11-17-2000

'THE TYRANTS AROUND THOAS AND DAMASENOR' (PLUT. Q. G. 32.298c-d)

Robert J. Gorman
University of Nebraska - Lincoln, rgorman1@unl.edu

Vanessa B. Gorman
University of Nebraska - Lincoln, vgorman1@unl.edu

Follow this and additional works at: http://digitalcommons.unl.edu/historyfacpub
Part of the History Commons
At Quaestiones Graecae 32.298c–d, Plutarch raises the question, τίνες οἱ ἀδειναῖται παρὰ Μιλησίοις, 'Who were the Perpetual Sailors among the Milesians?'; he frames the circumstances of his answer using a genitive absolute clause: τῶν περὶ Θόαντα καὶ Δαμασήνορα τυράννων καταλυθέντων ('when the tyrants around Thoas and Damasenor had been overthrown'). In the absence of any other mention of these men in the extent sources, these words—especially the appellation τυράννων—have caused concern among editors and commentators of Plutarch. In the Teubner edition of 1935 Titchener changes τυράννων to the accusative τυράννος, while Halliday in his Oxford commentary suggests that the word should be deleted as a gloss. Each of these suggested changes to the received text is motivated by the occurrence here of the common idiom οἱ περὶ + Accus. nominis proprii. This expression is, from the time of Polybius on, frequently used by Greek historians to indicate succinctly a group or faction, especially one centred around an important personage. Furthermore, a rather odd periphrastic usage of this phrase has been identified by scholars of Greek grammar as common from at least the Roman period. In this usage, οἱ περὶ τῶν serves as the equivalent of the simple proper name. Thus τῶν περὶ Θόαντα καὶ Δαμασήνορα may be a periphrasis for Thoas and Damasenor alone.

It is the periphrastic meaning of οἱ περὶ τῶν that is in play for Titchener and Halliday, and the presumption of it underlies both scholars' manipulations of the text of Q.G 32. In the large majority of occurrences of οἱ περὶ τῶν—whether periphrastic or not—the noun agreeing with the article οἱ is not expressed, but is an implicit ἄνδρες vel sim. This tendency becomes almost an absolute rule where the construction may be periphrastic: plausible instances of periphrases with the noun explicitly given, such as οἱ περὶ Φούλιβιον καὶ Αἰππίων ἡπταοι (Comp. Per. et Fab. 2.1.3), are extremely rare in Plutarch as in other authors. It is awareness of this fact that will have led Titchener to change the τυράννων of the manuscripts to τυράννος, for in those cases where an apparently periphrastic οἱ περὶ τῶν is further specified by the addition of a substantive, the word agrees with the accusative object(s) of the preposition. Thus, for example, Plut. Tim. 30.4 τῶν δὲ περὶ [τῶν] Μάμερκον τῶν Κατάνης τύραννον καὶ Ἰκέττων ('those around Mamerkos, the tyrant of Katane, and Hiketes').

Kühner and Gerth 1.270; Schwyzer and Debrunner 2.417; LSJ s.v. περί C.1.2 (with accusative of persons): ‘later οἱ π. τῶν, periphr. for the person himself”; cf. C.1.3.

On this common ellipsis, see Kühner and Gerth 1.269.

In fact, of examples of this form in Plutarch, the passage cited here is the only instance where the periphrastic interpretation appears to us the most likely.

For example, Polyb. 5.95.7 οἱ δὲ περὶ Λύκων καὶ Δημόδοκον τῶν τῶν Ἀχαιών ἵππαρχῶν συνέντες τὴν ἐκ τῆς Ἡλείας τῶν Ἀιτωλῶν ἔξοδον, ἐπισυναγαγόντες τοὺς Δυμαίους…, σὺν δὲ τούτοις ἔχουν τοὺς μισθοφόρους, ἐνέβαλον εἰς τὴν Ἡλείαν ('Those around Lykos and Demodoks the Hipparch of the Achaeans, learning of the expedition of the Aitolians from Elis, gathered the Dymaians… and, taking in addition the mercenaries, invaded Elis'). Polybius uses the οἱ περὶ τίνα construction with great frequency in military contexts, where it usually refers non-periphrastically to a leader and his men. However, because the words οἱ περὶ Λύκων καὶ Δημόδοκον in this instance are associated with predicates appropriate to commanding
Titchener's alteration would seem to have the effect of bringing the text into harmony with the expected form of the periphrasis and making it possible to read, 'when the tyrants Thoas and Damasenor had been overthrown'. A text with such a meaning would be unobjectionable: our knowledge of the history of archaic Miletos is certainly lacunose enough to allow the possibility of such a tyranny, even if supported by no other evidence.

