**Deixis and Frames of Reference in Hellenistic Dedicatory Epigrams**

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**Aims of the PhD project**

The Greek custom of chiselling verse inscriptions on objects offered to the gods, which began in the Archaic age, did not end in the Hellenistic age, when poets started to compose analogous epigrams that were not intended for inscription anymore (or not only), but were meant to be circulated in book form. This passage from stone into books has long been regarded as a decisive event for the development of the Greek epigram, which, only once detached from a unique spatial context, could evolve into a proper literary genre. Such a conception of the epigram is found. On the other hand, with reference to the speaking voice and who is the addressee in the text, linguistic elements that highlight the relationship between such texts and their physical (actual or imagined) context. On the one hand, I investigate the communicative frame adopted by epigrams (i.e. who is the speaking voice and who is the addressee in the text) and the relation between the choice of a specific communicative frame and the context in which the epigram is found. On the other hand, with reference to each communicative frame, I analyse the use of deixic elements, that is of all those linguistic elements whose meaning and interpretation depend on the spatial and temporal context where they are uttered.

**Towards a new corpus of Hellenistic dedicatory epigrams**

The work is based on the collection of a new corpus of dedicatory epigrams, which includes all dedications – both on stone and transmitted by manuscripts or papyri – from the end of the 4th century BC to the beginning of the 2nd century BC. Texts included have been selected from the following editions or collections.

**For inscribed epigrams:**

- **The unpublished collection of epigrams gathered by Werner Perk and belowed (Fig. 5) illustrates, on the one hand pre-Hellenistic models and traditions are still operative in the 3rd century BC, on the other hand Hellenistic innovations characterise in a similar way both inscribed and book examples.

**CIEG 429, Halicarnassus, ca. 475 BC:** stone base for a bronze statue.

- **Athens** [ἐν Στηνοὺς Πελωριάδος ἀνέθηκεν.] 
  - 
  - A Phōnēs, τοὔνομα τίς] | | ]

- **Engaged voice of stone, say who set up this adornment, honoring the statue of Apollo.**
  - **Panaynys the son of Caudis, if you know?** that I speak out, dedicated this as a title to the god. (Translation by M. Tueller, Look a’thatting, Leuven 2008, 150)

**Fig. 3 CIEG 429**

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**Fig. 4 JAXI 42 972**

R. Hütting, Schauchacher Festschrift, Mainz 1938, 208, 1

**Fig. 5**

**Analogies between 5th century example and 3rd century example**

- | Fluent structure: an anonymous external voice asks the monument/object dedicated for information on the dedication relation CIEG 429 | Thedorid 5 GP and JAXI 4 2 972 |
- | No deictic elements to mark the alteration of deictic centres. The text remains solidly anchored to one point of reference only, i.e. the monument; see τί [ἐπεμεν]. [ἐπεμεν]. | Thedorid 5, 1 GP and JAXI 4 2 972, 1. |
- | The first anonymous voice triggers the object to speak. | The first anonymous voice triggers the object to speak and presents the object dedicated. |
- | Demonstrative and generic terms to present the dedicated object, see τί [ἐπεμεν]., [ἐπεμεν]. (δείχνεις) | No demonstrative refer to the dedicated object but summary descriptions, see Εἰς [ἐπεμεν]., [ἐπεμεν]. |

**Fig. 6**

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**Fig. 7 The database**

So far, the database contains texts, translations and analysis of ca. 750 dedicatory epigrams, from the Archaic age to the beginning of the 2nd century BC.

**An example of analysis: dialogic epigrams**

A comparison between two dialogic Hellenistic epigrams (Thedorid. 5 GP and JAXI 4 2 972) and the only pre-Hellenistic example of a dialogic dedicatory epigram (CIEG 429) shows that the analysis of deictic elements can offer important information on the development of the genre. More specifically, as the table below illustrates, on the one hand pre-Hellenistic models and traditions are still operative in the 3rd century BC, on the other hand Hellenistic innovations characterise in a similar way both inscribed and book examples.

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