



# TYCHE

## Beiträge zur Alten Geschichte Papyrologie und Epigraphik

Herausgegeben von

Gerhard Dobesch, Hermann Harrauer  
Peter Siewert und Ekkehard Weber

Band 16, 2001

2001

HOLZHAUSEN



**Beiträge zur Alten Geschichte,  
Papyrologie und Epigraphik**

# TYCHE

**Beiträge zur Alten Geschichte  
Papyrologie und Epigraphik**

**Band 16**

**Hermann Harrauer  
zum 27. 4. 2001**

### **Herausgegeben von:**

Gerhard Dobesch, Hermann Harrauer, Peter Siewert und Ekkehard Weber

### **In Zusammenarbeit mit:**

Reinhold Bichler, Herbert Graßl, Sigrid Jalkotzy und Ingomar Weiler

### **Redaktion:**

Wolfgang Hameter, Bernhard Palme  
Georg Rehrenböck, Hans Taeuber

### **Zuschriften und Manuskripte erbeten an:**

Redaktion TYCHE, c/o Institut für Alte Geschichte, Universität Wien, Dr. Karl Lueger-Ring 1, A-1010 Wien. Beiträge in deutscher, englischer, französischer, italienischer und lateinischer Sprache werden angenommen. Disketten in MAC- und DOS-Formaten sind willkommen.

Eingesandte Manuskripte können nicht zurückgeschickt werden.

Bei der Redaktion einlangende wissenschaftliche Werke werden angezeigt.

### **Auslieferung:**

Holzhausen Verlag GmbH, Kaiserstraße 84/1/4, A-1070 Wien

Gedruckt auf holz- und säurefreiem Papier.

Umschlag: IG II<sup>2</sup> 2127 (Ausschnitt) mit freundlicher Genehmigung des Epigraphischen Museums in Athen, Inv.-Nr. 8490, und P.Vindob. Barbara 8.

© 2001 by Holzhausen Verlag GmbH, Wien

Die Deutsche Bibliothek-CIP Einheitsaufnahme Ein Titelsatz dieser Publikation ist bei der Deutschen Bibliothek erhältlich
---

Eigentümer und Verleger: Holzhausen Verlag GmbH, Kaiserstraße 84/1/4, A-1070 Wien. Herausgeber: Gerhard Dobesch, Hermann Harrauer, Peter Siewert und Ekkehard Weber, c/o Institut für Alte Geschichte, Universität Wien, Dr. Karl Lueger-Ring 1, A-1010 Wien.  
e-mail: hans.taeuber@univie.ac.at oder Bernhard.Palme@oeaw.ac.at  
Hersteller: Druckerei A. Holzhausens Nfg. GmbH, Holzhausenplatz 1, A-1140 Wien.  
Verlagsort: Wien. — Herstellungsort: Wien. — Printed in Austria.

**ISBN 3-900518-03-3**

Alle Rechte vorbehalten.

