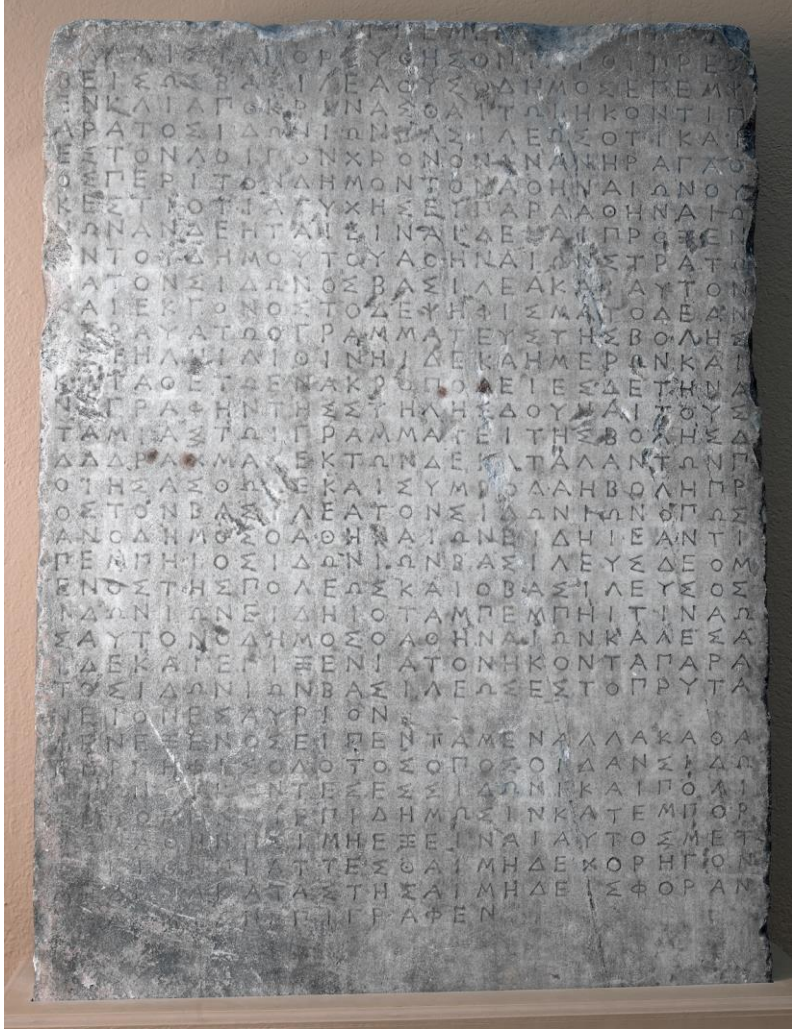
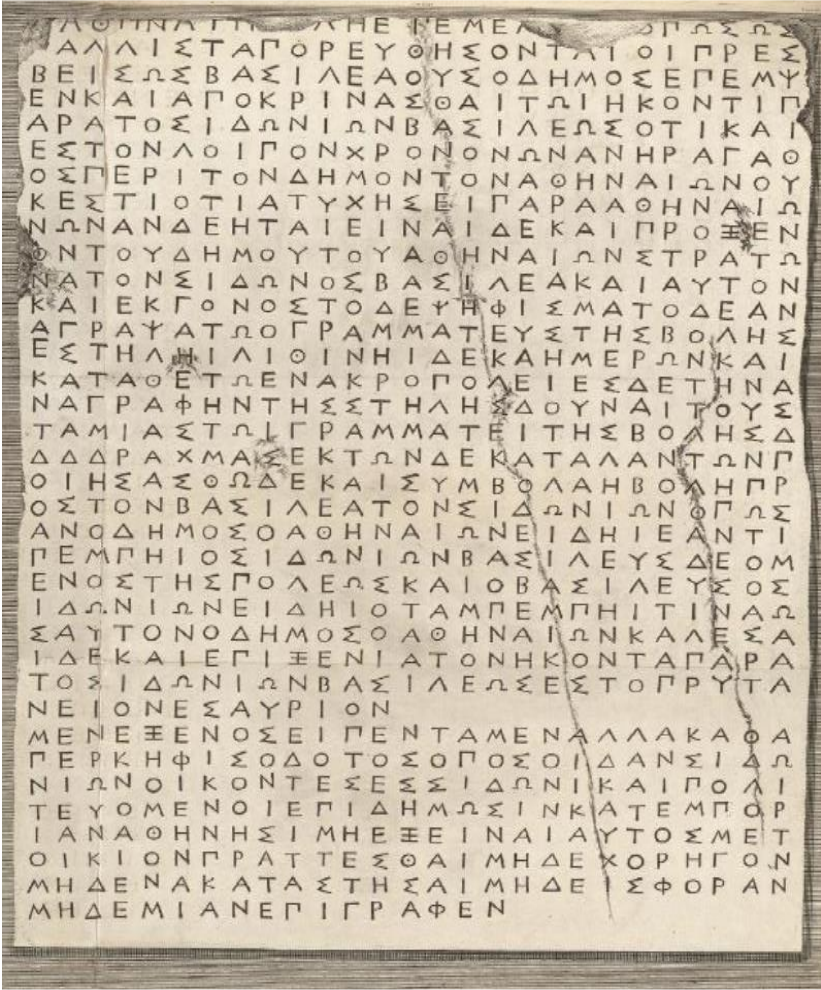


