

TAMIAI IN EARLY GREECE

1. **Herodotus** 2.121a. Πλούτον δὲ τούτῳ τῷ βασιλείῳ γενέσθαι ἀργύρου μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερβαλέσθαι οὐδ' ἐγγὺς ἐλθεῖν. Βουλόμενον δὲ αὐτὸν ἐν ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδομέσθαι οἴκημα λίθινον, τοῦ τῶν τοίχων ἓνα ἐς τὸ ἕξω μέρος τῆς οἰκίας ἔχειν. Τὸν δὲ ἐργαζόμενον ἐπιβουλεύοντα τάδε μηχανᾶσθαι· τῶν λίθων παρασκευάσασθαι ἓνα ἐξαίρετον εἶναι ἐκ τοῦ τοίχου ῥηιδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ἑνός. Ὡς δὲ ἐπετελέσθη τὸ οἴκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν αὐτῷ, χρόνου δὲ περιόντος τὸν οἰκοδόμον περὶ τελευτῆν τοῦ βίου ἐόντα ἀνακαλέσασθαι τοὺς παῖδας (εἶναι γὰρ αὐτῷ δύο), τούτοισι δὲ ἀπηγήσασθαι ὡς ἐκείνων προορέων, ὅπως βίον ἄφθονον ἔχωσι, τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέος· σαφέως δὲ αὐτοῖσι πάντα ἐξηγησάμενον τὰ περὶ τὴν ἐξαίρεσιν τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ὡς ταῦτα διαφυλάσσοντες **ταμίαι** τῶν <τοῦ> βασιλέος χρημάτων ἔσονται.

This king had great wealth in silver, so great that none of the succeeding kings could surpass or come near it. To store his treasure safely, he had a stone chamber built, one of its walls abutting on the outer side of his palace. But the builder of it shrewdly provided that one stone be so placed as to be easily removed by two men or even by one. So when the chamber was finished, the king stored his treasure in it, and as time went on, the builder, drawing near the end of his life, summoned his sons (he had two) and told them how he had provided for them, that they have an ample livelihood, by the art with which he had built the king's treasure-house; explaining clearly to them how to remove the stone, he gave the coordinates of it, and told them that if they kept these in mind, they would be the *tamiai* of the king's riches. (Tr. after A. D. Godley)

2. **Herodotus** 8.51. Καὶ αἰρέουσι ἔρημον τὸ ἄστυ καὶ τινες ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἱρῷ ἐόντας, **ταμίας** τε τοῦ ἱεροῦ καὶ πένητας ἀνθρώπους, οἳ φραζάμενοι τὴν ἀκρόπολιν θύρησί τε καὶ ξύλοισι ἡμύνοντο τοὺς ἐπιόντας, ἅμα μὲν ὑπ' ἀσθενείης βίου οὐκ ἐκχωρήσαντες ἐς Σαλαμίνα, πρὸς δὲ καὶ αὐτοὶ δοκέοντες ἐξευρηκέναι τὸ μαντήιον τὸ ἠ Πυθίῃ σφι ἔχρησε, «τὸ ξύλινον τεῖχος ἀνάλωτον ἔσεσθαι»

When they took the town it was deserted, but in the sacred precinct they found a few Athenians, *tamiai* of the sacred precinct and poor people, who defended themselves against the assault by fencing the acropolis with doors and logs. They had not withdrawn to Salamis not only because of poverty but also because they thought they had discovered the meaning of the oracle the Pythia had given, namely that the wooden wall would be impregnable. (Tr. after A. D. Godley)

3. **Homer, Iliad** 19.223-224

ἔπην κλίνησι τάλαντα
Ζεὺς, ὅς τ' ἀνθρώπων ταμίας πολέμοιο τέτυκται.

When Zeus inclines his balance, he who is for men *tamias* of battle.

4. Cf. **Plato, Rep.** 379e

ταμίας ἡμῖν Ζεὺς—
ἀγαθῶν τε κακῶν τε τέτυκται.

Zeus is *tamias* of good and evil for us.

5. Homer, *Odyssey* 10.21-22

κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἥμην παυέμεναι ἢ δ' ὀρνύμεν, ὅν κ' ἐθέλησι.

For the son of Cronos had made him [sc. Aeolus] *tamias* of the winds, both to stop and to rouse them at will.

6. Homer, *Odyssey* 2.337-340, 344-349

ὣς φάν, ὃ δ' ὑπόροφον θάλαμον κατεβήσετο πατρὸς
εὐρύν, ὅθι νητὸς χρυσοῦ καὶ χαλκοῦ ἔκειτο
ἔσθῆς τ' ἐν χηλοῖσιν ἄλλης τ' εὐώδες ἔλαιον.
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἠδυπότοιο

. . .