## I N H A L T S V E R Z E I C H N I S

Michel Christol (Chilly-Mazarin), Thomas Drew-Bear (Lyon), Mehmet Taşlıalan (Yalvaç – Isparta): L'empereur Claude, le chevalier C. Caristianus Fronto Caesianus Iullus et le culte impérial à Antioche de Pisidie (Tafel 1–2) . . . . .	1
Hans Förster (Wien): <i>Ich grüße meinen alltugendhaften Herrn</i> . Frag- ment eines koptischen Briefes (P.Vindob. K 33) (Tafel 3) . . . . .	21
Matthias Haentjens (Amsterdam): Die Sonderabgaben in den Pachtur- kunden aus dem römischen Ägypten . . . . .	27
Francisca A. J. Hoogendijk (Rossmoyne), Klaas A. Worp (Amster- dam): Drei unveröffentlichte griechische Papyri aus der Wiener Sammlung (Tafel 4–5) . . . . .	45
Éva Jakab (Graz): Berenike vor Gericht. Apokeryxis, Gesellschaft und Buchführung in P. Oxy. XXII 2342 . . . . .	63
David Jordan (Athen): A Prayer Copied by Dioskoros of Kômê Aphro- ditês (PGM 13a) . . . . .	87
Nico Kruit (Leiden), Klaas A. Worp (Amsterdam): P.Vindob. G 31701 verso: A Prefectural (?) Hypographe (Tafel 6) . . . . .	91
Peter van Minnen (Cincinnati): P.Harrauer 48 and the Problem of <i>papas</i> Heraiscus in P.Lond. VI 1914 . . . . .	103
Amphilochios Papatthomas (Athen): A New Testimony to the Letter to the Hebrews (2. 9–11 and 3. 3–6) (Tafel 6) . . . . .	107
Victor Parker (Christchurch): Sallust and the Victor of the Jugurthine War . . . . .	111
Marijana Ričl (Belgrad): Donations of Slaves and Freeborn Children to Deities in Roman Macedonia and Phrygia. A Reconsideration (Tafel 7– 12) . . . . .	127
Joshua D. Sosin (Cambridge, Mass.): Accounting and Endowments . . .	161
Martin Steskal (Wien): Zu den Stiftungen des M. Claudius P. Vedius Antoninus Phaedrus Sabinianus und ihrem Echo in Ephesos . . . . .	177
Jean-Yves Strasser (Athen): La grande prêtrise dans trois inscriptions de Cilicie . . . . .	189
Argyro B. Tatakis (Athen): Σάων, Ἰθαμβος and Other Names from LGPN III.B . . . . .	205
Rudolf Wächter (Basel): <i>Ter tricennalia?</i> Zur Inschrift auf der Decenna- lien-Platte des Constans . . . . .	211
Georgios A. Xenis (Limassol): A Papyrus Fragment with Mention of a Loan upon Mortgage (Tafel 12) . . . . .	217
Ekkehard Weber, Martina Peditšček (Wien): <i>Annona Epigra- phica Austriaca 1999–2000: Text</i> . . . . .	221
Index . . . . .	267
Konkordanzen . . . . .	271
Bemerkungen zu Papyri XIV (<Korr. Tyche> 373–396) . . . . .	279

