



Genitive forms in *-οιο* on Greek inscriptions from Pelagonia, Lyncestis and Derriopos

Introduction

The *ole*-stems genitive singular ending */-οιοι/, -οιο* (< PIE **-o-syo*), which is well attested on the Linear B tablets and in the Homeric poems developed into */-ο:/* in the archaic period already. On the earliest inscriptions */-ο:/* was written with the letter O. Later, when the Ionic alphabet was introduced, */-ο:/*, written Ω, remained unchanged in Doric, North-west Greek, Boeotian, Lesbian, whereas in Attic, Ionic, Thessalian it developed into */-ο:/*, ΟΥ. But the use of the genitive singular forms in *-οιο* never completely ceased throughout the history of the Greek language. In the Thessalian regions of Pelasgiotis and Perhaebia these forms were regularly used on all kinds of inscriptions as late as the 2nd century BC. In the other parts of the Greek speaking world genitive forms in *-οιο* appear in metrical inscriptions even in late antiquity (Buck 1955 : 88, Chantraine 1967 : 38; Blümel 1982 : 240-243, Sihler 1995 : 259).

The language of the 2nd and 3rd century AD Greek inscriptions from Pelagonia, Lyncestis and Derriopos (regions belonging to Upper Macedonia) shows the features of the Attic-Ionic koine typical for that period (Mc Lean 2009 : 346-355). The *ole*-stems in genitive singular regularly end in *-ου*. However on few inscriptions forms ending in *-οιο* appear as well. The aim of our research, based on the corpus of the inscriptions published in the edition of *Inscriptiones Graecae*, was to explore the language of these inscriptions and the circumstances in which the genitive ending *-οιο* was used.

Study of the Genitive Forms in *-οιο*

IG X.2.2/27, Suvodol, Lyncestis, 2nd/3rd c. AD

The inscription is a cento poem composed of Homeric verses, dedicated by the father to his child, his little son *Εὐγένιος*. There is only one form in *-οιο* in the fourth line, *θειοιο*, a genitive from the adjective *θειος*, „divine, holy, more than human (of heroes)“ and it has a parallel in Homer's *Odyssey*.

Cf.
IG X 2.2/27.4-6, Suvodol, Lyncestis
πῶς ἂν Εὐγενίου μου ἐγὼ θείοιο λαθοίμην,
ὅς περὶ μὲν νόον ἔσχες βροτῶν, πέρι δ' εἰρὰ θεοῖσιν
and
Hom.Od.1.65-67
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὅς περὶ μὲν νόον ἔστι βροτῶν, περὶ δ' ἰρὰ θεοῖσιν
ἄθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
„How should I, then, forget godlike Odysseus, who beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven?“
(Translation by A.T. Murray)

The one who composed the inscription had literally quoted the genitive form as it is found in Homer's verse. The adjective *θειος* is a common epithet of Odysseus, but it is also a common qualification of other heroes, cf. *Ἡρακλῆος θείοιο* (Hom.II.15.25), *Ἀχιλλῆος θείοιο* (Hom.II.19.279). The tradition continues in the post-Homeric period, cf. *Νηλῆος θείοιο* (A.R.1.158), *Ἐνιπῆος θείοιο* (Str.8.3.32.4), *ιερόν θείοιο παρά ῥόνον Ἀλφειοιο* (Theoc.25.10). The use of this adjective with names of ordinary people is also common, cf. *θειοιο Πλάτωνος* (Anthologia Graeca (Mel.) 4.1.47). Apart from the form *θειοιο* the regular genitive forms in *-ου* appear four times on the inscription, cf. *Εὐγενίου* (l. 4.12), *σου* (l.9), *μου* (l.12).

