

The Social and Cultural Construction of Emotions: The Greek Paradigm
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Survey of epigraphic sources for the study of emotions 2

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Corpus: Inscriptiones Graecae. Vol. IV (editio altera). Fasc. 1.
IG IV².1.

Edition: IG IV².1.28

Place: Epidauros.

Date: 2nd cent. BCE (146 BCE).

Content: Public monument; list of names of citizens/soldiers and resident members of the Achaian League. Οἶδε ἀπέθανον ἐν ταῖ παρατάξει ἐπί τοῦ Ἴσθμοῦ. Commemoration of war dead. **Gratitude.**

C

Edition: IG IV².1.65.

Place: Epidauros.

Date: 1st cent. BCE.

Content: Honorific decree for the Epidaurian Aristoboulos, who sacrificed his own interests for the general good (ll. 5–6; βλάπτοντος τὸν ἴδιον βίον χάριν τοῦ πᾶσιν συμφέροντος). **Gratitude. Patriotism. Selflessness.**

A

Edition: IG IV².1.66.

Place: Epidauros.

Date: 1st cent. BCE (74 BCE).

Content: Honorific decree for Euanthes who was a generous benefactor (ll. 40–41: ἀγορανομῶν δέ καὶ φιλοδόξως καὶ ταῦτα ἐπέτελεσε, καὶ τὰν μεγίσταν ὑπέμεινεν δαπάναν). **Gratitude. Patriotism. Selflessness**

Similarities with 1.67: ll. 4–5: τὸν βίον τὸν ἴδιον βλάπτων.

B

Edition: IG IV².1.82/84.

Place: Epidauros.

Date: 1st cent. CE (40/2 CE).

Content: Honours voted by the Athenian councils and the assembly for the late Titus Stateilius Lamprias, son of Teimokrates, who died young but was carrying many hopes because of his origins and social persona. See also 85/86. See also the decree for Harpalos from Beroia who was honoured while still too young to have accomplished something important. **Hope (deceived). Gratitude. Frustration. Compassion.**

A

Edition: IG IV².1.121–124.

Place: Epidauros.

Date: late 4th cent. BCE.

Four *stelai* recording miraculous healings. Relevant for hope of cure, fear of divine punishment, construction of faith, gratitude for divine help, hope of cure.

Detailed discussion in connection with emotions: P. Martzavou, 'Dream, Narrative, and the Construction of Hope in the 'Healing Miracles' of Epidauros', in A. Chaniotis (ed.), *Unveiling Emotions: Sources and Methods for the Study of Emotions in the Greek World*, Stuttgart 2012, 177–204.

Piety; hope; fear; gratitude

A

Edition: IG IV².1.125.

Place: Epidauros.

Date: 3rd cent. BCE.

Content: Dedication to Asklepios by a man from Lampsakos reporting a miraculous healing. Gratitude of the healed person. Awe and admiration of the dedication's reader.
Gratitude; awe; admiration

A

Edition: IG IV².1.126.

Place: Epidauros.

Date: imperial period.

Content: Dedication of M. Iulius Apellas. Description of the procedure for healing the dedicant. **Gratitude; awe.**

A

Edition: IG IV².1.127.

Place: Epidauros.

Date: undated.

Content: Dedication to Apollo and to Asklepios by a man from Sinope who has been healed after having a dream in the incubation room. **Gratitude; awe**

B

Edition: IG IV².1.128.

Place: Epidauros.

Date: 3rd cent. BCE (c. 280 BCE).

Content: Hymn to Asklepios by Isyllos as a dedication; gratitude towards Asklepios from the entire civic community of the Epidaurians. **Fear of god. Hope. Gratitude**

A

Edition: IG IV².1.129–135.

Place: Epidauros.

Date: undated.

Content: Hymns to various gods. **Joy**

B

Edition: IG IV².1.513.

Place: Epidauros.

Date: undated.

Content: Cylindrical altar dedicated to Ἔλεος (personification of Pity) by Hierokles following a dream. The same person appears as a priest of Asklepios in another dedication to the Pantheon (IG IV² 1.549). An altar of Pity is mentioned in Pausanias 1.17.1 (Athens) and in Diodoros 13.22.7 (Syracuse). **Compassion. Pity**

A

Edition: IG IV².1.687.

Place: Epidauros.

Date: 165 CE.

Content: Honorific statue and base for an historian who wrote military history full of violent deaths and passions (greed, breaking of trust), hoping that this would provide a lesson for the people. The disastrous effect of passions as a motivation in history, and the lessons to be taken from it. Fear aroused by historical narrative. Didactic nature of history. **Fear; greed; trust**

A

Corpus: Inscriptiones Graecae. Vol. V. Fasc. 1.
IG V 1

Edition: IG V.1.26.

Place: Sparta.

Date: 2nd–1st cent. BCE.

Content: Three men are honoured by the community of the Amyklaians because they were worthy of the trust (πίστις) given to them by the community, ll. 5-7: ἀξίως ἀνεστρέφησαν αὐτῶν καὶ τὰς ἐνχειρισθείσας αὐτοῖς πίστεως. The honorific decree will be put up in the sanctuary of Alexandra and is accompanied by a relief representing three men adoring a seated female figure. Hope of the community put “in the hands” of individuals. **Trust; hope**

B

Edition: IG V.1.260.

Place: Sparta.

Date: 1st cent. BCE.

Content: Temple of Artemis Orthia; dedication to the temple of Artemis Orthia by a winner in the παιδικόν. **Pride.**

B

Edition: IG V.1.361.

Place: Sparta.

Date: Christian era?

Content: Funerary epigram: “this is called a temple for you, this is called a mystery, this is what a living man must make when he sees the end of his life” (τοῦτο σοι ναός καλεῖται, τοῦτο σοι μυστήριον, τοῦτο δεῖ τὸν ζῶντα ποιεῖν τέλος ὀρῶντα τοῦ βίου). Resilience? **Consolation.**

A

Edition: IG V.1.599.

Place: Sparta.

Date: 2nd–3rd cent CE.

Content: Honorific statue for a woman set up next to the cult statue of Artemis Orthia. A poem compares her to Penelope. Construction of admiration though the comparison with the literary model of “the wife” *par excellence*. **Admiration; pride**

B

Edition: IG V.1.607.

Place: Sparta.

Date: 2nd–3rd cent. CE.

Content: Sanctuary of “Athena”; honorific statue for a woman priestess. Her name is Penelope and is compared with the Penelope of the myth. Construction of admiration through the comparison with the model “wife”. Reception of ancient literature and emotions. See no. 599. **Admiration; pride**

B

Edition: IG V.1.652.

Place: Sparta.

Date: ?

Content: Honorific statue for a βωμονίκης, participant and winner of a special type of ritual contest, τὰς ἐπὶ τοῖς ἐφήβοις μάστιγας. Construction of admiration through the public demonstration of endurance. See also nos. 653, 653a, 653b, 654. **Admiration**

B

Edition: IG V.1.701.

Place: Sparta.

Date: undated.

Content: Funerary inscription: Αἴνετος ἐν πολέμοι. Construction of admiration and awe through the laconic (literally!) character of the epitaph. See also nos. 702, 703, 704, 705, 706, 707, 708 (Εὐρυάδης ὀλυμπιονίκας ἐμ πολέμωι, Τάσκος ἐν πολέμωι), 709, 710, 918, 921. Cf. 1320. Construction of a male heroic model. **Fearlessness**

A

Edition: IG V.1.713.

Place: Sparta.

Date: ?

Content: Funerary inscription. [ἡ δεῖνα--] λεχίοι. Construction of admiration, awe, and pity for the sad fate of the woman who died during or after labour. Analogy with no. 701 etc. (funerary inscription for men who died in war). See also no. 714. The laconic character of the inscription is particularly suggestive in this case: less is more... Construction of a female heroic model. **Grief; pity**

A

Edition: IG V.1.724.

Place: Sparta.

Date: 3rd–2nd cent. BCE.

Content: Funerary epigram for an Arcadian mercenary who lived in Sparta and whose funeral and tomb were taken care of by his wife. Construction of grief for a foreign soldier; marital solidarity and affection. **Marital affection; grief**

B

Edition: IG V.1.725

Place: Sparta.

Date: undated.

Content: Inscribed on the *epistyle* of the temple of Lyncurgus. Funerary epigram for a fourteen-year old Cretan boy. Grief for the death of a young man who was also a foreigner. **Grief**

Edition: IG V.1.726

Place: Sparta.

Date: undated.

Content: Funerary epigram for a mother and her two children who died young, maybe pre-adolescents. ...Μήτηρ μὲν ἔχει παιῖδας δύο, τρισὰ δὲ πένθη νῦν κλαίει γαμέτης...; sorrow for the dead and for those who stay behind to mourn. **Grief**

B

Edition: IG V.1.727.

Place: Sparta.

Date: Christian era?

Content: Funerary epigram for a woman who addresses the reader herself and declares that she does not want another body put next to where she lies. She appeals to Zeus, the father of everybody. The woman addresses those who would rejoice in her death and reminds them that death is a common fortune. **Schadenfreude**

B

Edition: IG V.1.728.

Place: Sparta.

Date: Christian era?

Content: Funerary epigram addressed to a forty-year old Spartan man who tilled the land and was also a sea traveller, and who died and was buried in Corone. Fortune was not kind to him, and he obtained no grace for his pains. Construction of grief, through the observation of the injustice of life and the lack of analogy between one's work and one's rewards. **Grief**

A

Edition: IG V.1.730.

Place: Sparta.

Date: undated.

Content: Funerary epigram addressed to a young man who died prematurely. Mention of Phoibos who protects the sacred bones of the young man. Comparison and analogy of the dead youth with Hyakinthos. Local references. In a subsequent poem, following the initial epigram, his father speaks, who laments the fact that he was unable to save his son despite the fact that he was practising the art of medicine. **Grief; frustration**

B

Edition: IG V.1.732

Place: Sparta.

Date: undated.

Content: Two funerary epigrams. In the first one (it is first chronologically but it appears as the second one on the stone), speaks a 35-year old woman who left behind her friend-and-husband, two sons, and one daughter. The second epigram is a greeting for a twenty-year old man, obviously one of the woman's two sons, who died not long after his mother.

Grief; family affection

B

Edition: IG V.1.733

Place: Sparta.

Date: undated.

Content: Funerary epigram in the first person for a forty-year old man, Φαῦστος, who was the first-born of his noble mother. He left behind his sisters, his mother, and his wife.

Grief; family affection

A

Edition: IG V.1.734

Place: Sparta.

Date: Imperial period.

Content: Funerary epigram in the first person for an artist (actor, singer?) who was praised in Greece and Asia and by intellectual "kings", and who at his death left behind his wife and his children. **Pride. Grief**

B

Edition: IG V.1.922

Place: Karya.

Date: undated.

Content: Funerary epigram for a seven-year old boy, still νήπιος (?). For as long as he lived he caused (or felt) no pain (ἄλυπος). **Grief; sorrow.**

A

Edition: IG V.1.952

Place: Boia.

Date: late Hellenistic period.

Content: Fragmentary honorific decree for a poet who composed a hymn to Artemis Limnatis. The word “**hope**” (l. 5:]λπιδᾶ) gives an emotional context. Reception of the ancient literary tradition (ll. 7–8: προφερόμενος ἀριθμούς τῶν ἀρχαίων ποιητᾶν). Mention of choirs of young men and children during a festival. Music, singing, and the construction of hope for a religious and civic community. **Hope**

B

Edition: IG V.1.960

Place: Boia.

Date: undated.

Content: Funerary epigram addressed to a young woman Ἀρέσκουσα by her parents. She is called (l. 3: γενεῆς ἰδίης περί[καλλῆς ἄγαλμα] and is compared to Aphrodite, Athena, and Artemis. Reference to the beauty and virtues of female goddesses in order to arouse emotions. **Grief.**

A

Edition: IG V.1.1124

Place: Geronthrae.

Date: Undated.

Content: Funerary inscription for a man who died in a battle (l. 2: ἐν πολέμοι) in Mantinea. See nos. 701–708. **Grief; admiration.**

Cf also no. 1125.

C

Edition: IG V.1.1128

Place: Geronthrae.

Date: undated.

Content: Funerary inscription for a woman who died after giving birth. Parallels from Sparta, see no. 713. **Grief.**

Edition: IG V.1.1145.

Place: Gytheion.

Date: 70 BCE.

Content: Honorific decree for a physician. Emphasis on his “professionalism”. **Gratitude.**

B

Edition: IG V.1.1146.

Place: Gytheion.

Date: after 71/0 BCE.

Content: Honorific decree for the Cloatii brothers. I find this document very puzzling concerning the emotions displayed and explained. There is a conflict between the desire to show gratitude and the desire to give the exact reasons for that gratitude. **Gratitude**

A

Edition: IG V.1.1186.

Place: Gytheion.

Date: 1st cent. BCE.

Content: Funerary epigram for a fifteen-year old young boy. His age is repeated four times in the epigram. **Grief; hope (loss of)**

A

Edition: IG V.1.1188.

Place: Gytheion

Date: 3rd cent. CE.

Content: Funerary epigram for a mercenary who died in a sea-battle. It paraphrases the famous epigram by Simonides for those who fell in Marathon; construction of emotions through the reception of the classical antiquity; construction of grief with the help of the literary and heroic tradition. **Grief**

A

Edition: IG V.1.1208.

Place: Gytheion.

Date: imperial period.

Content: Endowment by a woman of the money for the anointment with olive oil during festivals and other occasions. Everyone in the city of Gytheion should receive the right to the anointment. The slaves are included in her benefaction (ll. 38–41). Desire to promote the welfare of others. Charity; philanthropy. Emotions that motivate charity (love for humanity in general) and emotions that charity arouse in an audience (admiration, emulation as part of a moral competition). **Generosity; affection**

A

Edition: IG V.1.1222.

Place: Teuthrone.

Date: undated.

Content: Funerary epigram for an eighteen-year old woman who died during labour without giving birth. The baby also died. Emotional tone in the epigram: reference to her father who died before her, to her small baby (girl?), and husband and mother who are left behind. Reference to the light of the sun, to Acheron. Grief for the death of a young woman who died without being able to give a male child to her husband (l. 11: οὐκ εἴσχυσα λιπεῖν σπέρμα φίλω γαμέτη). **Grief.**

B

Edition: IG V.1.1249.

Place: Tainaron (Kainepolis).

Date: undated.

Content: Funerary epigram for a man who died leaving his wife, his two sons, and his mother. For his wife it is said that: ἡ φιλανδρίας ἀρχαῖον ἐζήλωσεν ἦθος (ll. 20–21). **Grief** for the death of a man; Affection of wife. Emotions in a family context; emotions and reception of antiquity. **Marital affection; grief**

B

Edition: IG V.1.1355.

Place: Abia.

Date: 2nd cent. CE.

Content: Funerary epigram for a young boy; reference to his first growth of beard; grief for the death of a young person; emotions in a family context; and emotions in a same sex/same age group. **Grief**

C

Edition: IG V.1.1368.

Place: Pherae.

Date: 2nd–3rd cent. CE.

Content: Funerary epigram for a local man who is lying in the “earth that raised him” (ll. 5–6: κείμαι ἐν γαίῃ τῇ με ἀναθρεψαμένη). Allusion to the right to vote of the late person (l. 1: ζητῶν μου τὴν ψῆφον παροδεῖτα...). Emotions and the native land; attachment to the native land. **Patriotism**

A

Edition: IG V.1.1390.

Place: Andania.

Date: 1st cent. BCE.

Content: Regulations related to the celebration of the mysteries in honour of the Great Gods. (Emotional communities of initiates, of citizens). Differentiation, hierarchization of the community of the participants in the mysteries. *Hieroi* and *hierai*; special status.

See the ἱεροὶ in funerary inscriptions: nos. 1214, 1221. **Piety; fear; hope**

B

Edition: IG V.1.1427.

Place: Messene.

Date: 1st cent. BCE.

Content: Honorific decree for a citizen benefactor who has just died. Everyone should mourn him as if he were a friend and should attend his funeral (ll. 7–9: πάντα τοὺς τὰν πόλιν κατοικοῦντας ἐπὶ τῷ [γεγονότι ἀγαθῷ πενθεῖν αὐτὸν ὡς φίλον), and each year his statue should be crowned. Construction of grief and construction of emotional memory of a city through the invention of a ritual. It seems as if all the inhabitants are counted among the mourners even if they did not have a personal relationship with the deceased. **Grief**

B

Corpus: Inscriptiones Graecae. Vol. V. Fasc. 2.
IG V.2 (Arkadia)

Edition: IG V.2.16.

Place: Tegea.

Date: 221 BCE.

Content: Honorific decree for two citizens of Tegea underlining their courage. Description of the siege-situation in a graphic way (τῶν πολεμίων ἐπιβάντων ἐπὶ τὰ τείχεα); presumably an emotional reaction (fear?) from the audience is expected. Fear of the enemy; admiration and gratitude for the city benefactor. See also no. 412. **Courage; fear; gratitude**

A

Edition: IG V.2.26.

Place: Tegea.

Date: Early Imperial period.

Content: Decree of an association stipulating the posthumous celebration of the birthday of a man through the ritual of rhodismos. Emotions in the context of the cult of the deceased. **Affection**

B

Edition: IG V.2.153

Date: 4th cent. CE.

Place: Tegea.

Content: Honorific epigram for a man who faced the μένος of “his Tegea” but was honoured by the emperor. **Courage**

A

Edition: IG V.2.173.

Place: Tegea.

Date: 362 BCE.

Content: Funerary epigram, which stood in a *polyandrion*, with list of men’s names: Arkadians and Thebans who died in the battle of Mantinea; war; relationship and emulation with the past. **Grief; gratitude; courage**

C

Edition: IG V.2.176.

Place: Tegea

Date: 2nd cent. BCE

Content: Funerary epigram for a man and his *sungonos* who died in war (δόλωι ἔφθισεν Ἄρης); war; construction of male models. **Grief**

C

Edition: IG V.2.179.

Place: Tegea.

Date: undated.

Content: Funerary epigram for a nineteen-year old woman buried in her native land. **Grief.**

B

Edition: IG V.2.180.

Place: Tegea.

Date: undated.

Content: Funerary epigram for Eutychos, apparently a young man, who died leaving his father and mother behind; for emotions of parents in relation to the death of their children; see nos. 181–182; **Grief. Parental affection.**

B

Edition: IG V.2.181.

Place: Tegea.

Date: 2nd cent. CE.

Content: Funerary epigram for Neikopolis, an eleven-year old girl who died and left her parents mourning forever. Description of the land of the deceased as a dark place while the world of the living is described as illuminated by the light of the sun; death of a child; death as dark space compared with the space of the bright sun of the living. Description of a conceptual space. **Grief.**

A

Edition: IG V.2.182.

Place: Tegea.

Date: 3rd cent. CE.

Content: Funerary epigram for a young woman who was married and already a mother; she left her deeply mourning parents behind; emotions for the loss of a child. **Grief.**

A

Edition: IG V.2.221.

Place: Tegea.

Date: undated.

Content: Funerary epigram for a woman and man (a couple); mention of the age of the man (58). **Grief.**

B

Edition: IG V.2.228.

Place: Tegea.

Date: undated.

Content: Funerary epigram for Kalityche who lived 25 years. **Grief**

C

Edition: IG V.2.325.

Place: Mantinea.

Date: post-Hadrianic.

Content: Funerary epigram of a thirty-year old man called Simon who left behind his wife and parents and was a citizen of Mantinea. It is stated that the envious Daemon took him away from the sun. His age is given as a way of constructing an emotional reaction from the reader; personification of death as an envious daemon. **Grief; envy**

B

Edition: IG V.2.327.

Date: imperial period.

Place: Mantinea.

Content: Funerary epigram for Preimos who was not yet twenty-eight when he died, leaving behind his wife and his parents. The audience is encouraged to drink and be merry. Mention of the age of the deceased as a way of constructing emotion in the audience. **Grief; happiness.**

C

Edition: IG V.2.412.

Place: Thelpousa.

Date: 3rd cent. BCE or 352 BCE.

Content: Stele; epigram from an (honorific?) monument for citizens of Thelpousa who defended their city against an enemy invasion. There is a description of the battle, which was fought within the city walls. Construction of admiration and construction of fear of the enemy using graphic details. See no. 16 from Tegea. **Fear; admiration; gratitude; courage; pride.**

A

Edition: IG V.2.472.

Place: Megalopolis.

Date: 2nd–3rd cent. BCE.

Content: Funerary epigram for a servant of Isis who died at the age of sixty while performing ritual service to the goddess. Construction of admiration through the detailed description of the circumstances of her “calling” to divine service and the circumstances of her death. **Pride; consolation; piety.**

A

Edition: IG V.2.491.

Place: Megalopolis.

Date: 2nd/3rd cent. BCE.

Content: Funerary epigram for a man called Phileinos whose death is regretted by all, since he caused no sorrow to anyone among the locals or the foreigners. **Grief**

B

Edition: IG V.2.498.

Place: region around Megalopolis.

Date: 3rd cent. CE.

Content: Funerary epigram for three (?) young children and their mother who died on the same day (or very close to one another) and were buried by their (respectively) father and husband. **Grief; pity; family affection.**

A

Edition: IG V.2.505.

Place: region around Megalopolis.

Date: Undated.

Content: Epitaph for Neikokles, a 23-year old man. Construction of grief for the death of a young person though the mention of the deceased’s exact age. **Grief**

C

Edition: IG V.2.515 B.

Place: region around Megalopolis (Lykosoura).

Date: 1st cent. CE.

Content: Honorific decree by the *synedroi*, the *demos*, and the “Romans who are doing business in Megalopolis” for a benefactor who gave money for the restoration of Despoina’s temple which was about to fall. **Gratitude.**

C

Edition: IG V.2.516.

Place: Lykosoura.

Date: 42 CE.

Content: Honorific decree by the city of the Lykosourians for Nikassippos, son of Philippos, and his wife for various benefactions towards the cult of Despoina and towards the Lycosourians. **Gratitude.**

C

Edition: IG V.2.517.

Place: Lykosoura.

Date: around 200 CE.

Content: Posthumous honorific decree by “the Achaeans” for Saon, son of Polycharmos, *hierophantes* to the Great Gods, who just died; the money for the honorific statue was given by his wife Aristokleia. Publicly displayed gratitude, but at the same time emotions in a family context. **Family affection; gratitude.**

C

Edition: IG V.2.518–519.

Place: Lykosoura.

Date: 2nd/3rd cent. CE.

Content: Honorific decree and statue base epigram by “the Achaeans” for Herakleia, daughter of Eumelos, honoured for her temperance. Display of public gratitude (but the reasons for the gratitude are not very clear). **Gratitude**

C

Corpus: Inscriptiones Graecae. Vol. VII
IG VII (Boiotia)

Edition: IG VII 52.

Place: Megara.

Date: under Trajan.

Content: Funerary epigram on a cenotaph (?) for the Megarian Orsippos, warrior and winner at the Olympic games, set up by the Megarians following a Delphic oracle; **admiration**; emotions and reception of antiquity; emotional reception of antiquity; hero cults and emotions.

A

Edition: IG VII 53

Place: Megara.

Date: 4th–5th cent. CE.

Content: An epigram by Simonides, “restored” by the priest Elladios, referring to the dead heroes of different battles (sea-battles at Mycale, Salamis, Euboa?). Admiration for war heroes. Emotions and reception of antiquity; hero cults and emotions. **Pride.**

A

Edition: IG VII 96.

Place: Megara (originated from Aegina).

Date: after 377 CE.

Content: Inscription on a statue base honouring someone (Phosphorios) for his righteousness and for having offered money for the construction of the city-walls. Archaic style; reassurance (due to the description of the city-walls). **Gratitude**

B

Edition: IG VII 115/116

Place: Megara.

Date: 4th–5th cent CE.

Content: Funerary epigrams for a 26-year old man (see IG VII 116) who was of a very mild character, but “good to good people, and bad to the bad”. Death of young people and emotions; moral attitude towards other people. **Grief. Affection.**

B

Edition: IG VII 117.

Place: Megara.

Date: 4th–5th cent. CE.

Content: Funerary epigram for the same man as above (see IG VII 115/116) where his character is described (mild and sweet-tempered); emotions related to a person’s character. **Grief. Affection.**

B

Edition: IG VII 118.

Place: Megara.

Date: 126 CE.

Content: Funerary epigram for a man who was a friend to everybody; mention of friendships in the gymnasium; emotions and male friendships. **Affection, friendship.**

A

Edition: IG VII 580.

Place: Tanagra.

Date: date unknown.

Content: Funerary epigram for a Theban man who died and was buried in Tanagra; emotions concerning the place of someone's burial when this is not the same as the place of birth; homesickness; anxiety of being forgotten. **Grief.**

A

Edition: IG VII 581.

Place: Tanagra.

Date: early imperial period.

Content: Funerary epigram for Theioteles, an educated man envied by Hades. **Pity; envy; grief.**

A

Edition: IG VII 582–584.

Place: Tanagra.

Date: 5th cent. CE.

Content: Three funerary epigrams. **Grief**

A

Edition: IG VII 1686–1688.

Place: Plataia.

Date: 4th cent. CE.

Content: Epitaph. **Grief. Piety.**

A

Edition: IG VII 1818.

Place: Thespiai.

Date: 3rd cent. BCE.

Content: Poem apparently dedicated to the Muses, with which a man called Straton won a prize; a man is boasting about his poem in honour of the Heliconian Muses and says that Thespiai not only produces fighters but also extremely good poets. **Pride.**

B

Edition: IG VII 1819.

Place: Thespiai.

Date: date unknown.

Content: Dedication to the Muses of a Boiotian poet who beat all the other epic poets. **Pride.**

B

Edition: IG VII 1828.

Place: Thespiai.

Date: 2nd cent. CE.

Content: poem by the emperor Hadrian; dedication to Eros. **Love; desire; piety.**

A

Edition: IG VII 2249.

Place: Thisbe.

Date: 1st cent. CE.

Content: funerary epigram for a doctor, Hermeias; mention of the island of the Makares. **Grief; consolation, admiration.**

B

Edition: IG VII 2470.

Place: Thebes.

Date: 320–284 BCE.

Content: honorific epigram. **Pride.**

B

Edition: IG VII 2531.

Place: Thebes.

Date: 4th cent. BCE.

Content: funerary epigram for a man, Kerkinos from Herakleia Pontike who died among friend in Thebes; one among these friends signs the epigram; grief (of personified Herakleia Pontike who lost one of her children); longing (of Kerkinos for his fatherland); admiration and grief of the deceased's friends for their loss. **Friendship; grief**

A

Edition: IG VII 2532.

Place: Thebes.

Date: Hellenistic.