Buchbesprechungen .....	287
Michael Alpers, <i>Das nachrepublikanische Finanzsystem. Fiscus und Fiscii in der frühen Kaiserzeit</i> , Berlin, New York 1995 (Untersuchungen zur antiken Literatur und Geschichte 45) (R. Wolters: 287) — Armin Daniel Baum, <i>Pseudepigraphie und literarische Fälschung im frühen Christentum: mit ausgewählten Quellentexten samt deutscher Übersetzung</i> , Tübingen 2001 (Wissenschaftliche Untersuchungen zum Neuen Testament: Reihe 2, 138) (H. Förster: 290) — Diodoros, <i>Griechische Weltgeschichte, Buch XI–XIII</i> . Übers. v. Otto Veh, eingel. und komm. von Wolfgang Will, Stuttgart 1998 (Bibliothek der griechischen Literatur 45) (G. Dobesch: 292) — Johannes Engels, <i>Augusteische Oikumenegeographie und Universalhistorie im Werk Strabons von Amaseia</i> , Stuttgart 1999 (Geographica Historica 12) (G. Dobesch: 294) — Günter Figal, <i>Sokrates</i> , 2. überarbeitete Auflage, München 1998 (Beck'sche Reihe: Denker 530) (P. Siewert: 296) — Jörg-Dieter Gauger, <i>Authentizität und Methode. Untersuchungen zum historischen Wert des persisch-griechischen Herrscherbriefs in literarischer Tradition</i> , Hamburg 2000 (Studien zur Geschichtsforschung des Altertums 6) (G. Dobesch: 297) — Markham J. Geller, Herwig Maehler (Hrsg.), <i>Legal Documents of the Hellenistic World. Papers from a Seminar</i> , London 1995 (F. Winter: 299) — <i>Gegenwelten zu den Kulturen Griechenlands und Roms in der Antike</i> . Hrsg. von Tonio Hölscher. München, Leipzig 2000 (G. Dobesch: 300) — Éva Jakab, <i>Praedicere und cavere beim Marktkauf. Sachmängel im griechischen und römischen Recht</i> , München 1997 (Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte 87) (R. Wolters: 307) — Luigi Loreto, <i>Il comando militare nelle province procuratorie 30 a. C.–280 d. C. Dimensione militare e dimensione costituzionale</i> , Napoli 2000 (Pubblicazioni della Facoltà di giurisprudenza della seconda Università di Napoli XII) (E. Weber: 308) — D. Lührmann, <i>Fragmente apokryph gewordener Evangelien in griechischer und lateinischer Sprache herausgegeben, übersetzt und eingeleitet in Zusammenarbeit mit Egbert Schlärh, Marburg 2000</i> (H. Förster: 309) — Eustathios Papapolychroniou, <i>Greek Papyri in the Benaki Museum. From the Collections of the Historical Archives</i> , Athens 2000 (A. Papatomas: 309) — Francisco Pina Polo, <i>Contra arma verbis. Der Redner vor dem Volk in der späten römischen Republik</i> . Aus dem Spanischen von Edda Liess, Stuttgart 1996 (Heidelberger Althistorische Beiträge und Epigraphische Studien, 22) (G. Dobesch: 312) — Reinhard Rathmayr, <i>Der antike Mensch in der Jahreszeit des Winters</i> , Hamburg 2001 (Schriftenreihe Studien zur Geschichtsforschung des Altertums 9) (P. Siewert: 313) — Eberhard Ruschenbusch, <i>Ein altgriechisches Gesetzbuch aus dem Kontext von Platons Gesetzen herausgehoben und in das Deutsche übersetzt</i> , München 2001 (Quellen und Forschungen zur Antiken Welt 38) (P. Siewert: 314) — Panagiota Sarischoyli, <i>Spätptolemäische Urkunden aus dem Herakleopolites</i> (BGU XVIII.1), Berlin 2000 (Ch. Armoni: 315) — H. K. Σβέρκος, <i>Συμβολή στην ιστορία της Άνω Μακεδονίας τῶν ρωμαϊκῶν χρόνων (πολιτικὴ ὀργάνωση-κοινωνία-ἀνθρωπωνυμία)</i> , Thessaloniki 2000 (S. Zoumbaki: 322) — Markus Sehlmeier, <i>Stadtrömische Ehrenstatuen der republikanischen Zeit. Historizität und Kontext von Symbolen nobilitären Standesbewußtseins</i> , Stuttgart 1999 (Historia Einzelschriften 130) (P. Amann: 324) — <i>Bononia / Bologna. Scritti di Giancarlo Susini</i> , Bologna: Patron Editore 2001 (E. Weber: 325) — <i>Wege zur Genese griechischer Identität. Die Bedeutung der früharchaischen Zeit</i> . Hrsg. von Christoph Ulf, Berlin 1996 (G. Dobesch: 326) — <i>Alexander der Große. Eine Welteroberung und ihr Hintergrund</i> . Vorträge des Internationalen Bonner Alexanderkolloquiums, 19.–21. 12. 1996, hrsg. v. Wolfgang Will, Bonn 1998 (Antiquitas, Reihe I: Abhandlungen zur Alten Geschichte 46) (G. Dobesch: 329) — Claudia Wiotte-Franz, <i>Hermeneus und Interpres. Zum Dolmetscherwesen in der Antike</i> , Saarbrücken 2001 (Saarbrücker Studien zur Archäologie und Alten Geschichte 16) (G. Dobesch: 333)	
Indices (A. Pokorny: griechisch; H. Förster: koptisch) .....	335
Eingelangte Bücher .....	338
Tafel 1–12	

Σάων, Ἄθαμβος and Other Names from *LGPN* III.B

The publication of volume III.B of the *Lexicon of Greek Personal Names* naturally will bring fresh attention to the rich variety of epichoric names preserved in the areas covered by it, namely central Greece from the Megarid to Thessaly. Attention on some characteristic local names has already been given in the past<sup>1</sup> as well as quite recently in the very interesting colloquium in honour of Peter Fraser, the publication of which coincided with that of the new volume of the *Lexicon*<sup>2</sup>.

