

# A SERIES OF HONORIFIC STATUE BASES FOR THE VEDII IN THE MARKET AGORA AT EPHEOSOS (IvE 725, 731, 3076-3078)

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The Vedii are the best-known family in Roman Ephesos, represented in 70 inscriptions found throughout the city. Of the approximately 110 statue base inscriptions from the market or tetragonos agora published in *Die Inschriften von Ephesos* (IvE), sixteen honour the members of the Vedii family<sup>1</sup>. The Vedii are, in fact, the family most represented in the market agora<sup>2</sup>. This paper focuses on five bases from this group, which honor members of an early branch of the family<sup>3</sup>. Three of the bases were found reused in a late wall in the north east corner of the market agora (IvE 3076, 3077, 3078)<sup>4</sup>; two others were excavated in the upper agora (IvE 725, 731)<sup>5</sup>.

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1. The statue base inscriptions honouring the Vedii found in the market agora are: IvE 672A, 726, 726A, 3075-3085. IvE 725 and 731 although discovered elsewhere (see note 6 below), were originally erected in the market agora.

2. The only other family statue group in the market agora honours the proconsul of Asia, C. Antius Iulius Quadratus, and his sister, Iulia Polla (IvE 3033 and 3034). The majority of the bases honour officials and dignitaries of Ephesos and the province of Asia, as well as Roman officials such as proconsuls, legates, quaestors and procurators, and emperors.

3. See MEREC, R.; MERKELBACH, R.; NOLLÉ, J.; ŞAHİN, S., *Die Inschriften von Ephesos* VII. 1, Bonn 1981, 88 and 90 for stemmata of the early and later branches of the Vedii.

4. WILBERG, W., "Die Agora. Ausgrabungsgeschichte", *Forschungen in Ephesos* III, Vienna 1928, 2 and 10 on the late wall built almost entirely of reused statue bases in the northeast corner of the agora. KEIL, J., "Inschriften", *Forschungen in Ephesos* III, Vienna 1928, 109 proposes that the agora bases originally stood against the back walls of agora colonnade or against its columns or pilasters.

5. For IvE 725 see GELZER, M., "Kleinasiatische Inschriften" *RhM*, 27, 1872, 464-467, esp. 466 no. vi. For IvE 731 see WOOD, J.T., *Discoveries at Ephesus*, London 1877, 60 and "Inscriptions from the City and Suburbs" no. 9, found "... in the Wool-fac-

tor's Hall". Although they were found in two widely separated places, it is clear that these five inscriptions were erected as part of a family statue group in the market agora. They are similar in form, lettering, layout and phraseology. Each emphasizes the same benefaction of *Publius Vedius Papianus Antoninus* and employs the same phrase to indicate that the statue group had been renovated: *ἡ πατρὶς ἀνεπεώσατο*<sup>6</sup>.

The renewal of statues and their bases is rarely recorded epigraphically. Therefore, we must ask why this statue group honouring members of the Vedii family was given special treatment — a renovation — especially after the individuals represented were long dead. In this course of this paper, I will outline how family memory, civic memory and a strong allegiance to the cult of Artemis combined to prompt the renovation of this statue group.

1. John T. Wood discovered IvE 731 in 1865 during his excavations in the upper agora of Ephesos. It is the central inscription of the group, honouring *Publius Vedius Papianus Antoninus* (henceforth Papianus), a man of senatorial rank (*κράτιστος*), for making the Ephesian Artemis heir to his estate, likely around the end of the 2nd c. AD<sup>7</sup>.

tor's Hall". On the findspot of these bases see also KEIL, *o.c.* 159 who writes "Beide basen wurde beim dem Bau des späten Gebäudes südöstlich der Fontäne . . . wiederverwendet, das Wood wegen der gleichfalls dort verbauten Basis der *συνεργασία τῶν λαναρίων* . . . mit dem unsinnigen Namen 'Wool-factors Hall' belegt."

6. KEIL, *o.c.* 159 first suggested that these five inscriptions belonged together due to the phrase *ἡ πατρὶς ἀνεπεώσατο*.

7. IvE 47 provides the only broad dating evidence for the career of Papianus. This inscription from the Prytaneion shows that Papianus was alive during the reign of Commodus (181-192).

