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A NEW INSCRIPTION FROM ILIUM

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In January 1994 Ms. Judy Johnson discovered an inscribed marble block in a filing cabinet in the Classics department of the University of Texas at Austin, thus ending an odyssey that began exactly 100 years earlier on the wind-swept plains of Ilium. Alexander Watkins Terrell, a noted Texas politician and judge, acquired the stone on a visit to Troy in 1894 and donated it to the University of Texas in 1898.<sup>2</sup> At the time Terrell was in charge of the American legation in Constantinople and was visiting Frank Calvert, one of his consular agents, who lived at the Dardanelles and owned the site of ancient Troy.<sup>3</sup>

Marble block. Left and top edges preserved, others broken away. P.H. 0.292 m.; P.W. 0.271 m.; P.Th. 0.130 m.; L.H. 0.023-0.029 m. first line; 0.010-0.017 m. in wreath. The top of the stone has a small cutting, 0.035 m. square and 0.022 m. deep, located 0.075 m. from the left edge and 0.062 m. back from the front face. See pl. V.

The delta in ΔΥCΑΓΟΡΑΝ is less than a centimeter from the left edge of the stone. The left surface shows marks of a claw chisel. There is a smooth strip, 0.05 m wide, at the front edge of the surface. This strip may indicate that the stone was joined to another, but the joint would have been somewhat weak, especially if there was another element above the existing inscription. It is also possible that this is simply not the original surface of the stone. The top surface is smoothly finished and has a square cutting which might have held a dowel or clamp for securing an upper member. The hole is unusually shallow and wide for a conventional clamp or dowel cutting and could perhaps postdate the inscription.

Lines 2-6 are inscribed in a myrtle wreath. Part of a second wreath is preserved to the right of the first. The left portion of an omicron, probably the article, is preserved within the wreath.

The letter-forms give no definitive indication of date. The first line was inscribed with greater care (and possibly by a different hand) than the text in the wreath. The alpha of the first line has a broken crossbar, while those inscribed in the wreath have straight crossbars. Broken-bar alphas are found in inscriptions at Ilium from the third century B.C. onwards. A number of features (the uneven feet of the omega, the varying size of the omicrons, the oblique legs of the mu, the asymmetry of the upsilons) may suggest a date earlier, rather than later, in this period, but no form is itself incompatible with ones found in inscriptions dated as late as the middle of the first century B.C.

Δυσάγοραν Α[

<i>in corona:</i>	ἡ βουλῆ καὶ ὁ δῆ- μος ὁ Ἰλιέ- ων	<i>in corona:</i>	ο[-----] :
4			

Our interpretation of the first line may seem problematic, especially considering the rarity of the initial element ΔΥC in Greek personal names.<sup>4</sup> The lack of any margin before the delta leaves open the possibility that the beginning of the inscription is on another stone and that we can restore [- - -]δυσ άγοραν or even [- - -]δυσάγοραν. There are many personal names that end in -δυσ, but the mention of the agora would require some explaining. While there are many Greek building dedications for temples, gymnasia and the like, commemorative inscriptions for constructing or renovating an agora are virtually

<sup>1</sup> This paper is the result of chance and a 1994 seminar in Greek Epigraphy led by Dr. Paula Perlman, who has generously offered the authors her time, expertise, and guidance. We would also like to thank Drs. Lucy Shoe Meritt, John H. Kroll, and Cynthia W. Shelmerdine for their autopsies and interpretations of the stone. We are indebted to Susan Heuck Allen for her help in researching the stone's provenance.

<sup>2</sup> From Terrell's letter to Major Walter, Austin, Texas. Dec. 20, 1894, 3-4 "From a turbaned Turk who was lazily plowing a yoke of buffalo I secured a marble slab that no doubt he had stolen while laboring in the excavation. It has cut in it an oak wreath, above which, in old Greek, is the word 'Marketplace', and inside of the wreath are the words 'The Senate and the People of Ilium'. Schliemann found nothing more interesting." The letter is currently in the Terrell Papers, Center for American History, University of Texas at Austin.

<sup>3</sup> Calvert, an archaeologist in his own right, had helped Schliemann initiate his excavations at Troy. See D. Easton, *Studia Troica* 1 (1991) 112-29 and S. H. Allen, *AJA* 99.3 (1995) 379-407.