Content: funerary epigram for a promising young man who died before he was able to show what he was capable of, even though his victories in local sport contests predicted a bright future for him; the famous sculptor Polykleitos made his statue; grief for the loss of a promising youth who represented hopes of glory for his family and city. **Grief; hope**

A

Corpus: Eric Lhôte, *Les lamelles oraculaires de Dodone*, Geneva 2006.

Lhôte, *Dodone*

Edition: Lhôte, *Dodone* 1.

Place: Dodona.

Date: 427/425 BCE.

Content: The citizens of Korkyra ask to whom (god or hero) to sacrifice in order to govern their city in the best possible way; (context of civil war, cf. Thuc III.70–85, IV.46–48). Politics and religion. Public official consultation; concern for the future. See also nos. 19–20. **Anxiety**

C

Edition: Lhôte, *Dodone* 2.

Place: Dodona.

Date: 350–325 BCE.

Content: Similar question to the one in the previous document. Official consultation by the citizens of a city. Nos. 3 and 4 are very similar. See also nos. 66–67 (but in these cases it is a private consultation). **Anxiety**.

C

Edition: Lhôte, *Dodone* 13.

Place: Dodona.

Date: first half of the 4th cent BCE.

Content: Citizens of an unidentified city ask if a famine/epidemic is threatening their city. **Fear**.

A

Edition: Lhôte, *Dodone* 14.

Place: Dodona.

Date: undated.

Content: Dodoneans ask if the god is sending bad weather because of the impurity of an individual. **Fear, suspicion**.

A

Edition: Lhôte, *Dodone* 22.

Place: Dodona.

Date: 4th/3rd cent. BCE–167 BCE.

Content: A man asks if he would be happy if he marries Cleolaïs. Similar nos.: 25–26, 28–30, 34. Note the role of the divinity as "agony aunt". **Happiness; anxiety**

A

Edition: Lhôte, *Dodone* 35.

Place: Dodona.

Date: 450–425 BCE.

Content: Question and answer concerning marriage; someone asks if he should stay with his current wife; the answer is "stay". Note the lack of description of emotional states. Similar questions: nos. 36–37. **Anxiety**.

B

Edition: Lhôte, *Dodone* 41.

Place: Dodona.

Date: 525–500 (?) BCE.

Content: Someone asks to which god he must be close in order for his wife to give him "useful" (male?) offspring in addition to the child he already has. **Hope; frustration**.

A**Edition:** Lhôte, *Dodone* 43.**Place:** Dodona.**Date:** 450 BCE.**Content:** Someone seeks advice concerning his offspring. **Hope?** Similar: nos. 44–48, 50.**B****Edition:** Lhôte, *Dodone* 49.**Place:** Dodona.**Date:** 3rd cent. BCE.**Content:** Someone asks if the child that his wife (?) is bearing is his. Uncertainty. Doubt.**Frustration. Hope.****A****Edition:** Lhôte, *Dodone* 52.**Place:** Dodona.**Date:** 4th–3rd cent. BCE.**Content:** Someone asks whether he should get married and if he would have children that would care for him when he is old, or if he should migrate to Athens and be a citizen there.Note the lack of emotions but the calculations concerning the future. **Hope. Fear.****A****Edition:** Lhôte, *Dodone* 62.**Place:** Dodona.**Date:** undated.**Content:** A woman (not named) asks if she will have a better fortune if she leaves the place she is now to go to another place. She is probably a liberated slave. **Fear; hope.** Similar: nos. 63–64.**A****Edition:** Lhôte, *Dodone* 65.**Place:** Dodona.**Date:** undated.**Content:** Someone from a Corinthian colony asks a general question about his health, his fortune, and his future, and also to which god he must be close in order to have success. See also nos. 66, 68. **Fear; hope.****B****Edition:** Lhôte, *Dodone* 67.**Place:** Dodona.**Date:** 425–400 BCE.**Content:** Someone (not named) asks to which god he must dedicate in order to accomplish a specific project. **Hope.****C****Edition:** Lhôte, *Dodone* 69.**Place:** Dodona.**Date:** undated.**Content:** Someone asks if it is a good idea to bath (immerse) the leg of his child in a fountain. **Fear****C****Edition:** Lhôte, *Dodone* 71.

Place: Dodona.

Date: 400–375 BCE.

Content: Someone asks a question concerning an illness of his eyes. **Hope.** See also nos. 72–73.

A

Edition: Lhôte, *Dodone* 80-94.

Place: Dodona.

Date: undated.

Content: Questions concerning professional occupations, mostly the changing of profession. **Hope.**

C

Edition: Lhôte, *Dodone* 97.

Place: Dodona.

Date: 400–375 BCE.

Content: Someone who has decided to sail for Apollonia asks about places nearby where there are no pirates. **Fear.**

A

Edition: Lhôte, *Dodone* 107B.

Place: Dodona.

Date: 4th cent. BCE.

Content: Someone asks if another person died from it (a curse?). **Fear**

A

Edition: Lhôte, *Dodone* 111.

Place: Dodona.

Date: 330–320 BCE.

Content: Someone asks whether it is better not to trust a certain man spontaneously. Dislike. **Trust**

C

Edition: Lhôte, *Dodone* 119.

Place: Dodona.

Date: undated.

Content: Someone asks if it was a certain person who stole his money. **Anxiety.** See also nos. 120–122.

A

Edition: Lhôte, *Dodone* 125.

Place: Dodona.

Date: 4th–3rd cent. BCE.

Content: Someone asks if it was Timo who gave poison to Aristoboula. **Hatred. Fear.** See also no. 125bis.

A

Edition: Lhôte, *Dodone* 126.

Place: Dodona.

Date: 4th cent. BCE.

Content: Text not clear; someone has killed someone else, and the Oringaioi want him dead. **Vengeance.** Relationship with curse. **Hatred.**

A

Edition: Lhôte, *Dodone* 136.

Place: Dodona.

Date: 4th cent. BCE.

Content: Someone asks if the oracle will point to the same woman of whom he is thinking.

Hope. Love

A

Edition: Lhôte, *Dodone* 140.

Place: Dodona.

Date: 500–375 BCE.

Content: A man and woman ask if they will have offspring. **Hope. Desire** for offspring.

A

Edition: Lhôte, *Dodone* 141A.

Place: Dodona.

Date: 390 BCE.

Content: A woman (Nike, daughter of Eumenes) "should calm down the adversaries and the houses". Relationship with curses (stylistic and related to the subject-matter; a sort of exorcism). **Fear.**

A

Corpus: Inscriptiones Graecae. Vol. X. Fasc. 2.1
IG X 2.1 (Thessalonike et vicinia)

Edition: IG X 2.1.5.

Place: Thessalonike.

Date: 95 BCE.

Content: Honours for the benefactor Parnassos who has been *eunous* towards the people of Thessalonike. Display of **Gratitude**.

C

Edition: IG X 2.1.7.

Place: Thessalonike.

Date: 1st cent. BCE

Content: Honours from the *archontes*, the *boule* and the *demos* to the *agoranomoi* because of their *eunoia*. **Gratitude**.

C

Edition: IG X 2.1.8.

Place: Thessalonike.

Date: 1st cent. BCE.

Content: Quite fragmentary; mention of the "friendly" *demos* of the Oropians (?). Official display of **friendship** between cities.

C

Edition: IG X 2.1.35.

Place: Thessalonike.

Date: 132–133 CE.

Content: Dedication to Antinoos; participation in an emotional official cult; official public participation in the official mourning of the Roman emperor. **Grief?**

C

Edition: IG X 2.1.47.

Place: Thessalonike.

Date: 7th–8th cent. CE.

Content: Inscription/poem on a statue base with references to Sparta. **Pride**; civic pride.

C

Edition: IG X 2.1.53.

Place: Thessalonike.

Date: 1st cent. CE.

Content: A certain Demokrates makes a dedication on behalf of his sister Zobia; **affection** between brother and sister.

C

Edition: IG X 2.1.55.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Markus Herrenius dedicates a statue of his mother Aristia, daughter of Aulus, to the Charites. **Affection** between mother and son.

C

Edition: IG X 2.1.67.

Place: Thessalonike.

Date: 74–5 CE.

Content: Dedication to Theos Hypsistos, "saviour", following a order given through a dream to Gaius Iulius Horius, "saved from a great danger at sea". **Gratitude**. Religious attachment to a divinity. **Piety**

A

Edition: IG X 2.1.76.

Place: Thessalonike.

Date: 2nd cent. BCE.

Content: The sons of Perseus, Philip and Alexander, dedicate a statue of their father in the sanctuary of the Egyptian gods. Public demonstration of **affection** of the sons towards their father.

A

Edition: IG X 2.1.77.

Place: Thessalonike.

Date: 2nd–1st cent. BCE.

Content: Dedication of Philotera, daughter of Antigonos, on behalf of her daughter, Dionysia. **Affection** between mother and daughter.

C

Edition: IG X 2.1.87.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Dedication of Publius Poppilius Eros to Isis, Sarapis, and Harpocrates as a sign of **gratitude**.

B

Edition: IG X 2.1.88.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Dedication of Polykleitos on behalf of himself and his son. Family **affection**

C

Edition: IG X 2.1.96.

Place: Thessalonike.

Date: 2nd–1st cent. BCE;

Content: Dedication of Perigenes, son of Sarapion, to Isis Tyche as a sign of **gratitude**.

C

Edition: IG X 2.1.101.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Dedication by Polla Auia as a sign of **gratitude**.

C

Edition: IG X 2.1.107.

Place: Thessalonike.

Date: second half of the 2nd cent. BCE.

Content: Dedication to Osiris of a relief representing a couple and the divinity(?) by Demetrios, son of Alexander, son of Demetrius and Nicaia, daughter of Charixenos. Family **affection; piety**.

C

Edition: IG X 2.1.108.

Place: Thessalonike.
 Date: end of the 2nd cent. BCE.
 Content: Hymn to Osiris; anticipation of favours. **Hope, piety**
C

Edition: IG X 2.1.113.
 Place: Thessalonike.
 Date: 23–22 BCE.
 Content: Dedication to the Egyptian gods (?) as an expression of gratitude by Marcus Herrenius Philonikos. **Gratitude; piety**
C

Edition: IG X 2.1.134.
 Place: Thessalonike.
 Date: 148–46 BCE.
 Content: Dedication by the polis of Thessalonike of a statue of Quintus Caecilius, son of Quintus, "benefactor and saviour". **Gratitude** in a public context.
C

Edition: IG X 2.1.136.
 Place: Thessalonike.
 Date: 1st cent. CE.
 Content: Dedication by the demos of the Amphipolitai of a statue of Iulius, son of Gaius Optatus. **Gratitude**.
C

Edition: IG X 2.1.148.
 Place: Thessalonike.
 Date: mid-3rd cent. CE.
 Content: Dedication of a statue of Marcus Aurelius Attinas, "benefactor and true friend", by Aurelius Pontius Neikias. **Gratitude, friendship**.
B

Edition: IG X 2.1.149.
 Place: Thessalonike.
 Date: mid-3rd cent. CE.
 Content: Dedication to "his friend" and the treasurer, Aemilius Synlecteinus, according to the decision of the boule and the demos, by Aurelius Isidorus. Mixture of public function and personal private affection. **Friendship**.
C

Edition: IG X 2.1.150.
 Place: Thessalonike.
 Date: mid-3rd cent. CE.
 Content: Dedication by Zosimos, *oikonomos*, of a statue of Tiberius Claudius Magnus, "benefactor" of the city of Thessalonike. **Gratitude** expressed in a public context.
C

Edition: IG X 2.1.173.
 Place: Thessalonike.
 Date:
 Content: Dedication by the polis of a statue of Claudius Rufrius Ploteinus at the expense of his family εἰς παραμυθίαν τοῦ πατρὸς. **Affection** between members of a family; **grief; consolation**

A

Edition: IG X 2.1.177.

Place: Thessalonike.

Date: 250 CE.

Content: Dedication of the statue of Flavia Claudia Silvane by the *boule* and the *demos*.

Gratitude in a public context.

C

Edition: IG X 2.1.178.

Place: Thessalonike.

Date: 240–41 CE.

Content: Dedication by the city of Thessalonike of the statue of Titus Flavius Helenus, benefactor of the city. **Gratitude**; public context.

C

Edition: IG X 2.1.180.

Place: Thessalonike.

Date: after the mid-3rd cent. CE.

Content: Dedication by the city of Thessalonike of a statue of Aelia Baebia Heliodora, daughter of Aelius Baebius Heliodorus, and granddaughter of Aelius Heliodorus, in honour and παραμυθία. **Consolation; gratitude; grief**

B

Edition: IG X 2.1.181.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Geminia Olympias dedicates the statue of her father, Titus Aelius, the Macedonian, member of the Panhellenion, etc... Affection from a daughter towards her father. For statues dedicated for family members cf. IG X.2.1.193, 197, 204, 209-211, 215, 217-218. **Affection**

C

Edition: IG X 2.1.188.

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: Aurelia Apollodoriane Ammia, the high priestess, dedicates a statue of her "sweetest" husband, Aurelius Demokratianus Corragos, *Makedoniarches* and *agonothetes* of the *koinon* of the Macedonians. **Affection** between a married couple. For "sweetest" cf. IG X.2.1.195-196, 199, 205, 206, 214, 389, 440, 442, 463, 476, 524, 543, 544, 564, 617, 627, 662, 670, 698, 810, 815, 817, 825, 845, 884, 885, 893, 900, 903, 922, 1008, 1020.

C

Edition: IG X 2.1.189.

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: "According to the decision of the *boule* and the *demos*", Aurelius Demokratianus Corragos and Ioulia Demokrateia dedicate a statue of Aurelia Apollonoriane Ammia, wife of the former and συγγενίς of the latter. **Affection** between relatives.

C

Edition: IG X 2.1.190 (husband) and X 2.1.191 (wife).

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: Aurelianus Constantis dedicates statues to a couple, Minicius Dionysios and Aureliane Preiska (husband and wife). The former is his patron, and both are named his benefactors. **Gratitude**

C

Edition: IG X 2.1.194.

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: "According to the decision of the *boule* and the *demos*", Cassianus Proclus dedicates a statue of his "σεμνότατη" and "φιλόστοργος" wife. **Affection** towards the spouse.

C

Edition: IG X 2.1.195–196.

Place: Thessalonike.

Date: mid-3rd cent. CE.

Content: Aurelia Calandia dedicates two statues of her "sweetest" husband (cf. IG X.2.1.188 for parallels) who has been gymnasiarch and a member of the Senate. **Affection** towards the husband.

C

Edition: IG X 2.1.199.

Place: Thessalonike.

Date: before 3rd cent. CE.

Content: "According to the decision of the *boule* and the *demos*", Pontios [.....] dedicates the statue of his "sweetest" grandson (cf. IG.X.2.1.188 with parallels), Aulus Pontius Marcianus, *bouleutes* and *neokoros* of the ancestral god Kabeiros and *epebarch* and *poleitarch*... **Affection** of a grandfather towards the grandson.

C

Edition: IG X 2.1.200.

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: "According to the decision of the *boule* and the *demos*", Valeria Alexandra, who has been high priestess, dedicates a statue of her daughter, Pontia Zosime, daughter of Pontius Euangelos. **Affection** of a mother towards her daughter.

C

Edition: IG X 2.1.201–203.

Place: Thessalonike.

Date: before mid-3rd cent. CE.

Content: Aelia Alexandra, high priestess, dedicates the statues of her grandfather, her brother and her husband. **Affection** of a woman towards male members of her family.

C

Edition: IG X 2.1.205.

Place: Thessalonike.

Date: mid-3rd cent. CE.

Content: "According to the decision of the *boule* and the *demos*", Aelia Nebia and her son, Titus Iulius Lysimachos, dedicate the statue of their "sweetest" (respectively) husband and father, Titus Iulius Lysimachos. For "sweetest" cf. IG.X.2.1.188 with parallels. **Affection**

C

Edition: IG X 2.1.206.

Place: Thessalonike.

Date: mid-3rd cent. CE.

Content: Iulia Olympias dedicates a statue of her "sweetest" son, Claudius Tullius Alexandros, also known as Eugenios, grandson of Iulius Aristetas, who had served as an archon. For "sweetest" cf. IG.X.2.1.188 with parallels. **Affection**

C

Edition: IG X 2.1.207.

Place: Thessalonike.

Date: mid-3rd cent. CE.

Content: Aurelia Isidora dedicates a statue of her son, Aurelius Stateilius Theodoros, " εἰς παραμυθίαν ἑαυτῆς". **Grief; consolation.**

A

Edition: IG X 2.1.212.

Place: Thessalonike.

Date: mid-3rd cent. CE.

Content: Gaius Cornelius and Felix Marcellus dedicate a statue of their friend Marcus Aurelius Dionysios, the wrestler. **Friendship**

B

Edition: IG X 2.1.214.

Place: Thessalonike.

Date: 240–1 CE or later.

Content: The parents of Gaius Antonius Urbanianus Philistos dedicate a statue of their sweetest son, Pieris, who has served as *politarch*, *bouleutes*, and *eisagogeus* etc... For "sweetest" cf. IG.X.2.1.188 with parallels. **Affection**

C

Edition: IG X 2.1.254.

Place: Thessalonike.

Date: 1st or 2nd cent. CE.

Content: (Transcription of an older text?); aretology of Isis; the goddess herself enumerates her beneficial deeds towards all humanity. A selection:

I. 7: "ἐγὼ γυναῖκα καὶ ἄνδρα συνήγαγον"

II. 8–9: "ἐγὼ ὑπὸ τέκνου γονεῖς φιλοστοργεῖσθαι ἐνομοθέτησα"

II. 9–10: "ἐγὼ τοῖς ἀστοργοῖς γονεῦσι διακειμένοις τιμωρίαν ἐπέθηκα"

II. 14–15: "ἐγὼ στέργεσθαι γυναῖκας ὑπ' ἀνδρῶν ἠνάγκασα"

In this case, the emotions that hold a man and women together, or parents and children, as part of a family bonded together through emotions, are presented neither as "natural" nor as culturally and socially constructed, but as the result of the beneficial influence of Egyptian religion and of this particular goddess. **Fear of god; piety; affection.**

Discussion of this and similar texts in connection with emotions: P. Martzavou, Isis aretologies, initiations, and emotions, in A. Chaniotis (ed.), *Unveiling Emotions. Sources and Methods for the Study of Emotions in the Greek World*, Stuttgart 2012, 267-292.

A

Edition: IG X 2.1.255.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Narration of the introduction of the Egyptian cult in Opous. Reference to rivalry (ἀντιπολιτεία) between the person who receives the order from the god in Thessalonike and the person in Opous who is supposed to accept the god in his house. Animosity.

Reconciliation: Transformation of emotions through the intervention of the divinity. **Hatred; fear of god; piety.**

A

Edition: IG X 2.1.259.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Donation of land and list of persons who are members of an association. Commemoration of the adoptive family through a donation. **Affection** towards an adoptive family.

C

Edition: IG X 2.1.262.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Commemoration through the institution of an agonistic festival ἐπιτάφιος. **Affection** in the context of funerary commemoration.

C

Edition: IG X 2.1.284.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Funerary epigram (very fragmentary) of someone who died at sea. Emotional tone. **Grief; affection.**

B

Edition: IG X 2.1.289.

Place: Thessalonike.

Date: 155 CE.

Content: An association dedicates a funerary statue in order to commemorate one of its members. **Affection. Friendship.** Cf. IG X.2.1.291, 309, 821.

C

Edition: IG X 2.1.290.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Dedication of a father to commemorate his late son. Fatherly **affection** towards a son; **grief**. Similar texts concerning affection among family members in a funerary context: IG X.2.1.292, 298, 307, 308, 312, 313, 314, 318, 323, 325, 326, 328, 329.

C

Edition: IG X 2.1.294.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Funerary greeting from a man to his wife. **Affection** towards a wife; **grief**.

C

Edition: IG X 2.1.296

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Dedication of a statue of a man by his wife. **Affection** towards a husband (ἄνδρα ἑαυτῆς). For texts displaying the affection of a husband/wife for their spouse, cf. IG X.2.1.300, 310, 311, 315, 319, 321, 322, 324.

C

Edition: IG X 2.1.297.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Funerary inscription; **affection** of a woman towards a patron (cf. IG X.2.1.811), her father, and her mother.

C

Edition: IG X 2.1.299.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Funerary inscription in verse; consternation at the death of a young unmarried woman. Friendship demonstrated towards the young woman from the θρησκευταί, a religious (?) association. **Friendship; grief.**

A

Edition: IG X 2.1.330.

Place: Thessalonike.

Date:

Content: Epitaph from a woman to her τρόφιμος. **Affection.**

C

Edition: IG X 2.1.332.

Place: Thessalonike.

Date: 4th cent. CE.

Content: Epitaph from a master to his woman slave. **Affection** in the context of relations between master and slave.

B

Edition: IG X 2.1.354

Place: Thessalonike.

Date: 1st cent. CE.

Content: Epitaph from a man for his wife, who was manumitted together with him (συνεξελευθήρα). **Affection.**

B

Edition: IG X 2.1.368.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Funerary poem for a twelve-year old boy, Magnus; his parents and sister are mentioned. **Grief; mourning**

A

Edition: IG X 2.1.389.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman to her "sweetest" late husband. **Affection.** For "sweetest" cf. IG.X.2.1.188 with parallels.

C

Edition : IG X 2.1.397.

Place: Thessalonike.

Date: 4th cent. CE.

Content: Threats for future violators of a grave. **Fear of god**

A

Edition: IG X 2.1.399.

Place: Thessalonike.

Date: 1st cent. CE.

Content: A woman weeps for her late son. **Grief; mourning.**

B

Edition: IG X 2.1.403.

Place: Thessalonike.

Date: 535 CE.

Content: Death is the result of God's will; the deceased is called γνησιωπάτη και πολυπόθητος. **Affection; consolation; piety**

B

Edition: IG X 2.1.411.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Fragmentary; a man for his late wife "συνκαμούσα". **Affection**

B

Edition: IG X 2.1.416.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A man for his late seventeen-year old son, who was very respectful to his parents. **Affection**

C

Edition: IG X 2.1.433.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman for her τήθη – wet-nurse; οὐχ ὄτι σαι κεκληρονόμηκα, ἀλλὰ πρὸς θεὸν ἐργαζομένη. **Piety; affection**

A

Edition: IG X 2.1.436.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph of a θαυμαστός actor, Τερπνός, who came from Attaleia and made Thessalonike his πατρίς. **Pride**

C

Edition: IG X 2.1.443.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph set up by a woman slave for her husband and fellow-slave. **Affection.**

B

Edition: IG X 2.1.447.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph for a boy. Very emotional tone: the parents are left in eternal mourning and tears; consolation is offered by the belief that the boy is now placed by Persephone on a throne next to Plouton. **Affection; grief; consolation.**

A

Edition: IG X 2.1.451.

Place: Thessalonike.

Date: 145–146 or 261–262 CE.

Content: A mime (*malakos*) sets an epitaph for himself and his freedwoman, whom he praises as his benefactor. **Gratitude; affection.**

A

Edition: IG X 2.1.454.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman for her late seventeen-year old son; epitaph for the young man.

Affection; grief.

C

Edition: IG X 2.1.455.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph for a young man. **Affection.**

C

Edition: IG X 2.1.464.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph for a twelve-year old boy who was a victorious athlete (a couple for their late young son). **Affection; pride**

A

Edition: IG X 2.1.474.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph set up by a man for his grandmother. **Affection**

B

Edition: IG X 2.1.478.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman for her late ἀσυνκρίτος husband. **Affection**

C

Edition: IG X 2.1.479.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Epitaph of a man who excelled in friendship. **Friendship; affection.**

B

Edition: IG X 2.1.506.

Place: Thessalonike.

Date: 209–210 CE.

Content: Epitaph of a man set up by his wife, son, and daughter. Noteworthy is the emotional acclamation: χαίρε ψυχῇ καλή. **Affection.**

A

Edition: IG X 2.1.512.
 Place: Thessalonike.
 Date: 2nd–3rd cent. CE.
 Content: Epitaph for a Bithynian *rhetor* who died in his thirties. **Pride; friendship.**
C

Edition: IG X 2.1.531.
 Place: Thessalonike.
 Date: 3rd cent. CE.
 Content: Emotional epitaph: a woman for her "sweetest" late husband. Reference to the last time she touched his body. **Affection; physical contact**
A

Edition: IG X 2.1.532.
 Place: Thessalonike.
 Date: 3rd cent. CE.
 Content: A woman set an epitaph for her husband and for herself. Reference to **gratitude.**
C

Edition: IG X 2.1.541.
 Place: Thessalonike.
 Date: 2nd–3rd cent. CE.
 Content: Epitaph for a young child. **Grief**
A

Edition: IG X 2.1.557.
 Place: Thessalonike.
 Date: 257 CE.
 Content: A "friend of everybody", for himself and for his wife. He urges people to enjoy life (τί στήκις, ἄνθρωπε; ταῦτα βλέπων, ὕπα! λούσου!) and to expect death without fear (εὐθυμεῖν, μελετᾶν ἀρχομένου θανάτου). **Joy, consolation.**
A

Edition: IG X 2.1.559.
 Place: Thessalonike.
 Date: 2nd cent. CE.
 Content: Funerary epigram for a (young) man. (A man for his late son.). **Grief**
B

Edition: IG X 2.1.565.
 Place: Thessalonike.
 Date: 3rd cent. CE.
 Content: Epigram for a twelve-year old boy, who asks the passers-by to she tears. **Grief; mourning; emotional community.**
A

Edition: IG X 2.1.571.
 Place: Thessalonike.
 Date: 2nd–3rd cent. CE.
 Content: Funerary epigram: a man for his late wife. **Affection; grief**
C

Edition: IG X 2.1.572.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: A woman sets up an epitaph for her late husband, a gladiator. **Affection.**

A

Edition: IG X 2.1.591.

Place: Thessalonike.

Date: 3rd–4th cent. CE.

Content: Epitaph: life is short: **Grief; consolation**

C

Edition: IG X 2.1.615

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A man for his late wife, Διήγησις συνζήσασα ἀμέμπτως. **Affection**

C

Edition: IG X 2.1.625.

Place: Thessalonike.

Date: 1st–2nd cent. CE.

Content: Funerary epigram for a woman from Marathon; her husband appears as the author; emotional tone. ... "no more tears left". **Grief; affection.**

A

Edition: IG X 2.1.628.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: A. A woman and her daughter for (respectively) their husband and father. B. Funerary epigram for a young girl, daughter of the man's daughter in the previous inscription. **Grief; affection**

A

Edition: IG X 2.1.630

Place: Thessalonike.

Date: after mid-2nd cent. CE.

Content: A woman for her husband together with her children. Funerary epigram for a thirty-year old man. Emotional tone. **Affection; grief**

A

Edition: IG X 2.1.631.

Place: Thessalonike.

Date: 3rd–4th cent. CE.

