



BA Program in the Archaeology, History, and Literature of Ancient Greece
Course: 75403 Studying Greek History through Inscriptions
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THE HISTORY OF ATHENS THROUGH ITS INSCRIPTIONS

ABBREVIATIONS USED

IG = *Inscriptiones Graecae*

ML = Meiggs, R. – Lewis, Greek Historical Inscriptions to the end of the fifth century B.C. Oxford 1969

OR = R. Osborne – P. J. Rhodes, *Greek Historical Inscriptions 478-404 BC*. Oxford 2017

RO = Rhodes, P. J. – Osborne, R., *Greek Historical Inscriptions, 404-323 BC*. Oxford 2003

I. THE ESTABLISHMENT OF THE ATHENIAN COMMUNITY – LEGISLATION

1. Decree to republish Draco's law on homicide

IG I³ 104 = OR 183A

Law of 621/0 BC – decree for the republishment of 409/8 BC

Found in Acropolis of Athens

Diognetos of Phrearrhioi was secretary.

Diokles was archon. The Council and the People decided. Akamantis was in prytany. Diognetos was secretary. Euthydikos was chairman. –phanes proposed: the inscribers or writers-up of the laws shall inscribe Draco's law on homicide, taking it over from the king, with the secretary of the Council, on a stone stele and set it down in front of the royal stoa. The official sellers shall make the contract in accordance with the law, and the Greek treasurers shall provide the money.

"Draco's law"

First axon.

Even if anybody kills anybody not from forethought, he shall be exiled. The kings shall pronounce responsible for homicide [the one who himself killed or the one?] who planned it; the appeal judges shall decide it. There shall be reconciliation, if there are a father or brother or sons, to be granted by all, or the objector shall prevail. If these do not exist, then as far as cousinhood and cousin, if they are all willing to grant reconciliation, or the objector shall prevail. If none of these exists



but he killed unwillingly and the fifty-one appeal judges decide that he killed unwillingly, let ten members of the phratry allow him to enter if they are willing; let these be chosen by the fifty-one on the basis of their excellence. And those who killed previously shall be liable to this ordinance. There shall be a proclamation against the killer in the agora by those as far as cousinhood and cousin; there shall join in the prosecution cousins and cousins' sons and brothers-in-law and fathers-in-law and phratry members . . . is responsible for homicide . . . the fifty-one . . . convict of homicide . . . If anybody kills a killer, or is responsible for his being killed, when he is keeping away from a frontier market and Amphiktyonic contests and rites, he shall be liable to the same things as for killing an Athenian; the appeal judges shall decide he is a free man. And if he kills a man by defending immediately when the man is forcibly and unjustly taking and removing, that man shall have been killed without penalty

II. THE PERSIAN WARS

2. The "decree of Themistocles"

Jameson, M., "A Decree of Themistocles from Troizen", *Hesperia* 29 (1960): 198-223

Events of 480/479 BC, text of the second half of the 4th c. BC, inscription of the first half of the 3rd c. BC

Found in Troizen (East Peloponnese)

Gods.

Resolved by the Boule and the People.

Themistocles son of Neocles of Phrearrhioi made the motion.

The city shall be entrusted to Athena, Athens' protectress, and to the other gods, all of them, for protection and defense against the Barbarian on behalf of the country.

The Athenians in their entirety and the aliens who live in Athens shall place their children and their women in Troezen, the founder of the land. The elderly and movable property shall for safety be deposited at Salamis. The treasurers and the priestesses are to remain on the Acropolis and guard the possessions of the gods. The rest of the Athenians in their entirety and those aliens who have reached young manhood shall embark on the readied two hundred ships and they shall repulse the Barbarian for the sake of liberty, both their own and that of the other Greeks, in common with the Lacedaemonians, Corinthians, Aeginetans and the others who wish to have a share in the danger.



Appointment will also be made of captains, two hundred in number, one for each ship, by the generals, beginning tomorrow, from those who are owners of both land and home in Athens and who have children who are legitimate. They shall not be more than fifty years old and the lot shall determine each man's ship. The generals shall also enlist marines, ten for each ship, from men over twenty years of age up to thirty, and archers, four in number. They shall also by lot appoint the specialist officers for each ship when they appoint the captains by lot. A list shall be made also of the rowers, ship by ship, by the generals, on notice boards, with the Athenians to be selected from the lexiarchic registers, the aliens from the list of names registered with the polemarch. They shall write them up, assigning them by divisions, up to two hundred divisions, each of up to one hundred rowers, and they shall append to each division the name of the warship and the captain and the specialist officers, so that they may know on what warship each division shall embark.

