Some Spolia in Later Buildings in the Region of Ancient Koroneia

As a sequel to the preceding discussion of spolia in three churches of Central Boiotia I here collect remarks on some of the spolia incorporated into four later buildings in the area of ancient Koroneia, three churches and one mediaeval tower. The first, and largest group is made up of material incorporated into the church of the ruined monastery of the Taxíarkhoi in the Póntza valley on the West side of the vale of Áyios Yeóryios, in the centre of which lies the actual site of the ancient city (Fossey, 1988: 324–330). Next come two fragmentary texts built into the mediaeval tower whose ruins lie at the Northern foot of the hill of Palaiá Koróneia, on which the ancient city stood. The third building is the church of the Metamórfosis Sotíros by the South side of the village of Mamoúra in the Kopaïs plain to the North of the vale of Áyios Yeóryios; this church contains only one inscription but other longer texts, probably of Koroneia, have been found in the area of this village (cf. Pritchett, 1969: 87–88), where may have been located the most important ancient sanctuary in the territory of Koroneia, that of Athena Itonia, one of the two centres of the Boiotian League (Fossey, 1988: 330–333). The fourth of our buildings is the main church of Áyios Yeóryios1 in the centre of the village of Áyios Dhimitrios further North in the Kopaïs Plain; here again have been found many texts.

Another group of longer inscriptions built into a different church in the neighbourhood of Koroneia is constituted by the series of manumissions in the church of Ayía Paraskeví to the North of the village of Koutoúmoula (Koróneia) high up on the hills bordering the East side of the vale of Áyios Yeóryios; these were published by Pappadhákis (1916) and need no further comment here.

The first and last churches of this series, especially the first, have together provided a very large proportion of the inscriptions deriving from Koroneia. In general, since so many of the inscriptions in both are tombstones, they have

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1 This is an odd Middle Byzantine church; with its double plan it may have originally been dedicated to both the Taxíarkhoi (Áyioi Yeóryios kai Dhimitrios) rather than to Áyios Yeóryios alone.
made a very considerable contribution to the prosopography and onomas- 
tikon of the city of Koroneia; we shall accordingly try to develop some of the 
meaning of this contribution in the comments on the names in the following 
texts.

I  The Church of the Áyioi Taxíarkhoi at Póntza

The monastery at Póntza has produced many important longer texts of the 
ancient city of Koroneia, not just the tombstones here gathered: we may recall 
particularly the imperial archive (EB i 1–13 [9–11 = IG vii 2870] + Oliver, 1989: 
262–263, block IV nos. 113, and 114 [first part]) as well as several equally imperial 
statue bases (EB i 56–60). Those texts were built into the now badly ruined 
buildings of the monastery as opposed to the surviving church where the 
ancient texts incorporated are more or less exclusively funerary.

All four walls of the church had revealed many inscriptions to previous vis-
itors, especially Lolling whose observations were included by Dittenberger in 
IG vii; destruction of the original West wall during construction of an exten-
sion to this end of the church sometime between my visits in the early 1970’s 
and the two visits of Paul Roesch in 1978 and 1981 had, however, apparently 
led to the loss of some stones. Fortunately the latter wall contained consider-
ably less inscriptions than the other three; this is hardly surprising since it 
is one of the two shorter walls and a good part of it was taken up by one 
of the two doorways to the church (the other is situated in the long South 
wall). The West wall thus originally contained only IG vii 2902, 2952 and 2996; 
whereas the other short, East wall, at the sanctuary end of the church, con-
tained IG vii 2899, 2932, 2938, 2957, 2958, 2959, 2961, 2983, 3007, 3010, 3020, 
3023, 3042, 3043 and 3046 (the last was photographed but, by oversight, not 
otherwise recorded in 1974, cf. Pl. 50); the least accessible North wall (lying into 
the slope of the hillside) held merely IG vii 2895, 2919, 2937, 2965, 2971, 2986, 
3009 and 3039; the richest haul of all was to be found in the long South wall 
(Pl. 51), which, being downslope, constituted the most visible side and that 
which looked out over the other monastic buildings: IG vii 2892, 2898, 2914, 
2915, 2918, 2925, 2929, 2939, 2947, 2949, 2963, 2975, 2982, 2988, 2990, 2993, 2998, 
2999, 3000, 3001, 3002, 3005, 3011, 3013, 3016, 3017–3018, 3019, 3030, 3032 and 
3045; finally IG vii 2943, 2964 and 2984 were recorded as being built into the 
church without specification as to which wall (this applied also to 2895 and 
2947 which we have been able to locate more precisely) and 2903, 2912, 2928 
and 3048 were recorded as being in the interior of the church. The location of 
the bulk of the inscriptions reflects the deliberate reuse of good quality mate-