## I. Boeotian names

Boeotian theophoric names have offered the ground for sound discussion in this colloquium and the conclusion that „Boeotia is the richest of all Greek regions in distinctive theophoric names, where the type of names based on cult titles or cult sites luxuriates“<sup>3</sup> describes the situation acutely. I will mention only some of them: Γαλαξίδωρος, from Apollo Galaxios, Ὀγχεστόδωρος, from the cult of Poseidon at Onchestos, Ὠρωπόδορος, from the cult of Amphiaraios at Oropos, Εὐτρητίφαντος, from the oracle of Apollo at Eutresis<sup>4</sup>. Neighbouring areas have also provided similarly formed names attested in Boeotia as are the Ἀβαιόδωρος, Ἀβαιόκριτος, from Apollo of Abai in Phocis<sup>5</sup>.

To the names that are worth discussing there is something that we can add now; it is on the name of the Boeotian hero Saon from Akraiphnia, who was sent to Lebadeia to find the oracle of Trophonios and was taught by him (Paus. IX 40, 2). It is not surprising that the hero's name left its traces in the onomasticon of this area<sup>6</sup>. Another local hero homonymous to him is connected with a quite distant island, Samothrace, and the introduction of its inhabitants to a civilian life-style governed by laws; he was

<sup>1</sup> G. Neumann, *De nominibus Boeotorum propriis*, 1908; E. Sittig, *De Graecorum nominibus theophris*, Halle 1912; L. Robert, *Etudes épigraphiques et philologiques*, Paris 1938, 212.

<sup>2</sup> S. Hornblower and Elaine Matthews (eds.), *Greek Personal Names, their Value as Evidence*, Oxford 2000.

<sup>3</sup> R. Parker, *Theophoric Names and the History of Greek Religion* in: Hornblower (supra n. 2), 55 and n. 11.

<sup>4</sup> Ibid.; D. Knoepfler, *Oropodoros: Anthroponymy, Geography, History* in: Hornblower (supra n. 2), 81–98.

<sup>5</sup> Ibid. 81. Another Ἀβαιόκρ[ιτος] is known from Rhamnous: B. Petrakos, *Ο δῆμος του Ραμνούντος*, Athens 1999, II no 204. The ethnic of Abai Ἀβαῖος is attested as a personal name in Samothrace *IG* XII 8, 181 l. 16 and in a papyrus of the 2<sup>nd</sup> cent. B. C.: P.Tebt. III 856 line 46, PP IV 8833; it is also attested in Asia Minor in an inscription of the 3<sup>rd</sup> cent. A. D.: *Studia Pontica* III 212.

<sup>6</sup> See below and also note Τροφωνιανός in Lebadeia *LGPN* III.B.

a son of either Zeus or Hermes (Diod. V 48, 1). Contrary to the Boeotian hero he has left no traces in the island, as far as anthroponyms are concerned, but certainly the naming of the high mountain of Samothrace, Saos, and of the island itself, known also as Saonnesos, was derived from his name<sup>7</sup>.

The popularity of the name Σάων, in Boeotia is manifested by its 49 entries in *LGPN* III.B; with the exception of only one entry from Thessaly they all come from Boeotia. The name is not unknown elsewhere; 11 entries come from the Peloponnese, one from Epirus, three from Euboia, one from Thera and also there is an uncertain attestation from Cyrenaica<sup>8</sup>. The name is also borne by a person originating from Akanthos (a colony of Andros) of the Hellenistic period<sup>9</sup>. Derived from it<sup>10</sup> are the names Σαώνδας, six times in Boeotia and once in Athens and Σαωνίδας in the Peloponnese (3 times). The contracted form of the name, Σῶν, is attested twice in Athens, where also names derived from it occur: Σωνδρίδης (3 times), Σῶνδρος (once), Σώνικος (10 times); Σώνδρος is attested also in Amorgos and Crete (once in each), Σώνικος is relatively more frequent and more widely distributed (13 total, in Cyrenaica, Delos, Keos, Kos, Thasos, Aitolia, Elis and S. Italy)<sup>11</sup>. A connection of the distribution of these names with the fame of the oracle of Lebadeia is likely enough; Pausanias' (IX 39, 2–14) detailed description of his visit to the site implies the importance of the oracle until at least the 2<sup>nd</sup> cent. A. D.