When assignment of all the divisions has been made and they have been allotted to the warships, all the two hundred shall be manned by order of the Boule and the generals, after they have sacrificed to appease Zeus the All-powerful and Athena and Victory and Poseidon the Securer. When they have completed the manning of the ships, with one hundred they shall bring assistance to the Artemisium in Euboea, while the other hundred shall, all around Salamis and the rest of Attica, lie at anchor and guard the country.

To ensure that in a spirit of concord all Athenians will ward off the Barbarian, those banished for the ten year span shall leave for Salamis and they are to remain there until the people decide about them. Those who have been deprived of citizen rights are to have their rights restored.

3. The Athenian ephebic oath and the oath of Plataea / dedication from Acharnai

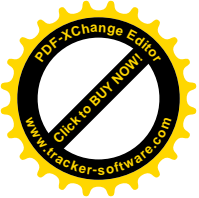
RO 88

Oaths of 480/79 BC, dedication of 350-325 BC

Found in the deme of Acharnai (North Attica)

Gods. The priest of Ares and Athena Areia, Dion son of Dion of Acharnai dedicated.

Oath of the ephebes. Ancestral oath of the ephebes, which the ephebes must swear. I shall not disgrace the sacred weapons, nor shall I desert the man beside me, wherever I stand in the line. I shall defend the sacred and the divinely sanctioned and I shall not leave the fatherland diminished, but greater and better, as far as I am able and with all, and I shall obey those in authority at any time



mindfully and the laws established and those established in future mindfully; and if anyone seeks to destroy them, I shall not permit him as far as I am able and with all, and I will honour the ancestral sacred things. Witnesses: the gods Aglauros, Hestia, Enyo, Enyalios, Ares and Athena Areia, Zeus, Thallo, Auxo, Hegemone, Herakles, and the boundaries of my fatherland, wheat, barley, vines, olives, figs.

Oath of Plataia. Oath which the Athenians swore when they were about to fight against the barbarians. I shall fight while I live, and I shall not reckon living of more account than being free, and I shall not desert the taxiarch nor the enomotarch, whether living or dead, and I shall not retreat unless the leaders lead the way, and I shall do whatever the generals order, and shall bury the dead of those who were allies on the spot, and shall leave no-one unburied; and having been victorious fighting the barbarians, I shall tithe the city of the Thebans, and I shall not destroy Athens or Sparta or Plataia or any of the other cities that were allied, and I shall not overlook those who are oppressed by hunger, nor shall I bar them from running water, whether they are friends or enemies; and if I adhere to what has been written in the oath may my city be free from disease, if not, diseased; and may my city be unsacked, but if not, may it be sacked; and may mine (*scil.* my land) be fruitful, but if not, may it be barren; and may the women bear children like their parents, but if not, monsters; and may the animals bear young like the animals, but if not, monsters. They swore these oaths, covered the sacrificial victims with their shields, and at the sound of the trumpet they made a curse: if they transgressed anything that they had sworn and did not adhere to what was written in the oath, those who had sworn would be accursed.

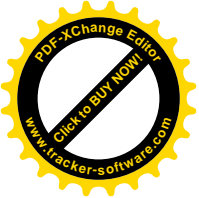
III. THE ATHENIAN HEGEMONY

4. The Kleinias' decree

IG I³ 34 = ML 46, 448/7 or 425/4 BC or a little later

Found in Acropolis

Gods. The Council and the People decided. Oineis was the prytany; Spoudias was secretary; [such-and-such) was chairman. Kleinias proposed: the Council and the officials in the cities and the overseers shall manage that the tribute is collected each year and conveyed to Athens. Tokens shall be made for the cities, so that it shall not be possible for those conveying the tribute to do wrong. Let the city write on a writing tablet the tribute which it is sending, and seal it with the token and send it to Athens; and those conveying it shall hand over the writing tablet in the Council to be read when they hand over the tribute. Let the prytany hold an Assembly after the Dionysia for the Greek Treasurers to reveal



to the Athenians those of the cities which have paid the tribute in full and, separately, those which have fallen short, [and those?] which [have not paid it or they are?]. The Athenians shall elect four men and send them to the cities, to give receipts for the tribute which has been paid and to demand what has not been paid. [Of those elected] two shall sail to [Ionia, Caria and the Islands?] in a fast trireme, [and the other two to the Hellespont and?] to Thrace. . . . to the Council and the People . . . deliberate about [these matters continuously until they are settled]. If any Athenian or ally does wrong concerning the tribute which the cities are required to write on a writing tablet for those conveying it and to send to Athens, whoever wishes of the Athenians and the allies shall be permitted to write an accusation against him to the prytany; and let the prytany introduce the accusation into the Council [within a certain number of days from when] it is made, or they shall be penalised at their accounting for bribery, [a thousand or ten thousand] drachmas each. Whomever the Council condemns . . . for him the judgement shall be valid . . . refer him to When he is judged to be in the wrong, let the prytany formulate proposals about what he should suffer or pay. And if any one does wrong with regard to the bringing of the cow and panoply,^[3] the accusations against him and the punishment shall be handled in the same manner. The Greek Treasurers shall write up on a whitened board . . . of the tribute and

