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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.
Θόριον. A NEW OCCURRENCE OF A RARE WORD

A papyrus-roll of the Cairo Museum which contains seven hypomnemata was published by Sayed Omar. All these hypomnemata are dated to 144 A.D.

The first of them is a contract of lease of a house with a courtyard; the proprietors of that house are Harpokration son of Heras and Dioskoros son of Areios. The lessee, Pasion son of Philadelphos takes the house on lease for six years; rental in money is sixty drachmas yearly which is to be paid by him in two equal instalments.

Lines 12-14 contain an additional condition: έφ' άνοικοδομήσιτε ἐν τῇ οίκία | Θοηρίον ἡμοῦ τοῦ Πασίωνος(ς) | συνυπουργοῦντος. The lessee is thus obliged to collaborate in a work described with the words άνοικοδομεΐν Θοηρίον. The above quoted fragment was translated by the editor as follows: '... unter der Bedingung, dass ihr unter meiner, des Pasions, Mithilfe das Thoereion(? ) im Hause wiederaufbauen werdet ...'. In a note to line 13 S. Omar supplements missing letters in the word Θοηρίον: "anscheinend Θοηρείον (lies Θοηρείον)"; the meaning of this supplemented word, according to him, would be interpreted as follows: "Θοηρείον bezeichnet sonst einen Tempel der Göttin (i.e. Thoeris) während hier eine Hauskapelle mit Bildnis der Göttin und Opfertisch gemeint zu sein scheint".

Is it really the case that in the text of this contract the mention is made of rebuilding a house chapel? Although there are some archaeological analogies, this would indeed be rare in an Egyptian house. Sanctuary of Thoeris or simply Thoerion appears in the Greek papyri and inscriptions from Egypt 32 times but none of these references concerns a private house-chapel dedicated to this goddess.

Moreover, the reading Θοηρείον seems to be unacceptable in view of palaeography. A horizontal stroke goes far out of theta. Even if it had been possible to join the theta and the omicron with such a long stroke (in our document, there is

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* I am deeply indebted to Professor Genevieve Hussy for her helpful comments and some remarks that she made on this article after she had read its first version.
4 The photograph of this papyrus was given by S. Omar, ZPE 50 (1983), Tafel III.
no other case of this) too little space would have remained for an *eta* before the unquestionable *rho*. Such a method of lining through the oval of *theta* is explainable as the joint of *theta* and *ypsilon* (as in the word *θύρας* in line 26); an *ypsilon* can fill the whole space between *theta* and *rho*.

So what we suggest is to read in lines 12-13: άνοικοδομήστε ἐν τῇ οίκῳ θύριον.

The word *θύριον* as a diminutive of the word *θύρα* appears in the papyri twice but only once with the meaning “little door”5 and once with the special meaning “small sluice”.6 In the literary texts this word appears frequently, always with the meaning “little door, wicket”.7 This word was used by Constantine Porphyrogenitus (10th century A.D.) in a special sense, namely “the leaf of the folding door”.8

The verb άνοικοδομήστε in line 12 of our papyrus should be interpreted as future tense (= ανοικοδομήσετε) or as conjunctive in the role of future tense (= άνοικοδομήστητε).9 The verb άνοικοδομεῖν has two groups of meaning: “build

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5 P. Tebt. ii 414 (second century A.D.)—a letter from a woman to her sister. Among the things the addressee ought to claim there are: a wooden stool, a little door and a small trough (?) (vv. 35–36: δώσεις τὸν ξύλων δίφρον καὶ τὸ θύριν (= θύριον) καὶ τὸ μικρὸν λυνίδιν (for ληνίδιον or λινίδιον?).

6 The second document which is referred to by the Spoglio Lessicale Papirologico (s.v. *θύριον*), SPP xx 211 (5th–6th century A.D.) cannot be taken into account since it gives this word in abbreviation (v. 12: τιμ(ή) ξύλ(ων) εἰς λόγ(ον) πυγμάχων (read πηγμάτων) τοῦ θυρ(ίου): the reading τοῦ θυρ(ιδίου) is also possible in this place.

7 The other diminutive of the word *θύρα*, namely *θυρίδιον* appears in the papyri only once: P. Oxy. xvi 2058 (descr.), v. 24: σίδηρα τῶν θυριδίων. According to G. Huss o n, Oikia. Le vocabulaire de la maison privée en Egypte d’après les papyrus grecs, Paris, 1983, pp. 117–118, the meaning of the word θυρίδιον in this document is identical with the second meaning of the word *θύριον*, both these words mean “niche murale”.

8 The word θυρίδιον, however, appears in the literary texts as a diminutive of the word *θύρα*, with the meaning “little door”: Apophthegmata Patrum, ed. J. P. Migne, Patrologia Graecae 65. 128B (cf. A Patristic Greek Lexicon, ed. G. W. H. Lampe, Oxford, 1968, s.v. θυρίδιον) and Geoponica 15.6.2.—a small door of a beehive (cf. LSJ, s.v. θυρίδιον). The author of this passage of the Geoponica is Paxamos who was probably of Egyptian origin and wrote his works in the first century B.C. (cf. W. M o r t e l, RE 18, coll. 2436–2437).

