Decrees of the Polis of Athens

1. Honorary decree of Oiniades Palaiiskiathios

*IG I³ 110, Athens, 408/7 BC.*

Gods.

2. The Council and the People decided. Antiochis was the prytany.

3. Eukleides was secretary. Hierokles was chairman. Euktemon was archon (408/7).

4. Dieitrephes proposed: since Oiniades of Palaiiskiathos is a good man with regard to the city of Athens and eager to do what good he can, and does good to any Athenian who arrives in Skiathos, to praise him and inscribe him as a proxenos and benefactor of Athens, and his descendants; and there shall take care, so that he suffers no harm, the Council in office at any time and the generals and whoever the officer in Skiathos may be on each occasion; and the secretary of the Council shall inscribe this decree on a stone stele and set it down on the acropolis; and to invite him also to hospitality in the city hall tomorrow. – Antichares proposed: in other respects in accordance with the Council, but
28in the proposal a correction shall be made for
29‘of Skiathos’, so that there shall be
30written, ‘Oiniades of Palai
31skiathos’.

2. Citizenship decree for Audoleon, king of the Paionians
*IG* II³,1 871 Athens, 285/4 BC
In the archonship of Diotimos, in the
2twelfth prytany, of Pandionis,
3for which Lysistratos son of Aristomachos
4of Paiania was secretary.
5On the twenty-fifth of Skirophorion,
6the twenty-fifth of the prytany.
7Assembly. Of the presiding committee
8Philomelos son of Philomelos
9of Halai was putting to the vote and his fellow presiding committee
members.
10The People decided. Simonides
11son of Hegemon of Hagnous proposed: since
12Audoleon king of the Paionians
13both from earlier times has been
14of good will to the Athenian People,
15being of service and
16joining the effort for the freedom of the
17city, and when the People delivered
18the town, on learning this he was delighted
19at the success that had occurred,
20considering that the preservation
21of the city was as one with his own,
22and he is of service both individually to
23Athenians spending time with
24him and those arriving
25in the country; and he has given
26a gift of grain to the People
27of 7500 medimnoi
28from Macedonia at his own
29expense, having delivered it to the
30harbours of the city; and
further he announces that in the future
he will be of service by joining the effort
for the deliverance of the Piraeus
and the freedom of the city,
for good fortune, the People
shall decide: to praise king
Audoleon son of Patraos of Paonia
for his excellence and good will for the
Athenian People and to crown
him with a gold crown,
and to announce the crown at the
tragedy competition of the Great
Dionysia; and the board of administrators shall
manage the making of the
crown and the announcement;
and he shall be Athenian,
and his descendants, and it shall be
possible for him to enrol in the tribe and
deme and phratry that he wishes;
and the prytany that
is allotted to preside next
shall put the vote about him at the
next Assembly, and the
court presidents shall bring for him
the scrutiny of the award to
the court whenever it is
possible; and they shall stand a bronze statue
of him on a horse in the Agora; and the board
of administrators shall manage
the making and the setting up

DECREES OF DEMES
3. Decree of the deme of Aixone honoring two choregoi
SEG 36, 186, Attica, 313/2 BC
Gods. As proposed by Glaukides son of Sosippos; since the choregoi Auteas son of Autokles, and Philoxenides son of Philippos, well and honourably served in the choregia: it is resolved by the demesmen to crown each of them with a golden crown worth 100 drachmas in the theatre during the comedies in the year after Theophrastos was archon, in order that the other choregoi who will serve in the choregia may seek honour too; and that the demarch Hegesilaos and the treasurers shall also give to them 10 drachmas for a sacrifice; and that the treasurers shall engrave this resolution on a stone stele and erect it in the theatre, in order that the Aixonians may always stage the Dionysia in the best manner possible.

DECREE OF PHRATRIES

4. Decree of the prathy of the Dekeleans

IG II² 1237, Attica, 396/5 BC and later

Sacred to Zeus Phratrios. The priest, [[Theodoros] son of Euphanides], inscribed and set up the stele. The following shall be given to the priest as priestly dues. From the meion a thigh, a rib, an ear, 3 obols of money; from the koureion a thigh, a rib, an ear, a cake weighing one choinix, half a jug of wine, 1 drachma of money.