5. Athenian tribute lists

IG I³ 259 = ML 39, 454/3 BC

Found in Acropolis

These first-fruits all separately, were the first to be declared to the Thirty by the *hellenotamiai* to whom - was secretary for the goddess from the allied tribute in the archonship of Ariston at Athens, one mina per talent.

col. 5

Abderites: 1285 dr. 2 ob.

Olynthians, Skablaians, Asserites: 266 dr. 4 ob.

Sermylians: 772 dr. 10

Mekypernians Stolians, Polichnitans: 231 dr. 2 ob.

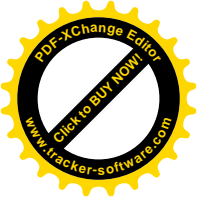
Singians: (≥) 202 dr. 2 ob.

Thasians: 300 dr.

Mysians: 33 dr. 2 ob.

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IV. THE PELOPONNESIAN WAR



6. Decree concerning the Oligarchic Coup of 411 BC – Honours for Thrasyboulos

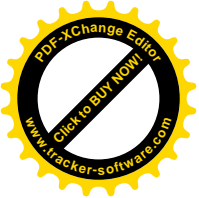
IG I³ 102 = OR 182, 410/0 BC

Found in Acropolis

In the archonship of Glaukippos; Lobon from Kedoi was secretary. The Council and People decided. Hippothontis was the prytany; Lobon was the secretary; Philistides was chairman; Glaukippos was archon. Erasinides proposed: to praise Thrasyboulos, who is a good man concerning the Athenian People and keen to do all the good he can; and in return for the good he has done for the Athenian [city or Council] and People, to crown him with a gold crown; and to make the crown from a thousand drachmas; and let the Greek treasurers give the money; and [to announce at the Dionysia] in the competition [for tragedies] the reason why the People crowned him.

Diokles proposed: In other respects in accordance with the Council, but Thrasyboulos shall be an Athenian and be enrolled in whichever [tribe] and phratry he wishes; and the other things that [have been voted by the People are to be valid] for Thrasyboulos; and it shall be possible for him also to obtain from the Athenians whatever else may be deemed good concerning his benefaction to the Athenian People; and the secretary shall write up what has been voted; and to choose [five? men from the Council] immediately, [to adjudge the portion?] accruing to Thrasyboulos; and the others who did good [then] to the Athenian People, -is and Agoratos and Komon and . . . and Simon and Philinos and -es, the secretary of the Council shall inscribe them as benefactors on the acropolis on a stone stele; and they shall have the [right to own property] as for Athenians, [both a plot of land] and houses, and to dwell at Athens, and the Council in office and the prytany shall take care that they suffer no harm; and the official sellers shall let the contract for the stele [in the Council]; and the Greek treasurers shall give the money; and if it decides that they [should obtain something else in addition?], the Council shall formulate a proposal 38 and bring it to the People.

Eudikos proposed: in other respects in accordance with Diokles, but concerning those who have given bribes for the decree which was voted for Apollodoros, the Council is to deliberate at the next session in the Council chamber, and to punish them, voting to condemn those who have given bribes [and to bring them?] to a court as seems best to it; and the Councillors present are to reveal what they know, and if there is anyone who knows anything else about these men; and a private individual may also (give information) if he wishes to do so.



V. THE SECOND ATHENIAN CONFEDERACY IN THE 4TH C. BC

7. Decree relating to the Foundation of the Second Athenian Confederacy (the "Aristoteles' decree")

IG II² 43 = RO 22, 378/7 BC

Found in the Agora of Athens

Face A (front)