The first part of the same name, Σαω-, found in some names in Boeotia is not connected with the name Σάων; it represents the uncontracted form (of the root Σω), characteristic of the dialect of the area: Σαωσίας, Σαωσίς, Σαωσις, Σαώσιχος which coexist with Σωσίας, Σῶσις, Σωσίχη, Σώσιχος<sup>12</sup>. Similarly uncontracted and comparable to these seem to be Σάωσις in Eretria, Σαώσων in Cyprus, Σαώ and Σαῶτις in Athens, Σαώτας in the Peloponnese and in Epirus, with a considerable frequency in Bouthrotos, and Σάωτις in S. Italy<sup>13</sup>.

The co-existence of names with or without dialectical characteristics in the same area is too broad a topic to be treated here and calls for a special examination in the future<sup>14</sup>.

## II. Delphian names<sup>15</sup>

For someone studying names from the linguistic point of view the „discovery“ and interpretation of rare or unique names is a great challenge and can lead to conclusions

<sup>7</sup> K. Fredrich, *Samothrake*, RE I A (1920) 2224–26.

<sup>8</sup> *LGPN* III.A, *LGPN* I, SEG 9 (1938–44) 682.

<sup>9</sup> A. S. Gow and D. L. Page, *The Greek Anthology. Hellenistic Epigrams*, Cambridge 1965, line 1231.

<sup>10</sup> F. Bechtel, *Die Historischen Personennamen*, Halle 1917, 396.

<sup>11</sup> All references are to *LGPN*; on the name Σῶν see S. N. Koumanoudes, *Horos* 4 (1986) 159 and A. P. Mathaiou, *Horos* 8/9 (1990/91) 181.

<sup>12</sup> *LGPN* III.B.

<sup>13</sup> All references are to *LGPN* I, II, III.A.

<sup>14</sup> Cf. the recent contribution on the subject by Anna Morpurgo Davies, *Personal Names and Linguistic Continuity*, in: Hornblower (supra n. 2), 25–39.

<sup>15</sup> This is a part of a much broader study on the local names of Delphi that is still under preparation. For a recent contribution to this subject see P. M. Fraser, *Delphian Names*, in *Delphes, cent ans après la grande fouille*, BCH Suppl. 36 (2000) 141–147.



arising from the linguistic background of a region under examination as well as its history. The opposite phenomenon, the presence of very frequent names in one place, poses different problems which are very challenging for the historian. The study of *LGPN* III.B led me to notice two names in Delphi each one appearing 43 times in this volume of the *Lexicon*. The first name is "Αθαμβος, an epithet that means „imperturbable“, „impassive“, „fearless“; it is borne by 41 persons in Delphi, by one in Thespiiai and another one in Lokris. It is not attested in any other place<sup>16</sup>. An inscription of Teos including this name is a decree of Delphi, confirming friendship with and asyilia of Teos in 205/203 B. C.; a copy of it was also found in Delphi, where the same "Αθαμβος, also defined as a *bouleutes*, is known from two more inscriptions<sup>17</sup>. The attestations of the name range from the 4<sup>th</sup> to the late 1<sup>st</sup> cent. B. C. A name close to it, 'Αθάμβητος, is borne by a theoros in Thasos, of the 5<sup>th</sup> cent. B. C.; the name occurs also once in Eretria, once on Delos (3<sup>rd</sup> cent. B. C.) and once in Rome, borne by a slave (1<sup>st</sup>/2<sup>nd</sup> cent. A. D.)<sup>18</sup>.