Content: In Latin; epigram for a soldier. **Grief**

C

Edition: IG X 2.1.652.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A man sets up an epitaph for a friend. **Affection; friendship.**

B

Edition: IG X 2.1.658.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman sets up an epitaph for her patron. **Affection; gratitude?**

C

Edition: IG X 2.1.666.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Bilingual epitaph; a couple sets an epitaph for their late seven-year old daughter.

Grief (dolentes/ponountes)

A

Edition: IG X 2.1.673.

Place: Thessalonike.

Date: date uncertain.

Content: Funerary epigram for Ἀμαζονίη, who urges the mourners to stop shedding tears.

A

Edition: IG X 2.1.679.

Place: Thessalonike.

Date: 1st cent. CE.

Content: The members of an association (περὶ Ἐπικράτην) for a late member who was a freedman. **Affection**

C

Edition: IG X 2.1.691.

Place: Thessalonike.

Date: 147 CE.

Content: A man for his freed woman. **Gratitude; affection**

A

Edition: IG X 2.1.692.

Place: Thessalonike.

Date: 153–154 or 182–183 CE.

Content: A man for his late wife. **affection**

C

Edition: IG X 2.1.694.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A man for his late friend. **Friendship**

B

Edition: IG X 2.1.696.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman for her late θεραπετή (cf. IG X.2.1.721, 746, 750, 867, 869, 900, 920; cf. IG X.2.1.830, 898: epitaph for a θρέψασσα set up by her alumna/us). **Affection**

C

Edition: IG X 2.1.712.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A man for his wife; "jeu de mot" with the wife's name (Ἀνμπέλιν); her death is compared with the death of a beautiful plant. **Grief; metaphor**

A

Edition: IG X 2.1.719.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Epigram in a cenotaph; funerary epigram; a mother for her twenty-one-year old son, who died in his sleep after a happy life. The mother is a foreigner . **Grief; mourning; consolation; joy.**

A

Edition: IG X 2.1.722.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A woman for a man who lived "well" (cf. IG X.2.1.1027). **Consolation**

C

Edition: IG X 2.1.758.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A woman for her late husband; funerary epigram praises his skills. **Pride; affection**

B

Edition: IG X 2.1.774.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: A man for his late wife, "καλῶς ζησάση... καί τεκνωσάση". **Gratitude; affection**

B

Edition: IG X 2.1.819.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A man sets an epitaph for himself, knowing that his heirs would be negligent and ungrateful. **Fear; gratitude**

A

Edition: IG X 2.1.824.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: A man for his late wife. He forbids his brothers to open the grave. **Mistrust; hatred**

A

Edition: IG X 2.1.828.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A couple makes a grave, their 'common chamber'. **Affection**

B

Edition: IG X 2.1.829.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Someone makes a grave for himself and his children, and also for his freedmen and grandchildren. **Affection**

C

Edition: IG X 2.1.842.

Place: Thessalonike.

Date: 3rd/4th cent. CE.

Content: A woman sets up an epitaph for her husband, a famous charioteer, who now lies in the grave without senses. He was the greatest supporter of the circus faction of the Blues. **Pride; affection; grief.**

A

Edition: IG X 2.1.847.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Funerary epigram for a young man; reference to the mourning of the parents.

Grief; mourning; affection

A

Edition: IG X 2.1.848.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Funerary epigram; a woman for her husband, a πτολίαρχος. His wife loved him a lot. **Affection; love**

A

Edition: IG X 2.1.852.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A woman for a σύντροφος and their θρέψαντες. **Affection.**

B

Edition: IG X 2.1.870.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A man for a woman who was his κυρία and ἀδελφή. **Affection**

C

Edition: IG X 2.1.876.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Fragmentary funerary epigram for a young man originally from Euboea, probably from Aidipsos. He died before his *ephebeia*. **Grief**

A

Edition: IG X 2.1.879.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Epitaph: A man for his late pupil. **Affection**

A

Edition: IG X 2.1.883.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Epitaph: woman and her son for their (respectively) late husband and son, together with a friend of his. **Friendship**

B

Edition: IG X 2.1.908.

Place: Thessalonike.

Date: 3rd–2nd cent. BCE.

Content: Epitaph for a fourteen-year old boy, Νουμήνιος Κοΐνου, who died at his birthday, during a festival of Apollo. **Grief**

A

Edition: IG X 2.1.1003.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: A woman for her late husband who was a priest. They lived together sixteen years and three months (cf. IG X.2.1.1010). **Affection**

C

Edition: IG X 2.1.1019.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epigram for a six-time winner (Εὐφράτης) in an agonistic festival. **pride.**

A

Edition: IG X 2.1.1021.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Funerary stele; funerary epigram of a man from Thessalonike found in Albania. A friend took care of the ἐπιτυμβίδιον. **Friendship**

C

Edition: IG X 2.1.1026

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Found in Bonn, Germany. Funerary epigram of a woman from Thessalonike who, seduced by Ἄσιος, a eunuch, had an unlucky marriage. **Grief; anger; pity**

A

Edition: IG X 2.1.1031.

Place: Olympia.

Date: 143 CE.

Content: A man dedicates a statue of Quintus Caecelius Metellus to Zeus, ἀρετῆς ἔνεκεν καὶ εὐνοίας ἧς ἔχων διατελεῖ εἰς τε αὐτὸν καὶ τὴν πατρίδα καὶ τοὺς λοιποὺς Μακεδόνας καὶ τοὺς ἄλλους Ἕλληνας. **Gratitude**

C

Edition: IG X 2.1.1034

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Found in Philippi, east Macedonia. Funerary epigram for a fourteen-year old boy from Thessalonike, pupil and θρεπτός of Ξενοφῶν:

οὐνομά μοι [Μάρκελλος],
[ἔ]τη, φίλε, μοῦν[α δις ἑπτά], |
[πατ]ρίς Θεσσαλονείκ[η],
[ἑπαί]δευσεν δέ με ῥήτω[ρ] |
[ὁ] θρέψας Ξενοφῶ[ν],

[καί] τάφον ἀνφέβα[λεν].
 [β]ωμῶ ὑπ' αἰγλήεντι πανείκελος
 νινν ἀστέρι κοῦρος *vacat* |
 Μάρκελλος κείμαι τεσσα-
 ρακαιδεκέτης.

Affection; grief

A

Edition: IG X 2.1.1035.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Found in Philippopolis, Thrace. Funerary epigram for a gladiator from Thessalonike killed by another gladiator who apparently violated the rules of gladiator fighting. Another friend, also a gladiator, avenged him. **Friendship; anger; grief; revenge**

A

Corpus: P.M. Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκηια. Συμβολή στην πολιτική και κοινωνική ιστορία τῆς ἀρχαίας Θεσσαλονίκης*, Thessalonike 2006.

Nigdelis, *Epigraphika Thessalonikeia*.

Edition: Nigdelis, *Epigraphika Thessalonikeia* 1.2 = *SEG* LVI 750.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Fragmentary; members of the local aristocracy display their love for the emperor as well as their love for their πατρίς (φιλοκαίσαρ και φιλόπατρις). Display of affection for the authorities and the motherland. **Patriotism; affection.**

B

Edition: Nigdelis, *Epigraphika Thessalonikeia* 1.4 = *SEG* LVI 743.

Place: Thessalonike.

Date: 133 CE.

Content: Fragmentary; honours for a φιλόστοργος citizen. Affection for the motherland; **Patriotism.**

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.4 = *SEG* LVI 763.

Place: Thessalonike.

Date: end of 1st–first half of 2nd cent. CE.

Content: The members of an association offer support to the mother of one dead member. Concern and compassion for the family of a member of an association coming from the rest of the association. **Affection; friendship.**

B

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.5 = *SEG* LVI 765.

Place: Thessalonike.

Date: 117/118 CE.

Content: Epitaph for a member of a cultic association; affection between the members of an association. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.10 = *SEG* LVI 770.

Place: Thessalonike.

Date: probably second half of the 2nd cent. CE.

Content: Epitaph for a μουλίων (mule-driver); his father appears together with his colleagues. Affection towards deceased son and affection among the members of a professional association. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.11 = *SEG* LVI 797.

Place: Thessalonike.

Date: 2nd–3rd cent. CE.

Content: Epitaph for a member of the association of στεφανηπλόκοι (wreath-makers). Affection among the members of an association. Emotional community. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.12 = *SEG* LVI 768.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: Epitaph for a deceased member from the association of φιλοπαίκτορες. Affection among the members of a convivial group. **Pleasure; affection**

A

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.13 = *SEG* LVI 746.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: Fragmentary; law concerning the burial of the members of an association.

Affection and concern among the members of a group. Emotional tone: κοινὰ γὰρ πάντων τὰ ἀνθρώπινα. **Consolation**

B

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.15 = *SEG* LVI 766.

Place: Thessalonike.

Date: 125/6 CE.

Content: Epitaph for a deceased member of an association of the hero Aineias. Affection among the members of an association that probably share a common origin. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 2.16 = *SEG* LVI 744.

Place: Thessalonike.

Date: early 3rd cent. CE.

Content: Fragmentary post-mortem (?) honorific decree for a φιλόστοργος καὶ φιλότεκνος woman. **Family affection.**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 3.1 = *SEG* LVI 771.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: Epitaph; a μυροπώλης for his deceased "sweetest" wife and his three children; a man expresses affection towards his wife and his children. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 3.2 = *SEG* LVI 795.

Place: Thessalonike.

Date: 222–235 CE.

Content: Epitaph inscribed on a sarcophagus; a πραγματευτής, probably a slave or a freedman, for his sweetest deceased wife Ἰητορική and himself. The wife is probably a slave too. **Affection.**

B

Edition: Nigdelis, *Epigraphika Thessalonikeia* 3.4 = *SEG* LVI 780.

Place: Thessalonike.

Date: end of 2nd–first half of the 3rd cent. CE.

Content: Epitaph for a gladiator from his wife; relief with representation of a banquet.

Affection

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 3.5 = *SEG* LVI 783.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Epitaph for gladiator; relief representing a gladiator. **Spousal affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 3.6.

Place: Thessalonike.

Date: first half of the 4th cent. CE.

Content: In Latin; epitaph for a gladiator ("bestiaris"); details about his death (he died beaten by a leopard, while trying to retreat into the "refugio") add a tragic tone. **Grief**
A

Edition: Nigdelis, Epigraphika Thessalonikeia 3.7 = SEG LVI 785.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: Fragmentary; epitaph for a 23-year old ναυτίλος from Myndos in Karia. Affection from a mother towards deceased young son. **Grief. Affection**

B

Edition: Nigdelis, Epigraphika Thessalonikeia 3.8 = SEG LVI 772.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: Epitaph for a ἡμιονηγός accompanied with a relief. A woman and her children dedicate the relief to the deceased husband and father. The relief represents a horseman, a woman, and a man driving a chariot. **Affection; grief**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 3.9 = SEG LVI 786.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: Epitaph for two women δῖάκονοι inscribed in a sarcophagus made out of volcanic stone originally from Assos. The dedicant is a woman. Affection between master and slaves (?). **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.1 = SEG LVI 758.

Place: Thessalonike.

Date: second half of the 1st cent. BCE–first half of the 1st cent. CE.

Content: Stele with relief; a woman dedicates a funerary relief and an epitaph for a man and herself. Probably a couple. Influences of Latin. Woman and man bear Roman *gentilicia* (Salarii and Septiminii). **Spousal affection.**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.2 = SEG LVI 787.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: Inscription on a sarcophagus; a woman dedicates the monument to herself and to her grand-daughter. **Family affection.**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.3 = SEG LVI 769.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: SEpitaph for a man (freedman?) erected by another man (freedman?) through the care of a third man (freedman?) described as φίλος. **Affection; friendship**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.4 = SEG LVI 781.

Place: Thessalonike.

Date: end of 2nd –beginning of 3rd cent. CE.

Content: A woman dedicates the sarcophagus to her parents, her brother, and her daughter. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.5 = *SEG* LVI 773.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: A couple erects the *stèle* for their deceased daughter; both the man and the woman bear *gentilicia*. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.6 = *SEG* LVI 759.

Place: Thessalonike.

Date: 1st cent. CE.

Content: A woman dedicates the *stèle* for her deceased father. The woman bears a *gentilicium*. **Filial affection.**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.7 = *SEG* LVI 791.

Place: Thessalonike.

Date: after 212 CE.

Content: Epitaph. A man dedicates the *stèle* to his deceased mother. **Filial affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.8 = *SEG* LVI 774.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: Sarcophagus; a couple dedicates this to the memory of their deceased son. The man bears a *gentilicium*. **Affection.**

Edition: Nigdelis, Epigraphika Thessalonikeia 4.10 = *SEG* LVI 775.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: A man, his children, and one girl dedicate the *stèle* to their deceased (respectively) mother-in-law, mother, and grandmother (*ῥίῃ*). *Gentilicium*. **Affection.**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.11 = *SEG* LVI 782.

Place: Thessalonike.

Date: end of the 2nd –beginning of the 3rd cent. CE.

Content: A woman and her children dedicate an *ὄστοθήκη* to their deceased (respectively) son and brother. *Gentilicium*; affection between the members of a family of immigrants or of immigrant origin. **Family affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.12.

Place: Thessalonike.

Date: 1st cent. CE.

Content: In Latin; *stèle*; fragmentary epitaph; members of a family bearing a *gentilicium*. The use of Latin in the epitaphs can be assessed in an emotional context; covers some social aspirations. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.13 = *SEG* LVI 762.

Place: Thessalonike.

Date: 70/71 or 170/171 CE.

Content: Fragmentary epitaph of a freedman for a member of his family(?). *Gentilicium*. Close relationship between a freedman and his patron. **Affection**
B

Edition: Nigdelis, Epigraphika Thessalonikeia 4.14 = SEG LVI 788.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Epitaph; a woman (bearing a Latin *gentilicium*) dedicates the *stèle* to her deceased husband. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.15 = SEG LVI 761.

Place: Thessalonike.

Date: 1st cent. CE.

Content: Bilingual inscription (Latin-Greek); *stèle*; epitaph; a man dedicates the *stèle* to his wives (ταῖς γυναίξιν). Milieu of Italian immigrants. Affection from a man towards both his wives (first and second). **Affection**

A

Edition: Nigdelis, Epigraphika Thessalonikeia 4.17 = SEG LVI 789.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: Two brothers are offering an ὄστοθήκη for their mother and themselves. Latin *gentilicium* attested for the first time here (for the eastern part of the Roman Empire).

Affection

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.18 = SEG LVI 764.

Place: Thessalonike.

Date: 1st–2nd cent. CE.

Content: Two sons and their mother dedicate a *stèle* to the memory of their deceased (respectively) father and husband. *Stèle* bearing a relief representing three figures. Roman *gentilicium*. Immigrants from Kyzikos? Affection towards the father and the husband.

Affection

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.19.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: A freedman dedicates a *stèle* to the memory of his deceased patron and his wife; in Latin. Immigrants from Dyrachion or Patras? **Affection**

B

Edition: Nigdelis, Epigraphika Thessalonikeia 4.22 = SEG LVI 777.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: A woman, her mother-in-law, and her sons dedicate a *stèle* to the memory of their (respectively) husband, son and father. Relief representing five figures. Family of Thracian origins. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 4.23 = SEG LVI 790.

Place: Thessalonike.

Date: first half 3rd cent. CE.

Content: A woman and her children (a man and a woman) dedicate a *stèle* to the memory of their (respectively) son and brother. Immigrants from Philippi in Macedonia. Thracian origins. The deceased person had Roman citizenship and a Thracian name. **Affection**
C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.1 = *SEG* LVI 793.

Place: Thessalonike.

Date: first half of the 3rd cent. CE (after 212 CE).

Content: A woman dedicates a funerary monument to her deceased husband and to herself with stipulations about the use of the monument. Interesting vocabulary defining the differences of status in an extended family (ἐκ τοῦ γένου μου, ἐκκτράνις). **Affection**
C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.2 = *SEG* LVI 794.

Place: Thessalonike.

Date: 234/235 CE.

Content: A woman sees to the construction of a tomb (τόπος) for a man, her parents, her husband, and her children. Stipulation about the use of the monument by descendants.

Affection

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.3 = *SEG* LVI 798.

Place: Thessalonike.

Date: 2nd cent. CE.

Content: A man, his wife, and his son see to the construction of a tomb, each one having his own part of responsibility. Funerary enclosure (τριπυλός); the term is attested in Bithynia. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.4 = *SEG* LVI 799.

Place: Thessalonike.

Date: Beginning of the 3rd cent. CE.

Content: A woman sees to the construction of a sarcophagus for her deceased husband and to the inscription of a funerary epigram according to his wish. The epigram mentions a Menandros ἡδὺ βιώσας καὶ πολλοῖς μεταδούς, ἐν πᾶσι βροτοῖσι φιληθείς. **Friendship; benevolence; affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.5 = *SEG* LVI 811.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Two women dedicate a sarcophagus to the memory of their deceased (respectively) husband and brother together with two other women who are σύνκληροι (his illegitimate daughters?). Stipulations about the use of the sarcophagus. Emotions in the context of an extended family. Men and women in the context of a family. **Affection**

C

Edition: Nigdelis, *Epigraphika Thessalonikeia* 5.7 = *SEG* LVI 801.

Place: Thessalonike.

Date: beginning of the 3rd cent. CE.

Content: Two men dedicate a *stèle* to the memory of their deceased mother who greets them back, calling them *voσσία μου* ("my little birds"). The direct tone of the funerary epigram seems very efficient in comparison with the clichés of the rest of the funerary epigrams of Thessalonike. **Affection**

A

Edition: Nigdelis, Epigraphika Thessalonikeia 5.8 = *SEG* LVI 802.

Place: Thessalonike.

Date: second half of the 2nd cent. CE.

Content: A man dedicates a sarcophagus to the memory of his deceased father and grandmother. The terms *ἄττης* (for father) and *βίβνης* (for grandmother) give a particular emotional content to the epigram. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.109 = *SEG* LVI 803.

Place: Thessalonike.

Date: 253/254 CE.

Content: A man dedicates a *stèle* to his deceased parents-in-law and his parents. (See also IG X, 2.1.394, 921, 466, and 591 for concern about parents-in-law). **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.10 = *SEG* LVI 808.

Place: Thessalonike.

Date: 3rd cent. CE.

Content: Two brothers buy a sarcophagus for themselves. Very fragmentary inscription from the cover of a sarcophagus. It was their sister who saw to the purchase of the sarcophagus with the approval of their master. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.12 = *SEG* LVI 804.

Place: Thessalonike.

Date: end of the 2nd –beginning of the 3rd cent. CE.

Content: A freedwoman dedicates a sarcophagus to her deceased husband and herself, and implores her mistress, through an oath to the *genius* of the Roman emperor, to impede the use of the sarcophagus by anyone else. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.13 = *SEG* LVI 805.

Place: Thessalonike.

Date: first half of the 3rd cent. CE.

Content: A woman dedicates a sarcophagus to her deceased husband; stipulations about the use of the sarcophagus. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.14 *SEG* LVI 806.

Place: Thessalonike.

Date: second half of the 3rd cent. CE.

Content: A woman buys a sarcophagus for her deceased husband and herself *ἐξ ἰδίων καμάτων*. Stipulation about the use of the use of the sarcophagus. **Affection**

C

Edition: Nigdelis, Epigraphika Thessalonikeia 5.15 = *SEG* LVI 807.

Place: Thessalonike.

Date: beginning of the 3rd cent. CE.

Content: Funerary inscription with a relief (hands) raised in prayer for justice; mention of *Ὅσιον και Δίκαιον. Σόν τέλος βλέπεις*. **Anger; revenge.**

A

Edition: Nigdelis, Epigraphika Thessalonikeia T4/T5.

Place: Thessalonike.

Date: Hellenistic.

Content: Honorific decrees and statue for a Thessalonican in Delos; ἀρετῆς ἕνεκεν καὶ εὐσεβείας τῆς περὶ τὸ ἱερόν καὶ εὐνοίας τῆς εἰς τὸν δῆμον τῶν Δηλίων. **Gratitude**
C

Edition: Nigdelis, Epigraphika Thessalonikeia T14 = SEG LVI 741.

Place: Thessalonike.

Date:

Content: Honorific statue base for C. Caecilius Macedonicus erected by a man from Thessalonike, ἀρετῆς ἕνεκεν καὶ εὐνοίας ἧς ἔχων διατελεῖ εἰς τε αὐτὸν καὶ τὴν πατρίδα καὶ τοὺς λοιποὺς Μακεδόνας καὶ τοὺς ἄλλους Ἕλληνας. **Gratitude**
C

Edition: Nigdelis, Epigraphika Thessalonikeia T33 = SEG LVI 741.

Place: Thessalonike.

Date:

Content: (see IG X 2.1.1034); relationship between a teacher and his pupil. **Affection**
C

Edition: Nigdelis, Epigraphika Thessalonikeia T41 = SEG LVI 741.

Place: Thessalonike.

Date:

Content: Philippoupolis; funerary epigram for a gladiator with details about the dubious circumstances of his death. **Pity; grief**
B

Edition: Nigdelis, Epigraphika Thessalonikeia T42 = SEG LVI 741.

Place: Thessalonike.

Date: 2nd–3rd cent CE.

Content: Caesareia Mauritania; funerary epigram for a young boy from Thessalonike. **Grief**
C

Edition: Nigdelis, Epigraphika Thessalonikeia T43 = SEG LVI 741.

Place: Thessalonike.

Date: 2nd–3rd cent CE.

Content: Bonn, Germany; funerary epigram for a woman from Thessalonike with interesting (original) biographical details. **Grief**
A

Edition: Nigdelis, Epigraphika Thessalonikeia T48 = SEG LVI 741.

Place: Thessalonike.

Date:

Content: Altar for a man erected by the *synedroi* of the *koinon* of Macedonians in order for his father to be consoled. **Grief; consolation**
A

Edition: Nigdelis, Epigraphika Thessalonikeia T60.

Place: Thessalonike.

Date: 4th cent. CE.

Content: Dion; epitaph for a young Christian girl. **Grief**
C

Edition: Nigdelis, Epigraphika Thessalonikeia T66 = *SEG* LVI 741.

Place: Thessalonike.

Date:

Content: Rome; epitaph of a twenty-year old man from Thessalonike. **Grief**
C

Corpus: L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξύ τοῦ Βερμίου Ὀρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεύχος Α΄. Ἐπιγραφές Βεροίας*, Athens 1998.

I.Beroia

Edition: I.Beroia *2.

Place: Beroia.

Date: end of 2nd-beginning of the 1st cent BCE.

Content: Honorific decree for an apparently young man (Harpalos) from good family. This decree emphasizes the potential of the young man rather than his accomplishments. Communal display of **hope** put upon a young person. The honours are not something to lie upon but a sort of motivation. The pride that comes from the honours is a motivation for good behaviour in the future. The decree has to be read aloud during the procedure of voting for the magistrates (as an incentive (emotional?) for the young citizens). **Hope; pride.**

A

Edition: I.Beroia 17.

Place: Beroia.

Date: 221-179 BCE.

Content: Dedication to the goddess Athena by the Macedonian king Philip V. Display of an attachment to a divinity whose cult is not attested in Beroia (apart from this dedication).

Piety.

C

Edition: I.Beroia 18.

Place: Beroia.

Date: 131/130 BCE.

Content: Dedication of an ἐνκοιμητήριον (incubation room) to Apollo, Asclepius and Hygeia. Display of attachment to three divinities. **Piety; hope.**

C

Edition: I.Beroia 19.

Place: Beroia.

Date: middle of the 3rd cent BCE

Content: Dedication to the Syrian goddess (Atargates) by a priest. Display of a priest's attachment to an "Oriental" divinity. **Piety.**

B

Edition: I.Beroia 20.

Place: Beroia.

Date: 2nd cent CE.

Content: Dedication to Aphrodite Euschemon. (Isis?) by a family with Italian gentilicium. L. 5: κατ' ὄναρ (upon a dream). This type of dedication is well-attested in the cult of Egyptian deities, Meter Theon and Zeus Hypsistos. Display of attachment to a divinity. It displays a close connection with the divinity, a sort of emotional affective bond. **Piety.**

A

Edition: I.Beroia 22.

Place: Beroia.

Date: 7 BCE.

Content: Dedication to Dionysos by the agoranomos of an association of Dionysiac artists. Display of attachment to a divinity. **Piety.**

C

Edition: I.Beroia 25.

Place: Beroia.

Date: 119 CE.

Content: Dedication to Zeus Hypsistos by a woman (possibly a slave). L. 2: κατ' εὐχὴν. Display of attachment to a divinity by a slave. **Piety; gratitude.**

C

Edition: I.Beroia 26-28.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Dedication to Zeus Hypsistos by groups of persons (διάκονοι and a number of "professionals"). Display of collective attachment to a divinity. **Piety.**

C

Edition: I.Beroia 29.

Place: Beroia.

Date: second half of the 4th cent BCE.

Content: Dedication to Heracles Kynagidas by the polis. Display of attachment to a divinity. **Piety.**

C

Edition: I.Beroia 34.

Place: Beroia.

Date: 1st cent BCE-1st cent CE.

Content: Dedication upon divine command for salvation (ἐπι σωτηρίᾳ κατ' ἐπιταγήν). The relief representation of footprints suggests a dedication to Isis or another Egyptian deity. Display of hope and anticipation. **Hope; piety.**

A

Edition: I.Beroia 35.

Place: Beroia.

Date: end of the 1st-beginning of the 2nd cent CE.

Content: Ex-voto (footprints) dedicated to an Egyptian deity. Mention of the priest. Display of attachment to a divinity. **Gratitude; hope; piety.**

A

Edition: I.Beroia 36.

Place: Beroia.

Date: first half of the 2nd cent CE.

Content: A couple dedicates an altar to Isis Lochia on behalf of their daughter. Mention of the priest. The man is the freedman of the priest. Display of **gratitude**, display of affection of a couple towards their daughter. **Piety; gratitude; paternal affection.**

B

Edition: I.Beroia 37.

Place: Beroia.

Date: 3rd cent BCE.

Content: Epigram which accompanied a dedication to the god Pan (probably a relief representing Pan) by a man from a good family. Display of gratitude to a king through a religious dedication. Pan is described as "full of desire" to go to Macedonia: πόθος με...ἠγάγετο. **Piety; gratitude; desire**

A

Edition: I.Beroia 38.

Place: Beroia.

Date: 2nd/3rd cent CE.)

Content: dedication of a couple upon divine command (κατ' ἐντολήν) to an unknown divinity. Display of a particular relationship with the divinity, affection?. **Piety.**

B

Edition: I.Beroia 51.

Place: Beroia.

Date: 240 CE.

