

MARTIM AIRES HORTA – ELIE PIETTE – KEVIN WORAM

Rediscovering *IG XII 5, 392*

From the center of Paroikia, in Paros, the main street, *ὁδὸς Χρήστου Κωνσταντόπουλου*, proceeds northward along the bay and after around 1.5 km it turns inland leading to an intersection 400 m up the hill. To the right the road continues to Kalami and to the left it goes on to Krotiri and later the Delion¹ Sanctuary up the mountain. At this intersection, which is located at the base of a hill, if one is coming from the town center and looks to the left, she will spot the small church of Hagios Ioannis (fig. 1).

The church walls were built making use of several spolia. Two column drums are visible along with one column keystone, either from a stylobate or an architrave. The church appears to have once been a larger building or had an annex on its southern side, as shown by the stone blocks that protrude from the southwest corner, parallel with the front face of the church. One of the stones that used to link the wall to the present nave (fig. 2) is the funerary inscription *IG XII 5, 392*. It is inserted horizontally between cornerstones around 1m above the ground, with its top jutting beyond the wall.

The stone is a stele of Parian marble with a relief and it is broken at the bottom. The low relief is framed by a 0.284 x 0.225 m rectangle within a representation of an edifice. At the top of the stone the incised depiction of a roof and acroteria can be seen, as well as a small rosacea, centered under the top corner.

The main figure in the relief stands slightly left of center. The head is defaced, but partially visible are what appear to be remnants of a crown. With its right arm bent and held to its chest, and the left arm straight down by its side, the figure appears to be togate. The figure may be holding or touching something in its right hand. The smaller figure, a dog,² with two legs clearly visible but with the head missing, extends into the frame. Similar figures and elements are known from other inscribed reliefs from early Roman Paros.³

H. 0.662 m, l. 0.387 m, w. 0.216 m.

L. h. 0.025-0.019 m.

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1. On the Delion see O. Rubensohn, *Das Delion von Paros*, Weisbaden 1962; M. Schuller, *Der Artemistempel im Delion auf Paros*, Berlin 1991.

2. See the entry of *IG XII 5, 392* and M.-T. Le Dinahet-Couilloud, *Reliefs funéraires des Cyclades de l'époque hellénistique à l'époque Impériale*, *BCH* 98 (1974) 490.

3. Dinahet-Couilloud, *op.cit.* 444-461.

Edd. Th. Olympios, Συλλογή ἀνεκδότων Παρίων ἐπιγραφῶν, *Ἀθήναιον* 5 (1876) 47, no. 71; A. Ridder, *Inscriptions de Paros et de Naxos*, *BCH* 21 (1897) 18, no. 4; *IG XII* 5, 392.

Our autopsy has resulted in the following reading (fig. 4):

Ἄμφιος.

App. cr.: ΟΚΕΔ (above the relief)⁴ Olympios; l. 1 ΑΜΦΙΩ Olymp., ΑΔΡΙΟΣ(?) de Ridder, ΑΝΦΙΟ/// Hiller, who transcribed Ἄνφι-. Both de Ridder and von Gaertingen considered the illegible traces of the inscription to occupy the space of roughly 2 to 3 letters.

The alpha has a broken bar; the mu is difficult to see; of the sigma are visible the two bottom bars. Further letter traces are not visible to the right, where the stone surface has degraded much more. Overall, based on the letter forms and the togate figure, we propose dating the inscription to the early Imperial period.

The personal name Ἄμφιος⁵ is very rare but is of great antiquity;⁶ it is borne by two secondary characters in the *Iliad* B 830 and E 612⁷ and it is attested in a fifth-century Athenian casualty list, *IG I* 1146.17.

Ἄμφιος is the man depicted on the relief. His pose, toga, and, perhaps, crown suggest an aristocratic background. The dog is perhaps his pet.⁸

The grave monument, whose similarity to other funerary inscriptions and reliefs from early Roman Paros is striking, most probably comes from one of several cemeteries that have been located in and around Paroikia, even if other spolia built into the church came from the Delion.

4. We were unable to see these letters.

5. It should be noted that the editors of *LGN* often consider inscriptions that attest the genitive form Ἀμφίου to refer to individuals named Ἀμφίας, most probably because Ἄμφιος is rare. However, both Ἀμφίας and Ἄμφιος form the same genitive form, namely Ἀμφίου.

6. The name derives from the preposition ἀμφί; for names of the same root see F. Bechtel, *Die historischen Personennamen des Griechischen bis zur Kaiserzeit*, Halle 1917, 41-43; see also P. Chantraine, *Dictionnaire Etymologique de la Langue Grecque*, I, Paris 1983, 80, and S. Minon, *Anthoponymes en Αμφι- et en -Αφ(ι): de Ἀμφιάρης à Ἀμφαρίδων*, *RPh* 84.2 (2010) 295.

7. Cf. *Et.M.* s.v. Ἄμφιος.

8. Cf. Dinahet-Couilloud, *op.cit.* (note 2 above) 462, no. 64, fig. 62 (p. 464). The author also notes a depiction of a man and dog on a relief from Naxos from the Imperial period (*IG XII* 5, 91). Cf. L. Pollak, *Von griechischen Inseln*, *AM* 21 (1896) 224-28.



Fig. 1. Paros, the church of Hagios Ioannis.



Fig. 2. Left corner of the front of the church, with the monument. Above, the column key stone.



Fig. 3. The relief and the inscription.



Fig. 4. The inscription.