IG X.2.2/26, Suvodol, Lyncestis, 2nd/3rd c. AD

Although this inscription is severely damaged, a genitive *Ἀλεξάνδροιο* of the personal name *Ἀλέξανδρος*, could be read. The genitive form *Ἀλεξάνδροιο* is found both in literary texts and on inscriptions. This compound name is confirmed as a feminine on the Mycenaean tablets already, cf. *a-re-ka-sa-da-ra* (MY V 659.2). The literary examples are related either to Alexander, the famous son of Priam, the oldest examples being found in Homer's *Iliad*, cf. *μῦθον Ἀλεξάνδροιο* (Hom. II.3.87), *Ἀλεξάνδροιο δόμον* (Hom. II.3.421) or to Alexander, the king of Macedonians, cf. Adaeus' epigram *τύμβον Ἀλεξάνδροιο Μακρηδόνο*s (Anthologia Graeca 7.240.1); Antipater of Sidon's epigram *ἔργον Ἀλεξάνδροιο Μακρηδόνο*s (Anthologia Graeca 7.246.3). Various examples of the form *Ἀλεξάνδροιο* are found on late inscriptions from Asia Minor, cf. *εἰκόνα λαϊνῆν μὲν Ἀλεξάνδροιο δικαίου* (Roueché, Aphrodisias 32, Aphrodisias, Caria); *πατρός Ἀλεξάνδροιο καὶ νείος ὁστῆα κεύθει ἦδε λίθος πρότερον* (MAMA 5/108, Dorylaion, Phrygia).

In the region of Lyncestis the name *Ἀλέξανδρος* is attested on other inscriptions as well. cf. IG X.2.2/40; IG X.2.2/61; IG X.2.2/122; IG X.2.2/136. The presence of the name in this region is not surprising, because in Lyncestis Alexander was a person with a particular historical meaning; *Ἀλέξανδρος Λυγκηστής* was a son of Aeropus, brother of Arrhabaeus and Heromenes, and a son in law of Antipater. He was a contemporary of Alexander the Great and his general (Tataki 1998 : 201). On the inscription IG X.2.2/26 the form *Ἀλεξάνδροιο* is a patronymic, referring to the name of which just the last two letters *-ος* are visible. This type of onomastic formula was typical for common people who did not hold Roman citizenship (Papazoglu 1955 : 367). No other *ole*-stems genitive forms are found on the inscription. The words in the other lines *ἀλόχῳ, μίμνησκε* are frequent on tomb inscriptions from all periods.

Cf.
IG X.2.2/26, Suvodol, Lyncestis
--- ος Ἀλεξάνδροιο ---
vacat 0,17
--- ΕΥΞΕΜΗΠΠΕΥΘΜΕΝ---
--- ατω τηδ' ἀλόχῳ κέ Δ-
--- ΤΟΙ μίμνησκε ---
and
IK Klaudiu polis 77, Klaudiu polis, Bythinia
Ἰουλιανὸς Ἀλεξάνδροιο
ἀνὴρ σοφὸς ἐνθάδε μίμνω |
σὺν σεμνῇ ἀλόχῳ Ἀγαπητῇ,
ἀνδρὶ ποθητῇ, |
σὺν τε φίλοις τοκεῦσι
καὶ τέκνῳ αἰὲν εὐδῶσιν. |
ζῶν, φρονῶν.

IG X.2.2/265, Nebregovo, Pelagonia, 2nd/3rd c. AD

It is a tomb inscription dedicated by a person named *Nána* to her husband, her child, her nephew and herself. The inscription contains a common formula, but the word *νίανος* is used in genitive as *νίανοιο*. A genitive *νίανοιο* is found in Homer and in other post-Homeric epic authors.

Cf.
IG X.2.2/265, Nebregovo, Pelagonia
ἀνδρὸς αἰοῦ παιδὸς τε
καὶ νίανοιο καὶ αὐτῆς
ζῶσα Νάνα ποιεῖ μνημο
σύνης ἔνεκεν.
and
νίανοιο πεσόντος ἐν αἰνῇ δηϊότητι (Hom.II.13.206)
νίανοιο τιθήνη (Nonn.D.9.154)
μέγα σθένος νίανοιο (Q.S. 8.25)

A closer comparison with similar inscriptions reveals several linguistic peculiarities: *ποιεῖ* instead of *ἐποιεῖ* (cf. IG X.2.2/85) or *ἐποίησεν* (cf. IG X.2.2/179,

IG X.2.2/317), *μνημοσύνης ἔνεκεν* instead of the more common *μνήμης χάριν* or *μνίας χάριν*. The inscription is metrical. Another *ole*-stems genitive singular form is found in the first line of the inscription and it ends in *-ου*, cf. *αἰοῦ* instead of *εοῦ* with grapheme AI for E, orthography typical for the period (Ricl 1994 : 154, Mc Lean 2009 : 349). The name of the deceased are not mentioned on the inscription, but the name of the dedicator *Nána* is Phrygian (cf. the comment on the inscription IG X.2.2/16).

