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THE MEANING OF ΠΥΡΓΟΣ IN TWO TEIAN
INSCRIPTIONS

THE inscriptions with which we are concerned are *C.I.G.* 3064 and 3081. The reading of *C.I.G.* 3081 is

Τιβέριος Κλαύδιος
Μασιμάχου υἱός, Κυρεῖνα,
Φιλιστ[εύ]ς, τὸ β̄
τοῦ Φιλαίου πύργου,

and the reading of one line

.... τοῦ Φιλαίου πύργου, Φιλαΐδης

indicates quite well the nature of the longer inscription, No. 3064, where the word πύργος occurs twenty-eight times. The meaning of πύργος in this connection has not, I believe, been satisfactorily indicated. πύργος was regarded as a district, or quarter, of Teos by Boeckh, *C.I.G. ad loc.*; Grote, III, p. 186; Scheffler, *De rebus Teiorum*, p. 35; Gilbert, *Staatsalt.* II, p. 38; and Busolt, *Gr. Staatsalt.* (1892), p. 26. Schoemann, *Gr. Alterthümer* (1897), I, p. 135, holds that the people were divided by towers, without doubt according to city districts, and each citizen was named after the tower of the city walls near which he lived.¹ Cuperus, *Misc. Berol.* (a work not accessible to me), thought that φιλιστεύς meant *custos*, and that Tiberius Claudius was guardian of the tower

¹ The Teian territory was quite extensive, and it is by no means clear how the country residents could be designated by the towers of the city walls. Cf. Πάρμος τοῦ Σθενέλου πύργου, Χαλκιδεῖος (No. 3064), which implies the name of a place, or village, in Teian territory; Grote, III, p. 186, note.

of Philaeus. Boeckh, *ad loc.*, however, replied that a tower, *i.e.* a district, cannot have a *custos*.¹ Such are the explanations of this remarkable usage. That the *πύργος* corresponded to the Attic *δῆμος* is probable; but the term, as here employed, seems to admit of, and to require, a further definition.

The inscription No. 3064 contains several names of a foreign aspect, which have been thought to be Lydian or Carian, as Teos was once a Carian settlement; so that, possibly, some Asiatic custom may have been adopted by the Teians. However this may be, I believe that *πύργος*, as here used, has nothing to do with the city walls, but is merely a peculiar form of register or poll list.

In Roman times the term *πύργος* was applied to many things quite independent of fortifications; as, for example, to the dice-box, to the characteristic attribute of Cybele (the high hat), to the tomb of Cyrus, to the terraced temple of Babylonia and, in the diminutive form *πυργίσκος*, to the tombs of Telmessus. But the dice-box and the hat of Cybele are no more deserving of the name *πύργος* than the inscribed prisms (inaptly called cylinders, as Perrot and Chipiez note) of Assyria, nor is the tomb of Cyrus, or those at Telmessus, so much entitled to the term as the tower stele of Zanthus,² nor the terraced temple any more than the terraced stele at its base. Three types of inscribed objects, then, may have been designated by *πύργος*, — the terraced stele of Chaldaea, the so-called cylinder, and the huge stele of Zanthus. Though there is not so much certainty on the matter as could be desired, some other facts enhance the plausibility of the theory here maintained. Fellows (*Lycia*, p. 224) found at Rhodes an inscription of two words, *πύργος Δώρκωνος*. He says, in this connection, merely: "I found one or two pedestals, worked

¹ Ed. Meyer rejects the explanation of *πύργοι* as "Stadtquartiere": "das Gebiet von Teos zerfällt in 'Thürme,' d. h. offenbar Adelsburgen, die den Namen einzelner Personen tragen" (*Ges. d. Alterthums*, II, p. 307).

² The similar monument at Xanthus, the well-known "Harpy Monument," is frequently described as a "tower," a "tower tomb," or "Grabthurm," and sometimes (though inaptly, according to Perrot and Chipiez) "obelisk."

up in modern buildings, which show marks of Greek art in their festoons and in the well-cut inscriptions, but no other trace of the ancient Greeks was discoverable." To what sort of a structure this inscription, which suggests at once the peculiar usage of Nos. 3064 and 3081, belonged, is a matter of conjecture. Fellows translates, "The tower (tomb) of Dorco." Rightly perhaps; at any rate there does not seem to be the slightest reason for regarding it as a part of the city walls. Moreover, beside a lake, not far from the walls of Teos, there were found some twenty massive blocks of marble. Pococke, Chandler, and Texier mention these blocks, but have