<sup>4</sup> Among the few attested: Δυσνικήτος (Athens, *IG II<sup>2</sup>* 1425, A, col I, 122, *IG II<sup>2</sup>* 964, 6) Δυσμάρασ (Delphi *FD III* 4, no. 132, col 1, line 8), Δυσιπόνου (Delphi *FD III* 6. 27. col I 19), Δύσωπος (*IG IX.2.205.34*), Δυσχόλωσ (O. Tait 1837).

unattested (in marked contrast to the Latin *forum fecei* CIL 1.551 (CIL 10.6950), et sim. CIL 9.1596, CIL 10.5416, and *forum perfecti* of the *Res Gestae*). In all events the article would be expected before ἀγοράν. The possibility remains that the name could have been, e.g., [Ἡ]δυκάγοραν. Since we consider the stone unlikely to have been joined to another on the left, we have restored Δυκάγοραν.

We restore the name in the accusative, rather than reading Δυκαγόρα(ι) Να[ on the basis of the large number of similar inscriptions from Asia Minor, primarily Smyrna, which feature an accusative written over a crown containing the words ὁ δῆμος *vel sim.* (CIG 3216-3256, SEG XVIII.508-512, see also the end of the Athenian decree IG II/III<sup>2</sup> 949). This form is typical for coronal inscriptions, often found (as the examples just cited) on public funerary monuments (M. Guarducci, *Epigrafia Greca* II [Rome 1969], 21-22.174). The final alpha in line 1 is probably the first letter of the deceased's patronymic.

The comparatively rare δυκ- prefix may well indicate a Celtic origin for the name, yielding to the analysis: *du-sag-ro-s*. Compare the demonstrably Galatian/Celtic peponal name Δυτευτος (Strabo 12.3. 35-37 [558-60]), son of Adiatorix, ruler of Comana Pontica in the time of Augustus and Tiberius. The Celtic prefix *du* (OIr. *do*, *du* and W. *dy*) is cognate with Gk. δυκ- (Pokorny *IEW* 227). Its pejorative force in Celtic naming constructions is well shown by the complementary pairs of Gaulish names: *Duratus* (Caesar *BG* 8.26) and *Suratus*, "Hard Luck" and "Good Luck" respectively; *Dumelis* and *Sumelis*, perhaps from the root for 'honey', "Sour" vs. "Sweet", or "Hard to Persuade" vs. "Docile", *vel sim.*: for references see A. Holder *Alt-Celtischer Sprachschatz* (Leipzig 1896), K.H. Schmidt, *ZCP* 26 (1957) 198, and D.E. Evans, *Gaulish Personal Names* (Oxford, 1967) 195-96.

For the name's second element, A.D. Macro (of Trinity College, Hartford, CT. USA) *per litteras* compares the Βοικάγαρος (*MAMA* V 137, from the area of Dorylaeum, N.W. Phrygia, of uncertain date, but A.D.), whose elements are: *Boio-sag-ro-s* > *Boi(o)-sag-a-ro-s* (see W. Dressler, *Die Sprache* 13 [1967] 67 for analysis and anaptyxis of the vowel). The influence of like-sounding, common Greek names, such as Πειθάγορας, Πεικάγορας etc., is likely. The Celtic root \*sag, etymologically linked to Gk. ἡγέομαι and Gothic *sokjan* (*IEW* 877), means something like "seek", "go towards", and is found, for example, in the Celtic names Tectosages and Ambisagus (Schmidt, 263-64 and Evans 251-52). A possible meaning for our name would therefore be "Hard-to-find", "Unapproachable".