κληισταὶ δ' ἔπασαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες: ἐν δὲ **γυνή ταμίη** νύκτας τε καὶ ἡμᾶρ
ἔσχ', ἥ πάντ' ἐφύλασσε νόου **πολυῖδρεῖσιν**,
Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας:
μαί, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

So they spoke, but he [sc. Telemachus] went down to the high-roofed treasure-chamber of his father, a wide room where gold and bronze lay piled, and raiment in chests, and stores of fragrant oil . . . the double doors, close-fitted, were shut; and there both night and day *gynē tamiē* abode, who guarded all things, **wise of mind**, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure-chamber, spoke, and said: "Nurse, draw me off wine in jars . . ."

7. Homer, *Odyssey* 9.204-207

οἶνον ἐν ἀμφιφορεῦσι δωδέκα πᾶσιν ἀφύσσας
ἠδὺν ἀκηράσιον, θεῖον ποτόν: οὐδέ τις αὐτὸν
ἠείδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη **ταμίη** τε μί οἴη.

He [sc. Maro] filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one *tamiē* only.

8. Homer, *Iliad* 19.42-45

καὶ ῥ' οἳ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον
οἳ τε κυβερνήται καὶ ἔχον οἰήϊα νηῶν
καὶ **ταμίαι** παρὰ νηυσὶν ἔσαν **σίτοιο δοτήρες**,
καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, . . .

And even they that aforesaid were wont to abide in the gathering of the ships—they that were pilots and wielded the steering-oars of the ships, or were *tamiai* that dealt out food—even these came then to the place of gathering, . . .

9. [Aristotle], *Constitution of the Athenians* (=AP) 3.

1. Ἦν δ' ἡ τάξις τῆς ἀρχαίας πολιτείας τῆς πρὸ Δράκοντος τοιάδε. τὰς μὲν ἀρχὰς [καθ]ίστασαν ἀριστίνδην καὶ πλουτίνδην. ἦρχον δὲ τὸ μὲν πρῶτον διὰ [βίου], μετὰ δὲ ταῦτα [δε]καέτειαν. 2. μέγιστα δὲ καὶ πρῶτα τῶν ἀρχῶν ἦσαν βασιλεὺς καὶ πολέμαρχος καὶ [ἄ]ρχων· τούτων δὲ

πρώτη μὲν ἢ τοῦ βασιλέως (αὕτη γὰρ ἦν πάτριος), δευτέρα δ' ἐπικατέστη [πολ]εμαρχία . . . 3.
τελευταία δ' ἢ τ[οῦ ἄ]ρ[χ]οντ[ος] . . .

1. The organization of the ancient constitution before Draco was as follows: they appointed authorities in accordance with (military) pre-eminence and wealth; the men ruled for life and then for 10 years. 2. The most important offices were those of the *basileus*, *polemarchos*, and *archon*. The oldest of this was *basileus*, the original office. As the second, the office of *polemarch* was added . . . 3. and finally that of the *archon*. . .

10. [Aristotle], *Constitution of the Athenians* (=AP) 4.

1. . . μετὰ δὲ ταῦτα χρόνου τινὸς οὐ πολλοῦ διελθόντος, ἐπ' Ἀρισταίχμου ἄρχοντος, Δρά[κ]ων τοὺς θεσμοὺς ἔθηκεν· 2. ἢ δὲ τάξις αὐτοῦ τόνδε τὸν τρόπον εἶχε. ἀπεδέδοτο μὲν ἡ πολιτεία τοῖς ὄπλα παρεχομένοις· ἤροῦντο δὲ τοὺς μὲν ἐννέα ἄρχοντας καὶ τοὺς ταμίας οὐσίαν κεκτημένους οὐκ ἐλάττω δέκα μνῶν ἐλευθέραν, τὰς δ' ἄλλας ἀρχὰς ἢ <τὰς> ἐλάττους ἐκ τῶν ὄπλα παρεχομένων, στρατηγοὺς δὲ καὶ ἱπάρχους οὐσίαν ἀποφαίνοντας οὐκ ἐλάττων ἢ ἑκατὸν μνῶν ἐλευθέραν, καὶ παῖδας ἐκ γαμετῆς γυναικὸς γνησίους ὑπὲρ δέκα ἔτη γεγονότας. τούτους δ' ἔδει διεγγυᾶν τοὺς πρυτάνεις καὶ τοὺς στρατηγοὺς καὶ τοὺς ἱπάρχους τοὺς ἕνους μέχρι εὐθυνῶν, ἐγγυητὰς δ' ἐκ τοῦ αὐτοῦ τέλους δεχομένους, οὐδὲρ οἱ στρατηγοὶ καὶ οἱ ἱπάρχου. . . .

. . . after this, when not much time had passed, in the archonship of Aristaechmus, Draco enacted his ordinances. 2. The organization of his constitution was of the following order: political rights had been given to those who bore arms. They elected nine archons and treasurers from those with at least 10 minae of unencumbered possessions; for smaller offices, men from those who bore arms; and strategoi and hipparchoi from those able to declare at least 100 minae of unencumbered possessions and having legitimate children over 10 years of age and born from wedded wives. These were required to give surety to (?) the prytaneis, strategoi and hipparchoi of the previous year until they undergo examination (for carrying out the office), accepting as guarantors four men from the same property class as that of the strategoi and hipparchoi. . . .