What does this almost exclusive presence of the name in Delphi mean? My first reaction was to think that it was an epithet of a god used as a name, as so often happens. However research showed that it had never been used as such and also that it is a word of great rarity<sup>19</sup>. It is well known that theophoric names are extremely frequent in every area where Greek was written. One of the most common is 'Απολλώνιος, which according to Elaine Matthews' recent communication now stands at 1284 and is still rising<sup>20</sup>. The Apollonioi in this volume of the *Lexicon* are 101, not many compared to 532 of vol. I, 574 of vol II and 168 of III.A; only 10 come from Delphi. 'Απολλόδωρος in *LGPN* III.B totals 222 but only 9 are Delphians. 'Απολλωνίδας in the same volume is borne by 32, 'Απολλωνίδης by 21; none is Delphian. Διόδωρος, with 139 examples in the same volume, 69 of which come from Delphi, is much commoner. Διονύσιος forms a total of 304, of which 45 are from Delphi. However, the view that "Αθαμβος is an epithet of Apollo not preserved elsewhere would be very difficult to support, taking into consideration that references to this god are so abundant.

A more detailed investigation of the meaning of the word was the next step towards interpretation of its frequency. A semantic link with the *ataraxia* of the Epicureans<sup>21</sup> is an interesting possibility but does not cover the date of the earliest attestations of the name. The name belongs to the category formed by epithets describing moral qualities, like Alypos, Eutychos etc., which begins to become more popular at the end of the Hellenistic period, although it existed before as e. g. in the popular Athenian names Thrason (51 times) and the many compounds of Thrasy-<sup>22</sup>.

<sup>16</sup> The reading of the name in an Athenian inscription proposed in SEG 3 (1927) 49: [ 'Αθ]άμβο (J. J. E. Hondius, *Novae Inscriptiones Atticae*, 1925, 119: [ 'I]άμβο) is very dubious and is not included in *LGPN* II.

<sup>17</sup> SIG<sup>3</sup> 565, 566, FD III, 4 427 A: *LGPN* III.B s. v. no 12.

<sup>18</sup> *LGPN* I; CIL VI 22938; H. Solin, *Die griechischen Personennamen in Rom*, Berlin 1982, II 757.

<sup>19</sup> On the basis of TLG.

<sup>20</sup> Elaine Matthews, *Introduction: The Lexicon* in Hornblower (supra n. 2), 7.

<sup>21</sup> This was a suggestion by G. Fowden and I thank him.

<sup>22</sup> *LGPN* II s. v.

Names often appear first as nick-names; "Ἀθαμβος would have been a very appropriate name given to an adult who lived through the experience of the great earthquake of 373 B. C. „unperturbed“, as if nothing was happening. We know that in that year the temple of Apollo collapsed in ruins, and one can imagine the sight and the sound of rocks rolling downhill and of the enormous buildings collapsing<sup>23</sup>. An individual's proverbial attitude at a time like this could very well create a name and a fashion for it: someone with the power, political or other, to face or handle a critical situation. This is only a suggestion because the two earliest attestations of the name are in fact themselves to be dated in 331 and 315–280 B. C. It is instructive however to examine who the bearers of the name are. There are two hieromnemons of Delphi, at least 5 priests of Apollo, 4 archons, 9 bouleutai, one theoros sent to Antiochos IV in 168 B. C., and someone defined as prostates of the sanctuary<sup>24</sup>; the name appears also as the patronymic of other archons and priests<sup>25</sup>. This concentration might indicate the continuous tenure of important posts by members of the same family. Ten of the other Athamboi are witnesses in manumission records<sup>26</sup>. We are certainly dealing with a very important Delphic family, members of which are active for a period of over 300 years. That the characteristic name of this family was first given to an individual as a second name, may, I hope, find acceptance; the circumstances that led to this creation will certainly remain hypothetical.

