

Dow, Hesperia 1939, rendering klērōtēria as described in AthPol 63-6

Recent work on Athenian lotteries:

Bers, V. 2000. "Just Rituals. Why the Rigmarole of Fourth-Century Athenian Lawcourts?" in P. Flensted-Jensen et al. (eds), *Polis & Politics*. Copenhagen: 553-62.

Kosmetatou, Elizabeth. 2013. "Tyche's Force: Lottery and Chance in Greek Government." In *A Companion to Ancient Greek Government*, edited by Hans Beck, pp. 235–51. Chichester.

Mirhady, David C. and Carl Schwarz. 2011. "Dikastic Participation." *CQ* 61: 744–8

Taylor, Claire. 2007. "From the Whole Citizen Body? The Sociology of Election and Lot in the Athenian Democracy." *Hesperia* 76: 323–45.

Edwin Carawan, "Praxagora's Court Reform and the Kleroteria," CAMWS 2015

Congresswomen 681-90

Blepyros. And whither (to what end) will you turn the lottery machines (*klērōtēria*)? (681)

Praxagora. I'll set them up in the agora, and then, standing with Harmodios, I shall sort everyone, so each gets a share and goes off glad to know what letter he's to dine in.

And the herald will announce that those from section "B" go along to dine at the Stoa Basileios; and those with "Theta" to the one beside it. (685)

And those from section "K" go to the Grain-sellers' stoa.

Bl. "K" as in "Kram it in"? **Pr**. No, by Zeus, only to designate where they dine.

Bl. But him whose letter is not drawn, will everyone (else) drive them off (hungry)?

Pr. That won't happen with us. We'll provide to everyone and begrudge to none!

Βλ. τὰ δὲ κληρωτήρια ποῖ τρέψεις;

Πο. εἰς τὴν ἀγορὰν καταθήσω· (681) κἀτα στήσασα παρ' Ἀρμοδίω κληρώσω πάντας, ὅπως ἂν εἰδὼς ὁ λαχὼν ἀπίῃ χαίρων ἐν ὁποίω γράμματι δειπνεῦ· καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν τὴν βασίλειον δειπνήσοντας·

ὸ δὲ θῆτ' εἰς τὴν παρὰ ταύτην, (685)τοὺς δ' ἐκ τοῦ κάππ' εἰς τὴν στοιὰνχωρεῖν τὴν ἀλφιτόπωλιν.

 \mathbf{B} λ. ἵνα κάπτωσιν; $\mathbf{\Pi}$ $\mathbf{\varrho}$. μὰ Δ ί', ἀλλ' ἵν' ἐκεῖ δειπνῶσιν.

Βλ. ὅτφ δὲ τὸ γράμμα (687)

μη 'ξελκυσθή καθ' δ δειπνήσει,

τούτους ἀπελώσιν ἄπαντες;

Πο. ἀλλ' οὐκ ἔσται τοῦτο παο' ἡμῦν·
πασι γὰο ἄφθονα πάντα παρέξομεν, (690)

Two-stage prototype of the 390s:

- 1) *Klērōtēria* are installed in tribe- or trittys-centers, for an annual allotment; pinakia are used to determine **whether** a man will serve; those chosen are given some official token with section letter proper to his deme.
- 2) In the agora section letters are matched with courts on each court day, to determine **where** each jury section will serve, *en bloc*. This is done without *klērōtēria* by simple lottery, like *AthPol*'s "acorns" in a jar.

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Ploutos 1164-7: To Hermes with his many epithets/roles, Karion comments, "How nice it is to have many surnames ... Not for no reason all who often serve as judges are keen to be inscribed in many letters." ώς ἀγαθόν ἐστ'ἐπωνυμίας πολλὰς ἔχειν ... οὐκ ἐτὸς ἄπαντες οἱ δικάζοντες θαμὰ σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

Ploutos 272-7, The Koryphaios brandishes his *baktēria** and threatens Karion with shackles, and the slave replies (276-7, trans. \sim Sommerstein 2001: 67),

"Your letter's been allotted to the Court of the Coffin (or Urn, *soros*), and it is judging there now.

Aren't you going? Charon is already handing out the ticket." ἐν τῆ σορῷ νυνὶ λαχὸν τὸ γράμμα σου δικάζει, σὺ δ' οὐ βαδίζεις, ὁ δὲ Χάρων τὸ ξύμβολον δίδωσιν

* For Χάρων τὸ ξύμβολον δίδωσιν, schol. *Plut*. 278 cites *AthPol* (65.2) on the color-coded *sphēkiskon* at the court entrance and the exchange of staff for *symbolon*. For this σφηκισκόν Rhodes renders "lintel" (1984: 111; 1993: 711, *ad loc.*). But schol. *Plut*. 301 suggests the *sphēkiskon* was a pointed stick, like a Wasp's own stinger, ἐπεὶ καὶ ὁ σφὴξὸξὺς ἐκ τῶν ὅπισθεν.

Euboulos Sphingokarion (Karion the Riddler) Edmonds (1959) 130–3 = Athen. 10. 71/449e:

There is an image (agalma) standing upright, gaping at its base, bored clean through from head to foot, giving birth to men one by one from its butt; some are allotted fates sufficient for life, others wander away, each bearing only what is his own, calling "On guard!"

"Εστιν ἄγαλμα βεβηκὸς ἄνω, τὰ κάτω δὲ κεχηνός,

εἰς πόδας ἐκ κεφαλῆς τετρημένον, ὀξὺ διαπρό, ἀνθρώπους τίκτον κατὰ τὴν πυγὴν ἕν' ἕκαστον· (25)

ὧν οἱ μὲν μοίρας ἔλαχον βίου, οἱ δὲ πλανῶνται.

αὐτὸ δ' ἕκαστος ἔχων αὐτόν, καλέων δὲ φυλάττειν.

An example of trittys distribution, **section letters** by deme, with REGION assignments based on Traill 1975, bouleutic quotas from Whitehead 1986:

For the tribe **Akamantis**

CITY A-Γ	COAST A-Z	INLAND H-K
Cholargos (4) = \mathbf{A}	Thorikos (5 or 6) = Δ	Hagnous $(5) = \mathbf{H}$
Eiresidai (1) sharing B	Kephale $(9) = \mathbf{E} \cdot \mathbf{Z}$	Kikynna (2) sharing I
Hermos (2) sharing B	Poros (3) sharing Z	Prospalta $(5) = \mathbf{\Theta}$
Iphistiadai (1) sharing B		Sphettos $(5) = \mathbf{K}$
Kerameis (6) = Γ		Eitea? (2) sharing I (or B?)

For comparison:

COASTAL *Aiantis* (with 25 *bouleutai*) would need 5 letters (**Γ-H**) also COASTAL *Antiochis* (27)

INLAND *Aigeis* (with 24-5 bouleutai) would need 5 letters (**Z-K**), perhaps also INLAND *Oineis* (=Acharnai with 22)



A radically simplified example: to fill two courts, say, one panel of 200 and another of 500, each tribe contributes 70 dikasts, so each archon inserts 7 white dice in each $kl\bar{e}r\bar{o}t\bar{e}rion$, and 2 black dice for the additional complete rows. For the rows that receive a black die, the jurors are dismissed. The last four rows ("dangling") are also excluded, thus cancelling the high turnout for Thorikos (Δ).