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The Archives of Ancient Greek Cities: Preservation and Use of Documents

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Modern and ancient archives

practice are dated from the Bronze Age (from the third millennium B.C.) in the Near East (ex. society that had long been dominated by oral transmission of knowledge. Ebla, Mari, Ugarit, Hattusa, Nippur, Nuzi), where thousands of baked clay tablets have been millennium B.C., sets of documents of the same nature have been found in the Greek world, in many data as we want, without apparent physical storage limit, even those that will not be of any use in the future. However, the use of documents is precisely the condition for their archiving, not the result: we store documents because we use them, not the other way around. Blindly archiving data without operating any active choices and without transmitting the key to understanding those might result in an accumulation of documents that will not be readable and comprehensible in the future, both technically and intellectually.

archives were used to preserve documents for both evidentiary and informatory purposes, in documents, actors, procedures and places. While also providing easier access to the ancient daily practical as well as long-term retrospective uses. They would thus have contained public sources and their study, the resulting work will ensure a better understanding of the features and and private documents of current use, with temporary lifetime expectancy, and documents with mechanisms of the Greek cities archives and of their place in the administrative and everyday a more permanent value, stored with no time limit. Archives were therefore at the centre of life of Greek people.

Civilizations have been archiving documents for a very long time. Earliest records of that institutional and civic activity and were proof of the increasing importance of writing in a

Studying the archives of Ancient Greece has been made difficult by the loss of nearly all discovered in the rubble of the palaces archives and libraries that stored them. In the second primary sources, due to the disappearance of the perishable supports on which documents were kept, such as wooden tablets or papyri. The archival system of the Greek cities can thus only be Minoan Crete (ex. Knossos, Malia) and Mycenaean Greece (ex. Pylos, Mycenae). Since then, "reconstructed" through the traces that it left in ancient testimonies (literary, legal, epigraphical, archiving has developed and evolved a lot, and it now faces new challenges. The arrival of papyrological, archaeological or iconographic) and which prove its existence. However, digital technology has changed our relationship with documents: it is now possible to store as correctly understanding the written sources is particularly tricky, since there is, in these texts, a very large number of technical and polysemous words, which can have loads of different meanings depending on the context, period and place.

The goal of my PhD thesis is precisely to highlight the various aspects of archiving in the Greek world by studying the technical words related to them in the ancient written sources. Based on greek and latin literary, epigraphical and papyrological texts from c. 3^{rd} c. B.C. to c. 3rd c. A.D., the study aims to develop a structured, systematic and functional lexicon. This tool The archival system in ancient Greece stood far from these issues. In ancient Greek cities, will be used to identify the components of the Greek archival system, i.e. supports, types of

Preservation and use of documents: the μνημονικά γράμματα of Paros (SEG 33,679)

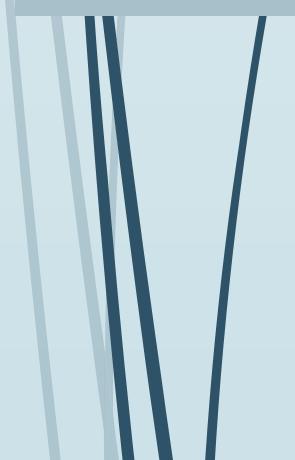
archives in ancient Greek cities. It is a proposal of regulation from Paros dated at c. 170-150 B.C. concerning the archiving of *mnēmonika grammata* (μνημονικὰ γράμματα), documents of legal acts between private individuals that were dealt with by mnēmones (μνήμονες), who played a notarial role in Paros (for a comprehensive commentary, cf. LAMBRINUDAKIS W., WÖRRLE M., "Ein hellenistisches Reformgesetz über das öffentliche Urkundenwesen von Paros", *Chiron* 13 (1983), p. 283-368). The text contains several words related to archives and other areas of the administrative and civic life, and addresses subjects such as falsification, preservation and access to documents.