The other name I want to discuss is the name Ταραντίνος, that in the volume under discussion appears exclusively at Delphi. Ethnics used as personal names are found everywhere and represent an interesting category, consisting of ethnics of cities, of regional names, of city-names and their derivatives; the most recent discussion of this category of personal names we owe to Peter Fraser<sup>27</sup>. They can be interpreted in many different ways: as given to someone who moved to and settled in a place of which he was not a native, or as an indication of some kind of political or other connection with another city, or as the expression of admiration for a city etc. Ταραντίνος is found sporadically elsewhere; there are two in Athens, one in Keos, one in Illyria and we have a Κορνηφίκιος Ταραντίνος in an inscription of Cassandreia<sup>28</sup>. Connected to them are a Ταραντίνη on Delos and a Ταρεντίνα in Calabria, while the name Τάραξ occurs three times in Sparta and once in Corinth<sup>29</sup>. The Delphian occurrences range from the 4<sup>th</sup> to the 1<sup>st</sup> cent. B. C.; the other instances cited are from the 3<sup>rd</sup> cent. B. C. and later, only the Τάραξ from Corinth is of the 6<sup>th</sup> cent. B. C.

What does this frequency of the name in Delphi reflect? In my search for a solution I started with the monuments, the dedications of different cities at the famous sanctuary; there were two votive offerings of the Tarantinoi at Delphi, according to Pausanias

<sup>23</sup> On the lack of any literary evidence for this event see P. Aupert, *Delphes et le séisme d'Helike*, in: *1<sup>st</sup> International Scientific Meeting on Ancient Eliki*, Athens 1981, 133–136.

<sup>24</sup> LGPN III.B s.v. nos: 8, 35 (hieromnemons); 16, 18, 19, 20, 36 (priests); 9, 14, 28, 31 (archons); 4, 5, 6, 7, 10, 11, 12, 42, 43 (bouleutai); 27 (theoros); 13 (prostates).

<sup>25</sup> Ibid. nos 37, 40, 41.

<sup>26</sup> Ibid. nos 15, 17, 22, 23, 26, 29, 30, 32, 33, 38.

<sup>27</sup> P. M. Fraser, *Ethnics as Personal Names* in: Hornblower (supra n. 2), 149–157.

<sup>28</sup> Ibid. 155, table I a; BCH 71/72 (1947/48) 438.

<sup>29</sup> LGPN I, LGPN III.A.

(X 10, 6; 13, 10). The oldest, dated around 485 B. C., was erected after their victory against the Messapians; it consisted of a group of bronze statues of horses and captured women, the work of Ageladas; it represented the tithe of the spoils taken from their enemy. A second tithe, that of the spoils taken from the Peucetii, consisted of statues of footmen and horsemen; among them stood the hero Taras and the Lacedaemonian Phalanthos, the founder of Taras, following an oracle from Delphi; it was the work of the Aeginetan Onatas and the Argive Ageladas and it is dated a little after 470 B. C.

No other record of relations between Taras and Delphi exists. Obviously the name Ταραντίνος could not have become popular in Delphi because of the dedications, because in this case taking into consideration the large number of dedications from throughout the known world, Delphi's onomasticon would have been loaded with ethnic forms. But it is not; it is nevertheless worth pointing out the occurrence of the name Κορινθότιμος, attested 4 times in Delphi (all in the 4<sup>th</sup> cent. B. C.) and Ἀκάνθιος once<sup>30</sup>. The Treasury of Corinth was the oldest in Delphi and the Akanthians dedicated a Treasury with Brasidas after their victory against the Athenians<sup>31</sup>. Κορινθότιμος is known exclusively from these attestations in Delphi, where it is borne by two archons and two bouleutai.

We do not know of any settlement of Tarantinoi in Delphi or of any political relations between the two cities. Some important native of Taras must then have impressed the Delphians by his natural appearance or his achievement, intellectual or other. I regard the popularity of the name in Delphi as an expression of admiration. One such important figure from Taras was Archytas, the Pythagorean philosopher and mathematician who lived in the first half of the 4<sup>th</sup> cent. He was elected general seven times and in 361 B. C. sent a ship to rescue Plato from Dionysios II of Syracuse. He was the teacher of Plato and as taught by him Plato is considered the ἕνατος ἀπὸ Πυθαγόρου διάδοχος ... δέκατος δὲ Ἀριστοτέλης<sup>32</sup>. Archytas became known as a philosopher, mathematician, musician, inventor and author; his gifts as a military leader won him a position of power. He was never defeated in military action. Contrary to the earlier Pythagoreans his rule was of a democratic character that was appreciated by his fellow-citizens, who trusted him for a long period of time. Plato must have had him as one of his models in his *Politeia* when he said that the philosophers should become kings or rulers or that rulers should take up philosophy<sup>33</sup>.