Πο. Ούήδιον Παπιανόν  
 Ἄντωνεῖνον τόν  
 κράτιστον  
 κληρονόμῳ χρησά-  
 μενον τῇ ἀγιωτάτῃ  
 θεῶ Ἐφεσίᾳ Ἀρτέμιδι  
 ἡ πατρὶς ἀνενεώσατο

The remaining inscriptions represent Papi-  
 anus' relatives, by blood or by marriage. (See  
 Appendix 1, nos. 1-5 for full texts). Included are  
 his grandfather, Publius Vedius Antoninus of the  
 Quirina tribe (*IvE* 725); his grandmother, Ofellia  
 Phaedrina (*IvE* 3078); his mother, Valeria Lepida  
 (*IvE* 3076); and his step mother, Flavia Papiane  
 (*IvE* 3077), who is described as wife of his father:  
 γυναῖκα Πο. Ούήδιου Ἄντωνεῖνου πατρός  
 Ἄντωνεῖνου. It is certain that Papianus' father,  
 also named Publius Vedius Antoninus, would  
 have had a place in the group, although a base for  
 him does not survive. Papianus' sisters, Vedia  
 Papiane and Vedia Phaedrina, may also have been  
 represented. (See Appendix 2 for genealogical  
 table). Each individual is identified primarily by  
 his or her relationship to Papianus. For example  
 (*IvE* 725):

Πο. Ούήδιον Πο. υἱόν  
 Κυρεῖνα  
 Ἄντωνεῖνον  
 πάππον  
 Πο. Ούήδιον  
 Ἄντωνεῖνου  
 τοῦ κράτιστου  
 τοῦ κληρονόμῳ  
 χρησαμένου  
 τῇ Ἐφεσίᾳ θεῶ  
 ἡ πατρὶς  
 ἀνενεώσατο

Furthermore, each inscription repeats the epi-  
 thet describing Papianus' donation to the goddess  
 Artemis wherein, presumably childless, he  
 appointed the goddess heir to his estate<sup>8</sup>. The rep-  
 etition of this phrase underlines that this act was  
 the key reason for the erection of the statue group.

Also repeated on each inscription is the phrase  
 ἡ πατρὶς ἀνενεώσατο, which indicates that there  
 was an original statue group erected to the family,  
 and that what we have here is a re-erected or reno-  
 vated group. Presumably, the original statue group  
 was damaged in some way: the statues may have  
 fallen down, or been vandalized, or the inscrip-

8. Papianus was not the only person to make Artemis his  
 heir. See also *IvE* 612, 669, 692.

tions may have been replaced. An imperial letter  
 found in Ephesos and dated to the reign of Marcus  
 Aurelius and Lucius Verus records that even impe-  
 rial statues fell into ruin<sup>9</sup>. In the *Rhodian Oration*  
 (*Or.* 31), Dio of Prusa criticizes the rampant reuse  
 of statues and inscribed bases at Rhodes, a practice  
 that dishonours benefactors and erases from  
 memory their good deeds. In urging the *demos* of  
 Rhodes to stop this shameful practice Dio notes  
 that the descendants of the person so dishon-  
 oured are also harmed (*Or.* 31.71). It was the duty  
 of the city to preserve the statues of its former  
 benefactors and so guarantee for itself a supply of  
 benefactors in the future, and it was the duty of  
 family to protect the statues of its ancestors in  
 order to guard family memory. The early branch of  
 the Vedii family ended with Papianus, since he  
 was apparently childless when he made Artemis  
 his heir. Therefore the guardianship of his mem-  
 ory and that of his forebears was left to the good  
 will of the city, and to the later branch of the Vedii  
 family which was descended from his sister, Vedia  
 Phaedrina, and her spouse, the sophist T. Flavius  
 Damianus. Although the original statue group was  
 neglected for a time, eventually the city either re-  
 novated it of its own accord, hoping to flatter the  
 Vedii family whose members had risen to the con-  
 sulship by the mid-third century<sup>10</sup>; or more likely  
 they renovated the statue group at the prompting  
 of the family, who, I suggest, wanted to highlight  
 their longstanding, ancestral relationship with the  
 goddess, Artemis.