The prateres decided the following when Phormio was archon for the Athenians and when the phratriarch was Pantakles of Oion. Hierokles proposed: those who have not yet been adjudicated in accordance with the law of the Demotionidai, the prateres shall adjudicate about them immediately, after swearing by Zeus Phratrios, taking the ballot from the altar. Whoever is decided to have been introduced, not being a prater, the priest and the phratriarch shall erase his name from the register in or in the keeping of the Demotionidai and from the copy. Whoever introduced the rejected person shall owe a hundred drachmas sacred to Zeus Phratrios; the priest and the phratriarch shall exact this money or owe it themselves. The adjudication shall take place in future in the year after that in which the koureion is sacrificed, on Koureotis of Apatouria, taking the ballot from the altar. If any of those who are voted out wishes to appeal to the Demotionidai, he shall be permitted to do so. The House of the Dekeleans shall choose as advocates in these cases five men over thirty years old, and the phratriarch and 35 the priest shall bind them by oath to advocate what is most just and not to allow anyone who is not a prater to be a member of the phratry. Anyone whom the Demotionidai vote out after he has appealed shall owe a thousand drachmas sacred to Zeus Phratrios; the priest of the House of the
Dekeleans shall exact this money or owe it himself. It shall also be permitted to any other of the phrateres who wishes to exact it for the common treasury. This shall apply from the archonship of Phormio. The phratriarch shall put to the vote each year concerning those who have to undergo adjudication. If he does not put the vote, he shall owe five hundred drachmas sacred to Zeus Phratrios; the priest and any other who wishes shall exact this money for the common treasury. In future the meia and the koureia shall be taken to Dekeleia to the altar. If he (i.e. the phratriarch) does not sacrifice at the altar, he shall owe fifty drachmas sacred to Zeus Phratrios; the priest shall exact this money, or shall owe it himself. several lines missing

DECREE OF ASSOCIATIONS

5. Decree of the Athenian group of the orgeōnes of Bendis

IG II² 1283, Piraeus, 240/239 BC

Gods! In the year that Polystratos was civic leader (archōn), on the 8th of the month of Hekatombion, at the regular assembly, Sosias son of Hippokrates made the motion: Whereas, the People of Athens granted to the Thracians, alone of all of the immigrant groups (ethnē), the right to own property (enktēsis) and to build a sanctuary in accordance with the oracle of Dodona and to have a procession from the hearth of the building of the civic presidency (prytaneion). Now those who have been chosen to build a sanctuary in the Asty think that both groups should be favorably disposed to each other, so that the sacrificing associates (orgeōnes) may also be seen to be obedient to the law of the city, which orders the Thracians to have their procession continue to the Piraeus, and being favorably disposed towards the sacrificing associates who are in the Asty. For good fortune, the sacrificing associates resolve that, when those in the Asty choose to arrange the procession, the procession shall therefore proceed from the building of the civic presidency to the Piraeus in the same procession with those members from the Piraeus. Further, they resolve that the supervisors in the Piraeus shall promise to supply sponges in the sanctuary (or: during the festival) of the Nymphs and to supply cups, water, wreaths, and a meal in the sanctuary, just as they prepare for themselves. When the sacrifices occur, the priest and the priestess shall pray – in addition to the prayers that they normally pray and in the same way – for the sacrificing associates who are in the Asty, so that when these things take place and the entire immigrant group (ethnos) lives in concord, the sacrifices and other rites shall be made to the gods, in accordance with both the ancestral customs of the Thracians and the laws of the city. So that it will turn out well and in a manner
reflecting piety for the entire immigrant group (*ethnos*) in matters concerning the gods.

Furthermore, if one of the sacrificing associates (of the Asty) should wish to have access to the sacrificing associates (of the Piraeus) concerning some other matter, they shall always have priority following the sacred rites. Also, if one of the sacrificing associates of the Asty should wish to join the sacrificing associates, they may do so, and receive portions of the sacrifice without paying the fee, for life, the portion . . .