He was not the only Pythagorean known from Taras; the others listed by Iamblichos and known only from fragments are Kleinias, Lykon, Lysis, who spent some time in Thebes where he became the teacher of Epameinondas, Onatas, who was from Taras or Croton, Philolaos, who was born at Croton, fled to Thebes after the Cylonian revolution there and came later to live at Taras, Eurytus, Thymaridas and

<sup>30</sup> *LGPN* III.B s. v.

<sup>31</sup> Hdt. I 14; Paus. X 13, 5; Plut, *Lys.* XVIII 1.

<sup>32</sup> Anonym. Photii, Phot. cod. 249, 438b-441b.

<sup>33</sup> Pl., *Resp.* V. 18, D.

Aristoxenos<sup>34</sup>. Among the works of Aristoxenos of Taras are included monographs on Pythagoras and Archytas. That in Thebes a considerable Pythagorean community was formed, is concluded by the statement of the orator Alcidas that „at Thebes the rulers became philosophers and that the city flourished; it seems that φιλόσοφος was for long almost a technical term meaning ‘Pythagorean’“<sup>35</sup>.

Pythagoreanism had from the beginning close ties with Apollo and with Delphi. Porphyry in his *Life of Pythagoras* says that the philosopher arrived at Delphi and wrote the elegiac verses on Apollo’s tomb<sup>36</sup>. Pythagoras was born in Samos, but migrated to Croton in c. 530 B. C., where he flourished. He became a legendary figure already in his own lifetime and was identified by some with the Hyperborean Apollo, while the society that bore his name played an important role in the political life of Magna Graecia. When turbulent political conditions drove the Pythagoreans out from Italy Archytas alone remained.

Of extreme importance for Pythagorean thought is the discovery of musical consonances. Music played a very important role in Archytas’s theories and in addition to his scientific works he wrote on Harmony. Delphi was a very important music center and the hymns to Apollo found there cover CID v. III<sup>37</sup>.

I cannot claim that Archytas visited Delphi, although everybody was visiting Delphi at the time; certainly his fame had reached there. Equally important persons as those named Athambos are the bearers of the name Tarantinos; the occurrences of the name date from about the middle of the 4<sup>th</sup> cent. to the beginning of the 1<sup>st</sup> cent. B. C. At least 5 archons are listed among them. One of the priests, Ταραντίνος Ἄρχωνος, is known from 113 inscriptions<sup>38</sup>.

I would like to conclude with references to Peter Fraser’s recent fascinating discussion on ethnics as personal names: „The *internal* face of Greek name-giving, why a parent gave a child this or that name, is most frequently, but by no means always, beyond our comprehension“; to conclude: „... we shall probably not be any nearer finding a key to such name-giving; indeed, a hundred keys would be needed. Solutions based on the use of one key only are not acceptable“<sup>39</sup>.

Argyro B. Tataki

National Hellenic Research Foundation  
Centre for Greek and Roman Antiquity  
Vas. Konstantinou 48  
GR-11635 Athen  
atataki@eie.gz

<sup>34</sup> E. L. Minar, *Early Pythagorean Politics*, New York 1979, 86–94; H. Thesleff (ed.), *The Pythagorean Texts of the Hellenistic Period*, Acta Academiae Aboensis, ser. A, 30, 1, Abo 1965, *passim*.

<sup>35</sup> E. L. Minar (*supra* n. 34), 93.

<sup>36</sup> H. Thesleff (*supra* n. 34), 174 (= Porph., VP 16); cf. G. Pugliese Carratelli, *I santuari panellenici e le apoikiai in occidente*, PP 47 (1992) 401–410.

<sup>37</sup> M. L. West, *Ancient Greek Music*, Oxford 1992, 236–237; 238; 15, 17, 41, 192–199; 279–280; 288–301.

<sup>38</sup> LGPN III.B no 17.

<sup>39</sup> *Ibid. supra* n. 27, 150, 157.