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The necropolis of Kallatis lies under the park of Mangalia. In 1972 forty-nine graves were excavated, twenty-four from the Greek period.<sup>1</sup> In general the site is not rich; but in grave No. 40 a fourth century Athenian kantharos (375–350 B. C.) was discovered.<sup>2</sup> The vase bears two scratched inscriptions, one (A) around its outside rim and a second (B) four line text on the base. Preda and Georgescu first published in 1975 an unsatisfactory text in a mixed Greek and Roman font with confusion of nu and upsilon, of theta and delta, dated end of fourth or beginning of third century B.C.<sup>3</sup> Recently in the rich and informative volume *Epigraphica*<sup>4</sup> Alexandra Ștefan has provided an improved text with valuable commentary. Although I disagree in part, my note would be impossible without her careful article.

The inscriptions are :

A. Ναυκασαμαι τοὶ σύσσιτοι τοὶ Τιμώννακτος.

B. Χαίρετε τοὶ ἀνθέντες πάντες τῷ Ναυκασαμαι με.

Ștefan's fundamental error is the assumption that because the kantharos was found in a grave, the vase and its inscription are a "graffite funéraire" (27), "l'offrande funéraire" (29), "une offrande funéraire" (31). Rather the kantharos was a cherished vessel used by the deceased in his lifetime and piously buried with him. "Nestor's Cup" from Pithekoussai<sup>5</sup> is only the most famous example; other such buried vases inscribed with their owners' names are known.<sup>6</sup> It is the common habit of placing cherished possessions of the deceased, toys, strigils, mirrors, jewellery, in graves.<sup>7</sup>

The inscriptions, therefore, were engraved during the lifetime of the vessel's owner. Ștefan noted (27): "le sigma est tantôt angulaire, aux bras écartés sensiblement, tantôt lunaire." But she failed to note that lunate sigma is restricted to inscription B and to draw the obvious conclusion. The texts are by two different hands. The smaller letters and sloppier hand of B confirm the evidence of the sigmas. The variant spelling of the owner's name — Naukasamas (A), Naukosamas (B) — clinches the matter.

The members of Timonax' Club<sup>8</sup> presented one of their number, Naukosamos, an inscribed kantharos to be used by him at club dinners. A rough hexameter was neatly inscribed around the rim. The grateful recipient himself recorded his thanks to all who had given him the present in the clumsy but well intentioned second inscription (B). The bereaved knew his sentimental attachment to the vessel and placed it in his tomb. I think that σύσσιτοι implies a military origin of the club, not necessarily, as Ștefan would have (31–32), a war but simply that the comrades met during military training or ephebic service.<sup>9</sup>

<sup>1</sup> See Constantin Preda and N. C. Georgescu, *Săpăturile de Salvare de la Mangalia din 1972: Necropola Callatiană din Zona Stadionului*, Pontica, 8, 1975, p. 55–75.

<sup>2</sup> *Ibidem*, p. 64.

<sup>3</sup> *Ibidem* with Plate IX (p. 72).

<sup>4</sup> Alexandra Ștefan, *Graffite callatien du IV<sup>e</sup> Siècle av. N.É.*, in *Epigraphica: Travaux dédiés au VII<sup>e</sup> Congrès d'épigraphie grecque et latine (Constantza, 9–15 septembre 1977)*, eds. D. M. Pippidi and Em. Popescu, Bucharest, 1977, p. 25–32.

<sup>5</sup> Conveniently available at *A Selection of Greek Historical*

*Inscriptions to the End of the Fifth Century B. C.*, eds. Russell Meiggs and David Lewis, Oxford, 1969, No. 1 (= p. 1–3); see recently, P. A. Hansen, *Glotta*, 54, 1976, p. 25–43.

<sup>6</sup> Examples at Margherita Guarducci, *Epigrafia Greca*, III, Rome, 1974, p. 329 ff.

<sup>7</sup> See Donna C. Kurtz and John Boardman, *Greek Burial Customs*, London, 1971, p. 100 ff.

<sup>8</sup> For the habit of naming a club after its most prominent member see G. M. Calhoun, *Athenian Clubs in Politics and Litigation*, Austin, 1913, p. 33 with n. 5.

<sup>9</sup> See Calhoun, *op. cit.*, p. 29.