2. Inscriptions of Asia Minor of the Hellenistic  
 and Roman periods employ forms of the verb  
 ἀνανέομαι most frequently in decrees recording  
 the renewal of *philia*, *symmachia* and other recip-  
 rocal relations between cities, and in recording the  
 renovation of buildings or tombs. By contrast, the  
 use of the verb to record the renewal of statues is  
 exceedingly rare. A search through the volumes of  
*Inschriften griechischer Städte aus Kleinasien* pro-  
 vided only one example, from Assarlik (ancient  
 Bargyia), of ἀνανέομαι, relating to the renewal of  
 a statue of Alexander the Great: θεόν Ἀλέξαν-  
 δρον ἡ πόλις ἀνενεώσατο<sup>11</sup>. At Ephesos the verb  
 is used in the context of statue renovation on six  
 inscriptions. Five of these are from the group  
 under discussion here. The sixth commemorates  
 the renovation of a statue of Androklos, the leg-

9. *IvE* 25 ll. 8-28 discusses the renovation of damaged impe-  
 rial *ikones* in the *synhedrion* of the *gerousia*.

10. See note 16 below.

11. BLÜMEL, W., *Die Inschriften von Iasos II* (IK 28.2), Bonn  
 1985, no. 620.

endary *ktistes*, or founder of Ephesos<sup>12</sup>. It is notable that the two examples outside of the statue group under consideration here refer to renewal of statues for individuals who were commemorated and celebrated as founders: Androklos, the legendary founder of Ephesos<sup>13</sup>, and Alexander the Great, the historical founder of many cities.

Another statue base inscription from the market agora of Ephesos records the Androkleidai, the “followers of Androklos”, honouring Papianus as *ktistes*<sup>14</sup>. The inscription does not specify the reason for the honour, but it is likely that he was their patron. Whether he merited the epithet *ktistes* for a specific benefaction remains unclear. What is remarkable, however, is that although many Ephesian notables were called founders of their fatherland, *κτίστης τῆς πατρίδος*, Papianus is unique in being celebrated as a founder on the same inscription as the legendary founder of the city, Androklos. By this epigraphic collocation, Papianus becomes a sort of contemporary Androklos. His legacy to Artemis — recorded on no fewer than five inscriptions — confirmed his status as *ktistes*. In response to this benefaction, the city erected the original statue group to Papianus and his forbears, probably in the late 2<sup>nd</sup> or very early 3<sup>rd</sup> c. The Artemis cult and temple apparently continued to be a powerful force shaping the identity of Ephesos, even around the middle of the 3<sup>rd</sup> century, since it was the commemoration of Papianus’ legacy to the goddess that prompted the renovation of the statue group around this time. Furthermore, Papianus’ legacy was also the most significant feature linking the earlier Vedii to the later branch of the family descended from his sister, *Vedia Phaedrina*, and the sophist, *T. Flavius Damianus*<sup>15</sup>.

12. *IvE* 501 “*Ἀνδροκλον / τῆς πόλεως / κτίστην / οἱ περὶ Αὐρ. Νεικόστρατον τὸν / καὶ Εὐπάλιν Εὐπαλίου φιλο- / σέβαστον παραφύλακες / ἀνεπέωσαντο*. See also THÜR, H., “Der ephesische *Ktistes* Androklos und (s)ein Heroon am Embolos”, *JÖAI* 64, 1995, 63-103, esp. 71-74.

13. Str. XIV.1, 3 and 1. 20-21; Paus. VII.2,8-9; VII. 4,2.

14. *IE* 3079 [τῆς πρώτης καὶ μεγίστης μη-/τροπόλεως τῆς Ἀσίας καὶ δις/ νεωκόρου τῶν Σεβαστῶν Ἐφε-/σίλων πόλεως ἡ βουλή καὶ ὁ δῆ-/μος ἐτέμηνσαν/ Πτο. Οὐήδιον / Παπιανόν Ἀν-/τωνῖνον τὸν/ κράτιστον συν-/ κλητικόν, τὸν ἐκ/ προγόνων εὐεργέ-/ την καὶ κτίστην/ τῆς πατρίδος ἡ-/ μῶν οἱ ἐν τῷ τόπῳ / πραγματεύμε-/νοι Ἀνδροκλεῖ-/ δαι ἀνέστησαν. See also KEIL, *o.c.*, nr. 80.