Content: Manumission to the Syrian Goddess of a 30-year old woman slave who has been born into the household (κοράσιον οἰκογενές), by a woman on a festival day. Display of attachment to the Syrian Goddess. **Piety.**

C

Edition: I.Beroia 52.

Place: Beroia.

Date: 262 CE.

Content: Manumission to the Syrian Goddess of a ten-year old slave son of a slave. **Piety.**

C

Edition: I.Beroia 53-56.

Place: Beroia.

Date: 3rd cent CE.

Content: Manumission of young slaves to Dionysos, Erikryptos, Pseudanor. **Piety.**

C

Edition: I.Beroia 59.

Place: Beroia.

Date: 57-55 BCE.

Content: Dedication of a statue of Lucius Calpurnius Piso by the Βεροιαῖοι and the ἐνκεκτημένοι Ρωμαῖοι. **Gratitude.**

C

Edition: I.Beroia 69.

Place: Beroia.

Date: 240 CE.

Content: Announcement of fight of gladiators offered by a couple; an extra couple of gladiators is offered by the couple who obtained permission by the emperor (καὶ ἕτερον ζεύγος περὶ τῆς ψυχῆς ἀγωνιούμενον πρὸς τοῖς νενομισμένοις δυσὶν κατὰ συγχώρησιν του κυρίου ἡμῶν Μάρκου Ἀντωνίου Γορδιανοῦ). Display of "generosity" and of good relations with the emperor. **Pride; generosity.**

C

Edition: I.Beroia 97.

Place: Beroia.

Date: first half of the 3rd cent CE.

Content: Epigram. A funerary altar is offered by the "Ἡμαθῆες" (Macedonians) to a young man in order to offer consolation to his mother and at the same time to honour him. It would be a sort of base for a bronze statue. **Grief, consolation.**

A

Edition: I.Beroia 102.

Place: Beroia.

Date: end of the 1st -beginning of the 2nd cent CE.

Content: The Αἰστρινῶν πόλις honours a priest of the imperial cult and agonothete of the koinon of the Macedonians for his benevolence towards the city. **Gratitude.**

C

Edition: I.Beroia 106.

Place: Beroia.

Date: 1st cent CE.

Content: Dedication by the Βεροιαίων βουλή and the demos of the statue of a priest of the imperial cult and agonothete of the koinon of the Macedonians φιλοκαῖσαρ and φιλόπατρις. **Gratitude; pride; patriotism.**

C

Edition: I.Beroia 103-119.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Honorific inscriptions for members of the elite, priests of the imperial cults and agonothetai of the κοινόν of the Macedonians. **Gratitude.**

C

Edition: I.Beroia 122.

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: The mystai (of Dionysos?) are honouring a woman. **Gratitude.**

C

Edition: I.Beroia 207.

Place: Beroia.

Date: 2nd -3rd cent CE.

Content: Epitaph for someone's son (ἥρωζ). Display of affection for a son. **Family affection.**

C

Edition: I.Beroia 208.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaph for someone's θρεπτός. Display of **affection** for a θρεπτός. **Affection.**

B

Edition: I.Beroia 209.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaph for someone's wife. **Family affection**

C

Edition: I.Beroia 210

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: Altar with relief representing two open hands (prayer for revenge); epitaph for a young boy(?) set up by his mother. **Grief; affection; revenge.**

A

Edition: I.Beroia 211.

Place: Beroia.

Date: end of the 2nd -beginning of the 3rd cent CE.

Content: Epitaph for a late husband; **marital affection; grief.**

C

Edition: I.Beroia 212.

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: relief representing a seated woman and three male figures: Death (a naked figure with wings), a young man and a mature man; epitaph for a young man dedicated by his parents; the representation of Death adds a dramatic element. **Paternal affection; grief.**

B

Edition: I.Beroia 214.

Place: Beroia.

Date: 3rd cent CE.

Content: Funerary stele for a young woman dedicated by her father (?). A relief represents a half-naked woman holding a folded outfit (the young woman as Aphrodite? Representation related to the ritual of marriage?). **Grief; paternal affection.**

A

Edition: I.Beroia 217.

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: Epitaph dedicated by a woman to her late husband; the relief represents three figures: a man and a young woman holding an object and an mature seated woman; grief and affection towards her late husband and representation of the whole family, although only the woman appears in the inscription. **Family affection.**

B

Edition: I.Beroia 218.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaph for Achilles the grandson of Achilles; "literary" name fashionable during the imperial times; **affection; grief.**

C

Edition: I.Beroia 219.

Place: Beroia.

Date: 2nd cent CE.

Content: A woman dedicates a stele with epitaph to her late child (son?). Relief representing a family: seated woman, young woman in the middle and bearded man on the right. Affection and grief towards late child. Interesting that in the epitaph only the mother appears whereas in the relief the whole family is represented. **Family affection.**

C

Edition: I.Beroia 224.

Place: Beroia.

Date: 2nd cent CE.

Content: epitaph; relief representing two men and a woman; in the epitaph a man dedicates the relief to his late wife and his late father and to himself. **Family affection**

C

Edition: I.Beroia 226.

Place: Beroia.

Date: 2nd -3rd cent CE.

Content: Relief representing three figures; epitaph for the late husband of Hilaria. **Grief; marital affection.**

C

Edition: I.Beroia 228.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph for Elenos son of Elenos; relief representing a horseman, the busts of a couple (man and woman) and two busts of young men with a winged naked figure in between (Eros, Thanatos?). **Family affection, grief.**

C

Edition: I.Beroia 229.

Place: Beroia.

Date: first half of the 3rd cent CE.

Content: Epitaph for the sweetest Chrysiis daughter of Elpis. **Affection.**

B

Edition: I.Beroia 230.

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: Epitaph for the son of Annia Epigone; **maternal affection; grief.**

C

Edition: I.Beroia 232.

Place: Beroia.

Date: 2nd cent CE.

Content: Epitaph for a man, his wife and their daughter and another woman while they were still alive. **Family affection.**

C

Edition: I.Beroia 236.

Place: Beroia.

Date: beginning of the 3rd cent CE.

Content: epitaph with relief representing Plouton and Cerberus and a winged naked figure (Thanatos?). Two women dedicate this to their respective late sons. **Maternal affection; grief.**

B

Edition: I.Beroia 239.

Place: Beroia.

Date: middle of the 2nd cent CE.

Content: epitaph for a late child; relief representing a winged figure (Thanatos?). **Grief. Affection.**

C

Edition: I.Beroia 240.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph with relief representing Death? (a winged naked figure holding grapes in his right hand); also two open hands (prayer for revenge). **Grief; revenge**

B

Edition: I.Beroia 244.

Place: Beroia.

Date: end of the 2nd cent CE.

Content: A man dedicates an epitaph to his θεραπετή. Relief representing Aphrodite holding an apple. **Affection.**

C

Edition: I.Beroia 249a.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph with relief representing three figures: two male figures and a winged young boy (Death?). Also represented: open palms (prayer for revenge), horse, cypress. Death is also represented in 251. **Grief. Affection; revenge.**

C

Edition: I.Beroia 260.

Place: Beroia.

Date: 2nd cent CE.

Content: Two men dedicate an epitaph to their late friend who was a stationarius (a soldier). **Friendship. Affection**

B

Edition: I.Beroia 261-309.

Place: Beroia.

Date:

Content: epitaphs. **Family affection; grief**

C

Edition: I.Beroia 310.

Place: Beroia.

Date: second half of the 2nd cent. CE.

Content: Epitaph for the two wives of a man; the expression αῖς χάριν ἔσχον instead of μνείας χάριν expresses tenderness and **affection. Gratitude; marital affection.**

A

Edition: I.Beroia 329.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph for a 7-year old alumnus (θεραπετός ἑπταετῆ καὶ δύο σεληνῶν). **Grief. Affection.**

B

Edition: I.Beroia 332-333.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: epitaphs for individuals who died abroad (τελευτήσαντες ἐν ἀποδημίᾳ). **Grief**

B

Edition: I.Beroia 334.

Place: Beroia.

Date: second half of the 2nd cent CE.

Content: epitaph by a freedwoman for her ex-patron. **Grief. Affection**

A

Edition: I.Beroia 335-346.

Place: Beroia.

Date:

Content: epitaphs. **Grief. Affection.**

C

Edition: I.Beroia 347.

Place: Beroia.

Date: 2nd cent CE.

Content: epitaph for a φιλοθηρότατος husband. **Pleasure**

B

Edition: I.Beroia 348-361.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: epitaphs; mostly families. **Grief. Affection**

C

Edition: I.Beroia 362.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaph for a Παρασκευή; she is probably a Christian.

C

Edition: I.Beroia 371.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph for a man from his wife his son and the people around an ἀρχισυνάγωγος. **Grief. Affection**

B

Edition: I.Beroia 372.

Place: Beroia.

Date: 2nd cent CE.

Content: Epitaph for a member of the association of mule-drivers (συνήθεια τῶν ὄνων).

C

Edition: I.Beroia 374.

Place: Beroia.

Date: end of the 2nd cent CE.

Content: epitaph for the gladiator Ξιφίας by his wife Ἄφροδιτώ. Relief representing a dog.

C

Edition: I.Beroia 376.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: epitaph for a gladiator (probably) named Πασίνεικος dedicated by Zoilos.

Friendship. Hope (name Pasineikos)

A

Edition: I.Beroia 377.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph for a gladiator dedicated by his συνοπλᾶνες. **Affection. Friendship**

B

Edition: I.Beroia 379.

Place: Beroia.

Date: end of the 2nd cent CE.

Content: Epitaph for a gladiator dedicated by his daughter; **affection, grief, pride.**

A

Edition: I.Beroia 380.

Place: Beroia.

Date: 2nd cent CE.

Content: epitaph for an 18 year old gladiator. **Grief**

C

Edition: I.Beroia 381-386.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaphs for gladiators.

C

Edition: I.Beroia 387.

Place: Beroia.

Date: 3rd cent CE.

Content: Epitaph and relief for a seventeen-year old Thracian gladiator; his partner and his Bithynian friend appear. **Grief; affection.**

B

Edition: I.Beroia 388.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epitaph for a gladiator ἐκ παιδὸς ἄλιπτος who died in violent circumstances but not in the arena killed by an adversary. His wife saw to the construction of his tomb.

Affection, grief, pride.

A

Edition: I.Beroia 390.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: Epigram for a gladiator; fragmentary. L2: ἔρωσ εἶλεν Ἐνυαλίου . **Desire** for battle (emotion of the gladiator). **Desire; courage.**

B

Edition: I.Beroia 391.

Place: Beroia.

Date: 3rd cent BCE.

Content: funerary epigram for Ἀδέα, a young woman/girl: ἄωρον. Her parents bear Macedonian aristocratic names. **Grief**

B

Edition: I.Beroia 392.

Place: Beroia.

Date: 2nd-1st cent BCE.

Content: funerary epigram for a fifty-year old man, a member of the local aristocracy. Mention of the place of the pious in the underworld (χώρον εὐσεβέων). His daughter saw to the construction of the monument. **Grief. Hope** for afterlife.

A

Edition: I.Beroia 394.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: funerary epigram for a woman λυρωδός, who looked "still very young". Her husband honors her with lament (γόοις πάντοτε κοσμεῖ ταύτην). **Grief; affection;**

Mourning

A

Edition: I.Beroia 395.

Place: Beroia.

Date: 2nd cent CE.

Content: funerary epigram for a late husband dedicated by his wife. Σωφροσύνης σύνθεμα καὶ φιλίας. **Marital affection.**

A

Edition: I.Beroia 396.

Place: Beroia.

Date: 2nd cent CE.

Content: Funerary epigram for a man dedicated by Amastris who was a musician. His wife saw to the construction of his monument. ὑπὸ κεύθεσι κρύπτει γαῖα μακηδονήι.

C

Edition: I.Beroia 398.

Place: Beroia.

Date: 3rd cent CE.

Content: funerary epigram for an ἀρτοκόπος who loved to watch athletic games. Maybe he was some sort of religious/ritual official.

C

Edition: I.Beroia 399.

Place: Beroia.

Date: 3rd cent CE.

Content: funerary epigram for a woman actress (μιμᾶς). Her father and her husband saw to the construction of her funerary monument.

C

Edition: I.Beroia 400.

Place: Beroia.

Date: 3rd cent CE.

Content: funerary epigram for a man who died after his children. His wife saw to the construction and the inscription of the stele so that his contemporaries and the future generations know what happen to him. **Grief.**

A

Edition: I.Beroia 402.

Place: Beroia.

Date: 2nd cent CE.

Content: funerary epigram for a 27 year old acrobat. **Grief; admiration.**

B

Edition: I.Beroia 404.

Place: Beroia.

Date: 2nd cent CE.

Content: funerary epigram for a young woman, Parthenope. Rhetorical elements. Comparison with Persephone but the difference is that only Hades has Parthenope. Mention of χῶρος εὐσεβέων (the place of the pious). Her father sees to the construction of the monument. **Grief** for premature death; **Hope** for afterlife. See also 391.

B

Edition: I.Beroia 405.

Place: Beroia.

Date: 3rd cent CE.

Content: funerary epigram for Φιλήρεμος. Mention of δαίμονες. **Grief**.

B

Edition: I.Beroia 419.

Place: Beroia.

Date: 1st -2nd cent CE.

Content: Lati funerary epigram for the late son of a couple of which the man is a freedman and the woman his mistress. **Grief. Affection**

A

Edition: I.Beroia 445.

Place: Beroia.

Date: 4th-5th cent CE.

Content: Funerary epigram; a woman sees to the construction of a monument for her late husband, for one of her daughters and one an alumnus that she had reaised (γλυκύτατον θρεπτάριν ὃ ἐγὼ ἀνέθρεψα ὑπὸ τὰς ἐμάς μάλας). Restrictions about the use of the monument by her other daughters, with whom she had a conflict. Selective affection in an apparently dysfunctional family. **Affection; hatred; indignation.**

A

Edition: I.Beroia 447.

Place: Beroia.

Date: 5th-6th cent CE.

Content: Funerary epigram for a mother superior (ρίζης ὀσίης κλάδων εὐγενεστάτων) of a female monastery in the region of Beroia. Mention of two nuns. **Grief; affection** in a monastic context.

A

Edition: I.Beroia 455.

Place: Beroia.

Date: 4th-5th cent CE.

Content: Funerary epigram on the tomb that a man set up for his mother in law in gratitude (μησκόμενος τῆς εὐεργεσίας αὐτῆς). Jewish milieu. **Gratitude; family affection** for a mother in-law.

A

Edition: I.Beroia 497.

Place: Beroia.

Date: 2nd cent CE.

Content: Funerary epigram for a gladiator who died ὑπὸ μηδενὸς λιφθίς with relief. His companion saw to the construction of the monument. **Pride; fearlessness; affection.**

A

Edition: I.Beroia 499.

Place: Beroia.

Date: 3rd cent CE.

Content: Monument erected for the son of one of the σύνεδροι of the Macedonian koinon for consolation (εἰς παραμυθίαν τοῦ πατρός). See also the analogous monument of Thessaloniki: IG X 2,1, 173. **Affection; Consolation.**

B

Edition: I.Beroia 508.

Place: Beroia.

Date: 2nd-3rd cent CE.

Content: funerary epigram for a woman erected by her husband ἐπιγνούς ἦθη καὶ τρόπον.

Marital affection. Gratitude

A

Corpus: P.M. Petsas, M.B. Hatzopoulos, L. Gounaropoulou, P. Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopetra (Macédoine)*, Athens 2000.

I.Leukopetra.

Edition: I.Leukopetra 3.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 170 CE.

Content: Dedication of an approximately five-year old girl to Meter Theon by a man who designates himself as Βεροιαῖος. The act of ὠνή is put εἰς τὰς ἀγκάλας τῆς θεοῦ. **Piety; affection**

C

Edition: I.Leukopetra 16.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 184/5 CE.

Content: Dedication by a woman of a παιδίσκη ἣν ἀνέθρεψα τῷ ὀνόματι τῆς θεοῦ. Religious attachment to the divinity through the whole period during which the slave was being brought up. **Piety.**

C

Edition: I.Leukopetra 34.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 192/3 CE.

Content: Dedication κατ' ἐπιταγήν Μητρός of a παιδίον to the divinity by a woman; attachment to the goddess. **Piety.**

B

Edition: I.Leukopetra 35.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 192/3 CE.

Content: Dedication of revenue to the goddess by someone who was ὀχλούμενος ὑπὸ τῆς θεοῦ. Special relationship with the goddess. **Fear of god. Piety.**

A

Edition: I.Leukopetra 47.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 203/4 CE.

Content: A free woman dedicates her free son ὃν ὑπέσχετο ὄντα ἐν νόσω. The son is present and gives his consent for the dedication. **Fear of death** (fear of losing a child as a motivation for the dedication to the Mother of gods). **Gratitude; fear**

A

Edition: I.Leukopetra 65.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 214/5 CE.

Content: A couple dedicates a twenty-year old woman slave after having suffered quite a deal: πολλά δινά κακά πάσχοντες ἀπὸ Μητρός Θεῶν Αὐτόχθονος. **Fear; hope.**

A

Edition: I.Leukopetra 70.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 220 CE.

Content: Aurelius Kassandros, son of Kassandros, dedicates his slaves (σώματα), a woman slave and her five children, to the Mother of Gods with the restriction that they

serve him till the end of his days. Two of the children are named after him and maybe are his children. In that case, the example is interesting because there is no indication or expression of emotion. **Affection**

C

Edition: I.Leukopetra 78.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 230/1 CE.

Content: Letter addressed to the divinity from an οἰκονόμος of the city of Beroia. **Piety.**

Edition: I.Leukopetra 86.

Place: Leukopetra (sanctuary of Mother of Gods).

Date: 237 CE.

Content: Someone dedicates a slave on the condition that he remains with his grandparents till the end of their days; care for elder relatives. **Family affection.**

C

Discussion of emotional aspects in these texts:

A. Chaniotis, "From Woman to Woman: Female Voices and Emotions in Dedications to Goddesses", in: C. Prêtre (ed.), *Le donateur, l'offrande et la déesse. Systèmes votifs dans les sanctuaires de déesses du monde grec. Actes du 31e colloque international organisé par l'UMR Halma-Ipel (Université Charles-de-Gaule/Lille 3, 13–15 décembre 2007)* (Kernos Suppl. 23), Liège: Université de Liège 2009, 51–68.

Corpus: L.-D. Loukopoulou, M.-G. Parisaki, S. Psoma, A. Zournatzi, *Ἐπιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἑβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἑβρου)*. *Inscriptiones antiquae partis Thraciae quae ad ora maris Aegaei sita est (Praefecturae Xanthes, Rhodopes et Hebri)*, Athens 2005.

I.Thrac.Aeg.

Edition: I.Thrac.Aeg. E1.

Place: Abdera.

Date: end of the first quarter of the 5th cent. BCE.

Content: Text of public character. Public curse (ἀρά). Very fragmentary. Such texts are known from Teos, metropolis of Abdera. Public display of hostility in a civic context. Ritualized expression of communal fear. **Hatred; fear.**

B

Edition: I.Thrac.Aeg. E2.

Place: Abdera.

Date: beginning of the 3rd cent. BCE.

Content: Rewards for whoever (free or slave) reveals a "coup d'état". Indirect display of communal fear. **Fear; gratitude**

B

Edition: I.Thrac.Aeg. E4.

Place: Delphi.

Date: Middle of the 3rd cent. BCE.

Content: Decree of acceptance of the festival of Soteria; display of benevolence by the city of Abdera towards the city of Delphi. **Gratitude; friendship**

C

Edition: I.Thrac.Aeg. E5.

Place: Teos.

Date: 166–160 BCE.

Content: Honorific decree for two Teians who helped the city of Abdera as ambassadors to Rome; display of benevolence in a public/civic context. **Gratitude**

A

Edition: I.Thrac.Aeg. E6.

Place: Teos.

Date: 166–160 BCE.

Content: Honorific decree for the δῆμος of the Teians from the δῆμος of the Abderitans. The use of metaphors from a familial context is very suggestive of the strong ties between Abdera and Teos. **Gratitude, benevolence, affection.**

B

Edition: I.Thrac.Aeg. E7.

Place: Abdera.

Date: 2nd cent. BCE.

Content: Honorific and proxeny decree for a citizen of Akanthos; public display of **gratitude** and **benevolence** towards an individual.

C

Edition: I.Thrac.Aeg. E8.

Place: Abdera.

Date: 2nd cent. BCE.

Content: Honorific decree for a Roman; public display of **gratitude/benevolence.**

C**Edition:** I.Thrac.Aeg. E9.**Place:** Abdera.**Date:** 2nd cent. BCE.**Content:** Honorific decree for a Roman and his son from Thessaloniki (*negotiatores?*). Official and public display of **gratitude/benevolence**. Cf. I.Thrac.Aeg. E10.**C****Edition:** I.Thrac.Aeg. E11.**Place:** Abdera.**Date:** 2nd–1st cent. BCE.**Content:** Fragmentary; honorific decree for someone who lent money to the city of Abdera (an Italian *negotiator?*); graphic details concerning the difficult financial situation give the decree a dramatic character and underline the benevolence of the benefactor; public display of gratitude. Parallel: the honorific decree for the Cloatii brothers from Gytheion see Migeotte, *Emprunt* no 24, 90–96). This kind of honorific decree belongs to what might be a particular category of honorific decrees. Display of gratitude (but at the same time the fact that so many details about the contracts are put in the narrative makes us slightly suspicious about the intentions of the people who wrote this decree). **Gratitude****A****Edition:** I.Thrac.Aeg. E18.**Place:** Abdera.**Date:** 3rd cent. CE.**Content:** Dedication of a *magaron* to Dionysos and to the συνμύσται. Display of attachment to a divinity and to the members of a religious association. **Piety****C****Edition:** I.Thrac.Aeg. E19.**Place:** Abdera.**Date:** 4th cent. CE.**Content:** Dedication of a θυμιατήριον to Zeus Hypsistos from a woman. Expression of attachment to a divinity. **Piety****C****Edition:** I.Thrac.Aeg. E20.**Place:** Abdera.**Date:** 2nd cent. CE.**Content:** Inscription on the base of an honorific statue for a benefactor; official display of **Gratitude**.**C****Edition:** I.Thrac.Aeg. E25.**Place:** Abdera.**Date:** Imperial period.**Content:** Inscription on a statue base that the city dedicated to a benefactor; official display of **Gratitude**.**C****Edition:** I.Thrac.Aeg. E26.**Place:** Abdera.**Date:** Imperial period.

Content: Fragmentary; honorific decree for a benefactor with details concerning his factual (in practice) love for his πατρίς. Official display of gratitude with motive or justification. **Gratitude; patriotism**

B

Edition: I.Thrac.Aeg. E28.

Place: Abdera.

Date: undated.

Content: Fragmentary; funerary epigram; l. 2: ἐπαιάσσα. ἐπαιάζω = to mourn, wail.

Grief.

C

Edition: I.Thrac.Aeg. E29.

Place: Abdera.

Date: 1st–2nd cent. CE.

Content: Fragmentary; funerary epigram for a young(?) woman who died in labour. Its form: questions and answers. Mention of other older children left motherless. Display of

Grief.

B

Edition: I.Thrac.Aeg. E30.

Place: Abdera.

Date: Middle of the 6th cent. BCE.

Content: Epitaph of the ἐταῖρος of Peithon, son of Protios; "talking monument". It is the ἐταῖρος who took the initiative for the burial and not a member of the family. Display of attachment (friendship?). **Friendship; affection.**

A

Edition: I.Thrac.Aeg. E66.

Place: Abdera.

Date: 1st–2nd cent. CE.

Content: Epitaph; the dead is defined as προσφιλής. **Affection.**

C

Edition: I.Thrac.Aeg. E78.

Place: Region of Abdera.

Date: 117–138 CE.

Content: Stele serving as a boundary symbol and also honorific monument for the emperor Hadrian; official display of gratitude by the Ἀδριανεῖς (!) Ἀβδηρῖται. **Pride; gratitude.** Cf. E79.

B

Edition: I.Thrac.Aeg. E83.

Place: Region of Xanthi.

Date: first half of the 1st cent. CE.

Content: Honorific inscription (on a statue base?) from a δῆμος for the king of the Thracians, Rhoemetalkes, son of Cotys. Display of **gratitude.**

C

Edition: I.Thrac.Aeg. E88.

Place: Topeiros.

Date: 3rd cent. CE.

Content: Stele; funerary epigram of the husband of Aurelia Valeriane.

l. 2: ...δρόμος ἐσθλός...

I. 4: ...τῷ ἀνδρὶ εὐνόως καὶ φιλο]στόργως σ(υ)ζήσαντι... Affection of a wife towards her late husband. **Marital affection**
C

Edition: I.Thrac.Aeg. E93.

Place: Topeiros.

Date: Imperial period.

Content: Stele; epitaph for a 38-year old woman ...συνβίῳ προσφιλεστάτη... Decorative and textual references to the cult of Dionysos. **Marital affection**

C

Edition: I.Thrac.Aeg. E98.

Place: Region of Topeiros.

Date: 3rd cent. CE.

Content: Stele; funerary epigram for Ὑλας, a gladiator (?) who πολλῶν ἀνδρῶν ἴδεν ἄσπεα καὶ νόων ἔγνω. The quotation of the Homeric verse adds an emotional tone. **Pride**

B

Edition: I.Thrac.Aeg. E167.

Place: Molyvoti (Old Maroneia?, Stryme?).

Date: 3rd cent. CE.

Content: Stele; funerary epigram for a gladiator (ῥητιάριος) erected by his φαμίλια. Display of affection and pride (mention of the number of his victories). **Pride; friendship**

C

Edition: I.Thrac.Aeg. E168.

Place: Maroneia.

Date: End of 167 BCE.

Content: Stele; treaty between Maroneia and Rome; on equal terms; ll. 10–11: φιλία καὶ συμμαχία καλὴ ἔστω καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. Display of friendship between states, although there is a serious disproportion. **Friendship**

B

Edition: I.Thrac.Aeg. E171.

Place: Maroneia.

Date: 3rd cent. BCE.

Content: Fragmentary honorific decree; for someone who has been εὐνοῦς towards the city. **Gratitude**

C

Edition: I.Thrac.Aeg. E177.

Place: Maroneia.

Date: 2nd cent. BCE.

Content: Honorific decree for Παυσίμαχον Διείου Χ[αλκηδ]όνιον... ἀρετῆς ἕνεκεν καὶ εὐνοίας. Display of **gratitude**.

C

Edition: I.Thrac.Aeg. E178.

Place: Maroneia.

Date: 2nd cent. BCE.

Content: Fragmentary honorific decree; the δῆμος is honouring Μάαρκον Πόπλιον Ἰ(ω)μαῖον. Among the oldest of the honorific decrees issued for Romans and Italians.

Gratitude

C

Edition: I.Thrac.Aeg. E180.

