

BA Program in the Archaeology, History, and Literature of Ancient Greece
Course: **75403** Studying Greek History through Inscriptions
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THE EPIGRAPHY OF HONOUR

WHICH WAS THE PURPOSE OF THE HONOURS?

“in order that the other citizens, seeing that some gratitude is imparted to such men, may be eager to adopt a similar attitude”

WHICH WAS THE CONTENT OF THE HONOURS

Praise

Crowns

Statues

Privileges: honorific seat in the theater, priority to oracles, priority to courts, inviolability and security, exemption from fees and taxations, right to acquire immovable property, grazing rights, free entrance to and exit from the city, lunch at the prytaneion, grant of citizenship

Cultic honours

[underlined are the prizes that apply only to non-citizens]

WHOM DID THE HONOURS CONCERN? WHO WERE THE HONORANDS?

Public officials

Politicians

Rulers (kings, Roman magistrates, emperors)

Benefactors (citizens or foreigners)

Athletes, actors, doctors, philosophers etc.

THE INSCRIPTIONS OF HONOUR

HONORIFIC DECREES

1. Honours for Asandros of Macedon, Athens, 314/3 BC

IG II² 450 = AIUK 2

Fragment a

In the archonship of Nikodoros, in the sixth prytany, of Kekropis; on the eleventh of Gamelion, the twenty-sixth of the prytany. Assembly. Of the presiding committee Aristokrates son of Aristodemos of Oinoe was putting to the vote and his fellow presiding committee members. Thrasykles son of Nausikrates of Thria proposed: the People shall decide to praise Asandros son of Agathon of Macedon, because he is a good man individually towards Athenians who come to his own country, and collectively towards the Athenian People, and on visiting the city he provided his own ships and soldiers to the Athenians to meet their needs. . .

Uncertain number of lines missing

Fragment b

. . . returned them to their own land at his own expense; and to grant him also dining rights in the city hall and priority seating in all the city's competitions, and for his eldest

descendant; and he shall be permitted to set up a bronze likeness of himself on horseback in the Agora wherever he wishes except beside Harmodios and Aristogeiton.

2. Honours for the Rhodian doctor Pheidias, Athens, 304/3 BC

IG II² 483

In the archonship of Pherekles, in the seventh prytany, held by the tribe Oineis, to which Epicharinos son of Demochares of the deme of Gargettos was secretary; on the twenty-second day of Gamelion, the twenty-ninth day of the prytany; assembly; of the presiding committee Phylaxias son of Phanios of the deme of Anagyrous was putting to the vote and fellow members of the presiding committee; Resolved by the People; Euboulides son of Euboulos of the deme of Eleusis proposed; since the doctor Pheidias always acted in the interests of the people of Athens and treated with love of honours any Athenian in need and now has offered himself to be a public doctor without compensation, demonstrating the good will which he has towards the city, for the good fortune be it resolved by the People to praise Pheidias, son of Apollonios of Rhodes of his good will and professional care that he continually shows to the Athenian People and to crown him with an olive wreath. The prytany secretary shall inscribe this decree on a stone stele and set it up in the sanctuary of Asklepios.

3. Honours by the deme of Aixone for two choregoi, Glyfada, 313/2 BC

SEG 36, 186

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.

Honorific decrees including verbatim the text of a honorific inscription and the announcement of the honours

4. Kolophon honours Menippos, Klaros/Ionia, c. 120-110 B.C.

SEG 39, 1244

Therefore, so that the council and people may be seen to honour good men appropriately for the benefits that they have received, it is resolved by the council and the people to praise Menippos son of Apollonides, by birth son of Eumedes, of the Prometheos deme and the Seleukis tribe, and to crown him with a crown of gold and with a golden statue on account of his virtue and his righteousness towards the people; and that the honours shall always be announced in the contests at the Dionysia and the Klaria festivals, and that the prytanis shall take care of the announcement at the Dionysia and the agonothete shall take care of it at the Klaria in the war-dance {pyrrhikē} and the gymnastic contests; and the herald shall proclaim as follows: **'The people crowns Menippos son of Apollonides, by birth son of Eumedes, with a crown of gold and a golden statue, who is our benefactor and zealous concerning the state and virtuous, and who led his fatherland in critical times.'** It is resolved to praise him also because, seeing that the city is in difficult circumstances, upon receiving this honour from the people and acting in accordance with his previously mentioned behaviour, he has offered to pay the cost

incurred in erecting the statue from his own resources, although the people would have willingly covered the cost on account of its zeal towards Menippos. He shall be invited to privileged seating at the games that the city holds whenever the other benefactors are invited; and he shall be given meals in the prytaneion; and his statue shall be set up in the temple of Apollo Klarios in the place indicated by the treasurer, and **the stated announcement shall be inscribed on it**; and a stele containing this decree shall be placed next to it.