Attic Inscriptions: Education (AIE) Resources

Slides for A-level Classical Civilisation Specifications

Invention of the Barbarian (H408/23)

Athenian Proxeny Decree for Strato of Sidon.
[AIUK 11 \(Ashmolean Museum, Oxford\) no. 1](#)

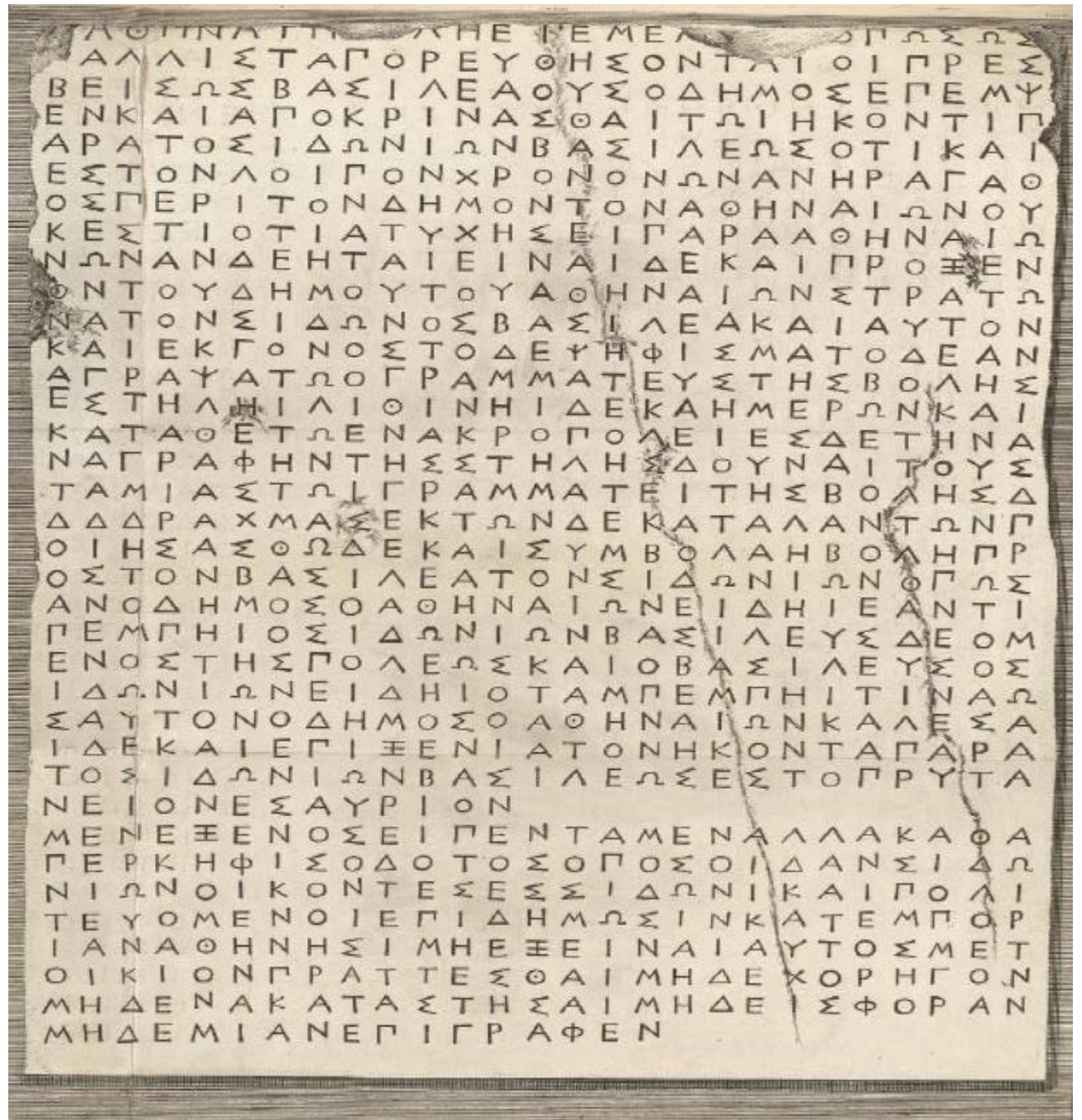


... **Straton the king of Sidon shall be a proxenos of the People of Athens**, both himself and his descendants. Let the secretary of the Council **inscribe this decree on a stone stele within ten days and set it down on the Acropolis...**

... and let the Council also have **tokens** made for the king of the Sidonians, so that the People of Athens may know if the king of the Sidonians sends anything when making a request of the city, and the king of the Sidonians may know whenever the People of Athens sends anybody to him...

and also to invite the man who has come from the king of the Sidonians to hospitality (*xenia*) in the city hall tomorrow.

Menexenos proposed: in other respects in accordance with Kephisodotos; but for any Sidonians residing in Sidon and enjoying citizen status who visit Athens for purposes of trade, it shall not be permitted to exact the metic tax from them, nor to appoint any as theatrical sponsor, nor to register them for any capital tax