Place: Maroneia.

Date: 41–42 CE.

Content: Decree for the guarantee of the freedom and the autonomy of the city; A ll. 6–12: reminder of the woes that the city suffered because of their faith to the Roman cause:

δηλωσάντων τὴν πρὸς τὸν δῆμον τῶν Ῥωμαίων ὑπόστασιν καὶ τὰς τύχας [τὰς πρό]τερον ἅς ὑπέμεινεν ὁ Μαρωνειτῶν δῆμος διὰ τὴν πρὸς Ῥωμαίους φιλίαν, εὐθέως ἅμα τῆς ἡγεμονίας αὐτῶν συνστάσει φίλος καὶ σ[ύ]μμαχος γε]νόμενος καὶ μετὰ ταῦτα, ὑπομείνας κατασκαφὴν με[ν] τῆς ἐξήκοντα σταδίου τὸ περίμετρον πόλεως, τέκνων δὲ ἀπωλήας καὶ λεηλασίαν καὶ αἰχμαλωσίαν καὶ τὰς ἄλλας τὰς κατὰ μέρος συμφοράς, ἵνα μη[δὲν τῶν πρὸς] Ῥωμαίους θραῦση δικαίων etc.

B ll. 10–12: δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ... ἡρῆσθαι πρεσβῆαν ἣτις ἀφικομένη πρὸς τὸν αὐτοκράτορα θεδόν... ἀσπᾶσεται αὐτὸν παρὰ τῆς πόλεως etc.

Gratitude; fear concerning troubles in the future; ritual display of political affection through the embracing and kissing of the emperor. **Pride; affection; fear; courage; trust; friendship.**

A

Edition: I.Thrac.Aeg. E181.

Place: Maroneia.

Date: 1st–2nd cent. CE.

Content: Civic decree for the attribution of posthumous honours to a Greek with Roman citizenship. Official display of **gratitude**.

C

Edition: I.Thrac.Aeg. E182.

Place: Maroneia.

Date: Beginning of the 2nd cent. BCE.

Content: Honorific decree from an association of Sarapiastai for a priest of Sarapis and Isis. Display of **gratitude** in the context of a religious association. Cf. I.Thrac.Aeg. E183.

Gratitude

C

Edition: I.Thrac.Aeg. E184.

Place: Maroneia.

Date: 2nd cent. BCE.

Content: Fragmentary decree with philosophical tone; ἐπειδὴ πᾶσιν μὲν ἀνθρώποις ἀδῆλου τῆς ἐσχάτης τοῦ βίου τελευτῆς... etc. **Consolation?**

B

Edition: I.Thrac.Aeg. E199.

Place: Maroneia.

Date: 2nd–1st cent. BCE.

Content: Dedication to the Egyptian gods from Νομήνιος in favour of his τρόφιμος who has been τριηραρχήσας (in a celebration of the ritual of Πλοιαφέσια). Display of **affection** between a slave, who must also be a παιδαγωγός, and a master. **Affection**

A

Edition: I.Thrac.Aeg. E200–204.

Place: Maroneia.

Date: 1st cent. BCE–3rd cent. CE.

Content: Dedications to the Egyptian gods. **Piety; gratitude; hope.**

C

Edition: I.Thrac.Aeg. E203.

Place: Maroneia.

Date: End of 2nd–3rd cent. CE.

Content: Dedication of an *agonothetes* to the Egyptian gods; κατά πρόσταγμα. **Piety**
C

Edition: I.Thrac.Aeg. E205.

Place: Maroneia.

Date: second half of the 2nd cent. or beginning of the 1st cent. BCE.

Content: Aretalogy of Isis. Expression of personal emotional attachment to the goddess. Interesting variation of a well-known text from Cyme, Thessaloniki, Ios, Cassandreia etc. Reference to the family's emotional ties as a result of the goddess' beneficial influence. Discussion of this and similar texts in connection with emotions: P. Martzavou, Isis aretalogies, initiations, and emotions, in A. Chaniotis (ed.), *Unveiling Emotions. Sources and Methods for the Study of Emotions in the Greek World*, Stuttgart 2012, 267-292.

Hope; fear; piety

A

Edition: I.Thrac.Aeg. E207.

Place: Maroneia.

Date: 1st cent. BCE–1st cent. CE.

Content: Fragmentary honorific inscription for a Thracian king. Official display of **gratitude**.

C

Edition: I.Thrac.Aeg. E215.

Place: Maroneia.

Date: Beginning of the 2nd cent. BCE.

Content: Funerary epigram for a Celtic mercenary. Poetic language. He came from Arameia and he died in battle: *μοῦνος ἐν αἰχμῶι δάιον ἐμ προμάχοις Ἴρεα μαρνάμενος λείπομαι*; he expects a better afterlife. **Courage; fearlessness; hope; consolation**.

B

Edition: I.Thrac.Aeg. E216.

Place: Maroneia.

Date: 2nd cent. BCE.

Content: Fragmentary funerary epigram assessing the negative and the positive sides of death. **Consolation**.

B

Edition: I.Thrac.Aeg. E217.

Place: Maroneia.

Date: 2nd–3rd cent. CE.

Content: Fragmentary funerary epigram and at the same time posthumous honours. Display of public gratitude. Quotation (paraphrase) of Homer (*Odyssey*). **Gratitude**

C

Edition: I.Thrac.Aeg. E218.

Place: Maroneia.

Date: 3rd cent. CE.

Content: Funerary epigram for a four-year old boy. **Affection**

C

Edition: I.Thrac.Aeg. E221.

Place: Maroneia.

Date: 3rd–4th cent. CE.

Content: Fragmentary funerary epigram for a gladiator(?) with details about his career and death. **Gratitude; pride; pity**

A

Edition: I.Thrac.Aeg. E304.

Place: Maroneia.

Date: 1st–2nd cent. CE.

Content: Epitaph of a woman. Εὐφροσύνη προσφιλῆς χαῖρε. **Affection**

C

Edition: I.Thrac.Aeg. E329.

Place: Maroneia.

Date: 3rd cent. CE.

Content: Epitaph of a gladiator with reference to his victories. **Pride**

C

Edition: I.Thrac.Aeg. E330.

Place: Maroneia.

Date: 3rd cent. CE.

Content: Stele for a *provocator* (type of gladiator) from the συνκομάσιοι; reference to 20 victories. Display of affection for a dead colleague in the context of an association of gladiators. **Affection; pride**

C

Edition: I.Thrac.Aeg. E374.

Place: Maroneia.

Date: Imperial period.

Content: Very fragmentary; someone sets up a statue of Νεικονέμεσις. **Vengefulness; piety; gratitude**

C

Edition: I.Thrac.Aeg. E384.

Place: Agiasma (district of Komotene, region of Rhodope).

Date: End of the 3rd cent. CE.

Content: Dedication of an ex-voto to Ζεὺς Ζβελθιούρδος θεός Ἐπήκοος. Display of gratitude (and hope or anticipation for future favours?). **Gratitude; hope**

C

Edition: I.Thrac.Aeg. E388.

Place: Toumba of Mesochori.

Date: first quarter of the 5th cent. BCE.

Content: Epigram for Straton dressed up by Ἐχέπολις. Ionic elements in the script. Display of grief and affection between friends. **Friendship; grief**

C

Edition: I.Thrac.Aeg. E389.

Place: Paisoulai?

Date: 3rd cent. CE.

Content: Dedication to Ζεὺς Παισουληνός from Τήρης Πρόκλου on behalf of himself, his animals, and his family. Display of **gratitude; piety**

C

Edition: I.Thrac.Aeg. E400.

Place: Drys.

Date: End of the 4th–beginning of the 3rd cent. BCE.

Content: Honorific and proxeny decree for a man; official display of **gratitude**.

C

Edition: I.Thrac.Aeg. E431.

Place: Zone (chora of Zone).

Date: 2nd cent. CE.

Content: Dedication of a statuette by Tiberius Claudius Philomousos and his family to Θεοῖ σύνναοι; I. 2: κατ' ὄναρ. Display of **gratitude**; **hope**.

B

Edition: I.Thrac.Aeg. E432.

Place: Mesembria?

Date: 2nd–3rd cent. CE.

Content: In Latin; epitaph for Iulia Longina from her husband; II. 3–4: "beyond comparison": "incomparabili". Display of **marital affection**

B

Edition: I.Thrac.Aeg. E449.

Place: Palagia (region of Alexandroupoli).

Date: 1st–2nd cent. CE.

Content: A freedman sets up the epitaph of his former master (cf. E473). **Gratitude**; **affection**

C

Edition: I.Thrac.Aeg. E457.

Place: Kirke.

Date: 3rd cent. CE.

Content: Inscription carved on a base for dedication/ex-voto to Apollon Sirenos. **Gratitude**

C

Edition: I.Thrac.Aeg. E459.

Place: Plotinopolis.

Date: 2nd–3rd cent. CE.

Content: Inscription carved on the base for dedication/ex-voto to Apollon Kersenos Sôzon, from an *agoranomos*. **Piety**; **gratitude**

C

Edition: I.Thrac.Aeg. E460.

Place: unknown origin.

Date: 2nd cent. CE.

Content: Dedication to Kyrios Kersenos from Iulius Markus. Attachment to a local deity; prayer. **Hope**; **piety**

C

Edition: I.Thrac.Aeg. E461.

Place: unknown origin.

Date: 3rd cent. CE.

Content: Dedication to Zeus Hypsistos (?) on behalf of someone's son. Relief representing a *himation*-wearer, probably the person on behalf of whom the dedication

was made. Display of affection for a son. The carved image adds to the construction of the emotion. **Affection; hope; piety**

C

Edition: I.Thrac.Aeg. E465.

Place: Plotinopolis.

Date: 3rd cent. BCE.

Content: Funerary epigram for the Babylonian Apollonios mentioning his brother Agathon: πολλάκις ἐζόμενος, στενάχησε Ἀγάθων, κατὰ θυμὸν πένθος ἔλων ἀλίαστον δακρυόεντι γόων. Display of grief through the description of the attitude of the mourning brother.

Grief; affection; mourning

A

Edition: I.Thrac.Aeg. E466.

Place: Plotinopolis.

Date: 3rd cent. CE.

Content: Funerary epigram for the gladiator Ζμυρνῆς accompanied by a relief representing a gladiator and a dog. His wife is mentioned. Details about his death (θανῶν πυγμαῖ ὑποβοκάτορος Ὑακίνθου). Il. 11–13: Μοῖρα δ'έμοι κατέκλωσε θανεῖν, ἐπέπρωτο γὰρ οὕτως. Note the representation of the dog which is not mentioned in the text of the epigram. **Grief; affection.**

B

Edition: I.Thrac.Aeg. E467.

Place: Plotinopolis?

Date: 2nd–3rd cent. CE.

Content: Stele with relief and funerary inscription. Representation of the family of Potamon. Funerary monument of the father who is represented crowning his son. Display of family ties and display of **Affection.**

Edition: I.Thrac.Aeg. E473.

Place: Plotinopolis?

Date: Imperial period.

Content: Bilingual inscription (Latin-Greek); epitaph for a patron from his freedman. Display of affection for a patron. Slavery. **Affection.**

Corpus: Inscriptiones Graecae, Vol. XI. Fasc. 4.
IG XI.4 (Delos)

Edition: IG XI.4.573.

Place: Delos.

Date: before the end of the 3rd cent. BCE.

Content: Honorific decree for a man who is presented as a composer of encomia at Delos; (κοινεῖ τὸ ἱερὸν ἐγκωμιάζει ἀφ' οὗ ἀφῖκται); admiration (of the man for Delos);

Gratitude. Pride.

B

Edition: IG XI.4.1105.

Place: Delos.

Date: 3rd cent. BCE.

Content: Dedication to Amphitrite that probably accompanied a statue; hymn to Philetairos; admiration, exaltation (of a person towards a king); admiration towards the work of artists, poets, and sculptors. **Admiration**

C

Edition: IG XI.4.1114.

Place: Delos.

Date: undated.

Content: "The hosts and ship-owners" that are based in Laodikeia-in-Phoenice honour a friend of the king Seleukos Philopator because of his affection towards the king and for his kindness towards them. Gratitude of a particular group with common interests (towards a royal administrator). **Gratitude**

C

Edition: IG XI.4.1247.

Place: Delos.

Date: 3rd/2nd cent. BCE.

Content: Dedication to Sarapis, Isis, and Anubis of an offering box with a lid on which a serpent is sculpted. The dedication is followed by an epigram inviting the reader to throw a contribution into the offering box. Surprise, fear, and humour that aim at inducing generosity in the audience. **Fear**

A

Edition: IG XI.4.1263.

Place: Delos.

Date: undated.

Content: The dedication which is inscribed on this object names its author as an *aretalogos* and specifies that the dedication is made following an order from the god. Awe (before a symbol or sign of the divine presence combined with the information that the dedication is made as a result of direct communication from the divine: κατὰ πρόσταγμα).

Fear of god.

B

Edition: IG XI.4.1273.

Place: Delos.

Date: 2nd cent. BCE.

Content: Dedication to Agathos Daimon following "an order of the god". This formula suggests that there is direct communication between the individual and the divine (through a personal dream interpreted as an order by the individual or through the interpretation of a dream by someone who specializes in this). In Delos there is such a person with a semi-

priestly role, the ὄνειροκρίτης (ID 2071–2073, 2105–2106, 2110, 2120, 2151, 2619). There are also a lot of inscriptions with the formula “following an order”(κατὰ πρόσταγμα): see IG XI.4 1224–1225, 1230–1231, 1233–1234, 1235, 1237, 1246–1247, 1249, 1251, 1253, 1256–1257, 1262–1263**, 1271. All this material suggests that there was direct communication with the divine through the interpretation of dreams, which is a highly emotional experience. For an illustration of the emotional ups and downs caused by the procedure of dream-interpretation as a way of breaking through to the will of the divine, see Apuleius’ *Metamorphoses*. **Anxiety. Piety.**

A

Edition: IG XI.4.1296.

Place: Delos.

Date: middle of the 3rd cent. BCE.

Content: Written imprecation by the priests and priestesses of Delos against any person that takes a slave (willingly or not) out of Delos and in this way damages his or her master. The threat against this individual is that he or she will be totally ruined. It is interesting that it is recognized that the slave may want to leave his or her master (ἄκον εἴτε ἐκόν). Fear (in case the imprecation functions after the slave is stolen or given help in escaping); desire for freedom (of the slave who willingly escapes from Delos); slavery and emotions.

Fear

A

Edition: IG XI.4.1297.

Place: Delos.

Date: end of the 3rd cent. BCE.

Content: Fragmentary written imprecation. Fear of the punishment (if the imprecation is efficacious). **Fear**

Edition: IG XI.4.1299.

Place: Delos.

Date: end of the 3rd cent. CE.

Content: Composite document that consists of the so-called “Chronicle of the Sarapeion A” followed by the document known as the “aretalogy of Sarapis”, a sort of hymn to the god Sarapis written by a man named Maistas. **Piety. Pride. Fear of god.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 1.
IG XII 1 (Rhodes, Chalke, Carpathos, Casos)

Edition: IG XII 1.33.

Place: Rhodes.

Date: middle of the 1st cent. BCE.

Content: Dedicatory (?) inscription to a temple of Egyptian (?) divinities. **Pride.**

A

Edition: IG XII 1.40.

Place: Rhodes.

Date: 3rd cent. BCE?

Content: Dedicatory epigram for a man. **Gratitude; pride.**

A

Edition: IG XII 1.41.

Place: Rhodes.

Date: 1st cent BCE?

Content: dedicatory inscription for someone who fought in the sea alongside his comrades. **Gratitude, pride.**

B

Edition: IG XII 1.43.

Place: Rhodes.

Date: 1st cent. BCE

Content: Statue-base (?) for a man who fought at sea, set up by a series of associations.

Gratitude; pride.

C

Edition: IG XII 1.44.

Place: Rhodes.

Date: uncertain.

Content: Dedicatory inscription for a military man who fought on land and at sea.

Admiration; gratitude; pride.

C

Edition: IG XII 1.58.

Place: Rhodes.

Date:

Content: Honorific decree for a man who showed the *eunoia* and *pistis* that the people of Rhodes has towards the emperor and Rome in general. **Trust; gratitude.**

Edition: IG XII 1.75.

Place: Rhodes.

Date: 3rd cent. BCE.

Content: Two dedicatory inscriptions for two men who won in a contest. Epigram and dedication. **Admiration, pride.**

B

Edition: IG XII 1.140.

Place: Rhodes.

Date: 3rd cent. BCE.

Content: Funerary epigram for a monument that a man from Paphos, Cyprus, set up for his brother (a cenotaph maybe). **Grief; affection.**

A

Edition: IG XII 1.141.

Place: Rhodes.

Date: 2nd cent. BCE

Content: Funerary epigram for a teacher which stood in a monument with an entrance.

Pride (of the teacher). **Gratitude.**

B

Edition: IG XII 1.142.

Place: Rhodes.

Date: uncertain date

Content: Inscription; funerary epigram for a man set up by his daughter and his mother.

Affection between fathers and daughters, and mothers and sons. **Grief.**

B

Edition: IG XII 1.144.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a twenty-year old man. **Grief.**

C

Edition: IG XII 1.145.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a Rhodian poet; admiration. **Grief.**

A

Edition: IG XII 1.146.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a man who died young and before his parents. **Grief.**

A

Edition: IG XII 1.147.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a man from Odessos who died in Rhodes; grief for someone who died away from home. **Grief**

A

Edition: IG XII 1.148.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a man from Smyrna who died in Rhodes and is buried there along with his wife; affection for someone who died away from home. **Grief; affection**

A

Edition: IG XII 1.151.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a woman who died and left her only son behind; grief for the mother, and for the son and husband. **Affection; grief**
B

Edition: IG XII 1.149.

Place: Rhodes.

Date: 1st cent. BCE.

Content: Inscription; funerary epigram for a couple who lived a harmonious life, "saying and thinking the same things". **Spousal affection; grief.**

A

Edition: IG XII 1.152.

Place: Rhodes.

Date: uncertain date.

Content: Funerary epigram for a woman from Syracuse who was loved by her husband for her *sophrosyne*. **Grief; spousal affection.**

A

Edition: IG XII 1.153.

Place: Rhodes.

Date: 3rd cent. BCE.

Content: Funerary epigram for a mother; the voice is inciting her to be joyful even in Hades; reference to the light earth that should cover her tomb. **Affection; grief; consolation.**

A

Edition: IG XII 1.671.

Place: Rhodes.

Date: uncertain date.

Content: Inscription; funerary curse. **Anger.**

B

Edition: IG XII 1.708.

Place: Kamiros.

Date: 3rd cent. BCE.

Content: Funerary epigram; commemoration for those who died in an earthquake; **Grief.**

B

Edition: IG XII 1.781.

Place: Kamiros.

Date: uncertain date.

Content: Dedication? Epigram describing the plants and buildings of a sanctuary. **Pleasure; joy.**

A

Edition: IG XII 1.782.

Place: Kamiros.

Date:

Content: Inscription similar and related to the previous one. **Pleasure.**

A

Edition: IG XII 1.783.

Place: Kamiros.

Date:

Content: Inscription similar and related to the previous one. **Pleasure.**

A

Edition: IG XII 1.789

Place: near Lindos.

Date: Hadrianic period.

Content: Religious regulation; clauses related to purity; distinction between interior and exterior self. Innocence. **Guilt. Piety; fear of god.**

A

Edition: IG XII 1.843.

Place: Lindos?

Date: Uncertain date.

Content: Dedicatory epigram; for a young man; description of his soul and comparison to his exterior. **Admiration; affection.**

B

Edition: IG XII 1.961.

Place: Chalke.

Date: uncertain date.

Content: Dedication(?) (*larnax* which has been transformed in a reservoir of water). The inscription describes the function of the *larnax*. Surprise. **Hope.**

B

Edition: IG XII 1.979.

Place: Karpathos.

Date: 3rd cent. CE.

Content: Inscription; dedication of a statue of Nike to the citizens following an order given in a dream. **Piety; hope; gratitude**

C

Edition: IG XII 1.980.

Place: Karpathos.

Date: 2nd cent. BCE.

Content: Funerary epigram for a mother of six. **Grief; satisfaction**

C

Edition: IG XII 1.981.

Place: Karpathos.

Date: uncertain date.

Content: Funerary epigram for a young man who was *sophron* and is joyful even near Persephone. **Grief.**

C

Edition: IG XII 1.1032.

Place: Karpathos.

Date: 2nd cent. BCE.

Content: Honorific decree for a doctor; details about his behaviour concerning the origin of the ill; self-sacrifice (of the doctor); admiration (of the audience). **Gratitude.**

A

Edition: IG XII 1.1036.

Place: Karpathos (Porthmos)

Date: uncertain date.

Content: Dedication to Poseidon Porthmios by a military man who had much success in military achievements. **Pride; piety.**

A

Edition: IG XII 1.1037.

Place: Karpathos (Tristomo).

Date: uncertain date.

Content: Fragmentary funerary epigram. Reference to an orphan. **Grief.**

C

Edition: IG XII 1.1064.

Place: Kasos.

Date: uncertain date.

Content: Funerary dedication by a couple in honour of the woman's father. For **consolation** and commemoration. **Grief; affection.**

B

Corpus: C. Blinkenberg, Lindos. Fouilles et recherches, II. Fouilles de l'acropole. Inscriptions, Berlin 1941.

I.Lindos

Edition: I.Lindos 2.

Date: 99 BCE.

Place: Lindos (sanctuary of Athena).

Content: The magistrates (mastroi) and the Lindians decide to inscribe anew the inscriptions of the dedications that have been worn away over time. The chronicle of the sanctuary of Athena Lindia; affection (of the community); concern (of the community);

Pride; piety.

B

Edition: I.Lindos 2 D I.

Date: 99 BCE.

Place: Lindos (sanctuary of Athena).

Content: Continuation of the previous one; epiphany and miracle of Athena Lindia; **Awe; fear; hope; gratitude.**

A

Edition: I.Lindos 2 D II.

Date: 99 BCE.

Place: Lindos (sanctuary of Athena).

Content: Continuation of the previous one; fragmentary; another epiphany and miracle of Athena Lindia. **Fear; awe.**

A

Edition: I.Lindos 2 D III.

Date: 99 BCE.

Place: Lindos (sanctuary of Athena).

Content: Continuation of the previous one; fragmentary; another epiphany and miracle.

Fear; hope; gratitude.

A

Edition: I.Lindos 177.

Date: 200–170 BCE.

Place: Lindos (sanctuary of Athena).

Content: Dedicatory epigram of a statue of Heracles to Athena Lindia by a famous sculptor; poetic language. **Piety; pride.**

B

Edition: I.Lindos 197f.

Date: after 156 BCE.

Place: Lindos (sanctuary of Athena).

Content: Dedicatory epigram; honours for a man who offered benefactions to the Rhodian state. **Gratitude.**

B

Edition: I.Lindos 419; C I.117ff.

Date: 22 CE.

Place: Lindos (sanctuary of Athena).

Content: Decree of magistrates (mastroi); stipulations against people who do not respect the clauses of the decree; ritualized **Hatred.**

Edition: I.Lindos 449.

Date: around 100 CE.

Place: Lindos (sanctuary of Athena).

Content: Honorific inscription for a man who served in several magistracies. **Gratitude; admiration.**

C

Edition: I.Lindos 456.

Date: uncertain date.

Place: Lindos (sanctuary of Athena).

Content: Fragmentary text (dedication?) of religious/philosophical character; reference to the elements of fire and earth, the Nymphs, harmony, eudaimonia, fame, and kingship. **Happiness.**

C

Edition: I.Lindos 484.

Date: around 200 CE.

Place: Lindos (sanctuary of Athena).

Content: Dedicatory inscription from a construction to Psithyros, heroic figure or related to Aphrodite and Eros. **Desire (?)**.

B

Edition: I.Lindos 487.

Date: around 225 CE.

Place: Lindos (sanctuary of Athena).

Content: Regulation concerning ritual purity; innocence; guilt. **Fear of god.**

B

Edition: I.Lindos 496.

Date: 2nd–3rd cent. CE.

Place: Lindos (sanctuary of Athena).

Content: Fragmentary dedicatory inscription; reference to Hermes and the Muses. **Gratitude (?)**.

C

Edition: I.Lindos 498.

Date: uncertain date.

Place: Lindos (sanctuary of Athena).

Content: Dedicatory inscription; reference to Zeus, Dionysos, Athena Lindia, and the olive trees that the dedicant planted in the sanctuary (reference to Athena Pallas?). **Piety; pride.**

B

Edition: I.Lindos 698.

Date: uncertain date.

Place: Lindos (sanctuary of Athena).

Content: Praise-poem for a victor in the contest of the Nemea; admiration. **Pride.**

B

Edition: I.Lindos 699.

Date: 2nd cent. BCE.

Place: Lindos (sanctuary of Athena).

Content: Dedicatory inscription and poem by a victor in the contest of Nemea; admiration.

Pride.

A

Edition: Add. et corr. col. 1010 (Maier, Mauerbauinschriften no. 50).

Date: 153 BCE.

Place: Lindos (sanctuary of Athena).

Content: Honorific decree for a citizen of Karpathos who, in critical conditions during a war, demonstrated courage and self-sacrifice; graphic details; admiration. **Courage; gratitude.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 2. Inscriptiones Lesbi Nesi Tenedi. Edidit Guilelmus R. Paton, Berlin 1899
IG XII.2

Edition: IG XII.2.15.

Place: Mytilene.

Date: 3rd cent. BCE?

Content: Treaty of friendship between the Aitolians and the Mytileneans; **Trust.**

B

Edition: IG XII.2.35 a, b, c, d.

Place: Mytilene.

Date: 1st cent. BCE (48 BCE).

Content: Two letters of Julius Caesar; one *senatus consultum* concerning an oath of *pistis* between Rome and Mytilene, and a treaty of alliance between Rome and Mytilene.

Gratitude, friendship, trust.

A

Edition: IG XII.2.58, a, b.

Place: Mytilene

Date: 29 BCE.

Content: A: fragmentary decree concerning the institution of a contest in honour of Augustus. B: decree formulating a petition to Augustus asking him to accept the divine honours that the Mytilineans have voted for him. **Admiration; awe; trust; hope; gratitude.**

B

Edition: IG XII.2.95.

Place: Mytilene.

Date: uncertain date.

Content: Dedicatory epigram concerning the construction of a fountain; **Pleasure.**

B

Edition: IG XII.2.109.

Place: Mytilene.

Date: uncertain date.

Content: Dedication of a statue to the goddess Aphrodite, set up in a sanctuary by those who are working in the shoemaking industry; attachment to a divinity. **Piety**

C

Edition: IG XII.2.113.

Place: Mytilene.

Date: uncertain date.

