

**Democracy and Civic Participation in Greek Cities under Roman Imperial Rule:  
Political Practice and Culture in the Post-Classical Period**

Cédric Brélaz  
University of Strasbourg  
[cbrelaz@chs.harvard.edu](mailto:cbrelaz@chs.harvard.edu)

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## Sources

### 1. Livy 34.51.5-6.

T. Quinctius Flaminius [in Thessaly in 194 BC] chose the senate and magistrates mainly on the basis of property and strove to make that element in the community more influential which found it advantageous to have everything peaceful and quiet.

### 2. Syll<sup>3</sup>. 646. Decree of the Senate on the affairs of Thisbe, 170 BCE.

(...) About magistracies and about sanctuaries and revenues, that they [*scil.* the Thisbeans who remained in Rome's friendship] might have control of them; concerning this matter, it was resolved thus: that those who entered our friendship before Gaius Lucretius brought up his army to the city of Thisbe should have control for the next ten years. Resolved. (...)

### 3. Pausanias 7.16.9.

The walls of all the cities that had made war against Rome Mummius [in Achaia in 146 BC] demolished, disarming the inhabitants, even before assistant commissioners were despatched from Rome, and when these did arrive, he proceeded to put down democracies and to establish governments based on a property qualification.

### 4. M. Riel and H. Malay, *EA* 45 (2012), 73-87 (AE 2012, 1478-1479). Decrees from the Lydian city of Julia Gordos, 1st cent. CE.

4a. Tatias (honoured) her father Attalos, Menandros his father-in-law, Kleon, Attalos their grandfather, the relatives Attalos. Farewell! 'If a lion's heart did not lie in this grave, I would not have put my feet (next) to this stele'. The People of Iulia and the People of Lora honoured Attalos, son of Dionysios with a golden wreath. The (following) proposal was introduced by (the) strategoi Menandros, son of Demetrios, Lucius Antonius <Eu>phron, Asklepidēs, son of Hephæstion, with the consent of Metrophanes, son of Neon, the secretary: since Attalos, son of Dionysios – a man of perfect character belonging to a most noble family, who in the offices entrusted to him most valiantly and loyally served his fatherland, and also provided his assistance in the other needs, and who in the time of his own strategia, when the tribute-roll had been for many years in disorder, through his own diligence, putting great efforts into it, set it straight and restored the (tribute)roll to the People, a loving father to his daughter and affectionate (father-in-law) to his son-in-law, who treated his daughter's children with tender love and behaved with virtue and honesty towards his relatives, a man excelling in moderation, and in every respect a man who had reached full measure of complete excellence – (since he) has now departed to the unavoidable place, it was decreed by the Council and the People that the baths be closed and Attalos be honoured with a marble statue and a painted image which will be set up in a conspicuous place in the city, wherever Menandros, his son-in-law, chooses, and the following text be inscribed: "The People honoured Attalos, son of Dionysios, a man who excelled in honesty, courage and soundness of mind, for all his virtue"; moreover, a copy of the decree will be inscribed on a stele and erected by the tomb. Whoever damages this stele or buries someone else, may he not find Goddess Thesmophoros favourable.

4b. In the year 154, on the eighth day of the month Peretios. Tatias honoured her son Attalos, Kleon his brother, Apphias her husband, Tatias her father, Apphias her brother-in-law, Galates his foster-brother. The proposal having been introduced by (the) strategoi Demainetos, son of Kleon, Apollonios, son of Artemidoros, Papias, son of Apollonios, with the consent of the secretary of the People Platon, son of Agemachos, it was decreed by the Council and the People of Iulia Gordos and the Roman businessmen: since Attalos, son of Menandros – a generous man, most noble on his father's and ancestors' side, a dekaprotos, who has performed every office and liturgy as agoranomos and strategos [and ste]lphane[phoros] for several terms [ ] for public good, and having set up(?) a fine example of distinction and glory, most devoted to the citizens, most loving to his relatives, most perfect to his brother Kleon dekaprotos and most dignified patron of the people in all its needs, and (having) what is also a part of the noblest praise – the affection for his (immediate) family –, was now taken from life by the daemon who tramples down everything, having left the greatest grief and sympathy to his brother and his mother and his wife and his [daughter], and (since) it is proper that the ones who lived so gloriously and virtuously for their fatherland first be honoured [for everything] while (still) alive and after their death be given a fitting funeral, on that account it was resolved that the baths and workshops be closed during his funeral, and that Attalos be ho[noured] with a painted portrait overlaid with gold and a gold portrait and a [marble] statue, and be escorted to the grave by his fatherland, and that this decree be read out aloud at his funeral for the consolation of his family: "The People of Iulia Gordos honoured Attalos, son of Menandros for all his dignity and virtue"; let this decree be inscribed on the grave, as well. If somebody damages this stele or buries someone else, may he not find Goddess Thesmophoros favourable.

### 5. AE 2006, 1426. Decree from Akmonia, 68 CE.

(...) Markos Iounios Loupos, son of Markos, from the tribe Sabatina, archon for the second time: I introduced the proposal; Menekrates son of Kokos, archon for the second time: I introduced the proposal; Glykon son of Menophantos, archon: I introduced the proposal. *Dogmatographoi* drawn by lots: Phoinix son of Phoinix, Alexandros son of Alexandros, Philippos son of Philippos Praxias. Ratified the sixth day before the Ides of April when P. Galerius Trachalus and L. Silius Italicus were consuls, the year 152, the 17th of the month Artemision. Votes registered by Hermogenes, public slave. (...)