The ordinance has been issued in response to the discovery of falsified documents among the mnēmonika grammata that have been stored in the sanctuary of Apollo, Artemis and Leto: the *Pythion.* A commission of three citizens has thus been elected by the assembly of the people of documents (1. 65-83); concluding clauses concerning the publication of the motion's text if it is concerning documents stored in the sanctuary of Hestia as well as in the *Pythion*. adopted by the people of Paros (1. 84-90).

Pythion and to give (παραδίδωμι/paradidōmi) them to the archontes (ἄρχοντες). After having legal proceedings as evidence to support a claim for example.

In order to illustrate the subject, I will briefly present an essential inscription for the study of received (παραλαμβάνω/paralambanō) copies from the mnēmones, having noted down (ἀπογράφω/apographō) their reception in the state archives of the city (δημόσιον/dēmosion) and having certified that they were identical to the documents in the *Pythion*, the *archontes* gave them to the apodektes in charge of the archives of the city (ἀποδέκτης ὁ ἐπιμελόμενος τῶν κατὰ πόλιν/apodektēs o epimelomenos tōn kata polin), who placed (τίθημι/tithēmi) them immediately, in the presence of the archontes, in a container (ἐμβάλλω εἰς τὴν κιβωτόν/emballō eis tēn kibōton) inside the sanctuary of Hestia (ἱερὸν τῆς Ἑστίας/ieron tēs Hestias). These copies were only accessible if someone suspected that a document had not been identically recorded in the sanctuary of Hestia and in the *Pythion*, and wanted to examine (ἐπισκοπέω/episkopeō, ἐπίσκεψις/episkepsis) both texts for verification purposes. However the procedure to do so was strictly and heavily regulated. The request had to be made in advance to the archontes in a regular assembly of the citizens and it had to specify which documents were Paros to suggest new rules for resolving issues concerning both current and future archiving of called into question. The apodektēs in charge of the archives of the city would then open these documents in the *Pythion*. The text can be divided in six parts: an introduction that states (ἀνοίγνυμ/anoignumi), on a precise date, the sanctuary of Hestia and show by whom the motion is proposed and its subject (l. 1-7); threats of both sacred and profane (ἐπιδείκνυμι/epideiknumi) the copies to the requester in the presence of the archontes. Taking nature in form of public curses and prosecutions towards those responsible for records rolls of papyrus outside the sanctuary was strictly forbidden and the apodektes and the tampering (1. 7-32); the core of the reform, transitional measures regarding current documents archontes were in charge of preventing it. They could be held accountable for any wrongdoing (1. 32-52) and a final regulation for future ones (1. 52-65); conditions of access to the concerning the documents or their inspection, just as could be anyone for any wrongdoing

In addition to these well-protected archives stored in a restricted-access container, To prevent any further tampering of the *mnēmonika grammata* that had been stored documents were also available for current use in the *Pythion*, as the text implies. Recording (ἀναφέρω/anapherō) in the sanctuary (ἱερὸν τοῦ Ἀπόλλωνος καὶ τῆς Αρτέμιδος καὶ τῆς same documents in two different places was a way for the people of Paros to ensure the Λητοῦς/ieron tou Apollōnos kai tēs Artemidos kai tēs Lētous, Πύθιον/Pythion) and those that integrity and authenticity of these acts, which could be verified by legal copies approved by the would be in the future, - tampering such as erasures (ἐξαλείφω/exaleiphō) or insertions city, and to protect them from any intentional or unintentional damage. The fact that copies of (ἐγγράφω/engraphō) -, the commission proposed the following regulation. Mnēmones were stored in the sanctuary of Hestia, where were also recorded public documents give monthly all mnēmonika grammata to the apodektēs in charge of the archives, shows that the city wanted to protect documents of private legal acts with (ἀποδέκτης ὁ ἐπιμελόμενος τῶν τοῦ Πυθίου/apodektēs o epimelomenos tōn tou Pythiou). They the same validity and legitimacy as public ones. Preservation and protection of documents were were also obliged to record (ἀναγράφω/anagraphō) in chronological order on papyrus rolls an important matter in ancient Greek cities because written acts were records of past events (βυβλίον/byblion) copies (ἀντίγραφον/antigraphon) of all mnēmonika grammata brought to the (oral agreements of any kind, public as well as private) that could be used in official contexts, in



