

### Homonoëa

CIL 6.12657 = CLE 995 = IG 14.1892 = IGUR 1250 = ML 180 = GVI 2008 = CIG 6268 =  
Kaibel 562 = AP III, 2. 261 = GE 360.

**Figure 4: Front Face**

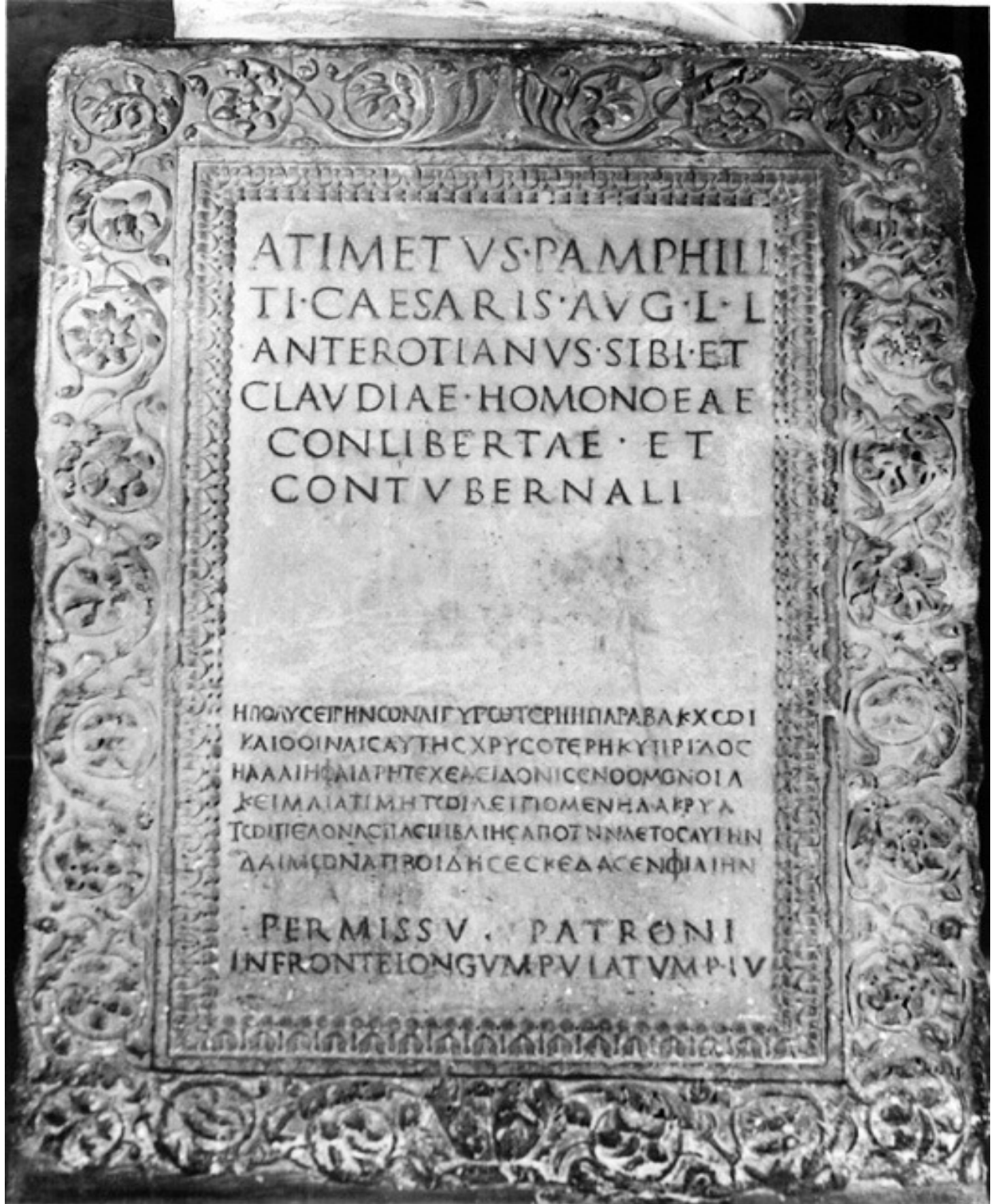
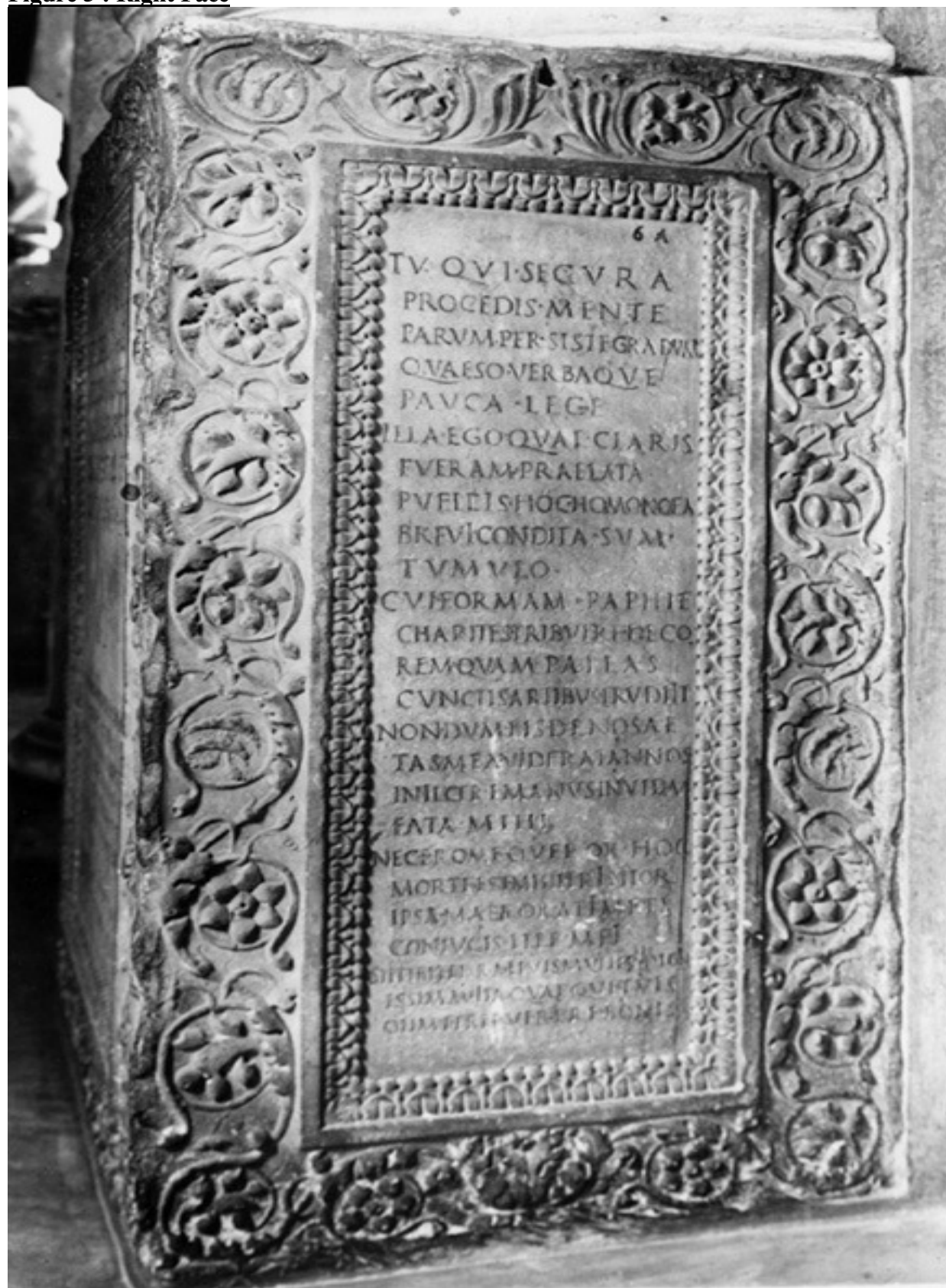


