TWO EXCLAMATIONS

In Menander’s *Epitrepontes* 363 (Sandbach = Körte 187) Davus says: ὁ Ἰακώβιος, δ’ ἔστησε. W. J. Verdenius, Mnem. IV 26 (1974), 26, rightly rejects the assumption of an ellipse of ‘see’. He takes the relative pronoun to introduce an exclamation here, but observes that there are no conclusive parallels. In Matthew 26, 50, however, Jesus says to Judas: ἔτι περίπου ἔστησε. Here, too, it is most likely to assume an exclamation 1). An allusion to a drinking-proverb is quite out of place here, and also the assumption of an aposiopesis is unnecessary 2).

Although no more parallels can be given, one should accept the use of a relative pronoun to introduce an exclamation in popular language.

LEXMOND, Kortenhoevenseweg III JOHANNES VAN ECK

1) Cf. the Vulgate: *Amice, ad quod (quid) venisti?* One ms. has *fac, ad quod*, which might be a reminiscence of John 13, 27, where Jesus says to Judas: *Quod facis, fac citius.*


AN UNPUBLISHED GREEK FUNERAL INSCRIPTION

Several years ago I copied in the shop of an antique dealer in Cairo an inscription on a coffin made of cartonnage. The inscription was written on both sides of the coffin near the base. As there is every reason to assume that the coffin in question is now lost, I feel entitled to publish the inscription, which contains several interesting and unusual features.

Side 1
Οὐάλερίαν ᾿Αρκου ᾿Αγνατέρα ᾿Ιγνένουχν
ἀπὸ Κασσαρείας τῆς Μυρειτίας εἴνουν
φιλόστοργον σεμνὴν ᾿Αμέωμον

Side 2
φιλανθρὸν φιλότεχνον εὔνοοιχν
εὐσεβεῖας καὶ φιλαγγεῖας εἴνεκε ᾿Ανήρ
Λούκιος Δέξιος ᾿Ηρχούληειαν ᾿Εκάδεσσε

*Mnemosyne, Vol. XXXI, Fasc. 4*
Translation:

Valeria, daughter of Marcus, free-born woman from Caesarea in Mauretania, the kind, the affectionate, the august, the blameless, who loved her husband, who loved her children, the faithful was buried because of her fidelity and her love of goodness by her husband Lucius Dexius native of Herculaneum.

Although I did not succeed in finding an exact parallel for this inscription, it shows thematically a relationship with many funeral epigrams for women (cf. W. Peek, *Griechische Vers-Inschriften, I*, Grab-Epigramme, Berlin 1955, nos. 668, 669, 708, 727, 733, 893, 965, 1148).

Beside the use of new and unusual words the inscription gives an idea of the various nations then living in Egypt.

It is interesting to note that in several places dots are used to separate one word from another. This habit is well-known in texts written in Latin (cf. E. Otha Wingo, *Latin Punctuation in the Classical Age*, The Hague-Paris 1972) and not totally unknown in Greek texts (cf. V. Gardthausen, *Griechische Palaeographie*, Leipzig 1913, 396 ff.). The same phenomenon is to be found in a recently published Greek papyrus (P. Mich. XIII 667, 50-52).

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1) ἰγνέους: this renders the Latin *ingenua* = free-born woman. As far as I know this is the first instance of this Latin word written with Greek letters. It is not noted by A. Cameron, *Latin Words in the Greek Inscriptions of Asia Minor*, AJPh. 52 (1931), 232 ff.; S. Daris, *Il lessico latino nel Greco d'Egitto* (Barcelona 1971); H. J. Mason, *Greek Terms for Roman Institutions. A Lexicon and Analysis* (= Am. Stud. in Papyrology XIII, Toronto 1974).

2) Κασαρεας τς Μαυρετανας: numerous cities called Caesarea are known to us (cf. RE III, 1288 ff.). Three cities of this name are known from Mauretania (cf. W. Pape-G. Benseler, *Wörterbuch der griechischen Eigen-namen*, Braunschweig 1911, s.v. Κασαρέα), Κασαρέα Ίωλ; Ιουλία Κασά-ρεα and Τίγγας Κασάρεα. There is nothing unusual in the fact that foreigners from Mauretania and from Italy (vide infra) were living in Egypt. From the earliest times this country received visitors (cf. P. Tebt. I 33) and immigrants from a great variety of places (cf. F. Heichelheim, *Die auswärtige Bewölbung im Ptolemäerreich*, Leipzig 1925 [supplemented in Archiv 9, 1930, 47 ff.; Archiv 12, 1939, 54 ff.]; W. Peremans, *Vreemdelingen en Egyptenaren in Vroeg-Ptolemaisch Egypte*, Leuven 1937).


4) ἐνοποιου: there can be no doubt whatsoever that in this context the word is an adjective. The use of ἐνοποιου in line 2 refutes the folk-etymological connection of ἐνοποιος with ἐνοποιος. The word has in this inscription its