**Bilingual marble tombstone, ca. 340 BC.
British Museum 1861,0726.1 (above and
right)**

Greek: *Artemidoros
(son) of Heliodoros of Sidon.*

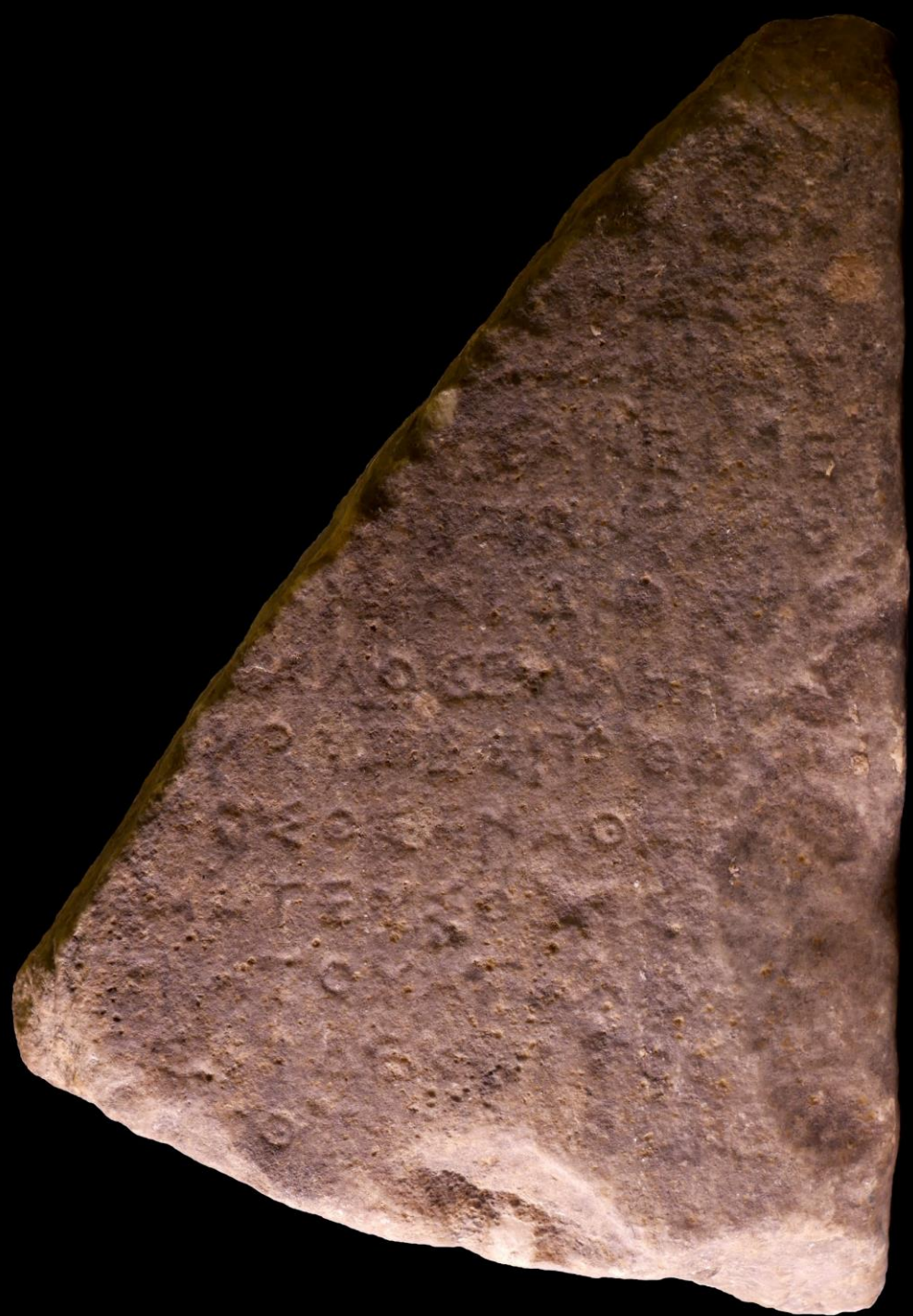
Phoenician: *A stele to the memory among
the living of Abd -Tanith, son of Abd-
Shemesh, the Sidonian.*



Fragment of the
honorific decree for
Euagoras, the King
of Salamis on
Cyprus, 394/3 BC.

