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On an Archaic Thessalian Epigram

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syllable is lower than another in the same word, in 1 (*δικόρυφον*, d-e-d-f) the accented syllable is preceded and followed by lower notes; in 2 (*δικορύνια*, g-a flat-g-e flat-e flat; *φερόπλοιο*, d flat-c-b-b flat) the accented syllable is followed by a lower note; 1 ([*θε*]ω[*ρ*]ων, x-a flat-f) rests upon conjecture, though tolerably certain; 2 only do not seem to admit of any explaining away: *θνατοι-οῖ-ς προφαίνει*, g-d flat-f-g-g-f, [*θά*]λος φίλον, x-g-g-a flat.

If then we make a provisional statement that the accented syllable must be sung on a higher note than either that preceding or following, we find in 94 words only 2 exceptions, a rate of 2.1 per cent.

There are 7 cases in which an acute vowel is sung on two different notes: in 5 the second mora has the higher tone, in 2 the first.

There are 10 cases in which a circumflexed vowel is sung on two different notes: in 9 the first mora has the higher tone, in 1 the second; that is, in comparison with the acute, the case of the circumflex is reversed. The one exception is *θνατοι-οῖς*, g-d flat-f, already mentioned as an exception in another respect.

Some long unaccented vowels are sung on two different notes. In 5 cases the vowel follows an accented syllable: of these 3 have the higher note on the first mora, 2 on the second. There are 7 cases in which the vowel precedes an accented syllable: of these 6 have the higher note on the second mora, 1 on the first. This is the case of *δικόρυφον κλει-ειτύν*, d-e-d-f-d-b flat-d, where the split syllable follows the highest (though unaccented) syllable of the previous word.

There seems to be no regulation as to the interval between the morae of an acute or circumflex, or between accented and unaccented syllables. The interval varies from a semitone to 5 full tones.

If then conclusions may be drawn from a comparatively small number of examples, they are these:

1. There was a very strong tendency, amounting almost to necessity, to make the accented syllable of the word sung on the highest note, or at least to make it higher than either the preceding, or, preferably, the following syllable.

2. When a long accented vowel was sung on two notes, there was a tendency in the case of acute vowels to make the second mora the higher, in the case of circumflexed vowels a strong tendency to make the first the higher.

This agrees generally with what we know of the nature of these accents.

3. When a long unaccented vowel was sung on two notes, there was a tendency in the case of those preceding an accented syllable to make the second mora the higher, in the case of those following an accented syllable to make the first the higher.

This is in agreement with what we may surmise to have been the nature of the vowels following an accented syllable from a comparison with the Vedic accent. Here an acute (*udātta*) syllable was always followed by a syllable characterised by a falling tone (*svarita*)—that is, a tone of which the first mora (in the case of long vowels) was higher than the second.

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Benares.

ON AN ARCHAIC THESSALIAN EPIGRAM.

IN *Bull. Corr. Hell.* xxxv. (1911), p. 239, No. 8, J. Hatzfeld published an archaic epitaph as from *Zarizani* near *Elassona* (*Oloösson*), which he transcribed as follows:

Νεπία ἔος ἔθανον καὶ οὐ λά[β]ον ἄνθος
ἔτ' ἔβας,
ἀλλ' ἰκόμαν πρὸς τὸν πολυδάκρυον εἰς
Ἀχέροντα.

μνήμα δὲ τῆιδε πατὲρ Ὑπεράνορος παῖς
Κλεόδαμος
στᾶσέ με Θεσσαλῆαι καὶ μάτερ θυγατρὶ
Κορόνα.

The editor refers in his commentary only to the date of the inscription, which he attributes to the beginning of the fifth century at latest, and to the

metrical irregularities of the last two lines.