IG X.2.2/292, Debrešte, Pelagonia, 2nd/3rd c. AD

This tomb inscription begins with the following words: *τύμβον ὄρας κλεινοιο*

The form *κλεινοιο* is a genitive singular form of the adjective *κλεινός*, „famous, renowned“. There are examples of *κλεινοιο* both in the literary tradition and on inscriptions.

Cf.
IG X.2.2/292.1, Debrešte, Pelagonia
τύμβον ὄρας κλεινοιο
and
Μνήμα τόδε κλεινοιο Μεγιστία
(Anthologia Graeca (Simon.) 7.677.1)
πάϊς κλεινοιο Κομήτου (Orph.A.163)
and
McCabe, Miletos 463.9, Miletos
Ἐστιαῖον τὸν φύντα πατρός κλεινοιο Μενάνδ[ρου].

A personal name *Κλείνος* exists as well, cf. CEG II 877, Pella, 333 BC; SEG 37/385, Thespias, 245-240 BC.

Other elements of poetical language are present on the inscription, cf. *πραπίδεσι*, a dat. pl. in *-εσι* of *πραπίδες*, „diaphragm, understanding, mind, heart“, epic form instead of *πραπίσιν*, cf. „δῶμα ... Ἡφαιστος ποίησεν ἰδίῳι πραπίδεσι“ (Hom.II.1.608), „a palace ... had been built with cunning skill by the famed Hephaestus“ (translation by A. T. Murray); *ἔσθλός δ' ἐν πραπίδεσι* (Hes. fr. 25.38), „ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ πραπίδεσιν ὁμοίως“ (Pi.O.11.10).

IG X.2.2/331, Čepigovo, Derriopos, 224/5 AD

This inscription offers evidence about the use of genitive forms in *-οιο* not on sepulchral, but on honorary inscriptions. It is a herma dedicated to *Ποσιδίππου*, an ephebe, by his fellows ephebes.

The inscription is in meter, an elegiac distich. The language of this inscription is not very poetical, but the presence of the „Homeric“ accusative *νία* of the word for „son“ *νίος* should be noted. This form appears regularly with genitive forms in *-οιο* in epic tradition.

Cf.
IG X.2.2/331.1-4, Čepigovo, Derriopos, 224/5 AD
νία Ποσιδίππου
Ποσιδίππον συνέφηβοι
κλεινὸν ἐφήβαρχον
ἀνθεσαν τῇ πατρίδι
and
νία Κλυτίου Καλήτορα (Hom.II.15.419)
νία κασιγνήτοιο (Nonn.D.44.311)
νία ... Πριάμοιο πολυτλήτοιο Πολίτην (Q.S. 8.411)

Conclusions

All of the examples can be related to Greek literary tradition or to other Greek inscriptions. Although the number of the examples is not high, still a morphological variety could be observed (personal names, common nouns, adjectives).

Stone inscriptions were produced in stonemasons' workshops. The texts of the inscriptions could have been produced by the stonemason (perhaps by a specialized educated scribe) or by the person who ordered the inscription (Šašel-Kos 2012 : 514). The persons to which the inscriptions containing genitives in *-οιο* were dedicated or those who erected the monuments bear Greek names like *Εὐγένιος* (IG X.2.2/27) or names typical of the local non-Greek population like *Νάνα* (IG X.2.2/265). In two of the instances the genitive in *-οιο* is part of the bipartite onomastic formula, cf. *Ἀλεξάνδροιο* (IG X.2.2/26) and *Ποσιδίππου* (IG X.2.2/331).

The research has shown that forms in *-οιο* in the regions of Lyncestis, Pelagonia, Derriopos as elsewhere in late antiquity were felt as a significant feature of the poetic Greek language. Forms in *-οιο* are found on inscriptions written with poetic language, where they appear either in phrases which are mere quotations from famous Greek literary works (IG X.2.2/27) or in phrases created in the spirit of famous Greek literary works (IG X.2.2/331). The genitive forms in *-οιο* are also found on epitaphs whose language is not poetical, but never the less the inscription is metrical (IG X.2.2/265). In the first two instances, forms in *-οιο* are usually accompanied with other archaic features of the Greek language. In the third case forms in *-οιο* as archaisms appear to be the sole variation of typical formulas. This indicates that forms in *-οιο* were not only felt as a significant feature of the poetic Greek language or as a way to show knowledge and education, but also as a self-sufficient linguistic device for personalization of the inscription and the monument.

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