Τάδε συνέγραψαν καὶ εἰσήνεγκαν οἱ αἰρεθέντες ύπὸ τοῦ δήμου Κλεοθάρσης: Σιληνοῦ: Χάρης Κρατιστόλεω: Εὐκράτης: Κρίτωνος: περὶ τῶν 4 γραμμάτων των μνημονικών των τε άνενηνειγμένων είς τὸ ἱερὸν τοῦ Ἀπόλλωνος καὶ τῆς Αρτέμιδος καὶ τῆς Λητοῦς καὶ περὶ τῶν εἰς τὸν λ[οι]πὸν χρόνον ἀνενειχθησομένων. Όσα μὲν ὑπό τίνων ήδίκηται: ἢ ἐξαλήλειπται ἢ ἐγγέγραπται τῶν γραμμάτων τῶν μνημονικῶν τῶν ἀνενηνειγμένων είς τὸ ἱερόν, περὶ μὲν τούτων τῶν γεγενημένων άδικημάτων ποιήσασθαι 12 τοὺς ἄρχοντας τοὺς περὶ Νικησιφῶντα καὶ τούς ίερεῖς τούς δημοτελεῖς ἀράν εἴ τις τῶν γραμμάτων τῶν ἐν τῶι ἱερῶι τῶν μνημονικῶν τῶν ἀνενηνειγμένων ἠδίκηκέ τι ἢ ἐξαλήλι-16 φέ τι ἢ ἐγγέγραφε ἀφ' οὖ ἀνηνείχθη εἰς τὸ ἱερόν, έξώλη εἶναι αὐτόν, καὶ εἴ τις συνειδὼς μὴ μηνύσειεν πρὸς τοὺς ἄρχοντας καὶ τὸν ἀποδέκτην τὸν ἐπιμελόμενον τοῦ ἱεροῦ, ὡσαύτως δὲ 20 [κ]αὶ εἴ τις εἰς τὸν λοιπὸν χρόνον ἀδικήσειέ τι ἢ ἐ-[ξ]αλείψειεν ἢ ἐνγράψειεν τῶν μνημονικῶν

[γρ]αμμάτων τῶν ἀναφερομένων εἰς τὰ ἱερά, ἐξώ-

[λ]η εἶναι αὐτὸν καὶ εἴ τις συνειδὼς μὴ μηνύ-

24 σειεν. Είναι δὲ καὶ ὑπεύθυνον εἴ τίς τι ἠδίκηκεν τῶν γραμμάτων τῶν μνημονικῶν τῶν ἐν τῶι ἱερῶι τῶι βουλομένωι Παρίων τὸν πάντα χρόνον ἄτερ ἀντιγραφῆς, ὁ δὲ γραφόμενος περὶ 28 πάντων γραφέσθω δημοσίαν δίκην κατά τὸν νόμον πρὸς τὸμ βασιλέα τίμημα ἐπιγραφόμενος τί χρη παθεῖν ἢ ἀποτεῖσαι, ὡσαύτως δὲ καὶ ἐὰν ύστερον άδικήσαντός τι περί τὰ γράμματα βού-32 ληταί τινα γράφεσθαι. Όπως δὲ καὶ εἰς τὸ δυνατὸν μηθὲν γίνηται ἀδίκημα εἰς τὸν λοιπὸν χρόνον, εί δὲ μή, ἔλεγχος ἦι καὶ δι' ἀντιγράφων, τοὺς μνήμονας τούς ἐπὶ Νικησιφῶντος ἄρχοντος ἀνα-36 γράψαι είς βυβλία ἀντίγραφα πάντων τῶν μνημονικῶν γραμμάτων ὧν ἀναφέρουσιν εἰς τὸ ἱερὸν τοῦ

