MARCELLUS OF SIDE'S EPITAPH ON REGILLA:
EPILOGUE

In *Marcellus of Side's epitaph on Regilla (IG XIV 1389): an historical and literary commentary* published recently in this journal[1], two classicists, neither of them a trained epigraphist, sought to illuminate the relevant inscription. What follows consists of a few addenda and corrigenda to this attempt, collected by one of the authors.

P. 12 and vv. 60-1 n. dealt with Nemesis of Rhamnus and the reasons for her mention in the epitaph. On this deity see further M. Jung, *Marathon und Plataia: zum Persenschlachten als 'lieux de mémoires' im antiken Griechenland* ('Hypomnemata' 164, Göttingen 2006) pp. 191 ff. Jung observes (p. 220 f.) that Herodes Atticus laid great stress upon his Marathonian origin (cf. v. 5 n.), tracing his family from Miltiades and Cimon, and sees possible relevance in the late tradition that the overweening Persians had brought a marble block with them to Marathon out of which to create a *tropaion* once they had defeated the Athenians. After the battle, this block was appropriately used by the actual victors to make a cult-statue of Nemesis, punisher of Persian presumption.

vv. 24-7: we stated that "this is our only source for the idea that Hermes … rescued Aeneas (and his family) from Troy". It is our only *literary* source, but two artefacts perhaps dependent on a literary source seem to imply the tradition: the famous *Tabula Iliaca* in the Capitoline Museum Rome, and a fragmentary wall painting from the Casa del Criptoportico at Pompeii: *LIMC* s.v. 'Aineias' M 97 (I.388). The three data were first juxtaposed by N. Horsfall, "JHS" 99, 1979, 41 f. The *Tabula* notoriously claims, in an inscription on its lower portion, to represent "the Sack of Troy according to Stesichorus". Scholars have become increasingly sceptical about this claim (see in particular the article by Horsfall as cited, *passim*). For an attempt at defence of the claim see the new commentary on Stesichorus by Davies and Finglass (Cambridge 2015), on fr. 197, with full description of the artefact's contents and full bibliography of recent studies of the problem (including further contributions by Horsfall). See also Vox (n. 1 below), 204 and n. 31.

v. 38 καὶ αὐτή: this seemingly simple phrase may merely imply that Regilla, like Herodes, as just illustrated, came from a family descended from

mythical heroes. On the other hand it may actually be a transposition into the third person of the *tu quoque* formula which Merkelbach, "RhM"114, 1971, 349-51 = *Philologica* (Stuttgard and Leipzig 1997) pp. 557-9 showed to be a typical feature of addresses to the dead in Roman eulogies of them. Cf. Domitius Marsus fr. 7 Blänsdorf: te quoque *Vergilio comitem non aequa Tibulli / mors iuvenem campos misit ad Elysios*, or Vergil, *Aen*. 7.1-2: tu quoque *litoribus nostris Aineia nutrix/ aeternum moriens famam*, *Caieta*, *dedisti* etc.

v. 40: for the spelling of εἰ ("if ") as ῑ, common in inscriptions from the third century B.C. onwards, see E. Schwyzer, *Gr. Gr.* (Munich 1939) 1.193; W. S. Allen, *Vox Graeca* (Cambridge 1987³), 66.

v. 55: a paratactic comparison following a list of three mythological *exempla* similarly occurs in Aristotle's poem in praise of the dead Hermias, 842.15 *PMG*. Note also Eur. *Her*. 687-707, where, as Bond observes *ad loc*.: "the actual praise of Heracles is led up to by a paratactic illustration". For three as the optimum or maximum number for mythological *exempla* see Nisbet and Hubbard on Horace *carm*. 2.4.2. On *exempla* in curses (v. 95) see Watson, *Arae* (cf. n. on 91 ff.), 88 ff.

v. 89: on Erichthonius see now C. Sourvinou- Inwood, *Athenian Myths and Festivals* (Oxford 2011), Index s.v.

v. 93: given the near equivalence of Erinys and Nemesis (91-8 n.), cf. A. Longman, "CQ" 12, 1962, 65 n. 3 on the association of Erinys and ἀλάστωρ.

v. 98: the "play on the name of Triops and the *Triopeion*" with which the epitaph ends is purchased at the price of an unidiomatic use of the construction of genitive (or equivalent) plus the name Erinys. Normally the gen. in such cases refers (see Rohde, "RhM" 50, 1896, 10 f. = *Kl. Schr*. (Tübingen and Leipzig 1901) 2. 233 f.) to the injured individual who invokes the curse, whereas here it is applied to the curse's victim.

    St. John's College, Oxford   MALCOLM DAVIES

ABSTRACT.

Some second thoughts on the style and content of certain passages of Marcellus' epitaph for Regilla, deceased wife of Herodes Atticus, are supplied by one of the authors of an earlier study of the inscription published in this journal.