

I. CIL VI 7898: THE TEXT

*hic sum Bass[a s]ita, pia fi[li]a | virgo pudica,
exceden[s] | cunctas ingenio aequalis. |
5 cum mihi bis quinos annos mea | fata dedissent,
undecimum me | non licuit perducere annum, |
cumque pater materque deos pro me | adularent,
at saevos Pluto rapuit | me ad infera templa. |
10 opside me Parcae finem fecisse videntur, |
cum ante alios vernas tres rapuere mihi. |
si quis forte mea gaudet de morte iniqua, |
huic sit iniqua Ceres perficiatque fame. |*

Caecinae Sex(ti) f(iliae) Bassae.

“Here I lie, Bassa, a dutiful daughter, a chaste maiden, surpassing all girls my age in natural qualities. Although my fates had given me twice five years, I was not allowed to complete an eleventh, and although my father and mother fawned upon the gods on my behalf, nevertheless harsh Pluto snatched me to his infernal abodes. Holding me as their hostage, the Parcae seem to have made an end (to my life), when they first snatched from me three others, house-born slaves. If anyone by chance rejoices over my unjust death, may Ceres be unjust to this person and destroy him with hunger. To Caecinia Bassa, daughter of Sextus.”

II. CIL VI 7898.12-13 AS A PRAYER FOR JUSTICE?

H. Versnel 1991, 68 and 2010, 279-280. Seven features commonly shared by “prayers for justice” or “judicial/vindictive prayers.”

“1. **the name of the author**; 2. **an argument defending the action, sometimes with a single term, sometimes with more elaborate detail**; 3. a request that the act be excused or that the writer be spared the possible adverse effects; 4. **the appearance of gods other than the usual chthonic deities**; 5. address of these gods – whether because of their superior character or as a persuasive gesture – either with a flattering adjective (e.g., φίλη) or with a superior title such as κύριος, κυρία, or δέσποινα; 6. expressions of supplication (ικετεύω, βοήθει μοι, βοήθησον αὐτῷ) added to personal and direct invocations of the deity; 7. **terms and names that refer to (in)justice and punishment** (e.g., Praxidike, Dike, ἐκδικέω, ἀδικέω, κολάζω, and κόλασις).”

CIL IV 9202: Ceres [m]ea | si quis am<a>t valea<t> quisquis ve[t]at male perea<t> | [Led]a<m> amavi..., “My Ceres, if someone loves, may he be well, (but) whoever forbids it, may he meet a bad end. I have loved Leda...”

III. PRAYERS FOR JUSTICE AND *SCHADENFREUDE*

(1) Amorgos Text, c. 200 BCE to 2nd c. CE.

ἐπάκουσον ἡμῖν παθοῦσι, κόλασαι τοὺς ἡμᾶς τοιοῦτους ἡδέως βλέποντες, “hear us who suffer and punish those who rejoice in our misery.” (tr. Versnel)

(2) Punic Text (Carthage, 3rd c. BCE)

“May everyone who rejoices at my expense about the loss of my money become like this lead which is now being melted.” (tr. Versnel)

(3) *SB* 1323 (Alexandria, 2nd c. CE)

εἴ τις αὐτῆς φάρμακα | ἐποίησε ἢ καὶ ἐπέ|χαρὲ τις αὐτῆς τῶ | θανάτῳ ἢ ἐπιχα|ρεῖ, μετέλθετε | αὐτούς (lines 5-10), “If anybody poisoned/bewitched her or if anybody rejoiced in her death or will rejoice, do persecute them.” (tr. Versnel)

(4) Dain 1933, 41-42 (no. 34) (Amisos, date unknown)

εἰ δέ τις ἠδίκησε αὐτὸν ἢ | ἐπεχάρη, ἥτε γυνὴ ἥτε | ἀνὴρ, χείρονα πάθειτο | αὐτοῦ (l. 3-6), “If anyone has injured him or rejoiced in the event, either woman or man, may he suffer worse inflictions than the deceased. (tr. Versnel)

IV. PARALLELS IN THE LATIN EPIGRAPHIC CORPUS

(1) *CIL* VI 6467 (Rome, mid-1st c. CE)

quod quisque vestrum mortuo optarit mihi | id illi di faciant semper vivo et mortuo, “But whoever of you will have wished me to be dead, may the gods make him forever alive and dead.”

(2) Kropp 2008, 3.22/32.1-4 (2nd/3rd c. CE)

(fr. a, lines 1-3, 6-8) [*deo*] *sancto Mercuri[o]. [que]r[or]* | *tibi de illis, qui mihi male | cogitant et male faciunt | ...ut non illis per|mittas nec sta[r]e nec | sedere nec bibere* | (fr. b, lines 1-3) *nec manducar[e] n[e]c h[as] | [i]r[ra]s redemere possit | nesi sanguine suo...*, “To the holy god Mercury. I complain to you about those who are badly disposed to me and do me harm...do not allow them to stand or sit, to drink or eat, or to buy off these provocations(?) unless with their own blood.”

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