However, Titchener's emendation is surely wrong, for it produces unlikely Greek. Since τυράννος must be meant as an attribute of Θόαντα καὶ Δαμασήνορα, Titchener should have written τῶν τυράννων. The definite article is necessary. Such is the elementary rule of the grammars and the almost invariable practice of Plutarch. That author puts τύρανος in apposition to a proper name more than fifty times, and in all but two instances we find the definite article used as expected (e.g. Ἀλέξανδρος ὁ τύραννος, Pel. 27.6.1). Furthermore, although the construction ὃι περὶ τίνα appears very frequently in the pages of Plutarch—some four hundred times in all—he rarely joins adjectival or appositive substantive to the object of the preposition. Examples of the form ὃι περὶ Καρνεάδην τὸν Ἀκαδημαίκον (Cat. Ma. 22.1) occur perhaps only in half a dozen passages. Thus, Titchener's suggestion runs doubly foul of the norms of Plutarch's prose and should be dismissed.

Halliday's identification of τυράννος as a gloss, while more sensible than Titchener's change, also presumes that τῶν περὶ Θόαντα καὶ Δαμασήνορα is periphrastic. That Halliday's glossator would have written the genitive τυράννων indicates that this unknown scribe understood τῶν περὶ κτλ. in this way. Strangely, although Halliday considers τυράννων an element foreign to the text, he nonetheless incorporates—even if diffidently—this addition into his exegesis, and identifies Thoas and Damasenor as 'candidates for the tyranny after Thrasybulus'. He does not explain how a glossator

This has been a preferred rendering of the text since the very first printed translation of the Q. G, the Latin Problemata of Ioannes Petrus Lucensis (Venice, c. 1477): 'damasenore ac thoante tyrannis exactis'.

The two exceptions are not true counter-examples. Both are cases of the 'nominale Indetermination' of the grammar books (Schwyzer and Debrunner 2.23; Kühner and Gerth 1.589). The first occurs at Rom. 2.1, where Plutarch is reporting the competing traditions on the source of the name 'Rome': ὃι δὲ Ἐρῶμοι Λατίνων τύραννον. The context, set as it is in the legendary past, makes clear that the article is omitted with special point: 'Some say Romis, a tyrant of the Latins'. Plutarch hereby indicates that little is known of Romis but his name. Compare ὃι δὲ Ῥωμάνων, Ὑδώσασις παῖδα καὶ Κύρκης ('Some say Romanos, a son of Odysseus and Circe') which occurs a few lines previously. The indeterminate nature of the expression is certain. The second example comes from Per. 20.1, Plutarch's narration of the Athenian general's successful campaign in the Black Sea. Perikles, we are told, left ships and soldiers to the Sinopians to be ἐπὶ Τιμισίλεως τύραννον. Again, indetermination is the best interpretation; the name Timesileos appears to be a hapax in Greek literature and 'against a certain tyrant Timesileos' seems a most appropriate rendering of these words.

On the other hand, indetermination, the effect of Titchener's τυράννων, is not appropriate at Q. G 32.298c–d, since Plutarch uses the clause τῶν περὶ Θόαντα καὶ Δαμασήνορα . . . καταλεύθετων to specify the temporal setting of his aition.

In contrast, constructions of the form ὃι περὶ Σικύωνον καὶ Βρούτουν δημαγωγοῖ (Cor. 13.1), where the substantive belonging with the definite article is expressed, are far more common, with over fifty occurrences. In all these instances (in which the substantive is used attributively) the textbook pattern seen here—article—prepositional phrase—substantive—is in fact found. Thus Plutarch's normal usage in this regard supports the τυράννων of the manuscripts.
annotating a manuscript of the Plutarch would have had reliable information on the affairs of archaic Miletos.