15. The last male member of the early branch of the Vedii was *P. Vedius Papianus Antoninus*; he died having produced no heirs. Papianus’ sister, *Vedia Phaedrina*, married the sophist *T. Flavius Damianus*, and from them sprung the later branch of the family. Their three male children became senators, each advancing to the consulship. One of these sons, *T. Flavius*

3. In his 1911 report on the inscriptions excavated from the market agora, Josef Keil briefly suggested that the renovation of the original Vedii statue group was connected with the erection of a statue group to later members of the Vedii family by their freedman agent, Trophimos, around the mid-3<sup>rd</sup> century<sup>16</sup>. Included in this later group were statues of an adult son of *Vedia Phaedrina* and *T. Flavius Damianus* named *T. Flavius Vedius Antoninus*, who was proconsul of Africa (*IvE* 3082); his wife *Flavia Pasinice* (*IvE* 3083); and two of their children, *T. Flavius Vedius Apellas*, (*IvE* 3084) and *T. Flavius Vedius Antoninus* (*IvE* 3085) (See Appendix 1. nos. 6-9). This branch of the Vedii family initially had a strong connection to the Artemis cult at Ephesos. Philostratus records that *T. Flavius Damianus*, husband of Papianus’ sister, *Vedia Phaedrina*, built two structures associated with the Artemis temple: a portico linking the city to the temple precinct<sup>17</sup>, which was notably inscribed with *Vedia Phaedrina*’s name; in his own name, *Damianus* dedicated a banqueting hall within the temple precinct<sup>18</sup>. *Vedia Phaedrina* herself had a role in the Artemis cult as a *prytanis* in the time of Commodus. In their youth, two of her sons, *T. Flavius Vedius Antoninus* — the later proconsul of Africa represented in the 3<sup>rd</sup> c. Flavii Vedii group in the agora noted above — and *T. Flavius Damianus*, acted as *kuretes* during her *prytany*<sup>19</sup>. As the family climbed the ranks of the imperial administration, spending more of their time in Rome, their participation in the cult appears to have waned. For example, according to the epigraphic record, *T. Flavius Vedius Antoninus* (son of *Vedia Phaedrina* and *Damianus*) holds no other cultic office, after being *kuretes* under his mother. Nonetheless, the family’s earlier strong connection with the goddess remained — or was revived — as a key part of its identity and of sufficient importance to prompt the renovation of the statues of their forbears.

*Vedius Antoninus* married *Flavia Pasinice*; of their three male children two certainly held senatorial offices, while one is only known to have had senatorial rank.

16. KEIL, *o.c.* 159.

17. On the *Damianos stoa* see WOOD, *o.c.* 116-118, 119-126, 128-129; KNIBBE, D.; LANGMANN, G., *Via Sacra Ephesiaca I. Österreichisches Archäologisches Institut Berichte und Materialien, Heft 3*, Vienna 1993; KNIBBE, D.; THÜR, H., *Via Sacra Ephesiaca II. Österreichisches Archäologisches Institut Berichte und Materialien, Heft 6*, Vienna 1995.

18. PHILOSTR. VS 2.23.

19. *IvE* 47 ll. 8-12, dated to the time of Commodus. On the role of the *prytaneis* and the *kuretes* in the cult of Artemis see KNIBBE, D., *Forschungen in Ephesos IX/1/1. Der Staatsmarkt. Die Inschriften des Prytaneions*, Vienna 1981, 70-92; for this inscription, see no. B 54.

A base discovered in 1895 in the Artemisium honouring *T. Flavius Vedius Apellas* (son of *T. Flavius Vedius Antoninus*), who also appears in the statue group erected by Trophimos (*IvE* 3084), provides a tantalizing link between the earlier and later branches of the family.