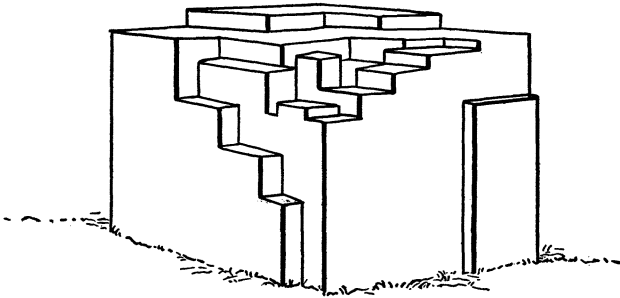


FIGURE 1. — A MARBLE BLOCK FROM TEOS.
(From Hamilton, *Asia Minor*, II, p. 17.)

scarcely ventured a guess as to their designation. Hamilton, *Asia Minor*, II, pp. 17 ff., speaks of them thus: "They were cut into such extraordinary shapes, representing steps, niches, pedestals, etc., with numerous breaks of different height and size, that, independently of their great bulk, I may safely say I never saw anything so remarkable. It is almost impossible to form a guess as to the purpose for which they were intended, or to what kind of building they could have been applied. In order to give a general notion of them, however, I should say that one or two sides were generally cut perpendicular, with many singular additions, to give the idea of a building with pilasters in its exterior elevation, whilst the two inner sides were partly cut into a confused mass of steps and

stands of different sizes, elevations, position, and direction. . . . No two blocks were cut in exactly the same form. . . . The largest was 11 feet long, 6 feet 4 inches high, and 4 feet 9 inches wide. The others were . . . more cubical, like the accompanying cut [Fig. 1], which was upwards of 8 feet high." What were these huge eight-foot cubes, cut in imitation of a building with pilasters? Without any reference to the age or location of the blocks, I asked this question of a constructing engineer. He replied that "they might be some kind of a tower." There is, then, some point of connection between the Teian blocks and the *πύργος* of the Teian inscriptions. Both are of Roman times, and neither the expression nor the block has a parallel. Perhaps the blocks were the *πύργοι* on which the lists of citizens were kept. How comes it that the citizens were called after the block, and not after the district in which the block was placed? Such a thing might easily happen in Roman times, when language usages were changing; and this change in speech may actually be seen in the application, at this time, of the terms *πύργος* and *πυργίσκος* to the tombs. Cf. the use of two terms in *C.I.G.* 4207, 'Ελένη . . . τὸ μνημεῖον κατεσκεύασεν . . . ἄλλω δὲ μηδενὶ ἐξεῖναι ἐν τῷ πυργίσκῳ τεθῆναι κτλ. But such an usage, viz. designating an object by the name of the block on which it is inscribed, is found in an inscription of the Greek period from Amorgos (*Recueil des Inscr. Jur. Grec.* p. 116, No. 64), ὄρος χωρίων . . . καὶ οἰκίας καὶ κ[ήπων] τῶν Ξενοκλέους . . . καὶ τῶν ἐπικυρβίων ἐνεχύρων ὑποκειμένων κτλ. As explained by Keil (*Die Solon. Verfassung*, p. 59, Anm.), ἐπικύρβια ἐνέχυρα are the pledges "auf einer Urkunde verzeichnet," not, of course, chattels actually on, or like, certain triangular stones called *κύρβεις*.¹ So citizens of a

¹ In the same way the enigmatic *πύργια νομίσματα*, in Aesch. *Pers.* 859, is to be explained, in my opinion. In a paper read before the Archaeological Institute at Princeton, in December, 1902, I showed that the writings of the Asiatic kingdoms were, to a great extent, in or on the temples, called *πύργοι* by Herodotus, and on the huge towers at the city gates and the palace doors. The *πύργια νομίσματα* are, then, the laws or customs as found on the towers. Cf. *A.J.A.* VII (1903), pp. 95 f.

certain tower are not those resident in or near a tower of the city walls, but those enrolled in the deme register, called *πύργος* because of its fantastic shape which attracted attention and determined ultimately the popular designation. The pilasters at the sides of these blocks are admirably adapted for deme lists, and it is hard to conceive of any other use to which these great tablets could have been put.

If these considerations do not satisfactorily sustain the theory here maintained, it is hoped that they may justify discussion and attract the attention of others better equipped with facts for the final solution of these two enigmatical remains from ancient Teos.

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