In any event, an evaluation of the text of Q.G 32 which includes the premise that τῶν περὶ Θάνατα καὶ Δαμασήνορα was written periphrastically is seriously compromised by the findings of recent scholarship which demonstrate that occurrences of the periphrastic meaning of οἱ περὶ τίνα are much less frequent than previously thought. These studies, drawing on a wide range of evidence, show that in the large majority of cases the context will reveal that the commentators and translators have assumed periphrasis unnecessarily. Given the infrequency of the periphrastic usage, to admit it to Q.G 32, a passage devoid of any context that may support that interpretation, is extremely bad method: less a plausible suggestion than a shot in the dark.

Thus, the efforts of Halliday and Titchener to improve the text of this passage are seen to be misguided. However, if we are to retain the reading of the manuscripts, a satisfactory meaning for ‘the tyrants around Thoas and Damasenor’ must be found. As it is the presence of πυράννων that has led to dissatisfaction with the text, that word must be the focus of our investigation. Proper attention to the nuances conveyed by πυράννων reveal two interpretations of the text that accord with Plutarch’s usage.

Although a tyrant was originally any powerful ruler, the later, more specialized meaning of τυράννος, referring to a one-man rule obtained illegally—Peisistratos at Athens, Polykrates at Samos, Thrasyboulos or Histiaios at Miletos, or many others from the so-called ‘Age of Tyrants’—is perhaps the most common. If this is the meaning of the word at Q.G 32, then τῶν περὶ Θάνατα καὶ Δαμασήνορα πυράννων must refer to a series of tyrants. It is in just this way that Plutarch uses οἱ περὶ τίνα at De sera numinis vindicta 553a: ἄλλα Σικυώνιοι μὲν Ὁρθαγόρας γενόμενος πυράννων καὶ μετ’ ἑκεῖνον οἱ περὶ Μύρωνα καὶ Κλεισθένη τὴν ἀκολουθίαν ἐπαυσαν (‘But upon becoming tyrant of Sikyon, Orthogoras, and after him those around Myron and Kleisthenes, put a stop to the licentiousness’). The rule of the Orthagorids at Sikyon, established c. 630/20, was famous in antiquity for its longevity, lasting for over a century. Perhaps, then, Q.G 32 likewise refers to an extended tyranny held by several men in succession.

9 The most extensive study is that of Michel Dubuisson, ΟΙ ΑΜΦΙ ΤΙΝΑ, ΟΙ ΠΕΡΙ ΤΙΝΑ: l’évolution des sens et des emplois (Dissertation, Liège, 1977). Scepticism about the periphrasis was already expressed by A. Traina, ‘J. Humbert e la sintassi greca’, Atene e Roma NS 1 (1956), 201–2. These works constitute only an important first step in the reevaluation of οἱ περὶ + Accus. Our own investigations, based on the study of over a thousand examples of the construction, lead us to believe that there are many fewer cases of periphrasis in historical narrative than even Dubuisson will allow. Much further research must be done before the use of this expression and its historical development are confidently understood.

10 See the famous lines of Archilochos (Diehl 22).


12 ΑΡ. ΤΩΝ 5.1315b12–14: πλείοντα γὰρ ἐγένετο χρόνον ἢ περὶ Σικυῶνα τυράννις, ἢ τῶν Ὁρθαγόρων παῖδων καὶ αὐτῶν Ὁρθαγόρων ἦτη δ’ αὕτη διέμειν έκατόν (‘The tyranny at Sikyon—of the children of Orthogoras and Orthogoras himself—lasted the longest time. It endured for a hundred years’). For a discussion of the relevant evidence, see Fritz Schachermeyr, RE 18.2, 1430–2.

