



On the Decree of Teos concerning the Appointment of the $\Phi\rho\omicron\upsilon\pi\alpha\rho\chi\omicron\sigma$ for Kyrbissos

Author(s): F. Sokolowski

Source: *Zeitschrift für Papyrologie und Epigraphik*, Bd. 38 (1980), pp. 103-106

Published by: [Dr. Rudolf Habelt GmbH, Bonn \(Germany\)](#)

Stable URL: <http://www.jstor.org/stable/20171857>

Accessed: 08/09/2011 11:05

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Dr. Rudolf Habelt GmbH, Bonn (Germany) is collaborating with JSTOR to digitize, preserve and extend access to *Zeitschrift für Papyrologie und Epigraphik*.

<http://www.jstor.org>

ON THE DECREE OF TEOS CONCERNING THE APPOINTMENT
OF THE ΦΡΟΥΡΑΡΧΟΣ FOR KYRBISSOS¹⁾

Professor and Mrs. Jeanne Robert have published an important epigraphical testimony from Asia Minor which deals with the election of the military chief called *phrouarchos* (Journ des Sav. 1976, 153-234). They provide a careful commentary of this difficult to read inscription, but a few points need further investigation.

1.

8ff. ἀποδείκνυσθαι δὲ καὶ φ[ρού]ραρχο]ν εἰς Κυρβισσὸν μὴ
νεώτερον τριήκοντα ἑτέων κατὰ τετρά[μη]10νον - - 11 [-.
κατά]ρχειν δὲ τὸν βουλόμενον τῶν πολιτῶν ὀμνύοντα ἐν τῆι
ἐκκλη|¹² [σίαι· ὁ δὲ ὄρκος ἔστω· κατάρξω φρούραρχον εἰς
Κυρβισσὸν ὅστις μο[ι] |¹³ [ἄν δόξηι] ἄριστα καὶ δικαιοτά-
τα ἐπιμελέσει[σ]θαι τῆς φυλακῆς τοῦ χωρί|¹⁴ [ου] κ.τ.ξ.
²⁷ τῶι δὲ καταρχθέντι φ[ρο]υρ[άρχωι μὴ ἔστω] ἀποσπᾶσθαι.

In his context ἀποδείκνυμι denotes the designation,²⁾ as the word is used for the designation of officials by the town councils of Roman Egypt.³⁾ κατάρχειν, however, seems to assume the hitherto unattested meaning "to nominate", though in all our literary, epigraphical and papyrological attestations this verb means "to begin".⁴⁾ In religious contexts it refers to the beginning of the

1) The writer thanks very kindly Professor L. Koenen for his generous help in clarifying the problems treated in this article.

2) See also line 15: τὸν δὲ αὐτ[ὸν] |¹⁶ φρούραρχον μὴ ἀποδείκνυσθαι ἐφ' ἔτη πέντε.

3) A.K. Bowman, *The Town Councils of Roman Egypt*, ASP II, Toronto 1971, 60 (on ἀποδεδειγμένος πρύτανις).

4) The editors sum up the problem (p. 200): "Le verb κατάρχειν nous a causé du souci. Il est assuré par la phrase suivante κατὰ φρούραρχον. Il ne s'agit pas d'être le premier à prononcer le serment. Il semble que les lectures soient assurées et que le sens ne puisse être que 'désigner pour un commandant'. Mais le verb κατάρχειν ne paraît pas attesté dans un autre sens que 'commencer' et nous ne voyons pas, quant à nous, comment ce sens pourrait se justifier et se construire dans les trois passages du décret de Téos où il est employé." *Designate* is slightly of the mark (see above on ἀποδεικνύμι). The meaning of

ritual performance of a sacrifice. Hence it can be translated as "to consecrate".⁵⁾ Prayers and sacrifices accompanied the appointment of certain public officials. For example, in the Milesian schools established by Eudemos, the teachers were selected by voting after a sacrifice of incense to Hermes, the Muses, and Apollon Musagetes.⁶⁾ Therefore one might suppose that the election of *phrouarchoi* in Teos was linked with religious practices and *κατάρχειν* expressed this background. Though in general this is probably true (see below). The transitive and passive use of this verb in the Tean inscription remains unexplained.⁷⁾

At this point, it may be helpful to recall the rather complicated proceedings of electing the officers in democratic Greek cities. In Athens⁸⁾ the candidates were first nominated. Next followed either ballots, drawing lots, or a procedure that combined the democratic element of elections with the unpredictable hazards of lots.⁹⁾ Thus is the selection of *φορούραχοι* by drawing lots *expressis verbis* attested for Priene and Miletus. An inscription from the Delphinion in Miletus formulates: πέμπειν δὲ τοὺς Μιλησίους

founding or establishing (Diog. Laert. IV 59 ὁ τῆς νέας Ἀκαδημίας κατάρξας; cf. also PGM IV 714 *κατάρχα γῆς* in an invocation of god) is not applicable here, since the inscription refers to the regular procedure of electing the *phrouarchoi* and not to establishing this office.

