξυνὸς χῶρος ἅπασι, πένησί τε καὶ βασιλεῦσιν.

L. 5–6. Σε[ύθου vel sim. (Σέ[μνου?)]²⁴ D. K. : σε[μνὸν N. A. The word beginning with σε[must be a two-syllable one, with the first syllable long, and at the same time compatible with the article τό. These conditions reduce the number of possible variants of reconstruction considerably. However, reconstructing a personal name in l. 5–6, we have to assume that the deceased first speaks of himself in the first person (ἀρετᾶν ἡμετερᾶν) and then in the third (τὸ Σεύθου κῦδος).²⁵ On the other hand, σε[μνὸν seems a proper epithet of κῦδος (cf. σεμνὸν ... κλέος Peek *GVI* 802. 8), but the order of words, as well as supplying κῦδος with two adjectives, has a clumsy result.

²³ We thank Sofia Egorova for this observation.

²⁴ In the first centuries AD Σεύθης is attested in the lapidary onomastics of the Northern Black Sea region: *IOSPE* I² 223 (Olbia, 2nd–3rd centuries AD); *CIRB* 543 (Panticapaeum, 1st century AD); *CIRB* 1282 (Tanais, 228 AD), and also in Scythia Minor et Thrace (*LGNP* IV s.v.). As for Σέμνος, it is apparently not known in the Northern Black Sea region, but attested in Scythia Minor et Thrace (*LGNP* IV s.v.).

²⁵ For speaking of oneself in the first and the third person within the same epitaph, cf. e.g. *CIRB* 134 πατρὶς μὲν ἐξέθρεψεν <...> Ἀμαστρίδης Ἡλιοδώρον, ἀποθανόντα δὲ | Βοόσπορος ἔθαπεν <...> ἔχω δὲ πατρίδας νῦν δύο <...>; 144 πρὶν με θανεῖν, κατὰ κεῖμα <α> ἐνθάδε ἐπὶ στηλίδι γλυπτῇ κουριδῆς ἔνεκεν Κλεοπάτρας <...> εἵνεκα τῷ <ν> δε τα[ύ]την στηλίδα ἀνε[στήσατ]ο Ζεῦλας Ταρσα[νὸς νομφευτ]ῆς ἀλόχοι.

L. 6. ἥρωσι] D. K. For a comparison with the virtue of ἥρωες, cf. Peek *GVI* 1305; 1452; 1471; 1477; 1515; 1731; 1733; for the form ἥρωσι, Peek *GVI* 1128.

For ζῶν κῦδος, cf. *AP* 7. 255. 3 (Aesch.) ζῶν δὲ φθιμένοις πέλεται κλέος.

L. 7. [ἔπεστι] D. K. (since a longer restoration is desired) : [ἄραρε] C. L. Otherwise, considering κῦδος an accusative and supplying some subject above, one might add [ὄπασσε] N. A. (κῦδος ὀπάζειν is frequent since Homer, e.g. *Il.* 8. 41 et saepius Ζεὺς κῦδος ὀπάζει, *Ag. Equ.* 200 θεὸς μέγα κῦδος ὀπάζει).

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The paper offers the first publication of three metrical inscriptions found in the Southern Suburb of Chersonesos Taurica: a brief epitaph on the ossuary of Pharnaces, son of Dionysios (the second quarter – the middle of the 2nd cent. AD) and two marble tablets, one containing a more extended but not fully preserved epitaph

of Philo, the daughter of Apollonios (2nd cent. AD), the other the fragmentary epitaph for an unknown person, possibly a warrior (the last quarter of the 2nd cent. – the 1st quarter of the 1st cent. BC).

Статья представляет собой первую публикацию трех стихотворных надписей, найденных в Южном пригороде Херсонеса Таврического. Это краткая эпитафия на оссуарии Фарнака, сына Дионисия (2-я четв. – сер. II в. н. э.) и две эпитафии на мраморных табличках: более развернутая, но сохранившаяся не полностью эпитафия Фило, дочери Аполлония (II в. н. э.) и фрагмент эпитафии неизвестного лица, возможно, воина (посл. четв. II в. до н. э. – 1-я четв. I в. до н. э.).

CONSPECTUS

ARCHAEOLOGICA

ANNA EREMEEVA

- Investigations of the Site of the Ancient Town of Kalos Limen.
Archaeological Survey of 2019 and Excavations of 2021–2022 8

NATALIA SOLOVYOVA, SERGEY SOLOVYEV, VIKTOR VAKHONEEV,
ANNA POKROVSKAYA, YAN NIZOV

- The Southern Suburb of Tauric Chersonesos 20

MARIA AKHMADEEVA

- Archaeological Research on the Closest Suburban Area of Ancient
Theodosia. Investigations of the Theodosian Archaeological Expedition
of the State Hermitage Museum in 2019–2022 45

VLADIMIR KHRSHANOVSKIY

- Excavations of Kytaiion's Southwestern Suburb in 2019–2022 52

SERGEY SOLOVYEV, VIKTOR VAKHONEEV

- Archaeological Research on the Ancient City Site of Akra
in Eastern Crimea 62

NADEZHDA NOVOSELOVA, OLGA SOKOLOVA

- Archaeological Investigations of the State Hermitage Museum at the Site
of Nymphaion in 2019 and 2021 73

ALEXANDER BUTYAGIN, VLADIMIR KOLOSOV, ANASTASIYA GIBLOVA,
NADEZHDA MILIKHINA

- Excavations at Myrmekion in 2019–2023 81

MARINA VAKHTINA, SERGEY SOLOVYEV, VIKTOR VAKHONEEV,
EKATERINA CHETVERKINA

Rescue Excavations at the Parthenion City Site in 2020 90

SERGEY KASHAEV

Excavations at the Necropolis of the Artyushchenko-2 Site
in 2019–2023 105

DMITRY CHISTOV

Investigations of Vestnik-1 Site in 2021–2023 119

EPIGRAPHICA

YURI BELIK, NINA KUCHEREVSKAYA, NATALIA PAVLICHENKO

Dedication to Pan from the Pantikapaion Suburbs 133

NINA ALMAZOVA, DENIS KEYER, NATALIA PAVLICHENKO,
ALEXANDER VERLINSKY

Metrical Epitaphs from the Southern Suburb of Tauric Chersonesos 149

Keywords 166