13 Thoas, Damasenor, and at least one other. It must be noted that the tyrant Thrasyboulos, mentioned as he is by Herodotos, cannot be a member of a series indicated by these words. It is the norm for the οἱ περὶ τίνα construction that the name of the most prominent member of the group be given as the object of the preposition. Of course, τῶν περὶ Θάνατα καὶ Δαμασήνορα
However, there is another pertinent meaning of τυραννος. In a usage that represents a point of view distinctly hostile to one-man rule, the word may characterize a harsh, selfish, and violent ruler. Furthermore, and this is a crucial point here, τυραννος in its pejorative sense need not refer to monarchy, but may be applied to the misrule of any number of people. Recall, for example, the harsh oligarchy of the Thirty Tyrants at Athens. In the same vein, the phrase ‘the tyrants around Thoas and Damasenor’ may indicate an oligarchy, not a tyranny, as the following parallels will make clear.

The historian Hippias of Erythrai, telling of the fall of King Knopos of that same city, writes, as quoted by Athenaios (6.259b–c):

καὶ καταληφθέντος τοῦ ἀστεοῦ ὑπὸ τῶν περὶ τὸν Ὄρτύγην πολλοὶ μὲν ἀναιροῦνται τῶν τοῦ Κνοποῦ φίλων καὶ ἡ Κλεονίκη μαθοῦσα φεύγει εἰς Κολοφώνα. οἱ δὲ περὶ τὸν Ὄρτυγην τύραννοι ἐχοντες τὴν ὑκ Χιον δύναμιν τοὺς ἐνσταμανόντως αὐτῶν τοῖς πράγμασι διεφθειρον καὶ τοὺς νόμους καταλύσαντες αὐτοὶ διεῖπον τὰ κατὰ τὴν πόλιν . . .

When the city had been taken by those around Ortyges, many of the friends of Knopos were killed and Kleonike, learning this, escaped to Kolophon. With the force from Chios the tyrants around Ortyges killed everyone who opposed their actions and, after setting aside the laws, they ran the city’s affairs . . .

Here we find the phrase, ‘the tyrants around Ortyges’, but to whom do these words refer? Not, as one might guess, a tyrant named Ortyges and his faction—for the plural of τυραννος sometimes has this use. In a previous passage Hippias makes the matter clearer. There Knopos, still on the throne, sets out to Delphi to consult the oracle because he is worried about his personal safety (Ath. 6.259a):

καὶ μετὰ ταύτα ὁμήρας αὐτοῦ εἰς Δελφοὺς οἱ τὴν βασιλείαν αὐτοῦ καταλύσαι βουλόμενοι, ἵνα ὁλίγαρχαι καταστήσωσι· ἦσαν δὲ οὗτοι Ὅρτυγης καὶ Ἰρος καὶ Ἐχαρος, οἱ ἐκαλύπτοντο διὰ τὸ περὶ τάς θεραπείας εἶναι τῶν ἐπιφανῶν πρόκυπται καὶ κόλακες) συμπλέοντες . . .

And afterwards, when he set out for Delphi, sailing with him went the very men who wanted to overthrow his kingship in order to establish an oligarchy (these men were Ortyges, Iros, and Echaros, who are called the Lap-Dogs and the Flatterers, because they attended famous people) . . .

Hippias is describing a situation where a king is deposed in favour of an oligarchy. Οἱ περὶ τὸν Ὅρτυγην τύραννοι are thus a narrow oligarchy, hostile to both the laws and the demos.

Plutarch himself uses this form of expression when he describes the oligarchy which, with Spartan help, took over at Thebes in 382 B.C. He calls the oligarchs in question τυραννοι, and both οἱ περὶ Λεοντίδαν (Pelop. 6.2) and οἱ περὶ Αρχάν (Pelop. 9.2). *Pelopidas* 6.1 is particularly telling, for there both parts of the troublesome phrase of Q. G. 32 occur together:

tyrranwv could refer to a succession of relatively minor tyrants before or after Thrasyboulos. In this case, the duration of this period of tyranny, including the rule of Thrasyboulos, will have been less than the eighteen years allotted by *Politics* 5.1315b34 to the tyranny περὶ Ἰέρωνα καὶ Γέλουνα περὶ Συρακούσας (the fourth longest—after the tyrannies of the Orthagorids, the Kypselids and the Peisistratids—known to the author of this passage).