⟨*Τ. Φλάμιον Ούηδιον Ἀπελλᾶν τὸν κράτιστον, κυαίστορα κανδιδάτον, υἱὸν Φλαβίας Πασινείκης καὶ Φλαβίου Ούηδίου Ἀντωνεῖνου ὑπατικοῦ ἀνθυπάρχου Ἀφρικῆς, ἀδελφοῦ*⟩  
*Φλαβίων Λεπίδης καὶ / Φαιδρείνης καὶ Φαίδρου καὶ / Δαμιανοῦ, / ὑπατικῶν, ἀνεψιὸν Φλαβίας Ἀννίας / Ἀπελλιανῆς τῆς κρατίστης, / ἔγγονον Φλαβίων / Ἀπελλᾶ καὶ Δαμιανοῦ · καὶ / Ούηδίας Φαιδρείνης / ἀδελφῆς Ούηδ. Ἀντωνεῖνου / τοῦ τῆς κρατίστης μνήμης, / τοῦ χρησαμένου κληρονόμῳ / τῇ Ἐφεσίᾳ θεῶ Ἀρτέμιδι / ἔγγονον, ἀδελφὸν / Δαμιανοῦ καὶ Ἀντωνεῖνου / συνκλητικῶν, / ἔγγονον καὶ ἀπόγονον καὶ / ἀνεψιὸν πολλῶν ὑπατικῶν, / τὸν ἐπεικῆ καὶ εὐσταθῆ, / λόγων καὶ ἠθους ἔνεκεν / καὶ τῆς ἐν πᾶσιν ἀρετῆς· / Γ. Ἰούλιος Πολυχρόνιος / βουλευτῆς κο(ινός ?) καὶ τῆς / λαμπρᾶς Κυζικῶν.*<sup>20</sup>

This inscription is slightly earlier than the statue group erected by Trophimos (*IvE* 3082-3085) and therefore also earlier than the renovated statue group (*IvE* 725, 731, 3076-3078), since here Antoninus, the brother of Apellas, is simply identified as *συνκλητικός* (ll. 13-15), rather than as consul and proconsul of Africa as he is in *IvE* 3084. The inscription provides a lengthy genealogy of the honorand Apellas, linking his branch of the family to the earlier Vedii through Vedia Phaedrino. Apellas is described as a descendant of Vedia Phaedrino... *Ούηδίας Φαιδρείνης / ἀδελφῆς Ούηδ. Ἀντωνεῖνου / τοῦ τῆς κρα-*

*τίστης μνήμης, / τοῦ χρησαμένου κληρονόμῳ τῇ Ἐφεσίᾳ θεῶ Ἀρτέμιδι ἔγγονον* (ll. 8-12). It is striking that Papianus merits the most elaborate description of any individual named in the text, which emphasizes not his senatorial rank, but his bequest to the goddess. It underlines just how important Papianus' bequest to Artemis was to the Vedii family, even as long as 50 years after the event. Due to the genealogical detail and the Ephesian context, it seems likely that Apellas supplied the text to his friend G. Iulius Polychronius of Cyzicus, who erected this statue and base. Therefore, the inscription represents Apellas as he wanted to be seen: scion of a family of consuls, certainly, but also of a family with strong links to the Ephesian goddess, Artemis. In other words, Apellas considered that the most important feature of the Ephesian identity of his ancestors, which shaped his own self - presentation, was their link to the Artemis. Therefore, he featured that link prominently in his inscription. Furthermore, the find spot of this inscription, namely the Artemis temple, may point to some further association of Apellas and the Artemis temple.

When Trophimos erected the statue group to the later Vedii in the market agora around the mid 3rd c., the city may have been shamed into restoring the statues of their ancestors. However, it is more likely that the later branch of the family urged this renovation, which focused on the legacy of *P. Vedius Papianus Antoninus* to Artemis. The two statue groups, which likely stood together, served to link the later Vedii to the memory of their distinguished forbears and to demonstrate their piety to Artemis and their allegiance to the religious traditions of Ephesos.

20. *IvE* 678. The stone is missing the name of Apellas the honorand, which was evidently on a separate block, but it was convincingly restored in from other inscriptions which provide portions of the genealogy of the family.

Appendix 1: Honorific statue bases of the Vedii from the market agora at Ephesos.

