



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.

Congresswomen 681-90

<p>Blepyros. And whither (to what end) will you turn the lottery machines (<i>klērōtēria</i>)? (681)</p> <p>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)</p> <p>And those from section "K" go to the Grain-sellers' stoa.</p> <p>Bl. "K" as in "Kram it in"? Pr. No, by Zeus, only to designate where they dine.</p> <p>Bl. But him whose letter is not drawn, will everyone (else) drive them off (hungry)?</p> <p>Pr. That won't happen with us. We'll provide to everyone and begrudge to none!</p>	<p>Βλ. τὰ δὲ κληρωτήρια ποῖ τρέψεις;</p> <p>Πρ. εἰς τὴν ἀγορὰν καταθήσω· (681)</p> <p>κᾶτα στήσασα παρ' Ἀρμοδίῳ κληρώσω πάντας, ὅπως ἂν εἰδῶς ὁ λαχῶν ἀπίη χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ· καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν τὴν βασιλείον δειπνήσοντας·</p> <p>ὁ δὲ θῆτ' εἰς τὴν παρὰ ταύτην, (685)</p> <p>τοὺς δ' ἐκ τοῦ κάππ' εἰς τὴν στοιὰν χωρεῖν τὴν ἀλφιτόπωλιν.</p> <p>Βλ. ἵνα κάππωσιν; Πρ. μὰ Δί', ἀλλ' ἴν' ἐκεῖ δειπνώσιν.</p> <p>Βλ. ὅτῳ δὲ τὸ γράμμα (687)</p> <p>μὴ ἕξελκυσθῆ καθ' ὃ δειπνήσει,</p> <p>τούτους ἀπελώσιν ἅπαντες;</p> <p>Πρ. ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν·</p> <p>πάσι γὰρ ἄφθονα πάντα παρέξομεν, (690)</p>
---	--

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.

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

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."
ὡς ἀγαθὸν ἐστ' ἐπωνυμίας πολλὰς ἔχειν ...
οὐκ ἐτὸς ἅπαντες 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. ~ 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 τῇ σορῶ 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 σφηξὸξὺς ἐκ τῶν ὀπισθεν.

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

There is an image (<i>agalma</i>) 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!"	Ἔστιν ἄγαλμα βεβηκὸς ἄνω, τὰ κάτω δὲ κεχηνός, εἰς πόδας ἐκ κεφαλῆς τετρημένον, ὅξυ 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.
--	---

