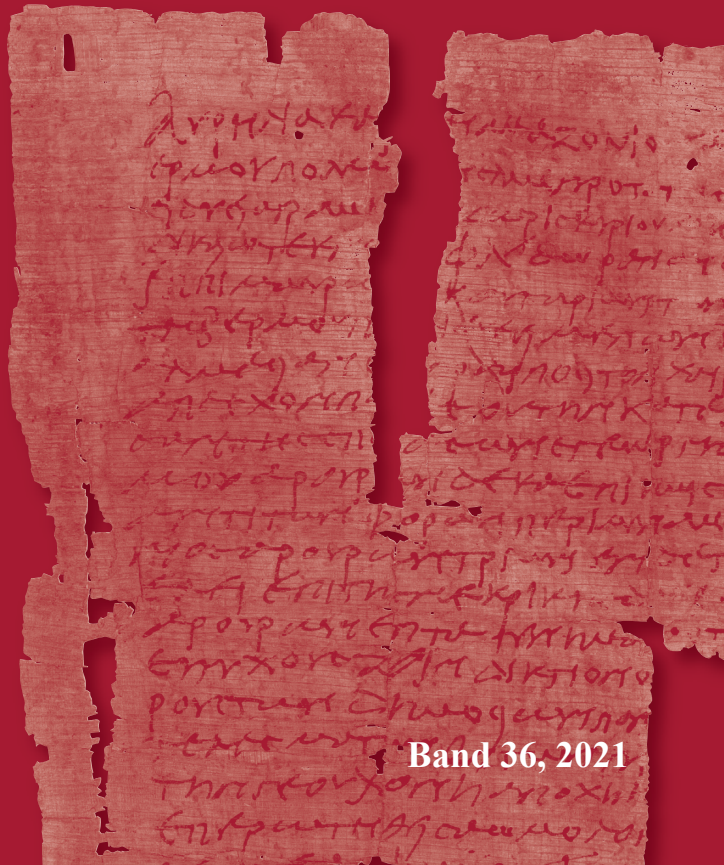


# TYCHE

Beiträge zur Alten Geschichte  
Papyrologie und Epigraphik



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ALAN JOHNSTON

## The Re-Emergence of *IG* XII.9, 1196

Plates 8–10

The inscription *IG* XII.9 1196 has had an interesting life. It has been known from a transcript made by the English naval chaplain Charles Swan (1797–1838)<sup>1</sup> (pl. 8 fig. 1), who records finding it in a field wall in the area of ancient Histiaia in northern Euboea when his boat, HMS *Cambrian*, put in there on 29<sup>th</sup> January of the eventful year of the Greek revolution 1825; he removed it ‘in triumph’, and published his reading on p.197 of his memoir *Journal of a voyage up the Mediterranean* (plus a further sixty-seven words in the full title) published by Rivington, London, in the following year. It was subsequently included by August Boeckh as *CIG* 2152i (pl. 8 fig. 2), and then by Erich Ziebarth in *IG* (pl. 8 fig. 3).

However, one further, privately printed, pamphlet included the piece. It was produced for and is to be found in the Middle Temple in the City of London, because this was where the stone ended up.<sup>2</sup> We read in the pamphlet, which is undated<sup>3</sup> but cased in tooled leather (pl. 9 fig. 4), that it was discovered during excavations around the Temple Church in 1842. This may indicate that the inscription had, perhaps accidentally, fallen into the Thames, presumably at high tide; though the church was some 150 m from the river, its grounds reached the river before the embankment later in the century. The pamphlet contains a text prepared by the well-known epigraphist, Edward Lee Hicks, with ‘the breaks and gaps in the inscription supplied by Mr. J. Brown’; the text (pl. 9 fig. 5) should be viewed ‘generously’ (and it has not been properly copy-edited). It is not stated whether Hicks had studied the stone, but as he does not recognise the preserved right edge it would seem that he worked from *CIG* and probably with help given by said Mr. Brown; otherwise he could not have divined the reading of line 10.

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<sup>1</sup> Later spellings have ‘Swann’. He was later incumbent at the Church of St. Michael, Stamford, which collapsed in 1832 after he had removed alternate piers in an attempt to increase seating space; he died insolvent in 1838.

<sup>2</sup> The stone was brought to my attention by our much missed colleague Ian Jenkins who had been asked about the piece by the Conservator at the Middle Temple, Siobhan Prendergast. I thank her for facilitating my study of the stone and Kathryn Piquette for producing a fine RTI file; John Hopson, Stamford, provided vital information.