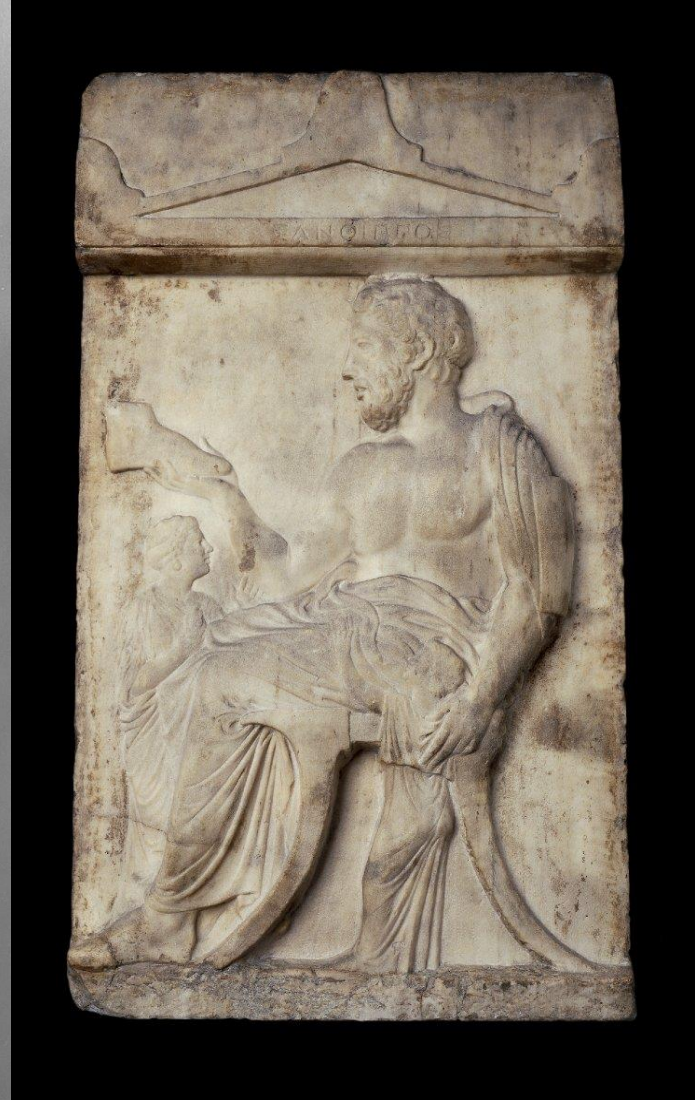
[AIUK 4.2 \(British
Museum. Decrees\)
no. 7.](#)

It granted the King
praise, a crown, and a
statue.



Greek Art (H408/24)

Attic funerary *stelai* in UK collections of the fourth century BC: a selection