περ καὶ ἐκεῖνα, τοὺς δὲ ἄρχοντας παραδοῦναι τῶι ά-

44 ποδέκτει τῶι ἐπιμελομένωι τῶν κατὰ πόλιν παρα-

λαβόντας παρὰ τῶν μνημόνων, τὸν δὲ ἀποδέκτην

- τούτων τοῖς μνήμοσιν δοῦναι τοὺς ἄρχοντας τούς περί Νικησιφωντα ἀπό των πρυτανείων έκάστωι δραχμάς: ΔΔΔ, τὸ μὲν ἥμυσυ ἐν τῶι Θαργη-52 λιῶνι, τὸ δὲ ἥμυσυ ἐν τῶι Ἀπατοριῶνι. Εἰς δὲ τὸν λοιπὸν χρόνον τὸμ μετὰ Νικησιφῶντα ἄρχοντα τοὺς μνήμονας τούς γινομένους τὰ μὲν ἄλλα γράμματα ὄσα ἄν παραλάβωσιν παρὰ τῶν πρότερον μνημό-56 νων άναγράψαντας παραδιδόναι τῶι ἀποδέκτει είς τὸ Πύθιον κατὰ τὸν νόμον. Όσα δ' ἂν ἐφ' αύτῶν οἰκονομηθεῖ πάντα καὶ τὰ δοθέντα αὐτοῖς γεγραμμένα ἐν ὑπομνήμασιν, ταῦτα δὲ αὐτὰ καθ' αὑτὰ Απόλλωνος καὶ τῆς Αρτέμιδος καὶ τῆς Λητοῦς 60 ἀναγράψαντες έξῆς κατὰ μῆνα παραδιδόντων καὶ παραδιδόναι αὐτοὺς τοῖς ἄρχουσιν ὅταν καὶ τῶι τε ἀποδέκτει τῶι ἐπιμελομένωι τῶν τοῦ Πυθίου 40 τὰ ἄλλα μνημονικὰ παραδιδῶσιν τῶι τε ἀποδέκτει καθάπερ καὶ τὰ ἄλλα γράμματα καὶ τοῖς ἄρχουσιν καὶ τῶι μνήμονι καὶ τὸν ἄρχοντα ἀπογράφειν εἰς ώς γέγραπται καὶ περὶ τούτων διοικεῖν καθὰ ἐπάνω τὸ δημόσιον παραδεδωκότα καὶ τοῖς ἄρχουσιν καθά-
- θέσθαι τὰ γράμματα εὐθέως παρόντων τῶν ἀρχόν-68 ώσαύτως ἀναγεγράφθαι τοῖς ἐν τῶι Πυθίωι γράμμ[α]των είς τὸ ἱερὸν τῆς Ἐστίας ἐμβαλόντα είς τὴν κισιν τὰ ἐν τῶι τῆς Ἐστίας, τοὺς μὴ φαμένους δηλοῦν 48 βωτὸν τὴν οὖσαν ἐν τῶι ἰερῶι. Εἰς ἀνάλωμα δὲ τοῖς ἄρχουσιν ἐγ κυρίαι ἐκλησίαι ἀκούοντος τοῦ δήμου δ αμ μη φηι είναι ώσαύτως αναγεγραμμένον 72 τοῖς ἐν τῶι Πυθίωι γράμμασιν, τὸν δὲ ἀποδέκτην τῆι πέμπτει ίσταμένου ἀνοίξαντα τὸ ἱερὸν ἐπιδεικνύειν παρόντων τῶν ἀρχόντων, ἔξω δὲ τοῦ ἱεροῦ μὴ ἐξείναι φέρειν τῶν βυβλίων μηθὲν μηδὲ οἱ ἄρχοντες 76 μηδὲ ὁ ἀποδέκτης ἐώντων, ἀλλὰ παρόντων αὐτῶν τὴν ἐπίσκεψιν γίνεσθαι, ὑπευθύνους δ'εἶναι τοὺς άρχοντας καὶ τὸν ἀποδέκτην, ἐάν τι ἀδικήσωσιν περὶ τὰ γράμματα ἢ τὴν ἐπίσκηψιν τῶν γραμμάτων κα-80 [τὰ τ]οὺς νόμους, εἶναι δὲ ὑπεύθυνον καὶ ἐάν τις ἀδι-[κ]ήσει τι περὶ τὰ γράμματα τὰ ἀναφερόμενα εἰς τὸ ίερὸν τῆς Ἐστίας [καθά]περ γέγραπται ἐάν τις ἀδικήσει περὶ τὰ γράμματα τ[ά μνη]μονικὰ τὰ ἐν τῶι Πυθίωι. 84 Όπως δὲ καὶ, ἐὰν δόξει τῶι δήμωι τ[ῶι]δε τῶι συγγράμματι χρᾶσθαι, φανερὸν ἦι πᾶσιν, τὸν ἀποδέκτην τὸν ἐγέγραπται. Είς ἀνάλωμα δὲ τούτοις τοῖς μνήμοσι πιμελόμενον τῶν κατὰ πόλιν Σωκλείδην ἀναγράψαντα είς στήλην λιθίνην τὸ σύγγραμμα τοῦτο δίδοσθαι ὅ τι ἂν ἐν τῆι διατάξει γραφεῖ. Ὅπως δὲ καὶ ἐάν τις βούληται τῶν <mark>γραμμάτων</mark> τῶν ἐν τῶι <mark>ἱερῶι</mark> 88 θεῖναι παρὰ τὸ ἱερὸν τῆς Ἐστίας, τὸ δὲ ἀνάλωμα δοῦτῆς Ἐστίας ἐπισκοπεῖν ἐξεῖ αὐτοῖς, ἐάν τις φῆι μὴ ναι αὐτὸν εἰς τὴν ἀναγραφὴν καὶ τὴν στήλην