In the archonship of Nausinikos. Kallibios son of Kephisophon of Paiania was secretary. In the seventh prytany, of Hippothontis. The Council and the People decided. Charinos of Athmonon was chairman. Aristoteles proposed: for the good fortune of the Athenians and the allies of the Athenians: so that the Spartans shall allow the Greeks to be free and autonomous and to live at peace, possessing securely all their own (territory), [[and so that [the peace and the friendship which the Greeks] and the King [swore] shall be in force [and endure] in accordance with the agreements]], the People shall resolve: if any of the Greeks or of the barbarians living in [Europe] or of the islanders who are not the King's, wishes to be an ally of the Athenians and the allies, it shall be permitted to him, being free and autonomous, living under the constitution which he wishes, neither receiving a garrison or a governor^[4] nor paying tribute, on the same terms as the Chians and Thebans and the other allies. For those who make an alliance with the Athenians and the allies the People shall renounce whatever possessions there happen to be whether private or public of the Athenians in the territory of those who make the alliance, and concerning these the Athenians shall give a pledge. For whichever of the cities which make the alliance with the Athenians there happen to be *stelai* at Athens which are unfavourable, the Council in office at the time shall have authority to demolish them. From the archonship of Nausinikos it shall not be permitted either privately or publicly to any of the Athenians to acquire in the territory of the allies either a house or land either by purchase or by taking security or in any other way. If anybody does buy or acquire or take as security in any way at all, it shall be permitted to whoever wishes of the allies to denounce it to the representatives of the allies; and the representatives shall sell it and give half to the denouncer, and the other half shall be the common property of the allies. If anybody attacks those who have made the alliance, either by land or by sea, the Athenians and the allies shall support 50 the latter both by land and by sea with all their strength as far as possible. If anybody proposes or puts to the vote, whether an official or a private citizen, contrary to this decree that any of the things stated in this decree should be annulled, let it fall to him to be dishonoured and let his property be public and a



tenth for the goddess, and let him be convicted by the Athenians and the allies for dissolving the alliance. Let them punish him with death or exile from territories that the Athenians and the allies control. If he is condemned to death, let him not be buried in Attica or in the territory of the allies. This decree let the secretary of the Council inscribe on a stone stele and set it down beside Zeus of Freedom. The treasurers of the goddess shall give the money for inscribing the stele, sixty drachmas from the ten talents (fund). On this stele shall be inscribed the names of the existing allied cities and of any other (city) which becomes an ally. These things are to be inscribed; and the People shall elect three ambassadors (to go) immediately to Thebes, in order to persuade the Thebans (to do) whatever good they can. These were chosen: Aristoteles of Marathon, Pyrrhandros of Anaphlystos, Thrasyboulos of Kollytos. These cities are allies of the Athenians:

col. 1

Chios Mytilene Methymna Rhodes Byzantium Perinthos Peparethos Skiathos^[13]

Maroneia Dion Paros Athenai (Diades)

etc

VI. Athens and the Macedonians

8. Alliance between the Athenians and the Spartans against the kingdom of Macedonia

IG II³ 912 ll. 70-97, 269/8 BC

Found in Acropolis

Treaty and alliance between the Spartans and the allies of the Spartans with the Athenians and the allies of the Athenians for all [time: each shall have their own, being free] and autonomous, [with their] traditional [constitutions]; and if someone makes war on the territory of the Athenians or subverts their laws or makes war on the allies of the Athenians, the Spartans and the allies of the Spartans shall come to their aid in full strength as far as possible; and if someone makes war on the territory of the Spartans or subverts their laws or makes war on the allies of the Spartans, the Athenians and the allies of the Athenians shall come to their aid in full strength as far as possible Spartans and their allies to the Athenians and their allies; and there shall swear for the Athenians to the Spartans and to the representatives of each city the generals and the Council and the other officials, and the commanders of tribal contingents of cavalry and the commanders of tribal regiments and the [cavalry commanders]: 'I swear by Zeus, Earth, Sun, Ares, Athena Areia, Poseidon, Demeter, to be steadfast in the alliance that has been made; may there be many good things for those that are true to their oath, and the opposite for those who



swear falsely'. And the Spartan kings and ephors and elders shall swear to the Athenians in the same terms, and in the same terms the archons from the other cities shall swear; if the Spartans and allies and the Athenians decide that it is better to add or remove something concerning the alliance in terms both sides agree, it shall be sworn to; and they shall inscribe the alliance on bronze stelai and stand them in a sanctuary of their choice.

9. Decree of the deme of Rhamnous awarding divine honours to King Antigonos Gonatas

I Rhamnous 7, 262-240 BC

Fund in Rhamnous (East Attica)

Elpinikos son of Mnesippos of Rhamnous proposed: since Antigonos the king, and saviour of the People, continues to be a benefactor of the Athenian People and because of this the People honoured him with honours on a par with the gods, for good fortune, the Rhamnousians shall decide: to sacrifice to him on the nineteenth of Hekatombaion, at the gymnastic competition of the great Nemesia, and to wear crowns, and the market tax shall provide the means for the demesmen to make this sacrifice; the demarch and whoever is appointed treasurer shall take care of the sacrifice; and (they) shall inscribe this decree on a stone stele and stand it [by the altar?] of king Antigonos . . .