<sup>3</sup> But it would have been printed between 1873 and 1886, since he is described as ‘of Fenny Compton’, where he had his parish before advancing to the bishopric of Lincoln. I refer below to ‘Hicks’ where more precisely it is Hicks and Brown which is cited.

Subsequently the piece, which is still located in the Middle Temple, has been conserved in the Institute of Archaeology, UCL (pl. 10 fig. 6). It is clearly of white marble, though regrettably a fragment middle left has been lost after it was read by Swan, where I underline his readings in lines 8–11.

There is a finished edge on the right, almost certainly cut before the inscription; therefore the ends of lines 10, 12 and 14 are preserved. The original left edge could only have been minimally to the left in the area of line 4. A simple chamfered moulding runs across the stone between lines 7 and 8. Preserved height 54 cm, preserved width 45 cm; thickness 15.5 at the top, 14 below the moulding. Because of its thickness and the moulding it is highly probable that the stone had an earlier life. The lettering varies considerably, though there is no clear indication that there is more than one hand at work; letters are particularly close-set in the lower part, and there are some ligatures throughout. Angular forms of cursive epsilon and sigma are the rule, along with W omega. However, the surface is much worn and damaged, and any single photograph is likely to be misleading.

- ].... μ.[  
]..ω̄ ἀνδρὶ Γ(αίωι) Κ[ουρτίωι  
] Θησεὶ ἐποίησα ι κ..[
- 4 ἔ]τερον οὐ βούλομαι τεθ[ῆναι  
]..υτο vac ε[  
]...ου...δε δοῦναι πρόστειμ[ον  
]ω̄ \* ,β καὶ τῆ Ἑστιαίων πό[λει
- 8 Θράκης μὲν κλεινῆς γένος ὤ[ν Γ(αίος)]  
Κούρ(τιος) Θησεὺς ἐκαλούμην vac  
σεῆς δ' Ὀρειτῶν κούρην ἄφρων ἐσθλή  
ἔγνημα γυναῖκα vac
- 12 ]ιστως καὶ νῦν κατασχεθῶν τε  
]αίρων vac  
]πενθοῦσα καὶ ἀλγησ  
]ταθᾶν.[
- 16 ]...[

“I made (this memorial) for my husband Gaios Kourtios Theseus, and I do not want any other to be placed here. (If so, one must) give a fine of 2000 denarii to (the fiscus) and to the town of the Hestiaians.

Being by birth of famed Thrace I was called Gaios Kourtios Theseus. I took as my wife a simple, worthy daughter (of the land) of the Oreitai. (...) loyally yet and captivated ..... (She) mourning and in pain ... the gods ...”

- 1 Only a mu can be read. Hicks' μνήμα is hazardous.
- 2 Hicks' τῶ ἰδίῳ ἀνδρὶ is perfectly in order, but the traces do not support it. Gamma and kappa in ligature at end.
- 3 There is an unexpected sign akin to a drachma sign between the two final words.

5 ]ουτο, Swan, Boeckh. The restorations in IG and Hicks are simply not on the stone.

6 ]δοῦναι, Boeckh. Hicks prints ἐάν δε ἴσθῆ; whatever is intended by this there is no corroboration on the stone.

7 Hicks restored βφ, but the phi is not visible, nor is there any clear diacritic mark by the beta.

8ff see below regarding the metre.

8 γέν[ο]ς, Boeckh, γένους, Hicks. γένος is the preferable reading, especially with respect to the metre; the omicron with central horizontal is unlikely to represent ου as Hicks' reading of the genitive suggests.

10 Ὠρετῶν, Hicks. Ligature of eta and nu in κούρην. It is debatable how ἄφρων should be presented; Hicks added an apostrophe to indicate that he took it, surely correctly, as an accusative. The final letter has no lower hasta, pace Swan, and is presumably an eta; though the word was crowded in there was not sufficient space for the final nu to be included. Erich Ziebarth's version in IG XII.9 of the central part of the line is wholly fanciful.

12 The termination of κατασχε is not fully clear. Theta must be read even if more angular than others in the text. It is likely that an error was made and that a theta was then constructed with an initial vertical. Previously the next letter has been taken as an iota, perhaps giving the infinitive; but there is a good possibility that there is a ligature of theta and omega.

14 ἄλγησεως (sic), Hicks. Swan appears to have seen the initial pi, perhaps on a surface now chipped. Ligature of eta and sigma at the end.

