

HELLENIC REPUBLIC

**National and Kapodistrian  
University of Athens**

EST. 1837

BA Program in the Archaeology, History, and Literature of Ancient Greece

Course: 75403 Studying Greek History through Inscriptions

S. Aneziri

### DECREES OF THE POLIS OF ATHENS

#### 1. Honorary decree of Oiniades Palaiskiathios

*IG I<sup>3</sup> 110, Athens, 408/7 BC.*

Gods.

2The Council and the People

3decided. AntiochisX was the prytany.

4Eukleides was secretary. Hierokles

5was chairman. Euktemon was archon (408/7).

6Dietrephes proposed: since

7Oiniades of Palaiskiathos is a good man

8with regard to the city

9of Athens and eager to

10do what good he can, and

11does good to any Athenian who arrives

12in Skiathos, to praise

13him and inscribe him

14as a proxenos and benefactor of

15Athens, and his descendants;

16and there shall take care, so that he suffers

17no harm, the Council in office

18at any time and the generals

19and whoever the officer in

20Skiathos may be on each occasion; and the

21secretary of the Council shall inscribe

22this decree on a stone

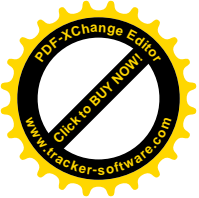
23stele and set it down on the

24acropolis; and to invite him also to

25hospitality in the city hall

26tomorrow. – Antichares proposed: in

27other respects in accordance with the Council, but

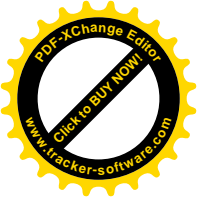


28in the proposal a correction shall be made for  
29of Skiathos', so that there shall be  
30written, 'Oiniades of Palai  
31skiathos'.

## **2. Citizenship decree for Audoleon, king of the Paionians**

*IG II<sup>3</sup>,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



31further he announces that in the future  
32he will be of service by joining the effort  
33for the deliverance of the Piraeus  
34and the freedom of the city,  
35for good fortune, the People  
36shall decide: to praise king  
37Audoleon son of Patraos of Paionia  
38for his excellence and good will for the  
39Athenian People and to crown  
40him with a gold crown,  
41and to announce the crown at the  
42tragedy competition of the Great  
43Dionysia; and the board of administrators shall  
44manage the making of the  
45crown and the announcement;  
46and he shall be Athenian,  
47and his descendants, and it shall be  
48possible for him to enrol in the tribe and  
49deme and phratry that he wishes;  
50and the prytany that  
51is allotted to preside next  
52shall put the vote about him at the  
53next Assembly, and the  
54court presidents shall bring for him  
55the scrutiny of the award to  
56the court whenever it is  
57possible; and they shall stand a bronze statue  
58of him on a horse in the Agora; and the board  
59of administrators shall manage  
60the making and the setting up  
61- - -  
- - -

#### 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.

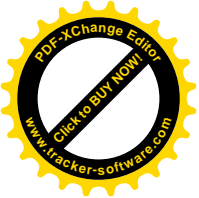
#### DECREES OF PHRATRIES

##### 4. Decree of the phratry of the Dekeleans

IG II<sup>2</sup> 1237, Attica, 396/5 BC and later

Sacred to Zeus Phratrios. The priest, [[ [[Theodoros]] son of Eupha[[ntid]]es]], 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 phrateres 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<sup>[4]</sup> in accordance with the law of the Demotionidai, the phrateres 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 phrater, 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 phrater 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



Dekeleians 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

#### DECREES OF ASSOCIATIONS

##### 5. Decree of the Athenian group of the orgeons of Bendis

IG II<sup>2</sup> 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 . . .