Content: Dedication to Isis Pelagia Euekoos by a woman with an Italian name; emotional attachment to a goddess by a person belonging to a particular ethnic group not related to the "ethnicity" of the goddess. **Piety**

C

Edition: IG XII.2.114.

Place: Mytilene.

Date: uncertain date.

Content: Dedication to Sarapis and lady (*kura*) Isis by a man called Isidoros (the name already showing a possible family attachment to the Isiac cults), "after having been saved from illness". **Gratitude. Piety**

B**Edition:** IG XII.2.115.**Place:** Mytilene.**Date:** uncertain date.**Content:** Dedication to Theos Hypsistos by a man called Markos Pompeios Lykaon, his wife, and his household; emotional attachment to a divinity with local and non-local aspects, possibly by immigrants (?). **Piety****C****Edition:** IG XII.2.119.**Place:** Mytilene.**Date:** uncertain date.**Content:** Dedication to Theos Hypsistos by three persons, two men and a woman belonging to the same family, after they had been overtaken by a sea-storm. **Relief; gratitude.****A****Edition:** IG XII.2.129.**Place:** Mytilene.**Date:** uncertain date.**Content:** Dedicatory epigram of a fountain (?) with description of the place in lyric language; some etymological elements; pleasure, aesthetic and sensual. **Pleasure****A****Edition:** IG XII.2.137.**Place:** Mytilene.**Date:** uncertain.**Content:** Dedication by a woman after a vision; personal (and emotional?) relationship with the divine. **Piety****B****Edition:** IG XII.2.243.**Place:** Mytilene.**Date:** uncertain date (late Hellenistic/Imperial).**Content:** Honorific/dedicatory epigram for a man who was a *strategos* and behaved in a pure and stable manner in difficult circumstances. **Admiration; gratitude .****C****Edition:** IG XII.2.250.**Place:** Mytilene.**Date:** uncertain date.**Content:** Honorific/dedicatory inscription for a man who was an *agonothetes* and *panegyriarch* for his piety towards the gods and his ambitions towards the fatherland.**Piety; gratitude; admiration.****B****Edition:** IG XII.2.257.**Place:** Mytilene.**Date:** uncertain date.**Content:** Two brothers dedicate a statue of their stepmother after her death for the benevolence she displayed towards them too (*kai atoi*) when she became their stepmother (this seems to indicate that she had other children of her own, but did not neglect or show

hostility towards her stepsons); gratitude towards a stepmother, and good memory (*agatha mnama*). **Affection; gratitude; benevolence**

A

Edition: IG XII.2.261.

Place: Mytilene.

Date: uncertain date.

Content: Funerary epigram for a woman (probably someone's wife or mother) who lived so honourably that "it is difficult to overestimate her soundness of mind and her gentleness". Display of admiration and rhetorical effects. **Affection**

C

Edition: IG XII.2.268.

Place: Mytilene.

Date: uncertain date.

Content: Inscription written on a sherd, expressing admiration for the beauty of a young man (Phaestas kalos). The unusual element is that we have the name of the person who expresses this opinion for the beautiful young man ("according to what Hagesthenes says"). **Admiration, desire, love.**

B

Edition: IG XII.2.278.

Place: Mytilene.

Date: uncertain date.

Content: Fragmentary petition/prayer to Zeus, to the god Augustus, and to the other immortals to keep safe the petitioner and his children against the malevolence of another person who should perish by the agency of the gods. The nature of the support is unclear.

Fear, hatred.

A

Edition: IG XII.2.285.

Place: Mytilene.

Date: uncertain date.

Content: Funerary epigram on the tomb of men (probably two) who died in a battle where Rhodians were involved (as allies); their funerary monument was "guarded" by two stone lions; a metaphor based on etymological exaggeration (*etumos* = "truly") identifies the lions and the men; admiration; exaltation of courage of men in battle; war and emotions.

Grief. Pride. Courage. Patriotism

A

Edition: IG XII.2.383.

Place: Mytilene.

Date: uncertain date.

Content: Funerary epigram for two young men, with sad reflections on their young age and the **sorrow** of their father and mother. The statue of a dog was part of their funerary monument; **affection**; sorrow; frustration. **Grief**

A

Edition: IG XII.2.384.

Place: Mytilene.

Date: Imperial period.

Content: Fragmentary funerary epigram for a young man with particular reference to the lamenting of his mother. **Grief; affection.**

B

Edition: IG XII.2.444.

Place: Mytilene.

Date: uncertain date.

Content: Funerary epigram for a seven-year old girl, Elpis (“Hope”), who while playing fell in a pit (or cistern). **Grief, affection; hope.**

A

Edition: IG XII.2.447.

Place: Mytilene.

Date: uncertain; Imperial period.

Content: Funerary monument of a family of gladiators in which the wife of the gladiator is described as archpriestess. **Affection; pride.** (Epitaphs for gladiators: nos. 448–457.)

B

Edition: IG XII.2.458.

Place: Mytilene.

Date: uncertain date.

Content: Funerary epigram for a dog. Cf. no. 459. **Affection; gratitude.**

A

Edition: IG XII.2.466.

Place: Mytilene.

Date: uncertain date.

Content: Very fragmentary epigram for someone (a woman?) who died while still young.

Grief

C

Edition: IG XII.2.467.

Place: Mytilene.

Date: uncertain date (late Imperial?).

Content: Funerary epigram with reflection on dying at a young age and before parents.

Grief

C

Edition: IG XII.2.476.

Place: Mytilene area.

Date: uncertain date.

Content: Dedication of the statue of Hermes in a vineyard, and prayer for cheerfulness and bliss; desire for happiness; aesthetic pleasure in the description of the place. **Hope; gratitude; desire; pleasure**

A

Edition: IG XII.2.481.

Place: Mytilene area (near Plomari).

Date: uncertain date.

Content: Dedication to a *thiasos* by a man in gratitude for his safety and that of one Menophilos and because all his affairs are prosperous. **Gratitude; hope.**

B

Edition: IG XII.2.484

Place: Mytilene area (ancient Hiera).

Date: Imperial period (chronologically close to nos. 244–252).

Content: Honorific decree for a head-doctor who also served in an impressive number of religious magistracies. He served for forty years but did not have a regular salary nor a pension like the others before him; admiration. **Gratitude.**

B

Edition: IG XII.2.489.

Place: Mytilene area.

Date: uncertain date.

Content: Funerary epigram for two siblings, a one-year old boy and a three-year old girl who died almost immediately, one after the other; some details about their short life and death are given, alongside a description of the situation of their parents after they had lost both their children. **Grief; affection**

A

Edition: IG XII.2.497.

Place: Mytilene area (Perama).

Date: uncertain date.

Content: Fragmentary funerary epigram for a man who was a sculptor and at the same time a successful athlete, and who had won many prizes and had a peaceful death. **Pride; admiration. Grief**

B

Edition: IG XII.2.510.

Place: Methymna.

Date: late Hellenistic.

Content: Treaty between the Roman people and the people of Methymna. **Friendship; trust; hope.**

A

Edition: IG XII.2.517.

Place: Methymna.

Date: late Hellenistic?

Content: Dedicatory inscription on a statue-base by the people and the Romans. **Gratitude.** (see IG XII.2.518).

C

Edition: IG XII.2.525.

Place: Methymna.

Date: Christian era

Content: Funerary inscription with an oath to an anonymous martyr and petition addressed to the brothers and fathers (probably of a monastic milieu) not to “cover” the memory of the deceased in his tomb nor to put any other deceased into the specific tomb (the first element is an original addition to a banal funerary interaction). **Fear**

A

Edition: IG XII.2.526.

Place: Eressos.

Date: Hellenistic period.

Content: Decree concerning the modalities of the trial and punishment of Agonippos a tyrant who attacked the city of Eressos and destroyed the sanctuaries and sold the women and the girls as slaves. collective **Anger.**

A

Edition: IG XII.2.527.

Place: Eressos.

Date: Hellenistic period.

Content: Long and fragmentary honorific decree for a benefactor who always said and did what was profitable for the people and held some religious and agonistic magistracies.

Gratitude.

C

Edition: IG XII.2.644.

Place: Tenedos.

Date: uncertain (Imperial?).

Content: Funerary epigram for a man (gladiator?) who died after he had won; he incites the audience to admire him; it is a woman (wife) who set up the monument. **Pride; grief; affection.**

B

Edition: IG XII.2.645.

Place: Nesos (Moschonesos).

Date: uncertain (Hellenistic).

Content: Honorific decree for a local benefactor who in various circumstances helped the city. **Gratitude.**

C

Edition: IG XII.2.658.

Place: Methymna (Molyvos).

Date: uncertain.

Content: Fragmentary honorific decree for a foreign judge. **Gratitude.**

C

Corpus: S. Charitonidis, Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα, Athens 1968.
Charitonidis

Edition: Charitonidis no. 37.

Place: Mytilene.

Date: uncertain; Imperial period.

Content: Funerary altar (?) bearing the names of a man and woman; the names are unusual: Gaius Pompeius Hyakinthos and Claudia Chloe; this is probably a couple, and the dedication of the altar probably coincides with a significant moment in their life (marriage?); the name Chloe is attested as a Lesbian name in the novel “Daphnis and Chloe” by Longus which is supposed to take place in Lesbos. **Piety; trust; marital affection**

B

Edition: Charitonidis no. 112.

Place: Mytilene.

Date: uncertain; late Imperial period.

Content: Inscription on a funerary monument for a family by a man who was an embroiderer; professional **Pride**.

B

Edition: Charitonidis no. 115.

Place: Found in the village Skopelos in Gera, Lesbos, but inserted erroneously in IG XII.8.643 (inscriptions of Peparethos).

Date: uncertain; Roman period.

Content: Dedication of a sanctuary and a piece of land (garden?) to Dionysos Pankarpos and to the initiates; emotional attachment to a divinity but also to a community of initiates; on initiations in Lesbos; cf. the fragmentary IG XII.2.499 (from Methymna). **Piety; emotional community**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 3.
IG XII.3

Edition: IG XII.3.9.

Place: Syme.

Date: 4th cent. BCE.

Content: Fragmentary funerary epigram for a man who died in war. His companions (*hetairoi*) are mentioned; death in war and emotions; male companionship and emotions.

Grief; friendship

C

Edition: IG XII.3.10.

Place: Syme.

Date: 2nd cent. BCE.

Content: Funerary epigram for a man who lived a long life, leaving all his descendants alive, expressing satisfaction for having lived such a long and plentiful life. **Satisfaction; pride; consolation.**

B

Edition: IG XII.3.21.

Place: Syme.

Date: uncertain.

Content: Dedication (?) of a funerary altar to Heraklas by his sister Prosdokia. **Grief; family affection.**

C

Edition: IG XII.3.30.

Place: Telos.

Date: 2nd/1st cent. BCE.

Content: Fragmentary honorific decree for a benefactor who, among other things, helped the city after an earthquake. **Gratitude.**

Edition: IG XII.3.47.

Place: Telos.

Date: 2nd/1st cent. BCE.

Content: Funerary epigram for a mercenary who died in old age (tamed only by time) and was famous all over Crete for his skill in shooting at a mark; references to Homeric heroes (Aias and Achilles). **Pride.**

A

Edition: IG XII.3.48.

Place: Telos.

Date: 1st cent. BCE.

Content: Funerary epigram for a man from Selge who died and was buried in Telos along with his wife who died before him; reference to funerary libations and ancestral customs.

Affection; grief.

A

Edition: IG XII.3.49.

Place: Telos.

Date: uncertain.

Content: Very fragmentary funerary epigram; reference to strangers; was the dead man an immigrant? **Grief.**

B

Edition: IG XII.3.97.

Place: Nisyros.

Date: uncertain; Imperial period.

Content: Dedication to Megale Thea Tyche by a man called Flavius Euphragoras, who was a general. **Gratitude; piety.**

C

Edition: IG XII.3.106.

Place: Nisyros.

Date: uncertain; Imperial period.

Content: Heavily restored funerary epigram for a woman who died young and was not yet married. **Grief.**

C

Edition: IG XII.3.107.

Place: Nisyros.

Date: uncertain; early Christian period?

Content: Funerary epigram that a man called Hermes, who was priest, set up for his 25-year old son, who bore the same name; through a bitter metaphor, death is represented as a harbour. **Grief**

A

Edition: IG XII.3.171.

Place: Astypalaia.

Date: 2nd cent. BCE.

Content: Very fragmentary honorific decree for the people of Astypalaia who helped another people (the Ephesians?) in their confrontation with pirates who had captured some people and wanted to sell them for slaves; in the quite fragmentary narrative part, there exist a number of details on the courage and self-sacrifice of the Astypalaiaans which give a dramatic tone to this document. **Gratitude; courage; admiration.**

A

Edition: IG XII.3.172.

Place: Astypalaia.

Date: uncertain.

Content: Very fragmentary honorific decree for the people of Astypalaia by the people of Smyrna for sending off judges and for helping restore concord among the citizens.

Gratitude.

C

Edition: IG XII.3.173.

Place: Astypalaia.

Date: 2nd cent. BCE.

Content: Composite document confirming the treaty between the city of Astypalaia and the city of Rome; emotions between "Greece" and "Rome". **Trust; friendship; hope**

A

Edition: IG XII.3.nos 174-175.

Place: Astypalaia.

Date: uncertain; Augustan period.

Content: Letters of the emperor to the people of Astypalaia; the first concerns a private affair: the emperor has to decide about a manslaughter; the second concerns a petition (?) and is fragmentary; desire for justice. **Indignation**

A

Edition: IG XII.3.178.

Place: Astypalaia.

Date: 2nd cent. BCE.

Content: Honorific decree for a priest of Atargatis; as authorities which pass the decree, the decree mentions the goddess herself and the *koinon* of the *thiasos*. **Gratitude**.

C

Edition: IG XII.3.183.

Place: Astypalaia.

Date: uncertain.

Content: Religious interdiction of entrance to a sanctuary to those who are not pure; implied **fear** (of punishment). **Fear**

C

Edition: IG XII.3.193.

Place: Astypalaia.

Date: uncertain.

Content: Dedication of a statue to Eileythia as a counter-gift. **Gratitude; piety**.

C

A. Edition: IG XII.3.199.

Place: Astypalaia.

Date: uncertain.

Content: Dedication of a shrine to the Nymphs and to Nomios (the Herder), the pastoral god identified with Pan. The Nymphs are described as “mild” (μειλίχιοι), and this feature is especially relevant when set against some of the pastoral god’s features (wild, harsh).

Piety

C

Edition: IG XII.3.202.

Place: Astypalaia.

Date: 4th/3rd cent BCE.

Content: Epigram inscribed next to a spring. The epigram rhetorically invites a citizen to inform the stranger that the spring was built and dedicated to local heroes and gods by a citizen, Damatrios, son of Hippias. Special mention is made of this spring’s reputation as a rumour among foreigners; the dedicatory formula displays **gratitude**; local **pride**; relationship between positive rumours and pride; emotions related to springs and water in general. **Pride; gratitude**

A

Edition: IG XII.3.220.

Place: Astypalaia.

Date: 2nd cent BCE.

Content: Funerary epigram for a young man; mention of the light earth of the fatherland that holds him (*koupha konis*). **Affection; grief**.

B

Edition: IG XII.3.221.

Place: Astypalaia.

Date: uncertain.

Content: Fragmentary funerary epigram from the tomb of a doctor. He is presented as useful not only when he was alive but also when he was dead. Mention of a tree which

was planted on this tomb and, with its roots in his bones, bears fruit. Use of a natural phenomenon as a metaphor to describe the nature of a person. This gives an emotional power to the image. **Pride; affection; gratitude; consolation.**

A

Edition: IG XII.3.247.

Place: Anaphe.

Date: 1st cent BCE.

Content: Honorific decree for a priest of Isis and Sarapis where it is mentioned that the service of the priest to the gods made the gods very happy, as was obvious to the citizens of Anaphe. **Joy; piety.**

B

Edition: IG XII.3.276.

Place: Anaphe.

Date: uncertain.

Content: Fragmentary funerary epigram for a woman called Anatole; it was probably accompanied by an impressive statue; admiration. **Grief; affection.**

C

Edition: IG XII.3.390.

Place: Thera.

Date: uncertain.

Content: Graffiti commenting on the fame of a boxer; **Pride.**

B

Edition: IG XII.3.421–422.

Place: Thera.

Date: 3rd cent. BCE.

Content: Dedication of a monument by Artemidoros of Perge. **Pride; piety.**

C

Edition: IG XII.3.494.

Place: Thera.

Date: uncertain; Hellenistic(?).

Content: Inscription on the statue-base of a woman honoured by the *demos*; she is described as loving her husband (*philandros*). **Affection; gratitude**

B

Edition: IG XII.3.768.

Place: Thera.

Date: uncertain.

Content: Fragmentary funerary epigram for a young person with a description of Hades as space; **Grief**

C

Edition: IG XII.3.820

Place: Thera

Date: 3rd cent. CE.

Content: Funerary inscription for a four-year old boy. **Grief**

C

Edition: IG XII.3.868.

Place: Thera.

Date: uncertain.

Content: Funerary epigram for a man who has been declared a hero by the *demos*; references to mythological features (Peleus). **Pride.**

C

Edition: IG XII.3.869.

Place: Thera.

Date: uncertain.

Content: Funerary epigram for a man who has been declared a hero and has been honoured by the *demos*; reference to Spartan topography. **Pride; grief.**

C

Edition: IG XII.3.870.

Place: Thera.

Date: Imperial period.

Content: Funerary epigram for a woman who has been declared a heroine by the *demos*; she died without leaving any children behind and she addresses the passer-by; references to mythological figures. **Grief.**

C

Edition: IG XII.3.912.

Place: Thera.

Date: uncertain.

Content: Funerary epigram from a man to his wife whom he calls μόνανδρον (who has had only one husband). **Grief, affection**

C

Edition: IG XII.3.1064.

Place: Pholegandros.

Date: uncertain.

Content: Funerary epigram for an eleven-year old boy who died after a hateful (στυγερά) disease. **Sorrow; affection.**

B

Edition: IG XII.3.1065.

Place: Pholegandros.

Date: uncertain.

Content: Two funerary epigrams for a woman and a man, a brother and sister. The tomb for the woman has been made by her husband, the tomb of the man by their father. **Grief; affection.**

B

Edition: IG XII.3.1188.

Place: Melos.

Date: uncertain.

Content: Funerary epigram; a woman who has had five children (a metaphor describes them as “ears of corn” (στάχυα)) addresses her husband and tells him that he will meet her when he dies. **Affection; grief; pride.**

B

Edition: IG XII.3.1189.

Place: Melos.

Date: Uncertain; Imperial (?).

Content: Funerary epigram for a man who was a friend of the Muses and is presented as very educated (ἔνπλεος ἱστορίας); a wish is expressed for the earth to be light as it covered his body. **Affection; grief.**

C

Edition: IG XII.3.1190.

Place: Melos.

Date: uncertain.

Content: Funerary epigram for a deceased woman who addresses the audience and claims that, even dead, she loves her husband. She claims that she lives in the house of Persephone; she evokes her illustrious ancestors; pride because of social distinction.

Pride; affection

B

Edition: IG XII.3.1238

Place: Melos.

Date: Christian.

Content: Funerary monument for a Christian family; threat addressed to a violator of the funerary monument. **Pride; anger.**

B

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 4.1.
IG XII.4.1 (Kos)

Edition: IG XII.4.1.30.

Place: Kos.

Date: middle of the 3rd cent. BCE.

Content: Honorific decree for a physician who by demonstrating self-sacrifice saved a lot of people when an epidemic spread on the island. **Gratitude; admiration; affection; selflessness**

Edition: IG XII.4.1.32.

Place: Kos.

Date: 3rd cent. BCE.

Content: Honorific decree for a physician who showed benevolence towards everybody without making any distinctions. **Gratitude; benevolence**

C

Edition: IG XII.4.1.55.

Place: Kos.

Date: 168 BCE.

Content: Fragmentary honorific decree for a physician who was benevolent towards the Koans. **Gratitude; admiration; benevolence.**

C

Edition: IG XII.4.1.57.

Place: Kos.

Date: middle of the 2nd cent. BCE.

Content: Honorific decree for someone who served as *dikastagogos* and who handled well the trust that was handed over to him by the community (*enxeiristheisa pistis*); gratitude (of the community); admiration (of the community). **Trust; gratitude**

B

Edition: IG XII.4.1.68.

Place: Kos.

Date: middle of the 3rd cent. BCE.

Content: Decree of the people of Kos concerning a *theoria* to Delphi in order to celebrate the victory over the Galatians; description of the epiphany of Apollo of Delphi which was decisive for the victory of the Greeks. **Piety; relief; gratitude**

A

Edition: IG XII.4.1.101.

Place: Kos.

Date: middle of the 2nd cent. BCE.

Content: Honorific decree for a physician; graphic description of the difficult situations during which the doctor has been helpful gives emotional tone to the narrative. **Gratitude**

B

Edition: IG XII.4.1.109.

Place: Kos, Halasarna.

Date: middle of the 2nd cent. BCE.

Content: Honorific decree for a physician, pupil of another well-known physician who is honoured by another honorific decree (IG XII.4.1.108). Detailed description of the attitude of the doctor who was always willing to help the citizens even when he was practicing as a private physician. **Admiration; gratitude; selflessness.**

A**Edition:** IG XII.4.1.113**Place:** Kos**Date:** 2nd cent. BCE.**Content:** Honorific decree for a physician; description of the self-sacrificing attitude of the physician who was equally willing to help citizens and non-citizens. **Admiration; gratitude****C****Edition:** IG XII.4.1.138.**Place:** Kos.**Date:** after 241 BCE.**Content:** Honorific decree for a physician who was characterised by self-sacrifice and offered his services to the participants in a festival. **Admiration; gratitude****B****Edition:** IG XII.4.1.146**Place:** Kos.**Date:** 3rd cent. BCE.**Content:** Honorific decree for a physician who was characterised by self-sacrifice and offered his services to the people who were dangerously ill. **Courage; admiration; gratitude.****B****Edition:** IG XII.4.1.158.**Place:** Kos.**Date:** 3rd cent. BCE.**Content:** Fragmentary honorific decree for a physician; special emphasis is given to the dangerous character of the illnesses that this physician treated; **Admiration; gratitude; courage.****B****Edition:** IG XII.4.1.163.**Place:** Kos.**Date:** 2nd cent. BCE.**Content:** Fragmentary honorific decree for a physician who offered his services to citizens and to those foreigners who resided in the city, and saved many from serious illnesses.**Admiration; gratitude****C****Edition:** IG XII.4.1.248.**Place:** Kos.**Date:** after 218 BCE.**Content:** Letter from the authorities of Gortyn, Crete, to the people of Kos in order to thank them for sending a physician who took care of the sick on the island of Kos for five consecutive years. **Gratitude****C****Edition:** IG XII.4.1.302, ll. 15–20.**Place:** Kos.**Date:** after 198 BCE.

Content: Description of rituals that precede engagement and marriage. The significant word is in l. 19: εἰσωμοσία: “engagement par serment lors d’un mariage”; the ritual must be solemn and perhaps emotional. **Trust.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 5.

IG XII.5.

Edition: IG XII.5.14.

Place: Ios.

Date: 2nd–3rd cent. CE.

Content: Aretalogy of Isis; first-person discourse; self-presentation of the goddess and enumeration of her attributes; fear of god (constructed through the description of her mighty features); hope in the goddess (constructed by her proclaimed capacities). **Fear; hope; piety.**

A

Edition: IG XII.5.22.

Place: Ios.

Date: Unknown.

Content: Funerary context (?); curse addressed to the person who should move a stone from its initial place (tomb?); the curse concerns maritime travel and travel on land; fear of punishment constructed through brief description of punishment. **Fear**

C

Edition: IG XII.5.30.

Place: Sikinos.

Date: 3rd cent. CE.

Content: Funerary context; inscription from a statue granted posthumously which makes a comparison between the deceased and the goddesses Hera and Athena; the deceased is considered not dead but as belonging to the category of heroes (maybe because of an initiatory experience?); **Consolation.**

B

Edition: IG XII.5.62.

Place: Naxos.

Date: 1st cent. BCE.

Content: Funerary inscription for a certain Caius Munatius who died leaving behind his spouse and twins. The deceased underlines that he does not dwell in Hades nor in Tartarus but in the dwellings of the pious (reference to initiation?). **Consolation. Family affection.**

B

Edition: IG XII.5.64.

Place: Naxos.

Date: 3rd cent. CE.

Content: Funerary epigram referring to a boy who bore the same name as his father and died young; reference to Fate (*Lachesis*); fathers and sons; **Grief. Family affection.**

C

Edition: IG XII.5.65.

Place: Naxos.

Date: 3rd cent. CE.

Content: Funerary epigram for a 22-year old woman who died leaving a child and husband; comparison with the Homeric Penelope; **Grief, family affection; admiration.**

C

Edition: IG XII.5.66.

Place: Naxos.

Date: 3rd cent. CE.

Content: Fragmentary funerary epigram for a nineteen-year old woman who died leaving her husband; comparison with Penelope. **Grief.**

C

Edition: IG XII.5.129.

Place: Paros.

Date: 2nd cent. BCE.

Content: Honorific decree for a man who served as an *agoranomos* and behaved towards both parties (those who work and those who provide work) in a very “professional” way, not caring for his own distress. **Admiration; Gratitude.**

C

Edition: IG XII.5.229.

Place: Paros.

Date: Unknown.

Content: Inscription for a couple’s dedication of a floor and statues (of Victories and Persephone) to a sanctuary; prayer that the goddess represented with a torch may bring light to those who love Paros and burn those who wish to harm Paros; social or ethnic tension expressed through a prayer. Positive feelings expressed through a religious act. Emotions in social and political life of a city. **Hatred; hope; patriotism.**

A

Edition: IG XII.5.276-277.

Place: Paros.

Date: Hellenistic?

Content: Inscription from an honorific statue of an *agoranomos*. See nos. 279–280 which are also honorific statues for *agoranomoi*. **Gratitude**

C

Edition: IG XII.5.302.

Place: Paros.

Date: 1st/2nd cent CE.

Content: Funerary epigram for the death of a wife and a young boy who were both “abducted” by death from someone’s house. However, “...there is no use in sorrow ...”, says the epigram. **Pain; grief; consolation.**

A

Edition: IG XII.5.304.

Place: Paros.

Date: Unknown.

Content: Funerary epigram for a man, probably an initiate into the Eleusinian mysteries (mention of Persephone), who enjoys a special place in the afterlife. He died first of all his relatives. Grief mixed with relief (because of his privileged position in the dwellings of Persephone). **Consolation; grief**

B

Edition: IG XII.5.305.

Place: Paros.

Date: 1st cent. BCE.