#### Commentary

1–2 The lines will have contained the name of the wife of Theseus, which does not seem to appear in 10 where there is further reference to her.

4–7 have formulaic expressions regarding the safeguarding of the tomb, and the sense can be readily supplied, even if in detail there are problems, not least the previous assumption that 5 had a fuller text. One suspects that Hicks copied ΦΒ from known available texts, where it is a common figure, but he may well have noted the Β, not seen by Swan. The Ω preserved at the beginning of 7 strongly supports the reading φύσκω.

10 One cannot accept Swan's reading at the beginning with any confidence. However, it is not easy to find a suitable emendation; γαίης is plausible in terms of sense, 'daughter of the land of the Oreitai', but it is not so easy to explain how an alpha could have been misread; ἐκ γῆς could also be considered.

12 κατασχεθ. The word is not common; we may note that it appears in a text of the same genre from the area of Kyzikos, although it is in the penalty clause, not the epitaph, in the sense 'be legally bound' (IK 18, 243). Its construction here is hard to assess; neither a masculine participle nor an infinitive can readily be construed in the narrow window available. Boeckh and Hicks declined to attempt a restoration.

14 Hicks' ἄλγησεως, whatever the problems with the metre, appears too erudite for the composer of these lines.

In *CIG* Boeckh notes that the Roman names of Theseus in 8–9 are given *extra metrum*, and indeed without them the line runs as a hexameter. The genre as an epitaph,

the vacats in the text and the general vocabulary all point in this direction. However, there are difficulties, which indicate that the writer was at least not best acquainted with verse forms, but following convention. 9–10 gives a verse with at least seven feet; if we assume an initial spondee in ‘σενς’, and take ἄφρων’ as the accusative, with an erroneous omega, we still have extra syllables, even if we read γήμα for ἔγημα. The writer seems at least to have realised that the alternative ethnic Ἑστιαίων would not fit the metre. 11–12 presents a further difficulty in trying to accommodate κατασχεθῶν τ, whatever the uncertain letter is. One has to conclude ‘bad verse’.

Overall this text appears to be a late example of a common genre, a legal threat to any disturbance to the tomb,<sup>4</sup> combined with a metrical epitaph; the people concerned are a Thracian husband and a local wife, from northern Euböia, Hestiaia, the land of the Oreitai, after Oreos, the alternative name for the region. The text gives little information regarding the local terminologies of the area; the polis of the Hestiaians appears in more or less contemporary texts (*IG* XII,9 1234c and 1237a; the demos of the Hestiaians appears in 1234a), while otherwise the ethnic of He/istiaia is rare; Ἑστιαίοθεν is found in earlier texts. The epitaph contains nothing untoward save in the poor control of the metre, though the apparent description (by the deceased) of the wife as ‘simple’ (Hicks’ delicate translation of ἄφρων) seems unusual, even if immediately qualified by ‘worthy’. While there is little new that the re-discovery of the stone offers, much in the previous publications must be emended, not least the line length as determined by the stone itself.

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<sup>4</sup> Recent treatments are K. Harter-Uibopuu, *Tote soll man ruhen lassen ... Verbote und Strafen zur Sicherung von Gräbern am Beispiel der Inschriften von Ephesos*, in: J. Fischer (ed.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch-römischen Antike*, Vienna, 2014, 157–180; *Funerary Epigraphy and its Legal Backgrounds*, in: O. Dally, J. Fabricius, C. Hallett (eds.), *Funerary Archaeology in Anatolia*, in press, and D. Hälmagi, *Protecting the grave in a Graeco-Roman city: a look at the West Pontic coast*, in: G. Tsetskhladze, A. Avram, J. Hargrave (eds.), *Greeks and Romans in the Black Sea and the Importance of the Pontic Region for the Graeco-Roman World (7<sup>th</sup> century BC–5<sup>th</sup> century AD): 20 Years On (1997–2017)*, *Proceedings of the Sixth International Conference on Black Sea Antiquities* (Constanța, 18–22 September 2017), Oxford 2021, 298–301.

