

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

Course: 75403 Studying Greek History through Inscriptions

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Exercise 1

You have to analyse the following decree of the deme of Eleusis: justification, decision-honours, magistrates, infrastructure of the deme.

I. Eleusis 72, ca. 340 BC (?)

Crown Gods. Euthias son of Gnathon (?) of Eleusis proposed: since the hierophant Hierokleides son of Teisamenos of Paiania is a good man to the deme of Eleusis, continuously both saying and doing what good he can, both now and in former times, the Eleusinians shall decide, that the decrees which the deme Eleusis has voted for the hierophant be valid; so that others may also know that the demesmen of Eleusis know how to give thanks to those who benefit it, to praise the hierophant, Hierokleides son of Teisamenos of Paiania, and crown him with a gold crown of 500 drachmas for his [piety?] concerning the [rites?] and his love of honour towards the deme of Eleusis; and the demarch shall announce at the Dionysia in the tragedies that the deme Eleusis crowns the hierophant for his [piety?] concerning the [rites?] and love of honour towards the deme Eleusis; and he and his descendants shall be free of taxes . . . of the demesmen; the demarch shall inscribe this decree on a stone stele and stand it [in the theatre?] of Eleusis.

It is a decree of the Athenian deme of Eleusis.

Crown gods: invocation to the gods.

Euthias son of Gnathon (?) of Eleusis proposed: Euthias was the member of the deme (*demotes*), who brought the proposal to the assembly of the *demotai* (*rogator*). The demes didn't have councils; they had only assemblies.

since the hierophant Hierokleides son of Teisamenos of Paiania is a good man to the deme of Eleusis, continuously both saying and doing what good he can, both now and in former times: this is the reason for the honours; it justifies the decision.

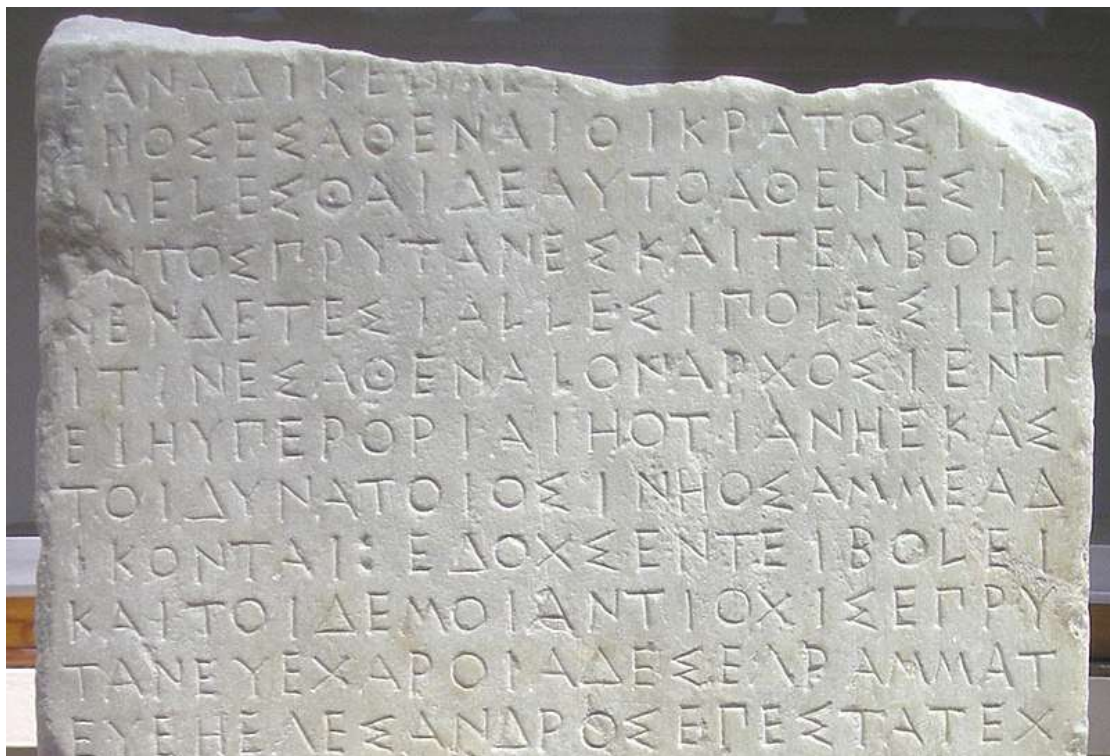
the Eleusinians shall decide, that the decrees which the deme Eleusis has voted for the hierophant be valid...

to praise the hierophant, Hierokleides son of Teisamenos of Paiania, and crown him with a gold crown of 500 drachmas for his [piety?] concerning the [rites?] and his love

of honour towards the deme of Eleusis; and the demarch shall announce at the Dionysia in the tragedies that the deme Eleusis crowns the hierophant for his [piety?] concerning the [rites?] and love of honour towards the deme Eleusis; and he and his descendants shall be free of taxes . . . of the demesmen; the demarch shall inscribe this decree on a stone stele and stand it [in the theatre?] of Eleusis: **these are the honours. They include praise, crown, announcement of the honours, privilege for the honorand and his descendants (exemption from taxes), inscription of the decree and erection of the stele. The reasons for the honour are again briefly interpolated** (for his [piety?] concerning the [rites?] and love of honour towards the deme Eleusis).

Exercise 2

If you had the following photo, on the basis of which element could you decide on the type of the inscription?



In the lines 9-10 of the photo you can read ΕΔΟΧΣΕΝ ΤΕΙ ΒΟΛΕΙ / ΚΑΙ ΤΟΙ ΔΕΜΟΙ. It is a (probouleumatic) decree of the city state of Athens. What follows is the administrative information about the tribe that was in charge (ΑΝΤΙΟΧΙΣ ΕΠΙΡΥΤΑΝΕΥΕ), the secretary of the council (ΧΑΡΙΑΔΕΣ ΕΓΡΑΜΜΑΤΕΥΕ) and the head of the prytaneis (ΗΓΕΣΑΝΔΡΟΣ ΕΠΙΕΣΤΑΤΕ).