5. Decree issued by the *hypostoloi* in honour of Kriton, Demetrias/Thessaly, ca. 117 BC

IG IX 2, 1107b

The *hypostoloi* proposed: Whereas Kr[iton, son of Kriton], appointed by the [city] as a priest of Sarapis, conducted himself with respect to the Gods in a manner worthy of both his own virtue and of the city and without falling short of zeal and generosity towards the *therapeutai* (he) continuously made generous and zealous [expenses]. And wanting to make his good [intensi]on be remembered by the coming generations, he offered from his own resources to both the worship of the gods and to the association of the *hypostoloi* a thousand silver drachmas, so that the annual meeting of the *hypostoloi* can be held and by [spending] the interest the honours for the gods may be strengthened even further and the *hypostoloi* may enjoy the appropriate benevolence for ever. For these reasons, it shall be resolved by the *hypostoloi* to crown Kriton, son of Kriton, with a gold crown and (to honour him) with a painted image and to allow him to share for life all the privileges granted by the *hypostoloi* and to [crown] him perpetually in all meetings of the *hypostoloi* in the sanctuary. And (it shall be resolved) to dedicate this decree and the crown in the most prominent place of the Sarapieion, where also his image shall be placed, **with the following inscription: “the *hypostoloi* (honour) Kriton, son of Kriton, the priest of Sarapis, for his kindness and goodwill towards themselves and for his piety towards the divinity”**.

HONORIFIC INSCRIPTIONS (TITULI HONORARIJ)

6. Lindos II 383, c. 10 BC

Lindioi honoured Euphragoras, son of Galestes, Ladarmios with a praise, a golden crown and a bronze statue, having given him the public announcement of the honours forever, because of his virtue and the devotion that he has towards the people of the Lindians. Hekaton, son of Hekaton, Kruasseus, made (the statue)

Λίνδιοι ἐτείμασαν
Εὐφραγόραν Γαλέστου Λαδάρμιον
ἐπαίνῳ, χρυσέῳ στεφάνῳ καὶ εἰκόνι
χαλκῆ, δεδώκαντι δὲ αὐτῷ καὶ ἀναγόρευ-
5 σιν τᾶνδε τᾶν τιμᾶν εἰς τὸν ἀεὶ χρόνον
ἀρετᾶς ἔνεκα καὶ εὐνοίας ἂν ἔχων διετέ-
λει εἰς τὸ πλῆθος τὸ Λινδίων.
vacat
8 Ἐκάτων β Κρυασσεὺς ἐποίηι.

HONORIFIC DEDICATIONS

Family

7. V. Kontorini, *Anekdoten Epigraphes Rhodou II* (1989) no. 74, Rhodos, 1st half of the 1st c. AD

Leon, son of Pausanias

Myonides and Pausanias, sons of Pausanias, their brother,

Artemo, daughter of Aristarchos, his son,
Hierokles, son of Aristarchos, the son of her sister,
because he has won in a race with a young horse at the crown-contest of the Halieia,

(dedicated) to the gods.

Ploutarchos, son of Heliodoros, from Rhodos, made (it)

Λέοντα Πασσανία
Μυωνίδης νννν καὶ
Πασσανίας Πασσανία
τὸν ἀδελφὸν
5 [Ἀ]ρτεμὸν νν Ἀριστάρχου
τὸν υἱὸν
Ἱεροκλῆς νν Ἀριστάρχου
τὸν τᾶς ἀδελφᾶς υἱὸν
νικάσαντα κέλῃτι πωλικῶι
10 τὸν στεφανίταν ἀγῶν[α]
τῶν Ἀλιείων
vacat
θεοῖς.

[Πλούτα]ρχος Ἡλιοδώρου [Ῥόδιος ἐποίησε].

Public

8. E. Bernard, *Inscriptions grecques d'Alexandrie ptolémaïque* (2001) no. 24, Egypt, 221-204 BC

For the king Ptolemaios and the queen Arsinoe, Gods Philopatores [i.e. who loved their father] (dedicated) to Anoubis, the older of the millers, the priest Amenneus, Pachos, Psapis, Papsorthis, Pathrous, Petosiris, Pesiechon.

ὑπὲρ βασιλέως Πτολεμαίου
καὶ βασιλίσης Ἀρσινόης,
θεῶν Φιλοπατόρων, Ἀνούβει
οἱ πρεσβύτεροι τῶν ὄλυροκό-
5 πων. ἱερεὺς Ἀμεννεύς.
Παχώς
Παψώβθης
Πετοσίρις.
Παᾶπις
Παθβοῦς
Πεσιέχων.