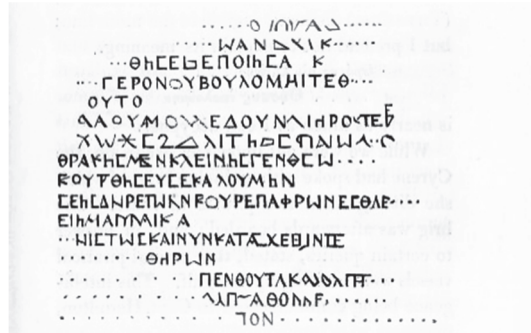


Fig. 1: IG XII,9 1196 in the transcript of Charles Swan

Ἡ δὲ ἴνα τῷ ἰδίῳ ἀνδ[ρ]ί [Γ.] Κ[ουρτίῳ] Θησεῖ ἐ[π]οίησα.  
 κ[αὶ] ἔτ[ε]ρον οὐ βούλομαι τεθ[ῆ]ναι εἰς τ[οῦτο] [τὸ μνημεῖον·  
 - - si quis contra fecerit], δαῦν[α]μ[ι] [π]ρο[σ]τε[ί]μου  
 τῷ φίσκ[ω] \* σ [κα]ὶ τῆ [γερουσί]α [τ]ῶν Ὀρειτῶν ...  
 Hucusque titulus prosa oratione conceptus est.  
 Vs. 7. 2 est siglum distinctioni inserviens. Sequuntur versus, ex quibus primus hic est:  
 Θράκης μὲν κλεινῆς γέν[ος] ᾧ[ν] (Γ. Κούρτ.) Θησεὺς  
 ἐκαλούμην.

Fig. 2: IG XII,9, 1196 by August Boeckh as CIG 2152i

[Ἡ ΔΕΙΝΑ Τῷ ἸΔΙῶ ἌΝΔ[Ρ]Ι Κ[ΟΥΡΤΙῶ]  
 ΘΗΣΕΪ ΕΠΟΙΗΣΑ Κ[Α]Ι - - ]  
 [Ἔ]ΤΕΡΟΝ Οὐ ΒΟΥΛΟΜΑΙ ΤΕΘ[ῆ]ΝΑΙ Εἰς ]  
 5 [Τ]ΟῦΤΟ [Τὸ ΜΝΗΜΕῖΟΝ]  
 [- - - Ἡ] ΔΟΥΝ[Α]μ[ι] ΠΡΟ[Σ]ΤΕΙΜΟΥ·  
 [Τῷ ΦΙΣΚ]ῶ \* σ [Κ]Αὶ Τῆ ἘΣΤΙΑΙΩΝ [Π]ΟΛΕΙ ...  
 ΘΡΑΚΗΣ ΜΕΝ ΚΛΕΙΝΗΣ ΓΕΝΟΣ ᾧ[Ν] [Γ.] ΚΟΥΡ[Τ.] ΘΗΣΕΥΣ ΕΚΑΛΟΥΜΗΝ·  
 10 ΣΕΝΣ [Δ] ἌΡΕΤΩΝ Γ. ΚΟΥΡ. ἘΠΑΦΡΩΝ ἘΣΘΛΕ ...  
 Ἐ[Γ]ΗΜΑ [Γ]ΥΝΑΙΚΑ  
 - - ΝΙΣΤΩΣ ΚΑὶ ΝῦΝ ΚΑΤΑΣΧΕΘῆΝ ...  
 - - - - ΘΗΡΩΝ - - - -  
 - - - - - ΠΕΝΘΟΥ[Σ]Α ...  
 15 - - - - ΑΘΟΛ - -  
 - - - - ΟΝ.

Fig. 3: IG XII,9 1196 by Erich Ziebarth, IG XII,9, 1196



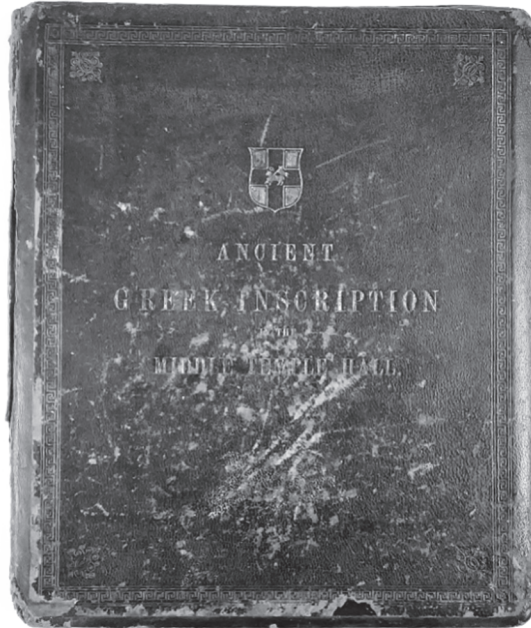


Fig. 4: Leather cover of Hick's pamphlet concerning *IG XII,9 1196*, in possession of the Middle Temple in the City of London

