

A statue base for T. Quinctius Flaminius at Chalcis (*IG XII 9, 931*)

In the year following his defeat of the Macedonian king Philip V at Cynoscephalae in 197 BCE, Titus Quinctius Flaminius famously proclaimed the “freedom of the Greeks” at Isthmia (Polyb. 18.46). For these actions and his subsequent settlement of Greece, Flaminius received a host of honors, including at least eight honorific statues from eight different poleis. One of these (*IG XII 9, 931*) was set up by two gymnasiarchs in the early second century BCE at Chalcis, presumably in the gymnasium itself. The short, six-line inscription addresses Flaminius as Τίτωι σωτήρι καὶ εὐεργέτῃ (l. 5). Although the use of the dative case is unique among the Greek honorific statue bases for Roman individuals during the second century BCE, this inscription has not received much scrutiny in scholarship. Payne (1984), who has collected and catalogued all Greek honorific statues for Romans through the Late Republic in the mainland and islands, declines to comment on this idiosyncratic use. In fact, the only works to offer anything at all more than a passing reference to this inscription are Papavasiliou (1910), which is the *editio princeps*, and Habicht (1982), which briefly considers it in a small prosopographical study. In this paper, I argue that the inscription’s use of dative case is an intentional deviation from normal honorific practice and is a specific reference to Flaminius’ divine status at Chalcis.

Greek civic communities erected honorific statues in recognition of acts benevolence done by individuals for the city. This tradition has a long history dating back to the fourth century BCE. As Ma (2013) has most recently shown in great detail, a standard grammar developed that was employed in all parts of the Greek world. In general, there were two methods of representing the honorand. The less common was the simple nominative. By far the most common construction in honorific statue base inscriptions is a narrative sentence focused around a nominative-accusative pairing of dedicator and honorand. Though this category has many

variations and subcategories, the use of the accusative for the honorand on honorific statue bases was so common at all times throughout the Greek world that Veyne (1962) has termed it “l'accusatif honorifique” and “l'éternel accusatif grec.” Of the ninety-three total examples of statues for Romans in the Greek East that date prior to the first Mithridatic War (89-85 BCE) in the collections of Payne and Tuchselt (1979), two appear in the nominative and ninety use the nominative-accusative pairing. Therefore, *IG XII.9 931* does not fit within the standard paradigm for Greek honorific statues set up for Greeks or Romans and we must take seriously this deviation from the standard formula for Flamininus at Chalcis.

In the Classical and Hellenistic periods, datives are very uncommon in statue base inscriptions where a human is the honorand (see Kotsidu [2000]). Instead, the dative almost exclusively appears when an object is dedicated to a divinity. As Ma has pointed out, almost as a rule, the only human beings recorded in the dative in statue base inscriptions are members of Hellenistic royal families, most likely within the context of ruler cult. Moreover, Habicht (1956) has demonstrated that the titles σωτήρ καὶ εὐεργέτης are frequently used as cult epithets exclusively for Hellenistic kings until the later Hellenistic period. The strong implication, then, is that the gymnasiarchs dedicated the statue to Flamininus as if to a deified Hellenistic ruler. *IG XII.9 931* thus reflects the cultic flavor of the rest of the honors Flamininus received at Chalcis, which include dedications of a gymnasium and *delphinion*, a priest, sacrifices and libations, and a hymn in which he is hailed ὃ Τίτε σῶτερ (Plut. *Flam.* 16). At this early stage of relations with Rome the model for accommodation of a new foreign power, at least at Chalcis, was that of Hellenistic kingship.

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