Figure 5 : Right Face



[illegible]

### Text

- (i) Atimetus Pamphili | Ti. Caesaris Aug. l(iberti)  
l(ibertus) | Anterotianus sibi et | Claudiae Homonoeae  
conlibertae et | contubernali.

[vacat]

- (ii) ἡ πολὺ Σειρήνων λιγυρωτέρη, ἢ παρὰ Βάκχῳ  
καὶ θοίναις αὐτῆς χρυσοτέρη Κύπριδος,  
ἢ λαλιῇ φαιδρὴ τε χειριδὸν ἐνθ' Ὀμόνοια  
κεῖται Ἀτιμήτῳ λειπομένη δάκρυα,  
τῷ πέλον ἀσπασίῃ βαιῆς ἄπο, τὴν δὲ τοσαύτην 5  
δαίμων ἀπροϊδὴς ἐσκέδασεν φιλίην.

[vacat]

- (iii) permissu patroni, | in fronte longum p(edem) V,  
latum p(edem) IV

### In sinistro latere

- (iv) Tu qui se cura | procedis mente | parumper  
siste gradum, | quaeso, verbaque | pauca lege. |  
Illa ego quae claris | fueram praelata | puellis  
hoc Homonoea | brevi condita sum | tumulo, | 10  
Cui formam Paphie, | Charites tribuere decolrem,  
quam Pallas | cunctis artibus erudiit. |  
Nondum bis denos aetas mea viderat annos |  
iniecere manus invidia | fata mihi. |  
nec pro me queror hoc: | morte est mihi tristior | ipsa 15  
maeror Atimeti | coniugis ille mei. |  
“sit tibi terra levis, mulier dignissima vita  
quaeque tuis | olim perfruerere bonis.”

### In dextro latere

- (v) Si pensare animas | sinerent crudelia fata |  
et posset redimi morte | aliena salus, 20  
quantulacumque meae | debentur tempora vitae |  
pensassem pro te, cara | Homonoia, libens.  
at nunc, quod possum, fugiam | lucemque deosque  
ut te | matura per Styga morte sequar. |

### Translation

Atimetus, freedman of Pamphilus who is the  
freedman of Tiberius Caesar, Anterotianus for  
himself and for Claudia Homonoea fellow  
freedwoman and companion.

[vacat]

Far sweeter-voiced than the sirens, who at  
Bacchus' side and at banquets was more golden  
than Aphrodite herself, I, the talkative and  
beaming swallow Homonoea, lay here, leaving  
tears for Atimetus, to whom I was wont to be  
welcomed gladly since I was little, but an  
unforeseen divine power dispersed this great love.

[vacat]

By permission of the patron, the front should be 5  
feet long and the side 4 feet.

You who make your way with a worried mind, halt  
briefly, I beg, and read a few words. I was that woman  
who was preferred over the famous girls, I Homonoea  
am buried in this little tomb, to whom the Paphian one  
presented a good appearance, to whom the Charities  
granted beauty, whom Athena instructed in all arts. My  
youth had not yet seen twenty years when grudging  
destiny laid hold of me. I am not complaining about this  
on my account: that grief of my husband Atimetus is  
bitterer to me than death itself. “May the earth lie light  
on you, woman most worthy in life, you who once  
enjoyed your possessions.”

If cruel destiny permitted exchange of life and  
survival could be purchased by another's death, I  
should gladly have exchanged for you, dear  
Homonoea, whatever trifling seasons are due to  
my life. But now I shall shun the light of day and  
the gods, which is all I can do, so that I can follow  
you over the Styx in speedy death.

“Parce tuam, coniunx, fletu | quassare iuventam | 25  
fataque maerendo sollicitare mea.  
nil prosunt lacrimae nec | possunt fata moveri.  
Viximus, | hic omnis exitus unus habet.  
Parce: ita non unquam similem | experiare dolorem  
et | faveant votis numina | cuncta tuis | 30  
quodque mihi eripuit | mors immatura iuventae,  
id tibi victuro | proroget ulterius.”

“Husband, do not batter your youth with weeping  
or distress my death with mourning. Tears achieve  
nothing, and destiny cannot be influenced. We  
have lived. This same end dominates everyone.  
Cease; so may you never experience pain like this;  
and may all the divine powers favor your vows;  
whatever immature death snatched up from me of  
my youth, may it prolong you to live further.”

### Commentary

The Greek text employs lunate sigmas and cursive omegas.

The text appears on the stone as follows:

- (i) Lines 1-2 = Dedicator's information (in Latin)
- (ii) Lines 3-8 = Homonoëa's description and introduction of herself (In Greek)
- (iii) Line 9 = Description of the size of the plot (In Latin)
- (iv) Lines 10-19 = Homonoëa to a Passer-by (In Latin)  
Lines 20-21 = Passer-by's response (In Latin)
- (v) Lines 22-27 = Atimetos to Homonoëa (In Latin)  
Lines 28-35 = Homonoëa to Atimetos (In Latin)

1. παρὰ Βάκχῳ: "at the side of Bacchus" and so "at drinking-parties"

1-3, 11-12. ἡ πολὺ ... Κύπιδος and *Cui formam ... erudit*: Possible evidence for her position as a courtesan (hetaira).

1-4. ἡ πολὺ... δάκρυα: Homonoëa's description of herself begins with third person descriptions of herself and then switches into the first person.

3. χελιδονίς → χελιδονίς → poetical form of χελιδών

5. πέλον: first person imperfect active indicative of πέλω. In the LSJ, under the second entry, πέλω can mean "to be" but it is different from εἰμί by a notion of continuance. It is not from πέλος, though it would be rather funny.

7. This line is heavily spondaic which emphasizes the need/want for the reader to stop.

11. Cui formam Paphie: understand *tribuit*. *Paphiē* is in the Greek nominative.

14. Invidia: Trisyllable with a dactyl beginning on the antepenult and arsis shortening or most probably crasis in the last two syllables.