### 6. I Aph 2007 11.16. Decree from Aphrodisias, mid-first century CE.

[-- because of] his generosity to the People, behaving with goodwill for the common interest in all things, having continuously provided everything that was deserving of honour. In return for which the People gave and decreed for him burial and funerary rites in the city, in the public ergasteria opposite the Council-chamber, returning his goodwill as stated in the decree. Now, when the Council was discussing these matters, Adrastos came forward, being on this occasion too concerned for his native city and, unwilling that the income of the city should be reduced, but preferring what was helpful for the city, thought it proper that the place of the tomb should be relocated in his own ergasteria; it was decided by the Council and the People that, while the original decree of a tomb should stand, he should be allowed to prepare the Heroon in his own ergasteria.

### 7. IGR IV 145. Decree from Cyzicus, 37 CE.

(...) the people, considering their presence [scil. the king of Thrace and his relatives] to be most pleasing, with all zeal directed the magistrates to introduce a decree of welcome to them through which they should give thanks to them through their mother Tryphaena for the benefactions she desired to give to the city, and to make plan also the attitude of the people to them. Therefore the people voted to praise (...).

### 8. Dio Chrysostom, *Euboean Discourse (VII)*, 24-26.

A big crowd (ochlos) herded in [in the theatre] together and a tremendous uproar and shouting, so that I thought they were all fighting with one another. (...) Now at first the crowd deliberated on other matters for a considerable while, and they kept up a shouting, at one time in gentle fashion and all of them in cheerful mood, as they applauded certain speakers, but at other times with vehemence and in wrath. (...) And other men would come forward, or stand up where they were, and address the multitude (plethos), sometimes using a few words, at other times making long speeches.

### 9. SEG LI 1813. Transcription of acclamations from Termessos, mid-third cent. CE. Transl. C. Kuhn.

Let him who (acts) on behalf of the city reside! Let him who (acts) on behalf of peace reside! This is of benefit to the city! A decree for the brigand chaser! Let the well-born brigand chaser guard the city! Let him who has killed brigands guard the city! Let him who has often acted as legal representative (*ekdikos*) for the city guard the city! (...)

### 10. Plutarch, *Life of Publicola*, 10.7.

Wishing now to make not only himself but also the government, instead of formidable, submissive and agreeable to the multitude, he removed the axes from the lictors' rods, and when he came into the assembly, inclined and lowered the rods themselves to the people, emphasizing the majesty of the Republic (demokratia).

### 11. Pausanias 1.3.3.

A portico is built behind with pictures of the gods called the Twelve. On the wall opposite are painted Theseus, Democracy and Demos. The picture represents Theseus as the one who gave the Athenians political equality. By other means also has the report spread among men that Theseus bestowed sovereignty upon the people, and that from his time they continued under a democratical government, until Peisistratus rose up and became despot.

### 12. Plutarch, *On monarchy, democracy, and oligarchy*, 826C-827C.

(...) We must consider what is the best form of government (politeia). (...) There are three forms of government, monarchy, oligarchy, and democracy, a comparison of which is given by Herodotus in his third book. (...) But if he [the statesman, *o politikos aner*] were given the choice among governments, like so many tools, he would follow Plato's advice and choose no other than monarchy, the only one which is able to sustain that top note of virtue, high in the highest sense, and never let it be tuned down under compulsion or expediency.

### 13. Dio Chrysostom, *Third Discourse on Kingship (III)*, 47.

(...) possibly the most impracticable one of all [the forms of government], the one that expects by the self-control and virtue of the common people (*demos*) some day to find an equitable constitution based on law. Men call it "democracy" — a specious and inoffensive name, if the thing were but practicable (dunaton).

### 14. Aelius Aristides, *Praise of Rome*, 36-38.

Your state [the state of the Roman Emperor] is administered like a single city, and you choose governors for the whole world as if it were one city holding an election. They are to protect and care for the governed, not to be their masters. (...) You might say that people are now ruled by the legate only as much as they please. Is not this better than any democracy?

### 15. SEG LI 1832; AE 2007, 1512a. *Stadiasmos Patarensis*, 43 CE.

To the Emperor Claudius (...), the Lycians, who are the friends of the Romans and of Caesar, faithful allies, for they were freed by his divine providence from civil war, from anarchy and from brigandage and for they recovered concord, equality in administration of justice and their ancestral laws (*patrioi nomoi*), whereas the government (politeia) was transferred from the thoughtless multitude (plethos) to the councillors who were selected from among the best (aristoi) (...).

**16. Plutarch, *On monarchy, democracy, and oligarchy*, 826E.**

Monarchy, oligarchy, and democracy appear to be the most typical forms of government; for the others, as happens in musical scales when the strings of the primary notes are relaxed or tightened, turn out to be errors and corruptions through deficiency or excess. Of these forms of government, which have achieved the widest and greatest power in their periods of dominion, (...) the Athenians received as their lot democracy self-governing and uncontrolled (*autonomon kai akraton demokratian*).

**17. Aristotle, *Pol.*, 4.4.3 (1291b).**

This therefore is one kind of democracy (*eidos demokratias*), where the offices are held on property-qualifications, but these low ones.