τὸ μῆμα  
 τῷ ἰδίῳ ἀνδρὶ Γ. Κουρτ.  
 Θησεῖ ἐποίησα, καὶ  
 ἕτερον οὐ βούλομαι τεῖξῃναι  
 εἰς τοῦτο το μνημεῖον  
 ἐάν δε Ἰσζῆ, δοῦναι πρόστειμον εἰς  
 τὸν φίσκον ἕ Ββφ. καὶ τῇ Ἑστιαίων πόλι ἕ Ββφ.  
 Θράκης μὲν κλεινῆς γένους ὦν, Γ. Κουρτιος  
 Θησευς ἐκαλούμην  
 Σηης δ' Ὠρετῶν κόρην ἄφρων' εσθλὴν  
 ἔγημα γυναῖκα  
 Καθεστως καὶ νῦν κατασχεθῶν τε . . . .  
 . . . . . αἰρων  
 . . . . . πενθοῦσα καὶ ἄλγησεως  
 . . . . . ἀθανάτοις  
 . . . . .

[The last four lines have not been successfully restored as yet.]

Fig. 5: The text of *IG XII,9 1196* as presented in Edward Lee Hicks' pamphlet

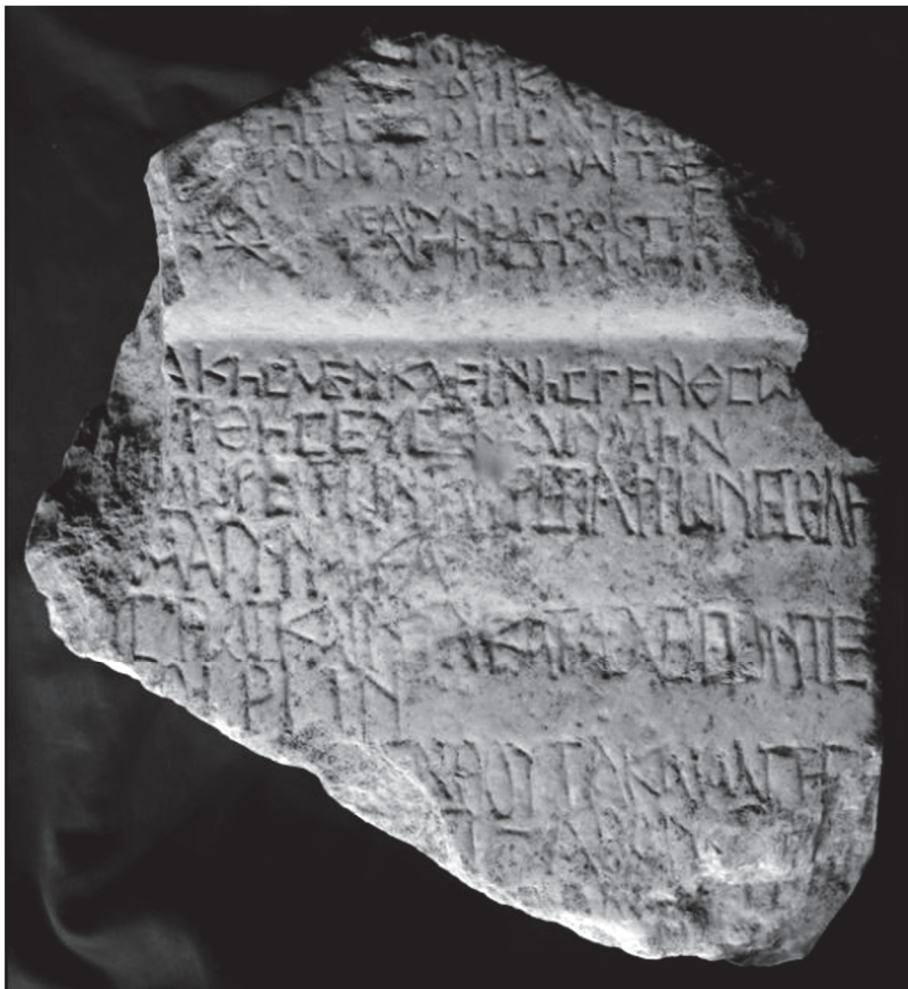


Fig. 6: *IG XII,9 1196* (photo by Kathryn Piquette)