ἀπὸ τῶν προσόδων ὧν ἐγλέγει.

Regulation on the archives of Paros (SEG 33, 679) Text edited by W. Lambrinudakis and M. Wörrle in Chiron 13 (1983), p. 285-287; layout by L. Dolne In red are the words related to archiving that are discussed in the poster.

Conclusion

the ones we have highlighted can be categorized according to grammatical forms (nouns, verbs, adding new categories or detailing already listed ones with subcategories. adjectives, adverbs, prepositions) and semantic classification. In this text, we are already able to distinguish several generic categories: supports of writing (βυβλίον), types of documents (μνημονικά γράμματα), officials (ἄρχων, ἀποδέκτης, μνήμων), procedures pertaining to registration, preservation, use or publication of documents (ἀναφέρω, ἐξαλείφω, ἐγγράφω, άναγράφω, ἀντίγραφον, ἀπογράφω, παραδίδωμι, παραλαμβάνω, τίθημι, ἐμβάλλω, ἐπισκοπεῖν/ἐπίσκεψις, ἀνοίγνυμι, ἐπιδείκνυμι), places and buildings (ἱερόν, δημόσιον) and A.D., SEG 33, 1177; Sibidounda, 2nd c. A.D., SEG 19, 854).

Through this brief example, we see the richness and diversity of the Greek language in furniture (κιβωτός). There are of course many more categories to take into account and this list relation to archiving and the relevance of building a lexicon of this vocabulary. Words such as can - and will - be modified according to the words found in the corpus, whether it means

> This overview also demonstrates the importance ancient Greeks attached to the preservation of documents, private as well as public, and the organizational and protective means that they put in place to ensure their integrity: it proves the essential use that they made of them. Falsification of archives will be a major problem throughout the Graeco-Roman period, for we find under the Roman Empire others inscriptions mentioning the same issues (ex. Myra, 1st c.





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