On the Decree of Teos concerning the Appointment of the Φρούραρχος for Kyrbissos
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ON THE DECREE OF TEOS CONCERNING THE APPOINTMENT
OF THE ΦΡΟΥΡΑΡΧΟΣ FOR KYRBISSOS 1)

Professor and Mrs. Jeanne Robert have published an important epigraphical testimony from Asia Minor which deals with the election of the military chief called phrourarchos (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.


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 φροῦραρχον μὴ ἀποδείκνυσθαι ἐφ' ἐτη πέντε.

3) A.K. Bowman, The Town Councils of Roman Egypt, ASP II, Toronto 1971, 60 (on ἀποδείκνυμις 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 κατά 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 Teos où il est employé." Designate is slightly of the mark (see above on ἀποδείκνυμις). 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 phrourarchoi 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 Athens 8) 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 φοιτουράρχοι 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 Ἀκαδμιᾶς κατάρχας; cf. also PGM IV 714 κατάρχα γυναι in an invocation of god) is not applicable here, since the inscription refers to the regular procedure of electing the phrourarchoi and not to establishing this office.


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, 90 and note 18. Plut.,Them. 17; Per. 32.

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


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).
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εἰς Πίδασα τὸν λαχόντα τῶν πολιτῶν φρούραρχον καὶ φρούρορυς (Milet delp. d. 65-66), and the minimum age of citizenship is stated as follows: ἀνακαλέσας δὲ φυλακὴν καὶ φρουραρχίαν ἔτων παρέλθηντοι εἴ]κοσι (ibidem 149, 15). In the city councils of Egypt the nomination (ὀνομασία, ὄνομάζειν) was apparently followed by the introduction of the motion (ἐσήγησις), seconding (ἐπιψηφισμός), and the final προβολή (προβάλλειν) by the prytanis which made the election effective and gave the candidate the status of an ἀποδεξεὶσι[μός].

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 τῷ πολιτῶν δύναται ἐν τῇ ἐκκυκλοειαί. Similar phrasing though a different technical word is used in the decree of Andania concerning the election of the assistants called ἱεροί: πι[στ]εισιφέροντω δὲ οἱ τε ἱεροντες καὶ τῶν ἄλλων δὲ ἰδάν, εἰςφέροντες ἐξ δὲ γέγραπται τοὺς ἱεροὺς κλαρούσαι. Hence κατάρχειν is synonymous with εἰςφέρειν; 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 Tean inscription may be furthered by simply suggesting supplements.

(a) 7-8: ἐὰν δὲ τῆς μὴ δόμοσι, [Ζημίαν φη]θίσαι καὶ τ" αὐτοῦ τὸν δὴμον... 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 B; 765 B.
12) Cf. the use of προβάλλειν, προχειροτονεῖν, and προκοίνειν in context of elections. Arist., A.F. 8,1; 22,5; 26,2; 30,2; 43,6; Syll.3 880,75 and note 24; 1104,20.