The connection in partisan discourse of oligarchy and tyranny was common at Athens before the Thirty. For example, referring to the reactions of the Athenians to the Mutilation of the Herms and the Profanation of the Mysteries, Thucydides says (6.60.1) πάντα αὐτοὶ ἐδόκει ἐπὶ ξυνομοσία ὀλιγαρχικῆ καὶ τυραννικῆ πεπράξαθαι (‘it seemed to them that everything had been done for an oligarchical and tyrannical conspiracy’). For more on this connection, see Roger Brock, ‘Athenian oligarchs: the numbers game’, *JHS* 109 (1989), 160–4.

14 *Pelop. esp. 6 and 9; Comp. Pelop. et Marc. 1.6; Ages. 24.2; De gen. Soc. 109.576b, 586d, etc.*
[the Thebans] being enslaved by those around Archias and Leontidas, had no hope that they could find any escape from this tyranny.

A little earlier, Plutarch revealed the line of thought that led to such a choice of terminology, calling these same men: ἀνδρὲς ολίγαρχοι καὶ πλουσίοι καὶ μέτριον οὕδεν φρονοῦντες (‘oligarchical men, wealthy, and intending nothing moderate’, Pelop. 5). Thus, rulers who recognize no measure, whether they be one or several, can accurately be styled tyrants. As Plutarch says about Archias and Leontidas in his life of Agesilaus: ἔργῳ μὲν τυράννους, λάγῳ δὲ πολεμάρχους ὄντας (‘In fact they were tyrants, in name polemarchs’, Ages. 24; cf. Pelop. 7.3).

Clearly, then, the transmitted text of Q. G. 32 preserves Plutarch’s words and should not be altered: τυράννων yields plausible sense supportable by parallels, it is the reading of all of the manuscripts, and, given the admitted obscurity of the expression, it is the lectio difficilior as well.

On the other hand, choosing between the two interpretations offered here is less straightforward. The wording of the genitive absolute gives us no clues, for while καταλύω is admittedly the mot juste for describing the overthrow of a tyranny,16 it is also used of oligarchy and democracy.17 A decision must rest on a thorough sifting of all the evidence on the polity of Archaic Miletos, a procedure that would transgress the bounds of this study.18 It is nonetheless clear that whatever solution is reached, it must not seek to alter Plutarch’s words, but must find an appropriate historical context for ‘the tyrants around Thoas and Damasenor’.

University of Nebraska Lincoln

ROBERT J. GORMAN

VANESSA B. GORMAN

rgorman1@unl.edu

vgorman1@unl.edu

16 For example, Thuc. 1.18.1: ἐπειδῆ δέ οἳ τε Ἀθηναίων τύραννοι . . . κατέλυθησαν (‘And after the Athenian tyrants . . . had been overthrown’); Plut. Per. 3.2, δέ ἔξηλασε Πεισιστρατίδας καὶ κατέλυσε τὴν τυραννίδα (‘[Kleisthenes,] who drove out the Peisistratids and overthrew the tyranny’).

17 The Athenian law of Demophantos (410/9 B.C.) anathematized ‘whoever should overthrow the democracy at Athens or hold any office if the democracy be overthrown’ (ἐάν τις δημοκρατίαν καταλύῃ τὴν Ἀθηνήν, ἢ ἄρχῃ τινα ἄρχη καταλελυμένης τῆς δημοκρατίας [Andoc. Myst. 96.8]); the expression is very common. With oligarchy the verb is rarer, but still well-attested, e.g. Arist. Pol. 2.1273b35: Σάλωνα δ’ ένοι μὲν οἴονται νομοθέτην γενέσθαι σπουδῶν· ολίγαρχαί τε γάρ καταλύσαι λίαν ἀκρατον οὔσιν (‘Some think that Solon was an excellent lawgiver, for he overthrew an oligarchy that was excessively absolute’); Plut. Per. 25.2: ο Περικλῆς τήν μὲν οὔσιν ολίγαρχαί εὖ Σάμω κατέλυσεν (‘Pericles overthrew the oligarchy that existed in Samos’).

18 See V. B. Gorman, Miletos, the Ornament of Ionia (Ann Arbor, forthcoming), ch. 3.