I argued in a recent article in this journal\(^1\) (a) that the phrase διὰ τὸ μὴ ἐς ὀλίγους ἀλλ᾿ ἐς πλείονας οἰκεῖον means 'on account of our involving not few but many'; (b) that neither of the current interpretations of the phrase ἀπὸ μέρους ('on the basis of class' / 'by rotation') is satisfactory. On both points my view remains the same; but the explanation of ἀπὸ μέρους I proposed (μέρους means 'share', the share in question being the right of ἵσηγορία) I have come to believe incorrect. I now suggest re-punctuation, with a comma not after εὐδοκίμευτοι but before προτιμᾶται, thus: κατὰ δὲ τὴν ἀξίωσιν, ὡς ἕκαστος ἔν τούτω εὐδοκίμευτοι οὐκ ἀπὸ μέρους τὸ πλέον ἐς τὰ κοινὰ ἢ ἀπὸ ἀρετὴς προτιμᾶται, . . . The word μέρους here does indeed have the meaning 'share'; the share in question, however, is the relative size of an individual's liturgic contribution: what Pericles is saying is that in respect of public esteem, individuals enjoy preferment (sc. to public office) in accordance with the distinction they win as liturgists\(^2\) (ἐν τῷ ἀδελφῳ λόγῳ τὸ διάφορα ἀναλύεται) – such distinction depending less upon the size of an individual's liturgic contribution than the spirit in which it is made.\(^3\) Further, I now take μὲν in κατὰ μὲν τοὺς νόμους as balancing, not concessive: Athens'  πολιτεία involves both

---


2) James A. Andrews, Pericles on the Athenian Constitution (Thuc. 2,37), AJP 125 (2004) 539–561, the most recent discussion of this passage known to me, sees the relevance of liturgies: “It is the rich who, through liturgies and such, are most able to prove their public worth, and, based on that record of public service, receive superior public honors.” (549) Andrews shares my doubts as to both current interpretations of the phrase ἀπὸ μέρους; his solution (which assumes the received punctuation) is similar to the one I here retract.

ἰσονομία and ἀριστοκρατία (note τὸ ἴσον and ἀπ’ ἀρετῆς, both emphasized by their position – on the re-punctuation proposed – at the end of a clause); and the phrase τὰ ἴδια διάφορα to refer to differences of wealth and reputation – as regards the law all Athenians, rich or poor, eminent or lowly, have equal political rights.⁴ However, Pericles continues, some enjoy higher standing than others, by virtue of their public-spirited contributions to the commonweal, such public-spiritedness being recognized by preferment to public office. – Not, Pericles immediately adds, that poverty and the obscurity that goes with it is a bar to contributing to the public good: ἱσηγορία – I take his point here indeed to be⁵ – is a reality at Athens.

Nottingham R i c h a r d I . W i n t o n

⁴) This slightly modifies the discussion in my previous article (n. 1 above) 33 f.
⁵) Cp. my previous article (n. 1 above) 33 with n. 25.