TOMBSTONE OF ARCHACORA

More Attic funerary *stelai* in UK collections





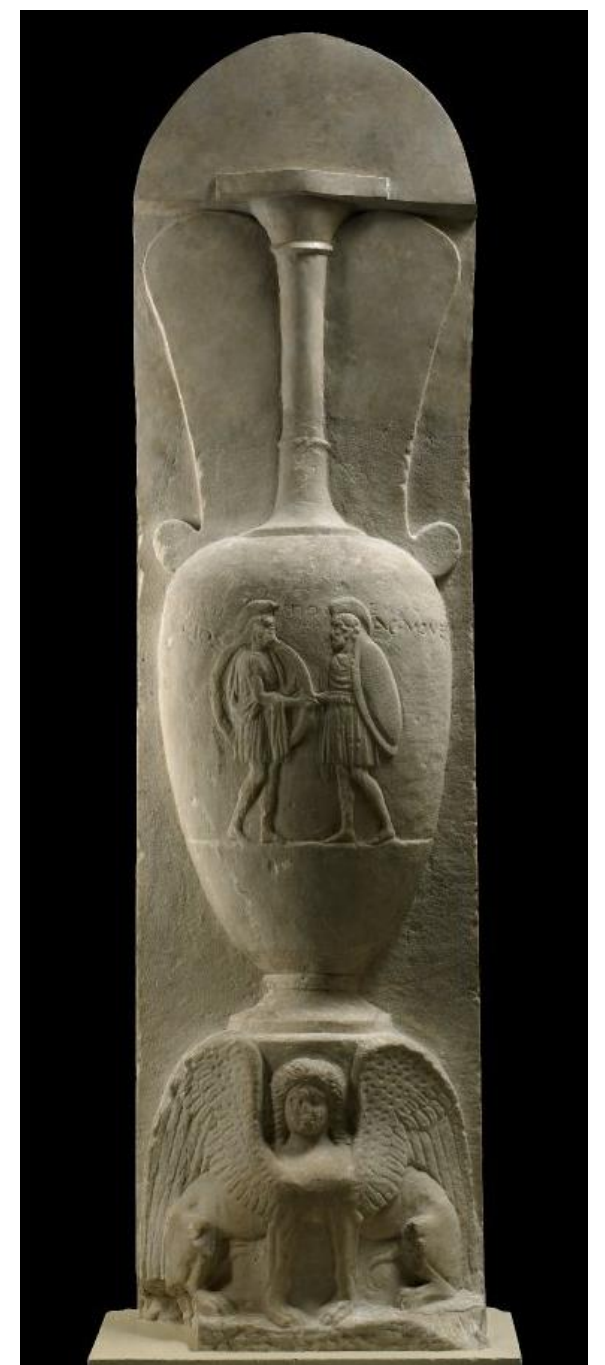
Funerary Monument for Pantakles (fourth cent. BC):
[AIUK 12 \(Great North Museum: Hancock\) no. 1](#)