Content: Funerary epigram for a citizen of Paros who served as a foreign judge at Mylasa and who died there while on a mission. He had a sumptuous funeral at Mylasa, but his son managed to bring his bones back to his native Paros. **Grief; pride (for the social status of**

the deceased); patriotism conveyed by the epigram which was written to express civic values as well as the moral and emotional obligations between a father and a son. Family affection between biological children and parents; emotional importance of burial in native land. **Grief; pride; patriotism; affection**

A

Edition: IG XII.5.306.

Place: Paros.

Date: Unknown.

Content: Funerary epigram inscribed on composite funerary monument belonging to an entire family. The preserved epigram concerns the tomb of a young man who was worthy of praise even though he was quite young. family pride (pride for social status expressed, architecturally and linguistically, through a funerary monument. **Grief; pride**

C

Edition: IG XII.5.308.

Place: Paros.

Date: Unknown.

Content: Funerary epigram from the tomb of a young man. The tomb was adorned by a friend. Mention of the parents who lost their “grace” (their son); **Grief; friendship**

B

Edition: IG XII.5.309.

Place: Paros.

Date: around 100 BCE.

Content: Funerary epigram for a man who died leaving old parents. He was an initiate in the Eleusinian mysteries (mention of Persephone). The old parents are paradoxically described as “orphans”. Reversal of roles: the parents are “orphaned” because of the loss of their son; parents represented as children; frustration of **hope** (of the parents). **Grief. Family affection.**

A

Edition: IG XII.5.310.

Place: Paros.

Date: 2nd cent. CE.

Content: Funerary epigram in the form of stichomythia between the deceased and the passer-by. Gradually it is revealed that the thirty-year old woman was from Paros and died while pregnant from bleeding. She left male children to her husband. She was probably an initiate in the Eleusinian mysteries (there is a petition to Persephone to guide the deceased woman to a special place in the afterlife). **Grief.**

B

Edition: IG XII.5.509.

Place: Seriphos.

Date: 2nd–3rd cent. CE.

Content: Fragmentary decree (the beginning is preserved). Mention of loss of the most important and illustrious citizens, and **fear** that the difficult situation will continue. **Fear; gratitude.**

B

Edition: IG XII.5.587.

Place: Keos; Poessa.

Date: Unknown.

Content: Inscription written on an unknown object (tomb, sanctuary?) that invites the passer-by to pay attention to another inscription that was inscribed nearby, otherwise a curse will be activated; interestingly it is the inscription that articulates the discourse (first-person address to the passer-by). **Fear; awe.**

C

Edition: IG XII.5.588.

Place: Keos; Poessa.

Date: Unknown.

Content: Inscription written on (or nearby) a tomb that prevents the passer-by from stepping on the tomb by claiming punishment will come from a judge. **Fear; awe**

C

Edition: IG XII.5.590.

Place: Keos; Poessa.

Date: Unknown; Christian era?

Content: Fragmentary funerary inscription addressed to a deceased husband; mention of the tears of the wife; **Grief.**

B

Edition: IG XII.5.591.

Place: Keos, Poessa.

Date: Unknown; Christian era?

Content: Funerary epigram for a man; mention of voices of young children who cry. **Grief.**

A

Edition: IG XII.5.600.

Place: Keos; Ioulis.

Date: 3rd cent. BCE.

Content: Fragmentary honorific decree for a physician who by his self-sacrifice saved many and allowed them to return to their fatherlands (being second to that to the will of the gods); admiration (of the audience). **Affection; gratitude; selflessness**

B

Edition: IG XII.5.675.

Place: Syros.

Date: Christian era.

Content: Funerary epigram from the tomb of a woman who died leaving a young son. Mothers and young children. **Affection; Grief**

C

Edition: IG XII.5.677-678.

Place: Syros.

Date: Unknown.

Content: Funerary epigram for a six-year old child; mention of the origins of his mother who was a foreigner in Syros. **Grief**

C

Edition: IG XII.5.712.

Place: Syros; moorage of "Grammata" (site of an ancient quarry).

Date: Hellenistic/Roman/Christian era.

Content: Almost a hundred inscriptions are made by pilgrims who, having had to wait in the moorage of an ancient quarry for the weather to become gentle and to allow the continuation of their maritime travel, inscribed small messages of a personal character

(mementos, brief prayers etc.) on the surfaces that looked appropriate. Some of them show loving affection towards absent spouses, friends, members of family, or simply fellow-travellers); fear; affection; love; hope. The brief messages, and the location and circumstances of their inscription through time, create a very strong emotional landscape. These inscriptions are important for the study of emotions in antiquity. **Affection; fear; love; hope**

A

Edition: IG XII.5.719.

Place: Andros

Date: imperial period.

Content: Honorific decree for a physician; self-sacrifice of the physician which invites admiration. **Affection; selflessness; gratitude**

B

Edition: IG XII.5.739.

Place: Andros.

Date: late Hellenistic period.

Content: Aretalogy of Isis; praise of Isis in sophisticated language that enumerates her attributes. See also no. 14. **Hope. Piety.**

A

Edition: IG XII.5.764.

Place: Andros.

Date: Imperial period.

Content: Funerary epigram for a young man from a good family. **Pride; grief**

B

Edition: IG XII.5.970.

Place: Tenos.

Date: 4th cent. BCE.

Content: Fragmentary funerary epigram for a man. There is mention of the anger (*cholos*) of the goddess Earth. **Anger**

A

Edition: IG XII.5.971.

Place: Tenos.

Date: 2nd cent. CE.

Content: Fragmentary funerary epigram for a seven-year old boy who died leaving behind a lot of mourning. **Grief.**

C

Edition: IG XII.5.972.

Place: Tenos.

Date: 2nd cent. CE.

Content: Funerary epigram for a young girl who was initiated into some mysteries (Eleusinian (?), Dionysiac (?)). **Grief; affection**

B

Edition: IG XII.5.973.

Place: Tenos.

Date: Unknown.

Content: Funerary epigram for a two-year old boy. The name of both parents is provided. **Grief.**

C**Edition:** IG XII.5.1017.**Place:** Naxos.**Date:** 2nd cent. BCE?**Content:** Funerary epigram for a 23-year old young man, always eager to offer his help, not at all lazy. **Grief.****C****Edition:** IG XII.5.1098.**Place:** Keos; Karthaia.**Date:** 3rd cent. BCE (?).**Content:** The name of a woman (Krino) is accompanied by the adjective ὠραία (“timely”).
Admiration. **Desire****C****Edition:** IG XII.5.590.**Place:** Keos; Poessa.**Date:** Unknown (Christian?).**Content:** Funerary epigram addressed to a man; he is considered loved by the God because he died before his wife, so he will never hear the bad news of the death of his beloved wife who does not stop shedding tears; grief (of the wife); affection (of the wife); frustration (of the wife); affection towards the wife (of the husband). **Grief, affection.****A****Edition:** IG XII.5.1104.**Place:** Syros.**Date:** 2nd cent. CE.**Content:** Funerary epigram for a twenty-year old young man who did not live enough to get married. Mention of the table (κλισία) of Hades. **Grief.****B**

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 6.1
IG XII 6.1 (Samos)

Edition: IG XII 6.1.12.

Place: Samos.

Date: 198/7 BCE.

Content: In this honorific decree for a physician, there is dramatic description of the several occasions on which this person, because of his experience and his particular attention and care, saved many (the particular circumstances of an earthquake are evoked); the dramatic description works towards the construction for the audience of a particular type of admiration for the skills, scientific and moral, of this physician; admiration (of the audience) for the particular skills of a professional physician. **Gratitude**

B

Edition: IG XII 6.1.17.

Place: Samos.

Date: a little after 322 BCE.

Content: Honorific decree for two men from Iasos who were helpful to Samians in exile; implied gratitude (constructed through the mention of difficult situations); see also IG XII 6 1, 18-21. **Gratitude**

B

Edition: IG XII 6.1.160.

Place: Samos (but the document is known from a copy in Aphrodisias).

Date: 31-19 BCE.

Content: With this letter Augustus (Octavian) addresses to the Samians and says that he does not have the intention to attribute the privilege of freedom to anyone else but the Aphrodisians who have proved their benevolence towards him. He is not concerned with tribute; he does not want to give the most honourable privileges without any good reason; irritation (of the emperor); spirit of competition, envy (constructed through the comparison with the Aphrodisians); pride (text inscribed in Aphrodisias). **Gratitude; envy, pride.**

A

Edition: IG XII 6.1.278.

Place: Samos; Heraion.

Date: around 300 BCE.

Content: Fragmentary epigram inscribed on the pedestal of the trophy of the battle at Eurymedon; mention of immortal fame (*kleos athanaton*). **Pride.**

B

Edition: IG XII 6.1.279.

Place: Samos.

Date: after the middle of the fifth cent BCE.

Content: Fragmentary epigram inscribed on a trophy related with a naval victory. Mention of many witnesses and of the impetuous Ares, god of war. **Pride.**

B

Edition: IG XII 6.1.285.

Place: Samos.

Date: middle of the second cent BCE.

Content: Honorific epigram for a historian honoured by the Samians; reference to stone, which gets old and to bronze that perishes with the passing of time and also to iron that loses its strength. All these material things compared with the unbroken fame that comes

when good reputation is turned into “prudent” histories, as was done the honoured historian, Leon, are inferior; awareness. **Pride; awe.**

A

Edition: IG XII 6.1.308.

Place: Samos.

Date: second cent CE.

Content: Honorific epigram for a historian who was still a child, but nevertheless a “perfect” writer of histories; admiration (constructed through the antithesis between the age of the person and his alleged “perfection”). **Pride.**

B

Edition: IG XII 6.1.353.

Place: Samos.

Date: 67-62 BCE.

Content: Honorific inscription inscribed on a statue base of an ambassador of the Samians to Rome who was charged in very disturbed times to restore some of the privileges of Samos; admiration (because of the difficulty of the mission and the importance of what was at stake). **Gratitude.**

B

Edition: IG XII 6.1.454.

Place: Samos.

Date: second cent. BCE.

Content: Dedication inscribed to statue base and set up probably in a gymnasium; the statue probably represented a young man with flowers in his hands; admiration. **Affection.**

B

Edition: IG XII 6.1.464.

Place: Samos.

Date: fourth cent CE.

Content: Epigram inscribed on an aqueduct; the aqueduct is referred to as “miracle”, there is a lyric description of the flowing water which appeals to all the senses; admiration; desire (physical thirst) and aesthetic pleasure. **Pleasure.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 6.2
IG XII 6.2 (Samos).

Edition: IG XII 6.2.584 (I and II)

Place: Samos, Heraion.

Date: 307-311 CE (I); 4th cent. CE (II).

Content: Two epigrams dedicated to Hera in the Heraion of Samos and addressed to the goddess; the first one (I) also mentions Zeus and represents Hera as a mediator who soothes the mind of Zeus according to the petition of the dedicator, a judge (?); it expresses gratitude; the second one (II) is also in the form of a prayer addressed to the goddess and mentions the Idaean cave in Crete; the dedicator expresses his desire and need for the protection and benevolence of the goddess for his entire “dominion”; the epigram expresses hope for the future; these late antique epigrams (date) are full of Homeric words; the dedicants, both members of the social elite, present themselves proudly. **Pride; gratitude; hope; piety**

A

Edition: IG XII 6.2.585.

Place: Samos, Heraion.

Date: 4th cent. CE.

Content: Fragmentary epigram as a sacred dedication to the temple of Hera; mention of an “immaculate monument of wickedness”; the dedicator seems to be a member of the elite who, thanks to the help of Hera, managed to restore his estate; the dedication is precisely a monument to the wickedness of his adversaries; interesting specimen of public discourse which, even though it appears in a purely religious context (the sanctuary of Hera), settles the account between political adversaries. **Resentment; hatred; satisfaction; gratitude; pride; piety.**

A

Edition: IG XII 6.2.587.

Place: Samos, Heraion.

Date: 4th cent. CE.

Content: Fragmentary dedication, in the form of praise, addressed perhaps to Zeus (?), and calling him “Free” and “herdsman of people”; reference to all the Samians who speak about the god in assemblies, honour, and proclaim the god; **gratitude; admiration; piety**

B

Edition: IG XII 6.2.604.

Place: Samos.

Date: 3rd cent. CE.

Content: Fragmentary hymn to Artemis as a sacred dedication; it is probably the dedication of a hunter; mention of “men bold of heart”, probably a result of the goddess’ action; Homeric words; hope for success in hunting and in social standing; hope; courage (inspired by the divine as a model). **Piety; gratitude; hope; courage**

A

Edition: IG XII 6.2. 672.

Place: Samos.

Date: 4th cent. BCE.

Content: Funerary epigram for a man who was beyond reproach and gave sorrow to no one while he was alive, but now that he is dead – [and therefore “undying” (immortal?)] – paradoxically provides sorrow by his absence. **Grief**

A

Edition: IG XII 6.2.676.

Place: Samos.

Date: 4th cent. BCE.

Content: Fragmentary funerary epigram for a young woman the splendour of whose excellence was obvious. **Grief; affection.**

B

Edition: IG XII 6.2.683.

Place: Samos.

Date: 3rd cent. BCE.

Content: Fragmentary funerary epigram for two brothers who died leaving their mother grief “which is not to be forgotten”; mention of the reception of Persephone (they were probably initiated into the mysteries). **Grief; affection.**

A

Edition: IG XII 6.2.740.

Place: Samos.

Date: 2nd cent. BCE.

Content: Funerary epigram for a young man. Reference to the fact that he will not know the joys of marriage; prayer to Minos to make the place for the pious (initiates) more splendid by putting the young man in the right place. **Grief; affection; consolation.**

A

Edition: IG XII 6.2.758.

Place: Samos.

Date: 4th cent. BCE.

Content: Funerary epigram addressed to a woman who practised justice towards everyone; the epigram attributes this virtue of hers to the Moira (a personification of Fate):. Mention of the “light” that she left behind to her children and grandchildren; A woman who spoke the truth to everyone, she will be missed. Interestingly no other context that family is mentioned. Moral conduct and emotions; women, family life, and emotions. Truth, justice, and emotions. **Grief. Affection.**

A

Edition: IG XII 6.2.812.

Place: Samos.

Date: 4th–3rdcent. BCE.

Content: Funerary epigram for a (young) man who died leaving grief to his friends. Reassuringly, the young man refers to his mother and sisters (they will take care of his tomb) and to his fatherland which is holding him fast now; these elements moderate the sad tone of the first lines and transform the fact of death to something bearable; burial in fatherland and emotions. Women of the family, tomb cult, and emotions. **Consolation; friendship; grief**

B

Edition: IG XII 6.2.838.

Place: Samos.

Date: 1st cent. CE.

Content: Fragmentary funerary epigram referring to the death of a young man who apparently drowned in a shipwreck. His dead body was incinerated by his mother. Death of young people and emotions; death at sea and emotions; mothers and sons and emotions. **Grief. Affection**

A

Edition: IG XII 6.2.873.

Place: Samos.

Date: 1st cent. BCE–1st cent. CE.

Content: Funerary epigram for a woman who died at twenty-seven years of age leaving tears and wailings to her parents. The entire house has been widowed; it is not she who is left behind but the entire house. She has not left behind a young child. She has a simple tomb and not something pointlessly impressive (with many levels, multi-layered) and pretentious; death of young persons and emotions; women, house, and emotions; pretentious display of grief and emotions; sophisticated burial sites and emotions. **Grief**

A

Edition: IG XII 6.2.931.

Place: Samos.

Date: 6th–7th cent. CE.

Content: This is a curse inscribed in the tunnel of Eupalinus in Samos and is addressed to any person who defecates in the water destined to irrigate the city; anger (of the community); community, individual, and anger; authority expressed in official or semi-official discourse through evocation not of an authority but of the common good (or common damage). **Anger**

B

Edition: IG XII 6.2.942.

Place: Samos.

Date: 6th–7th cent. CE.

Content: A brief prayer starting with the simple evocation of the name of Jesus Christ and the indicative mood of the verb “to win”. So, a simple wish (“I wish that Jesus Christ should win”) is expressed not with the optative mood but the indicative, and it becomes something that has been ascertained. After that there is a simple petition for help and the name of the applicant. **Hope; trust; faith.**

B

Edition: IG XII 6.2.947.

Place: Samos.

Date: Christian period.

Content: In an epigram inscribed probably in the entrance of an impressive residence a man addresses the passer-by and expresses his gratitude to a benefactor whose name he gives. He also underlines his own previous (social) obscurity, which contrasts with the apparently impressive construction. He finishes his discourse with praise (eulogy).

Gratitude; pride

A

Edition: IG XII 6.2.959.

Place: Samos.

Date: 3rd cent. CE.

Content: Fragmentary brief honorific inscription for a member of a Jewish synagogue who was a benefactor of the community; proud display of alien religious and ethnic identity in a foreign environment; ethnic and religious pride. **Gratitude; pride**

A

Edition: IG XII 6.2.1200.

Place: Samos.

Date: 1st cent. CE.

Content: Epitaph for a woman described as Roman. She is addressed as good and without pain (*chreste* and *alypos*). The monument probably originates from Rhenaia, an island which served as the cemetery for Delos. **Affection; grief; sorrow (lack of)**

C

A. Edition: IG XII 6.2.1213.

Place: Samos.

Date: 4th cent. BCE.

Content: An ensemble of graffiti inscribed on a rock; various types: there are, for instance, some expressing admiration for the physical beauty of a man (VI), another expressing affection from a man towards a woman (VIII); no. XI is inscribed by a man who being a guard and was thinking of another man with desire, maybe the man in (VI). **Erotic desire, love, affection.**

A

Edition: IG XII 6. 2.1239.

Place: Ikaria.

Date: 4th–3rd cent. BCE.

Content: Funerary epigram for a young girl who is buried next to her mother, leaving her father behind; she did not have the time to experience the charming joys of a wedding since Hades received her in his dwellings; **Grief.**

B

Edition: IG XII 6.2.1242.

Place: Ikaria.

Date: 2nd cent. BCE.

Content: Funerary epigram inscribed on an altar that the parents and the brother of a (young) man erected in his memory. They honoured him with cultic honours equal to those for the gods. Interesting details related to the ritual of the cult for the dead. The posthumous honours are thought of as equal to his benevolence and respect towards them when he was alive (poetic expression). **Affection; consolation; grief.**

A

Edition: IG XII 6.2.1246.

Place: Ikaria.

Date: 1st cent. CE.

Content: Fragmentary funerary epigram. Reference to Persephone and Hermes and to a special place in Hades for the pious (probably for an initiate in some sort of Eleusinian mysteries). **Affection; hope; consolation.**

B

Edition: IG XII 6.2.1253.

Place: Ikaria.

Date: 2nd–3rd cent. CE.

Content: Funerary epigram for a twelve-year old boy inscribed on a tomb set up by his grieving mother. Reference to the special outfit of the gymnasium and to the “president” Hermes that the boy did not have the time to see. **Grief; affection.**

A

Edition: IG XII 6.2.1263.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: *Gnome* inscribed on a stone set up in an unknown place, stating that it is impossible to hear the truth from a Jew from Ikaria. The rasura of the word Ikarion (l. 2)

suggests that there has been negotiation within the broader community of the Ikarians concerning the double identity of the Ikarian Jews. Statement displaying tension between communities. **Contempt; hatred.**

A

Edition: IG XII 6.2.1264.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: Epigram from unknown context referring to festivities as a bad thing since they can recall the celebrations of female temptresses of the Old Testament. Jewish cultural context within a pagan broader context; contempt for pagan celebrations; contempt for the loose morals of the non-Jews; (interesting if read in contrast with IG XII 6.2.1263).

Contempt

A

Edition: IG XII 6.2.1266.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: Inscription informing that the right to levy a fine has been granted to some officials so that others (officials and non-officials) should submit to the authorities of the community; quotation from Paul (*Ad Titum* 3.1). The inscription tends to inspire fear (of the authorities and of the law). **Fear**

C

Edition: IG XII 6.2.1268.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: Fragmentary epigram which enjoins caution about a woman prostitute (probably not in the literal sense: the term is used as a metaphor to describe a woman of loose morals); metaphor describing the bad woman as “bitterer than bile”; elements of intertextuality with the Proverbs of the Old Testament; contempt towards “immoral” women. **Anger; contempt**

A

Edition: IG XII 6.2.1273.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: Inscription bearing a truism; it is good to lay one’s hope in the Lord rather than in the magistrates (quotation taken from Psalm 117); hope (constructed through producing a concept of the divine); frustration (related to the magistrates of the community and in general related to political institutions); tension between the divine and the political. **Hope; piety; trust**

A

Edition: IG XII 6.2.1274.

Place: Ikaria.

Date: 5th–6th cent. CE.

Content: A hortatory clause concerning the offerings to the Lord. It is a quotation from the Psalm 75; human gratitude as a response to the divine benevolence. **Gratitude**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 7.
IG XII.7

Edition: IG XII 7.22.

Place: Arkesine (Amorgos).

Date: 3rd cent. BCE.

Content: Honorific decree for a benefactor who contributed greatly to the success of the festival of Itonia in honour of Athena Itonia; details concerning the sums of money are important for the understanding of his generosity. **Admiration; gratitude; benevolence.**

B

Edition: IG XII 7.36.

Place: Arkesine (Amorgos).

Date: 2nd cent. BCE.

Content: Honorific decree for a woman who managed to save people abducted by pirates; emphasis on the dramatic circumstances of the benefaction make the woman come across as a literal saviour of the people. **Admiration; affection; relief; hope; gratitude.**

B

Edition: IG XII 7.51.

Place: Arkesine (Amorgos).

Date: 3rd cent. BCE.

Content: Posthumous honorific decree for a woman who died young, having left behind her husband. Florid prose; a lot of adjectives describe her character; very strong descriptions of the common sorrow; display of sorrow for a member of the civic elite. **Grief**

A

Edition: IG XII 7.52.

Place: Arkesine (Amorgos).

Date: Christian era.

Content: Fragmentary posthumous honorific decree for a man. Similar tone to IG XII 7.51. A lot of adjectives, description of the family members' emotions (father etc.). Death and publicly displayed emotions. **Grief**

A

Edition: IG XII 7.53.

Place: Arkesine (Amorgos).

Date: 242 CE.

Content: Posthumous honorific decree for a man. Extremely florid language with strong metaphors in order to describe death; formally displayed public sorrow. Elite families and public emotions; individual, family, and community. **Grief**

A

Edition: IG XII 7.54.

Place: Arkesine (Amorgos).

Date: post 212 CE.

Content: Posthumous honorific decree; individual and community; formally displayed public sorrow. **Grief**

A

Edition: IG XII 7.95.

Place: Arkesine (Amorgos).

Date: Uncertain.

Content: Fragmentary hymn to the Muses. There is no context. **Awe, pleasure, piety.**

B**Edition:** IG XII 7.107.**Place:** Arkesine (Amorgos).**Date:** 5th cent. BCE.**Content:** Funerary epigram for a man who died young and was mourned by the city. **Grief****C****Edition:** IG XII 7.109.**Place:** Arkesine (Amorgos).**Date:** 4th cent. BCE.**Content:** Funerary epigram for a member of the elite. **Grief.****B****Edition:** IG XII 7.110.**Place:** Arkesine (Amorgos).**Date:** 4th cent. BCE.**Content:** Funerary epigram for a young person. **Grief.****B****Edition:** IG XII 7.115.**Place:** Arkesine (Amorgos).**Date:** 2nd/1st cent. BCE.**Content:** Long funerary epigram (twenty lines) for a young man, who died at sixteen years of age; family, social status, and emotions. **Grief.****A****Edition:** IG XII 7.117.**Place:** Arkesine (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a man who had been magistrate. Elements of an honorific decree are present in the epigram. **Grief.****B****Edition:** IG XII 7.118.**Place:** Arkesine (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a woman called Fortune (Tyche) who died when she was sixty years old. The epigram starts with the injunction, "Do not laugh, stranger", as if death was to be considered as something ridiculous. A pun between the fate of the woman (death) and her name which means "fortune" is not completely adequate because the woman was old enough to have lived a relatively long life; frustration on the general theme of death which is seen as "unfair" and bitter. **Grief****A****Edition:** IG XII 7.119.**Place:** Arkesine (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram. A fifty-year old woman speaks and describes death as inevitable and as a debt; pseudo-philosophical attitude. **Grief; consolation.****A****Edition:** IG XII 7.120.**Place:** Arkesine (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a woman who died at fifty-five years of age having produced five children; death is represented as a debt; pseudo-philosophical attitude towards death. **Grief.**

C

Edition: IG XII 7.123.

Place: Arkesine (Amorgos).

Date: before the Christian era?

Content: Funerary epigram for a young man who died when he was twenty years old; mention of his mother who was hoping to have an anchor for old age; the epigram finishes by indicating that the young man became a star. **Grief; consolation; hope.**

A

Edition: IG XII 7.125.

Place: Arkesine (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a man who died having seen the children of his children. **Grief; satisfaction.**

B

Edition: IG XII 7.126.

Place: Arkesine (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a woman who died relatively young (forty years of age). **Grief**

C

Edition: IG XII 7.128.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Fragmentary funerary epigram with “philosophical” truism concerning the inevitability of death and the moderate satisfaction of having lived a good life. **Grief; satisfaction; consolation.**

C

Edition: IG XII 7.239.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Decree of the *boule* and *demos* of the Samians who inhabit Minoa to offer posthumous honours to a woman, a member of a local elite family; social status and public display of emotions; sympathy displayed publicly. **Grief; gratitude**

A

Edition: IG XII 7.287.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Fragmentary funerary epigram for a man who was *agoranomos* but also a poet of sacred hymns; **pride** (for an elevated social status and for artistic skills). **Pride**

C

Edition: IG XII 7.295.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a man who died at thirty years of age. He was a worthy man and did everything that was expected of him while he was alive, but now that he is dead Fate will condemn him to oblivion; **grief** (for the common fate – death – of humans).

Grief

C

Edition: IG XII 7.298.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a 57-year old woman inciting her husband not to cry, because the ending of one's "thread" of life is inevitable; husbands and wives; compassion (of the wife towards the husband); **Grief; tears; consolation; spousal affection.**

A

Edition: IG XII 7.300.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Long funerary epigram (twenty-five lines) in rhymes for a 25-year old woman who died while pregnant. Mention of the other members of the family. She left behind a five-year old son. Mention of the *Moirai* (Fate), Klotho, who spins the thread of life. **Grief; affection.**

A

Edition: IG XII, 7.302.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a thirty-year old man; mention of the Fates (*Moirai*). Death is described as black (*melas*). **Grief**

C

Edition: IG XII 7.303.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a three-year old boy. **Grief.**

C

Edition: IG XII 7.304.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a lovable eighty-year old man who lies in the soil of his fatherland; satisfaction for burial in fatherland after having lived a long life. **Satisfaction**

A

Edition: IG XII 7.306.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a thirty-year old woman who loved her husband. **Affection; grief.**

C

Edition: IG XII 7.308.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a forty-year old man who, having had a terrible accident (he hit his head), died badly, leaving his wife and children behind. **Grief; pity.**

B

Edition: IG XII 7.309.