<p>1. <i>InE</i> 731  <i>Πο. Ούηδιον Παπιανόν</i>  <i>Αντωνεῖνον τόν</i>  <i>κράτιστον</i>  <i>κληρονόμῳ χρησά-</i>  <i>μενον τῇ ἀγιωτάτῃ</i>  <i>θεῶ Ἐφεσίᾳ Ἀρτέμιδι</i>  <i>ἢ πατρὶς ἀνευῶσατο</i></p>	<p>2. <i>InE</i> 725  <i>Πο. Ούηδιον Πο. υἱόν</i>  <i>Κυρεῖνα</i>  <i>Αντωνεῖνον</i>  <i>πάππον</i>  <i>Πο. Ούηδίου</i>  <i>Αντωνεῖνου</i>  <i>τοῦ κρατίστου</i>  <i>τοῦ κληρονόμῳ</i>  <i>χρησαμένου</i>  <i>τῇ Ἐφεσίᾳ θεῶ</i>  <i>ἢ πατρὶς</i>  <i>ἀνευῶσατο</i></p>	<p>3. <i>InE</i> 3078  <i>Ὀφελλίαν</i>  <i>Φαιδρεῖναν</i>  <i>γυναῖκα</i>  <i>Πο. Ούηδίου Κυρεῖνα</i>  <i>Αντωνεῖνου</i>  <i>παπποῦ</i>  <i>Αντωνεῖνου</i>  <i>τοῦ κρατίστου</i>  <i>τοῦ κληρονόμῳ</i>  <i>χρησαμένου</i>  <i>τῇ Ἐφεσίᾳ θεῶ</i>  <i>ἢ πατρὶς</i>  <i>ἀνευῶσατο</i></p>	<p>4. <i>InE</i> 3076  <i>Οὐαλερίαν</i>  <i>Λεπίδαν μητέρα</i>  <i>Πο. Ούηδίου Παπ[ι-]</i>  <i>ανοῦ Αντωνεῖνου</i>  <i>τοῦ κρατίστου</i>  <i>τοῦ κληρονόμῳ</i>  <i>χρησαμένου</i>  <i>τῇ Ἐφεσίᾳ θεῶ</i>  <i>ἢ πατρὶς</i>  <i>ἀνευῶσατο</i></p>	<p>5. <i>InE</i> 3077  <i>Φλ. Παπιανήν</i>  <i>γυναῖκα</i>  <i>Πο. Ούηδίου</i>  <i>Αντωνεῖνου</i>  <i>πατρός</i>  <i>Αντωνεῖνου</i>  <i>τοῦ κρατίστου</i>  <i>κληρονόμῳ χρησα-</i>  <i>μένου τῇ Ἐφεσίᾳ θεῶ</i>  <i>ἢ πατρὶς</i>  <i>ἀνευῶσατο</i></p>
<p>6. <i>InE</i> 3082  <i>[Τ. Φλ. Ούηδ. Αντωνεῖνον]</i>  <i>[τόν λαμπρότατον]</i>  <i>ὑπατικόν</i>  <i>τόν ἀγνότατον</i>  <i>καὶ δικαιοτάτον</i>  <i>ἀνδύπατον</i>  <i>Ἀφρικῆς</i>   <i>Τρόφιμος πραγματευτής</i>  <i>τόν ἴδιον δεσπότην</i></p>	<p>7. <i>InE</i> 3083  <i>Πασινείκην</i>  <i>τὴν κρατίστην</i>  <i>ὑπατικὴν</i>  <i>τὴν σεμνοτάτην</i>  <i>γυναῖκα Φλ. Ούηδ.</i>  <i>Αντωνεῖνου</i>  <i>ὑπάτου ἀνδυπάτου</i>   <i>Τρόφιμος πραγματευτής</i></p>	<p>8. <i>InE</i> 3084  <i>Τ. Φλ. Ούηδίου</i>  <i>Ἀπέλλαν</i>  <i>τόν κράτιστον</i>  <i>ὑόν Τ. Φλ. Ούηδ.</i>  <i>Αντωνεῖνου</i>  <i>τοῦ λαμπροτάτου</i>  <i>ὑπατίκου</i>  <i>ἀνδυπάτου Ἀφρικῆ[ς]</i>  <i>ἰόκουρον, κυαιστόρα</i>  <i>κανδιᾶτον</i>  <i>Τρόφιμος ὁ δρέψας</i></p>	<p>9. <i>InE</i> 3085  <i>Τ. Φλ. Ούηδίου</i>  <i>Αντωνεῖνον</i>  <i>τόν κράτιστον</i>  <i>ὑόν Τ. Φλ. Ούηδ.</i>  <i>Αντωνεῖνου</i>  <i>τοῦ λαμπροτάτου</i>  <i>ὑπατίκου</i>  <i>ἀνδυπάτου Ἀφρικῆς</i>  <i>ἰόκουρον, κυαιστόρα</i>  <i>κανδιᾶτον</i>  <i>πραίτορα κανδιᾶτον</i>  <i>Τρόφιμος ὁ δρέψας</i></p>	

## Appendix 2: Select Vedii.