In a series of valuable notes on published Thessalian texts, A. S. Arvanitopoulos gives a photographic reproduction of a squeeze of the epitaph in question, which, he maintains, was found at Oloösön itself, and adds further particulars regarding the discovery, the nature and the dimensions of the stele ('*Arch. 'Eph.* 1913, 180 f.). In two respects his reading differs from that of Hatzfeld. For *πρὸς τὸν* he would substitute *πρόσθεν* (i.e. *πρόσθεν*), though allowing that this form is 'difficult of interpretation' and giving a reference only to 'l. 2 at the end,' which I take to relate to *ἐτ'* in place of *ἐθ'* towards the close of l. 1. This change we must, I think, accept, not only because Hatzfeld's reading is not easily intelligible ('I came to the lady of many tears' must, if retained, refer to the soul's journey to the realm of Persephone), but also because Thessalian inscriptions afford several parallels to this psilosis. It will be sufficient to quote the following cases from *I.G.* ix. 2: *ἐλέστειν* (*ἐλέσθαι*) in 513, *πεπείστειν* (*πεπείσθαι*) in 517 l. 16, *ἀρχιπρουρείσας* and *σύμπρουροι* (*ἀρχιφρουρήσας*, *σύμφρουροι*) in 1058, and *Δίσκυλῆς* in 431. The opposite process is exemplified by the forms *ἐγένονθο* (517 l. 12) and *ἐΐλονθο* (513).

Arvanitopoulos' second suggestion is to my mind less happy. Since Hatzfeld's *ἔος* (*ἔως*) gives no sense, he proposes to read *νηπίαεος*, i.e. *νηπίαιος*. To this he himself brings forward one objection, that we should expect a feminine in *-αία* rather than in *-αιος*, but there are three further difficulties on which he does not touch. In the first place, I cannot find that the word *νηπίαιος* exists at all; at least, I have looked vainly for it in Liddell and Scott, the *Thesaurus* and van Herwerden's *Lexicon*. Secondly, it is metrically unsound, and, though this epigram is not lacking in errors of metre,

it is unlikely that the common term *νηπίαχος* should have been passed over in favour of a word which, even if its existence be granted, suits the verse less well. Further, I am not aware that in Thessalian *αι* is represented by *ae*, as it is occasionally in other dialects, as for example in *μαέας* (Brycus, *S.G.D.I.* 4317), *Ἀεάκης* (Samos, *Ath. Mitt.* xxxi. 151 ff.), *Φαενώ* (*Brit. Mus. Cat. Coins: Ionia*, Pl. III. 8), *Ἀθαναέα*, *Περαεόθεν* (Corinth, *S.G.D.I.* 3119 h, i), *Ἀέθων* and *Ἀέθρα* (Kretschmer, *Gr. Vasensinschr.* 33 f., 176). It may be that these four objections taken singly would not justify a rejection of Arvanitopoulos' conjecture, but their cumulative force is, I think, considerable.

I am therefore inclined to adhere to the view which suggested itself to me immediately upon reading Hatzfeld's publication, namely that the true reading is *νηπία εὐούσ'*. For the form of the participle we may compare two other dialect inscriptions of Thessaly, *I.G.* ix. 2. 506 *ἀντιγραφείος ἐόντος Δίσχυλοι*, and 517 l. 14 *ἐτ τοῖ παρεόντος* (*ἐπὶ τοῦ παρόντος*, l. 6). The inconsistency in the representation or omission of the elided vowels is a common phenomenon and may be paralleled, to give but a single example, in another archaic epitaph of Thessaly, *I.G.* ix. 2. 255.

Corona is the name of the deceased girl's mother: the existence of a corresponding masculine form *Coronus* is attested by the patronymic adjectives found in a list of new citizens of Larisa: *Ἀντιφάνεις Κορούνιος*, *Ἀρισ[το]φάνεις Κορούνιος* (*I.G.* ix. 2. 517 ll. 57, 58). The formation of the daughter's name, *Thessalia*, is paralleled by that of the names *Ἑλλάς* (*I.G.* ix. 2. 423, 538) and *Μακεδονία* (*ibid.* 538, 563), to cite but two instances which occur in Thessaly itself. Other examples are given in Bechtel-Fick, *Griech. Personennamen*, 347 ff.

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