9 The word was also given by two codices as varia lectio, instead of *θύριον*, in Ar., Nubes 92 (cf. Aristophane, texte établi par V. C ou l o n et traduit par H. V an D a e l e, tome I, Les Acharniens—Les Cavaliers—Les Nuées, Les Belles Lettres, Paris, 1948). Such a reading, however, cannot be maintained in view of metrics; its existence can be explained by the occurrence in the same line of another diminutive that was obtained by means of the same suffix—ίδιον (τώκιδιον).
There is one example of using the phrase άνοικοδομείν θύραν in the papyri. This is P. Oxy. xlvi 3285—a Greek version, written in the second century A.D., of a legal code which has survived in part in a famous Demotic papyrus of the third century B.C. One of the paragraphs of this code in Greek translation is as follows (lines 38-42):

εάν δέ τις καταβοήση κατά τίνος, φάμενος αὐτόν τὴν θύραν τῆς ἐκποτού οἰκίας ἀνεπίρρηξαι εἰς τὸ κέντρον οἰκώπεσθαι, ἐὰν μὴ εὑρεθῇ ἐν τῷ τόπῳ τούτῳ ἐν ὁ ἄνεω χεὶς τὴν θύραν ἑαυτοῦ οἰκώπεσθαι ὑπάρχουν τῷ[ν] ἄντιδίκῳ, ἀνακρατήσεται άνοικοδομείν τὴν θύραν ἣν ἄνεωργεν. The editor of P. Oxy. xlvi 3285 (J. R. Rea) translated this paragraph thus: “If a man raises an outcry against another, alleging that he has opened the door from his own house on to his (the plaintiff’s) ground, if there be not found in this place in which he has opened the door private ground belonging to the antagonist, he is compelled to wall up the door which he has opened”.

A fragment of the Demotic legal code, corresponding with the paragraph quoted above (col. viii, ll. 19–20) was translated by G. Mattha as follows: “If a man brings action against a man saying: «He opened the entrance of his house on my waste-land (or free-space, ψιλός τόπος)», if the one against whom action is brought has no claim to the free-space, they shut the entrance to the house (leading) from it (sc. free-space)”. G. R. Hughes made some corrections in this translation; the last phrase, according to him, is to be translated in passive voice (“... the doorway of his house is closed up completely.”). Thus, the meaning of the verb άνοικοδομείν, “wall up” is in P. Oxy. xlvi 3285 determined by context.

P. Oxy. xlv 3195 (331 A.D.), a report of the monthly presidents of the οἰκοδόμοι could be taken as another instance of using the verb άνοικοδομείν with the meaning “wall up, block up”. This report has been made for the logistes acting in response to a petition. After the monthly presidents of the οἰκοδόμοι had inspected certain property in Oxyrhynchus, they reported that certain entrances or windows had been blocked up (II. 16–21: ἐπεθεωρήσαμεν [...] ἐκ βορρά (sic!) οὐσ [...] αὐλής οἰκίας τῆς Διδύμης, ἐν βορρά τοῖχος...). This Demotic code was lately published by G. Mattha, The Demotic Legal Code of Hermopolis West, IFAO, Bibliothée d’Étude T. XLV, Le Caire, 1975 (with additional notes by G. R. Hughes). A German translation of this code was published by S. Gruner, Der Kodex Hermopolis und ausgewählte private Rechtsurkunden aus dem Ptolemäischen Ägypten, Leipzig, 1982.

10 LSJ, s.v. άνοικοδομέο.
11 F. Preisigke gives no other meaning of the verb άνοικοδομείν than “build up” (WB, s.v., “aufmauern, erbauen”).
12 This Demotic code was lately published by G. Mattha, The Demotic Legal Code of Hermopolis West, IFAO, Bibliothée d’Étude T. XLV, Le Caire, 1975 (with additional notes by G. R. Hughes). A German translation of this code was published by S. Gruner, Der Kodex Hermopolis und ausgewählte private Rechtsurkunden aus dem Ptolemäischen Ägypten, Leipzig, 1982.
13 Mattha, op. cit., p. 38.
14 G. R. Hughes in: Mattha, op. cit., p. 113.
The phrase ἄνοικοδομεῖν θύραν or εἰσόδον has the same meaning in two literary texts which describe the death of Pausanias, king of Sparta. He died of starvation after he had been walled up by the ephors in the temple of Athena.16 With the same words Palladius has described the act of John of Lykopolis who immured himself in three cells in the mountains near Lykopolis.17 The verb ἄνοικοδομεῖν with the same meaning but in a different context appears also in some other literary texts.18

We cannot precisely determine what the word θύριον in our papyrus refers to. θύριον seems to be most probably a little door, leading from one room to another inside the house. It is possible to describe this with the word παράθυρος although this word appears in the papyri only once.19 We think, however, that the word θύριον could also denote a small door leading from the house to the courtyard or to the street just as the word πλατυτήριον (θύρα) usually does.20


18 E.g. Diod. 11.21.3; Plut., Cimon 1.8; Apollodorus, Bibliotheca 2.5.3. In the latter case the meaning of the verb is obvious but two different readings coexist in the codices (ἄνοικοδομεῖν-ἄποικοδομεῖν). Some other literary texts are referred to by Stephanus, op. cit., s.v. ἄνοικοδομεῖν.
19 P. Mich. Zen. 38, vv. 11-13; cf. Husson, op. cit., p. 108. This term appears also in P. Cairo Masp. iii 67313, v. 57, but in this document it seems to mean a wicket leading from the street to the house. This wicket is, according to Husson, op. cit., p. 103, beside the main gate and not in this gate (as supposed F. Preisigke, WB, s.v. παράθυρος).
20 Husson, op. cit., pp. 101-102: "la porte latérale ou secondaire".
Thus, without having determined the application of the word θύριον, we might translate the Cairo papyrus’ passage reconsidered above: “... on condition that you with my, Pasion’s, help will wall up a little door ...”.

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