5) Cf. Plut., *Them.* 13: *κατάρξασθαι καὶ καθιερώσαι*. See also R. Renehan, *Greek Lexicographical Notes*, Hypomnemata 45, Göttingen 1975, 118; P. Stengel, *Opferbräuche*, Leipzig-Berlin 1910, 42.50.109. L. Ziehen, *Hermes* 37, 1902, 397f.; *ibid.* 48, 1913, 634; *Rh. Mus.* 59, 1904, 401; *RE* 18 (1939) 601ff.; M.P. Nilsson, *GGR* I² 147-50; W. Burkert, *Homo Necans*, Berlin-New York 1972, 12. Idem, *Griech. Religion der archaischen und klassischen Periode*, Stuttgart - Berlin - Köln - Mainz 1977, 102.

6) *Syll.*³ 577, 35-6. On balloting on the altar and in the temple cf. *Plat.*, *Leg.* 753 B-C; 766 B. *Syll.*³ 921, 15, 29, 80 and note 18. *Plut.*, *Them.* 17; *Per.* 32.

7) For transitive *κατάρχειν* in a different meaning see Renehan, *loc. cit.* (n. 4).

8) Cf. Busolt-Swoboda, *Griech. Staatskunde*, 1926, I 309.315.367.420.412.469; II 642.1064; Wilamowitz-Moellendorff, *Aristot. und Athens*, 1893 [repr. 1966], I 72-3; U. Kahrstedt, *Untersuch. z. Magistratur in Athen*, 1939, II 41-59. *RE* 12 (1925) 619-20. 13 (1926) 1451-93.

9) In Plato's city the casting of lots is used for electing the body of the Council from chosen candidates, thus combining monarchic and democratic elements (*Leg.* 756 C-E).

εἰς Πίδασα τὸν λαχόντα τῶν πολιτῶν φρουραρχὸν καὶ φρούρους (Milet *Delp. d* 65-66), and the minimum age of citizenship is stated as follows: λανχ]ανέτ[ω]σαν δὲ φυλακὴν καὶ φρουραρχίαν ἐτῶν παρελ[θόντων εἴ]κοσι (*ibidem* 149,15). In the city councils of Egypt the nomination (ὀνομασία, ὀνομάζειν) was apparently followed by the introduction of the motion (εἰσήγησις), seconding (ἐπιψηφισμός), and the final προβολή (προβάλλειν) by the prytanis which made the election effective and gave the candidate the status of an ἀποδεδειγμένος.¹⁰⁾

In the sequence of such elaborate steps κατάρχειν refers to the initial procedure. Whoever of the citizens of Teos wished forwarded the name of a candidate for the office of φρουραρχία after he had taken an oath: κατάρχειν τὸν βουλόμενον τῶν πολιτῶν ὀμνύντα ἐν τῇ ἐκκλησίᾳ. Similar phrasing though a different technical word is used in the decree of Andania concerning the election of the assistants called ἱεροί: π[οτ]εισφερόντω δὲ οἱ τε ἄρχοντες καὶ τῶν ἄλλων ὁ θέλων, εἰσφέροντες ἐξ ὧν γέγραπται τοὺς ἱεροὺς κλαροῦσθαι.¹¹⁾ Hence κατάρχειν is synonymous with εἰσφέρειν;¹²⁾ and it assumes the meaning of taking the initial step in elections for office (the nomination), as in sacrifices it also denotes the first stage (the consecration, or Ziehen's "Vorweihe"; see n.4). As soon as κατάρχειν assumed the technical meaning of nominating, it would naturally govern the accusative of the person whose name was forwarded.

2.

The understanding of three passages of the Teian inscription may be furthered by simply suggesting supplements.

(a) 7-8: ἐὰν δέ τις μὴ ὁμόσῃ, [ζημίαν φη|⁸φίσαι κα]τ' αὐτοῦ τὸν δῆμον... Cf. *Syll.*³ 41,16; 705,35.

10) Cf. Bowman, *loc. cit.* (see n. 2) 54f. and 98ff.

11) *Syll.*³ 736, 127. Cf. also 591,10; 672,35 and note 14; 976,10. Plat., *Leg.* 763 E; 765 B.

12) Cf. the use of προβάλλειν, προχειροτονεῖν, and προκρίνειν in context of elections. Arist., *A.P.* 8,1; 22,5; 26,2; 30,2; 43,6; *Syll.*³ 880,75 and note 24; 1104,20.

(b) 17-18: ἀναγράψαι τοὺς |¹⁸ τιμούχους εἰς [λ]εύκω[μα καὶ κα]τ[αθεῖναι] ἐς τὸ βουλευτήριον. Cf. 59.

(c) 27-28: διδόναι |²⁸ δὲ αὐτῶι τὸμ μισθὸν τὸν [ἐκ τῶν νόμων ἐκάστου τε]τραμήνου. Cf. *Syll.*³ 309,50; 747,28; *I. Priene* 21,11-13.

Dearborn, Michigan

F. Sokolowski