Place: Minoa (Amorgos).

Date: Uncertain.

Content: Fragmentary funerary epigram for a man who incites his wife to stop crying because death is the common fate of all humans. **Grief; consolation; tears.**

B

Edition: IG XII 7.386.

Place: Aigiale (Amorgos).

Date: 3rd cent. BCE.

Content: Honorific decree for a man who intervened and helped citizens in a pirate raid. The decree was proclaimed at a dramatic contest and, given its content, it is a very appropriate context. The detailed description of the difficult situation gives a dramatic tone, and constructs the admiration of the audience for the benefactor and the value of the benefactor who helped the city in such a difficult situation; sympathy for the victims of the pirates; admiration for the benefactor. **Gratitude**

A

Edition: IG XII 7.387.

Place: Aigiale (Amorgos).

Date: 3rd cent. BCE.

Content: Fragmentary honorific decree for a man who helped the city in difficult situations (similarities with IG XII 7.386); sympathy for misfortune; admiration for the benefactor.

Gratitude

C

Edition: IG XII 7.393.

Place: Aigiale (Amorgos).

Date: 1st/2nd cent. CE.

Content: Fragmentary funerary inscription, a combination of a consolatory decree and an epitaph; mention of moderation in the reaction against death ("what has happened") that should be determined by the knowledge of the inevitability of death which is presented as the will of the Fates. **Grief; consolation.**

A

Edition: IG XII 7.394.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Decree voting that a consolation should be addressed to the daughter of a remarkable man and also that she must receive honours that were destined to her father; fathers and daughters; sorrow; sympathy publicly and officially displayed. **Consolation; affection; sorrow**

A

Edition: IG XII 7.395.

Place: Aigiale (Amorgos).

Date: Uncertain (Roman ?).

Content: Decree of the Milesians dwelling in Aigiale voting for the participation of the city in the funeral of a woman who had four children; publicly displayed sympathy; admiration.

Grief; consolation

C**Edition:** IG XII 7.396.**Place:** Aigiale (Amorgos).**Date:** Uncertain.**Content:** Decree of the Milesians dwelling in Aigiale, voting consolation for the children of a man who belonged to this community and who had recently died. **Grief; consolation****A****Edition:** IG XII 7.397.**Place:** Aigiale (Amorgos).**Date:** Uncertain (late Roman?).**Content:** Decree voting posthumous honours for a woman and consolation to the remaining members of her family; a detailed description of her character is supposed to justify the honours; sympathy publicly displayed; admiration. **Grief; consolation****A****Edition:** IG XII 7.399.**Place:** Aigiale (Amorgos).**Date:** Uncertain.**Content:** Decree of the Milesians who live in Aigiale and who are organized as a *polis*, voting for the participation of the city in the funeral of a woman, a member of the local elite, and the public consolation of the remaining members of her family; sympathy publicly displayed. **Grief, consolation****A****Edition:** IG XII 7.400.**Place:** Aigiale (Amorgos).**Date:** Uncertain (Roman?).**Content:** Decree of the Milesians who live in Aigiale voting for the consolation of the wife and mother of a man who died along with his daughter; sympathy publicly displayed as a way of enhancing the ties of a diaspora community. Cf. IG XII.7.399. **Grief; consolation****A****Edition:** IG XII 7.401.**Place:** Aigiale (Amorgos).**Date:** Uncertain (Roman?).**Content:** Decree of the Milesians who dwell in Aigiale voting for the consolation of the husband and the rest of the family of a woman, a member of the local elite, who died unexpectedly; sympathy publicly displayed as a way of reinforcing the ties of a diaspora community. **Grief; consolation.****A****Edition:** IG XII 7.402.**Place:** Aigiale (Amorgos).**Date:** Uncertain.**Content:** Fragmentary decree of the Milesians who dwell in Aigiale voting for the consolation of the family (parents?) of a man who died young; sympathy publicly and officially displayed as a way of reinforcing the ties of a diaspora community; emotional community. **Grief; consolation****A****Edition:** IG XII 7.403.**Place:** Aigiale (Amorgos).

Date: Uncertain (Roman).

Content: Fragmentary decree of the Milesians who dwell in Aigiale voting for the consolation of the family of a man, a member of the local elite, who died; sympathy publicly displayed, see IG XII 7.401–402. See also the fragmentary decrees IG XII 7.404–410 (with particularly graphic metaphors and other rhetorical devices). **Grief; consolation**
A

Edition: IG XII 7.445.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a five-year old boy who drowned in the sea; mention of his mother, of another woman who took care of him, and of his father. **Grief; affection**
A

Edition: IG XII 7.446.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a thirty-year old man; mention of a *daimon* who wanted him to live only that long; **Grief**.
C

Edition: IG XII 7.447.

Place: Aigiale (Amorgos).

Date: 1st cent. BCE.

Content: Funerary epigram (and a posthumous statue set up in the gymnasium?) for a young man who died when he was eighteen years old. The gymnasium is described as a sacred enclosure (*temenos*). **Grief**.
C

Edition: IG XII 7.448.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a young man. The young man addresses the passer-by and greets him. **Grief**.
B

Edition: IG XII 7.449.

Place: Aigiale (Amorgos).

Date: 2nd cent. BCE.

Content: Fragmentary funerary epigram for a young poet who died prematurely. **Grief**.
C

Edition: IG XII 7.479.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a woman who served her husband and was loved by everyone. **Affection; grief**
C.

Edition: IG XII 7.483.

Place: Aigiale (Amorgos).

Date: Uncertain.

Content: Funerary epigram for a woman who was blameless during her entire life and is missed. **Grief; affection**

C**Edition:** IG XII 7.490.**Place:** Aigiale (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a woman with good reputation who, however, abandoned her husband when she died. **Grief.****C****Edition:** IG XII 7.494.**Place:** Uncertain origin (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a woman who was truthful. Her value surpasses the value of mythical female figures such as Alkestis and Penelope; moral value, status, and pride.**Grief; trust****C****Edition:** IG XII 7.496.**Place:** Uncertain origin (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a woman who died leaving her husband and children behind; they will be a constant honour and permanent souvenir of her passage through this life. **Grief; affection.****C****Edition:** IG XII 7.497.**Place:** Uncertain origin (Amorgos).**Date:** Uncertain.**Content:** Funerary epigram for a twelve-year old boy. **Grief.****C****Edition:** IG XII 7.499.**Place:** Uncertain origin (Amorgos).**Date:** Uncertain (Roman, early Christian?).**Content:** Funerary epigram for a forty-year old woman; mention of Hermes and a prayer to him to keep her safe; she was probably initiated into some mysteries; **hope** for a better fate after death. **Grief; hope****B****Edition:** IG XII 7.515.**Place:** Aigiale (Amorgos).**Date:** 2nd cent. BCE.**Content:** Decree regulating the foundation of Kritolaos for the celebration of games in honour of his dead son who was an ephebe when he died. In lines 47–49 we read that the gymnasiarch has the right to force the ephebes who do not wish to participate in the procession, the sacrifice and the celebration, to do so in any way he judges fit; young men and deviant behaviour; young men and confrontation with the civic authorities; festival communities; participation and (positive or negative) emotions. **Grief; pride; affection****A****Edition:** IG XII 7.517.**Place:** Amorgos (?).**Date:** Uncertain.

Content: Funerary epigram for a woman who probably died in labour. Interesting is the adjective οἰκτροτόκεια (the one with the pitiable labour). **Grief.**

C

Epigraphic corpus: Inscriptiones Graecae. Vol. XII. Fasc. 8
IG XII.8

Edition: IG XII.8.53.

Place: Imbros.

Date: second century BCE.

Content: Honorific decree of the Athenians for someone who showed courage and helped the city when pirates (?) attacked. The dramatic circumstances are suggested through the minimalistic description, and the proclamation of the honours in the theatre during the city's Dionysia must have given a particularly dramatic character and tone to the occasion; self-sacrifice causing admiration. **Courage; gratitude.**

B

Edition: IG XII.8.74.

Place: Imbros.

Date: Uncertain.

Content: Acclamation for the Great Gods of Samothrace (?). **Piety.**

B

Edition: IG XII.8.92.

Place: Imbros.

Date: Uncertain.

Content: Funerary epigram for the son and wife of a stranger in Imbros. They were probably initiated into a form of Eleusinian mysteries. **Grief; affection.**

C

Edition: IG XII.8.93.

Place: Imbros.

Date: Uncertain.

Content: Funerary epigram for a mother of four who died happy because she did not see the death of her child, something that her miserable husband had had the ill fortune to experience. **Grief; affection.**

B

Edition: IG XII.8.150.

Place: Samothrace.

Date: 288/7–281/0 BCE.

Content: Decree of the city of Samothrace ordering the foundation of an altar, a sacrifice, and other festivities for King Lysimachos who had helped when pirates (?) attacked the sanctuary of the Great Gods. **Gratitude.**

C

Edition: IG XII.8.396.

Place: Thasos.

Date: c. 500 BCE.

Content: Funerary epigram. Those who did not attend the funeral of the deceased should mourn in front of his grave. **Grief; mourning.**

A

Edition: IG XII.8.397.

Place: Thasos.

Date: *circa* 500 BCE; 5a.

Content: Funerary epigram for someone who died at sea; probably this stone stood on a cenotaph. **Grief.**

B

Edition: IG XII.8.398.

Place: Thasos.

Date: c. 500.

Content: Funerary epigram for a young woman. It is stated that the monument is fine-looking, and this compensates for the fact that the beautiful young woman who died will no longer be seen among men; the beauty of the monument evokes the bitter absence of the beauty of the young woman; of particular interest is the relation between the monument as a symbol of a presence and the person as beauty; the monument as a metaphor. **Grief.**

A

Edition: IG XII.8.441.

Place: Thasos.

Date: c. 100 BCE.

Content: A series of funerary epigrams (six in total) for two young men (a thirty-year old and a twenty-year old who were brothers) who died before they married. **Grief; affection.**

B

Edition: IG XII.8.442.

Place: Thasos.

Date: Uncertain.

Content: Funerary epigram for (two?) persons who belonged to the same family. They died of some disease (?). **Grief.**

C

Edition: IG XII.8.444.

Place: Thasos.

Date: Uncertain (Imperial period).

Content: Funerary epigram for three people. Two of them are children and brothers (eleven and six years old). **Grief; affection.**

B

Edition: IG XII.8.445.

Place: Thasos.

Date: Uncertain.

Content: Fragmentary funerary epigram for two brothers. The epigram starts by mentioning different birds and their laments, so the text evokes sound. **Grief; affection.**

A

Edition: IG XII.8.446.

Place: Thasos.

Date: Uncertain.

Content: Funerary epigram for a twelve-year old girl. Mention of her parents and a description of their emotions. **Grief; affection.**

B

Edition: IG XII.8.449.

Place: Thasos.

Date: Uncertain.

Content: Funerary epigram for a wife and mother who died. She addresses her family and bids them not to weep for her fate because she lived a full life; she says she will be waiting for her husband when his time comes to die too. **Grief; affection; consolation.**

B

Edition: IG XII.8.450.

Place: Thasos.

Date: Uncertain; [Imperial period (?)]

Content: Funerary epigram for a man who died “having seen many places and having known many men’s minds” [the quotation is taken from Homer’s Odyssey referring to Ulysses]. The epigram mentions that the man saved many people from diseases; [a doctor?]; his mother, his son, and his wife appear in the dedicatory formula of the epigram.

Grief; pride; affection

C

Edition: IG XII.8.461.

Place: Thasos.

Date: Uncertain (Imperial period).

Content: Funerary epigram with a prohibition on burying another body in the tomb. Mention of the forgetfulness of descendants and of the desire to be commemorated along with the other members of family. **Grief.**

C

Edition: IG XII.8.586.

Place: Thasos.

Date: Uncertain (Imperial period).

Content: Fragmentary dedicatory inscription for a sea captain (naukleros) who sailed to a certain island, having met a number of sea-faring dangers; **relief** (for surviving a difficult maritime journey, **gratitude** to the divine for his salvation); **pride** in his achievements.

Gratitude; pride; relief

A

Edition: IG XII.8.600.

Place: Thasos.

Date: Uncertain (Imperial period).

Content: Very sophisticated funerary epigram for a family tomb. A husband, a wife, and the eighteen-year old daughter of the family are buried there; **pride** in family status; **Grief; affection; pride.**

C

Edition: IG XII.8.602.

Place: Thasos.

Date: Uncertain.

Content: Two fragmentary funerary epigrams. One is for a four-year old boy, and the second one for a young man who died before frequenting the gymnasium and before knowing the joys of marriage. **Grief.**

C

Edition: IG XII.8.609.

Place: Thasos.

Date: Uncertain.

Content: Elaborate funerary epigram for a young girl who died when she was thirteen years old; mention of the Fates and of the place where the happy go after death. **Grief; affection.**

B

Edition: IG XII.8.613.

Place: Thasos.

Date: Uncertain (Imperial period).

Content: Acclamation for the Hosion and Dikaion,; relations with cultic contexts of Asia Minor (?). **Fear of god; piety.**

A

Edition: IG XII.8. 679.

Place: Skyros.

Date: second century BCE.

Content: Inscription on a vase representing an old woman in a cheerful mood with a jar full of wine. **Joy.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Fasc. 9.
IG XII.9

Edition: IG XII.9.13.

Place: Karystos.

Date: third century BCE.

Content: Dedication inscribed on a fountain mentioning the Nymphs; **pleasure** that causes admiration. **Pleasure**

C

Edition: IG XII.9.39.

Place: Karystos.

Date: Uncertain.

Content: Inscription mentioning the friends of a man who died prematurely and was buried by his friends (or relatives?). **Grief** (of both the friends and the deceased). **Grief**

A

Edition: IG XII.9.44.

Place: Geraistos.

Date: Uncertain (Hellenistic?).

Content: Fragmentary honorific decree for foreign judges who are honoured for their efficiency; they managed to solve some cases without sending them to a court; for those cases which they decided judicially, they issued very appropriate decisions; **gratitude**; **relief**.

C

Edition: IG XII.9.134.

Place: Eretria (Aulon).

Date: second cent CE. 2p.

Content: Inscription that curses whoever moves a thing from a specific place [some sort of sanctuary (?)]; **fear** of god and other divine entities (heroes?). **Fear**

C

Edition: IG XII.9.187.

Place: Eretria

Date: 411 BCE.

Content: Honorific inscription (abbreviated) for a man from Taras who helped the Eretrians free themselves from the Athenians; **gratitude** (towards a benefactor, an ally); **relief** (when alluding to what might have happened i.e. enslavement of the city to another power.) **Gratitude**; **relief**

C

Edition: IG XII.9.189.

Place: Eretria.

Date: 340 BCE.

Content: Regulation concerning the foundation of a musical contest in honour of Artemis (Amarysia); in the last sentence is conveyed the joy of the Eretrians who can, in such a grand way, celebrate their local goddess, "being free and prosperous and masters of their fate"; **joy**; civic **pride**.

B

Edition: IG XII.9.190 + SEG LI 1105 .

Place: Eretria.

Date: 4th cent. BCE.

Content: Fragmentary decree voting honours for the person who will attack and kill a usurper of power in Eretria; hostility; **hatred** towards an enemy of democracy; **gratitude** towards a defender of democracy. **Courage; hatred; gratitude.**

B

Edition: IG XII.9.191.

Place: Eretria.

Date: 322- 309/8 BCE.

Content: Inscription including both the city's formal pact with an individual about drainage works and also the text of an oath that Eretrian citizens had to perform in order to respect the formal pact, which is presented at the beginning of the inscribed monument; a list of names, probably of citizens who performed the oath, follows; **fear** constructed through the oath (of breaking the pact between the city and the individual). **Fear**

B

Edition: IG XII.9.192.

Place: Eretria.

Date: early 3rd cent. BCE.

Content: Fragmentary decree proposed by the priest of Dionysos and the three polemarchs, voting for the simultaneous celebration of the festival of Dionysos and the anniversary of the city's liberation from a foreign (Macedonian?) garrison; participation in the *pompe* by the *enoikountes* (not only the citizens); exaltation of the divine in a political context. **Gratitude; piety; joy.**

A

Edition: IG XII.9.259.

Place: Eretria.

Date: Uncertain.

Content: Fragmentary verse text [hymn (?)] in dactylic metre. Mention of Apollo, of the Mother of the Gods, of Hephaistos, of Ares. **Piety, fear, hope.**

B

Edition: IG XII.9.285.

Place: Eretria.

Date: sixth century BCE.

Content: Funerary epigram for a man from Aigina who died in Eretria and was buried there by his mother; death in a foreign place. **Grief; affection.**

B

Edition: IG XII.9.286.

Place: Eretria.

Date: sixth century BCE.

Content: Funerary epigram for a man who was born in Sparta, raised in Athens, and buried in Eretria; death in a foreign place after a rich life. **Grief; affection; pride .**

B

Edition: IG XII.9.287.

Place: Eretria.

Date: sixth century BCE.

Content: Funerary epigram for a man who died at sea. **Grief, affection.**

C

Edition: IG XII.9.289.

Place: Eretria.

Date: second–first century BCE.

Content: Funerary epigram for an eleven-year old boy who was raised in Delos, but who was originally from Athens and died in Eretria; his father and his mother display their deep **grief**. **Grief; affection.**

B

Edition: IG XII.9.290.

Place: Eretria.

Date: Uncertain.

Content: Funerary epigram for a righteous man. Description of the transformation of the dead body into earth. **Grief.**

C

Edition: IG XII.9.291.

Place: Eretria.

Date: fourth cent. BCE.

Content: Funerary epigram for a man from Delphi who was a seer. **Grief.**

C

Edition: IG XII.9.292.

Place: Eretria.

Date: Uncertain.

Content: Funerary epigram for a man [a potter (?)] who was always chastising (teasing?) another potter when he was alive; competition among professionals (?). **Pride; affection; grief.**

A

Edition: IG XII.9.293.

Place: Eretria.

Date: fourth–third century BCE.

Content: Funerary epigram for a young baby who was a member of a prominent family. **Grief; pride .**

C

Edition: IG XII.9.294.

Place: Eretria.

Date: Uncertain.

Content: Fragmentary funerary epigram for a man whose origin was not Eretria but Macedonia. **Grief.**

C

Edition: IG XII.9.295.

Place: Eretria.

Date: Uncertain (Imperial period).

Content: Funerary epigram for a magistrate (*duumvir*). His children and wife were buried next to him. **Grief; pride.**

C

Edition: IG XII.9.856.

Place: Eretria.

Date: Uncertain (Imperial).

Content: Epitaph for a woman who was full of affection and love for her husband, and who left her virtue as a legacy to those who surrounded her; admiration. **Affection; grief.**

Edition: IG XII.9.944.

Place: Chalkis.

Date: Uncertain.

Content: Honorific epigram for a man from Chalkis. Mention of Hermes, allusion to the man's education (?). **Admiration, affection.**

C

Edition: IG XII.9.954.

Place: Chalkis.

Date: Uncertain.

Content: Sophisticated funerary epigram for a man who was educated and apparently a celebrity when he was alive (a philosopher?); the epigram is addressed to the passerby.

Admiration; grief.

B

Edition: IG XII.9.955.

Place: Chalkis.

Date: Uncertain.

Content: Curse (from a funerary monument) addressed to whoever violates a space where a statue has been set up and causes disorder in this particular space. It is god (no special indication about which god) that will take care of his/her punishment, which will be carried out in various ways. Conversely, whoever chooses to behave differently and to protect this particular space, will have everything go well; **fear** (for the offender); **hope** for the protector of the space and the statues. **Fear; hope; piety.**

A

Edition: IG XII.9.956.

Place: Chalkis.

Date: Uncertain.

Content: Fragmentary funerary epigram which describes the immortal soul of the dead person among the other blissful souls. **Affection; grief; hope; consolation.**

B

Edition: IG XII.9.1166.

Place: Chalkis.

Date: fourth century BCE.

Content: Curse inscribed on the surface of a *kantharos* which was found in a tomb. The content of the curse concerns a particular person and his affairs, the current and future ones. **Rage; hatred; anger.**

A

Edition: IG XII.9.1167.

Place: Chalkis.

Date: fourth century BCE.

Content: Curse concerning the same person as in IG XII.9.1166 and found in the same context. **Rage; hatred; anger.**

A

Edition: IG XII.9.1174.

Place: Chalkis (countryside).

Date: third century BCE.

Content: Funerary epigram for a man who enjoyed a good reputation among the citizens, who left mature children behind, and who also has an impressive (in size) tomb; satisfaction (in contemplating a fulfilled life and a good-sized funerary monument) which

moderates the otherwise justified sorrow and bitterness that tombs and funerary monuments inspire in the passerby. **Pride; consolation; grief.**

B

Edition: IG XII.9.1179.

Place: Chalkis.

Date: Second century CE; 2p.

Content: Funerary monument which includes a curse against violation, very similar to the one in IG XII.9.955. Similar emotions: **Fear; hope.**

A

Edition: IG XII.9.1195.

Place: Histiaia/Oreos.

Date: Uncertain.

Content: Funerary epigram for a young man who died on the threshold of youth; the milieu of the gymnasium is evoked in the description of the young man's favorite activities; **grief** (for the death of a young person); bitterness. **Grief**

B

Edition: IG XII.9.1240.

Place: Aidepsos.

Date: Uncertain.

Content: Funerary epigram for a man from Nikomedeia in Bithynia who was a boatswain and sailed frequently on the sea. **Grief.**

A

Corpus: Inscriptiones Graecae. Vol. XII. Supplementum.
IG XII Suppl.

Edition: IG XII Suppl. 29, a.

Place: Lesbos (Mytilene).

Date: Uncertain.

Content: Dedication bearing the names of different rituals executed in different months; the dedication appears the result of an order of the goddess (Persephone?) received in a dream. **Awe; piety.**

B

Edition: IG XII Suppl. 29. b.

Place: Lesbos (Mytilene).

Date: Uncertain.

Content: B. Dedication by two brothers of the statue of a woman who was a wet nurse. **Gratitude; affection.**

B

Edition: IG XII Suppl. 66.

Place: Lesbos (Mytilene).

Date: 150–100 BCE.

Content: Funerary epigram for a woman of forty described as *hosia* (an initiate?). Her husband is left behind; she had no children; she is buried in a land “opposite Troy”, presumably Lesbos. **Grief; affection.**

C

Edition: IG XII Suppl. 67.

Place: Lesbos (Mytilene).

Date: Uncertain.

Content: Fragmentary funerary epigram inscribed on the tomb of a woman. The focus is on her place of burial, which is equal to that which everybody has at burial, not to her earthly possessions. She had used to perform rituals to the gods, and hence enjoyed a priestly status of some sort. Emphasis on equality before death; emphasis on the vain character of earthly possessions. **Grief.**

A

Edition: IG XII 2.443 Suppl.

Place: Lesbos (Mytilene).

Date: Uncertain.

Content: Funerary epigram for a man who describes himself as “the greatest songster bird of all the Greeks”. His wife is buried next to him. **Pride; affection.**

A

Edition: IG XII Suppl. 183.

Place: Sikinos.

Date: Uncertain.

Content: Fragmentary funerary epigram for a young (?) man who died at war, victim of a deceitful action by his adversary. The deceased is presented as rejoicing upon hearing the praises addressed to him. **Anger; affection; sorrow.**

A

Edition: IG XII Suppl. 239.

Place: Syros.

Date: Imperial period.

Content: Dedication of an imperial statue (Hadrian) accompanied by a laudatory epigram; gratitude; admiration; awe before the image of an emperor. **Gratitude**

B

Edition: IG XII Suppl. 240.

Place: Syros.

Date: Uncertain.

Content: Funerary epigram for a young man who died before his beard grew properly; description of his mother with graphic details which give emotional power to the epigram.

Grief; affection.

B

Edition: IG XII Suppl. 278

Place: Andros.

Date: 1st cent. CE (?).

Content: Very fragmentary funerary epigram. In the last line the word ὀλοφυρομένωι (“wailing”) is registered, a very strong word indicating strong emotional distress. **Grief.**

B

Edition: IG XII Suppl. 315.

Place: Tenos.

Date: Uncertain.

Content: Inscription (a sort of narrative) by the eponymous archon, including a description of a sea-attack when the citizens were able to defend the city against its enemies who already had managed to climb the city walls; construction of fear through strong images; relief because of the successful defense of the city. **Fear; relief**

A

Edition: IG XII Suppl. 332.

Place: Amorgos (Minoa).

Date: 3rd cent. CE.

Content: Funerary epigram for a man who died at sea. It stood on a cenotaph; memory and emotion. **Grief.**

C

Edition: IG XII Suppl. 333.

Place: Amorgos (Minoa).

Date: imperial times.

Content: Epitaph for a man of forty who was a sailor and probably died at sea (did the stone stand on a cenotaph?). Two men are mentioned, one of them the brother of the deceased. **Grief.**

C

Edition: IG XII Suppl. 338.

Place: Lemnos.

Date: 400 BCE.

Content: Funerary epigram addressed to a remarkable young man who died while he was still a teenager; frustration. **Grief; affection.**

B

Edition: IG XII Suppl. 438.

Place: Thasos.

Date: 3rd/4th cent. CE.

Content: Dedication of a man who sacrificed and offered a share to all the citizens and the foreigners. **Pride; joy.**

B

Edition: IG XII Suppl. 455.

Place: Thasos.

Date: Uncertain.

Content: Funerary epigram for a young woman from Prousa who died at fourteen years of age and who was not married; Hades himself is said to have mourned for her; frustration.

Grief.

A

Edition: IG XII Suppl. 479.

Place: Thasos.

Date: Uncertain.

Content: Funerary epigram for a man who was probably an athlete; his wife took care of his funeral; frustration. **Grief.**

C

Edition: IG XII Suppl. 530.

Place: Karystos.

Date: Uncertain.

Content: Inscription on lead (curse) concerning a woman. The first part devotes a woman called Eiasias to Hermes; the second part devotes to Hermes the feet, the body, the whole of Eiasias. **Hatred; rage.**

A

Edition: IG XII Suppl. 573.

Place: Eretria.

Date: Uncertain.

Content: Curse written on a lead tablet. A man devotes body parts of two men to the infernal gods. **Hatred; rage.**

A

Edition: IG XII Suppl. 574.

Place: Eretria.

Date: Uncertain.

Content: Fragmentary curse written on a lead tablet. The names of a woman and man are mentioned. **Hatred; rage.**

A

Edition: IG XII Suppl. 575.

Place: Eretria.

Date: Uncertain.

Content: Fragmentary curse inscribed on a lead tablet. **Hatred; rage.**

A