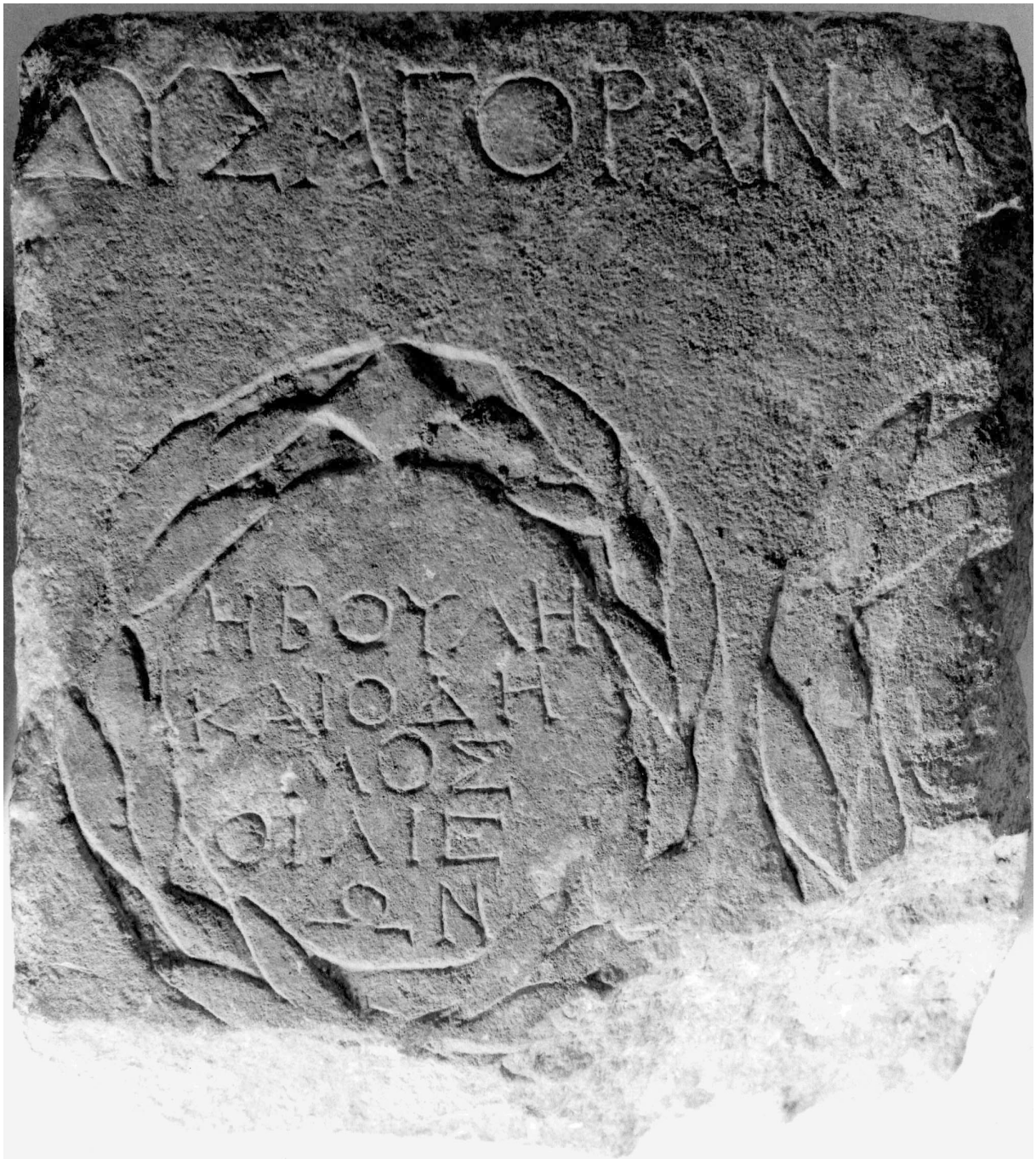
The fact that there are at least two wreaths might indicate that Dysagoras was honored by more than one city (compare *Syll*<sup>3</sup> 654, a decree from Delphi with wreaths from several different cities). However, another coronal inscription from Ilium (P. Frisch, *Die Inschriften von Ilium* [Bonn 1975] no. 216) preserves three wreaths with the inscription ὁ δῆμος in each wreath, which presumably all refer to Ilium. The phrase ἡ βουλή καὶ ὁ δῆμος ὁ Ἰλίων by itself does not imply a contrast with another city, as can be seen from Frisch no. 106, where the phrase is found in a single crown. Another inscription with many crowns, each with ἡ βουλή καὶ ὁ δῆμος is IG II/III<sup>2</sup> 971 from Troizen. The end of IG II/III<sup>2</sup> 949 has several wreaths inscribed with ὁ δῆμος ὁ Ἐλευσινίων. It is therefore likely that the inscription in the fragmentary second wreath also refers to Ilium, and that the omicron was the article in ὁ δῆμος.

What this hypothetical Galatian did in Ilium to attain such honors can not be determined from the stone. The occasion for the awarding of the wreath was probably not athletic in nature. Wreaths are only used on athlete inscriptions for the names of the festivals the athletes won or entered.<sup>5</sup> No conclusions can be drawn from the fact that the crown is myrtle, since myrtle crowns were used in a multitude of civic and cult contexts (Michael Blech *Studien zum Kranz bei den Griechen* [Berlin 1982], 319). It is possible that Dysagoras was honored for his service as, e.g., a physician, judge, or ambassador. The similarity with the funerary inscriptions from Smyrna cited above suggests that this stone too is part of a memorial for the deceased.

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<sup>5</sup> Steven Brunet, working on a University of Texas dissertation on athlete inscriptions from Asia Minor, *per litteras*.



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