Sirens luring individuals to their fate: in *Odyssey* 12 Odysseus had himself bound to the mast of his ship so that his response to the seductive song of the sirens was restricted (*Od.* 12.184-91).

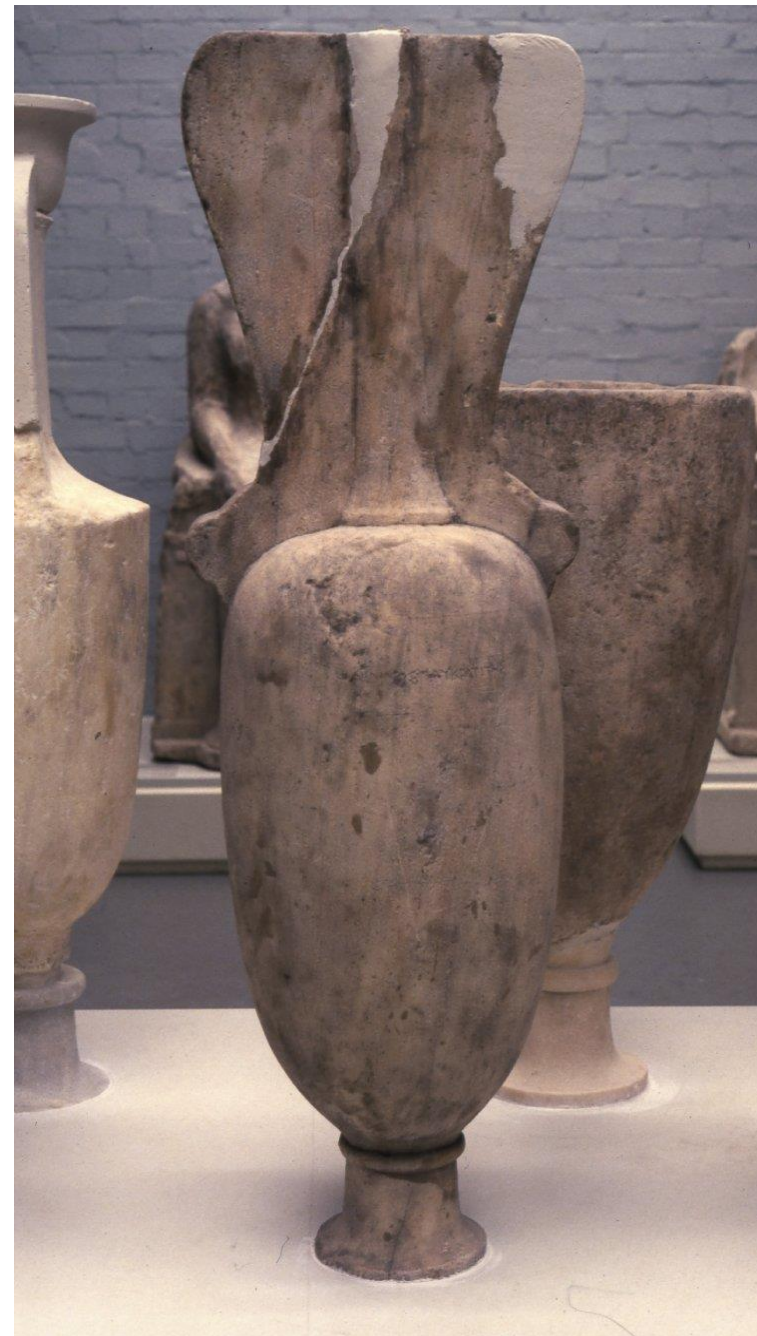


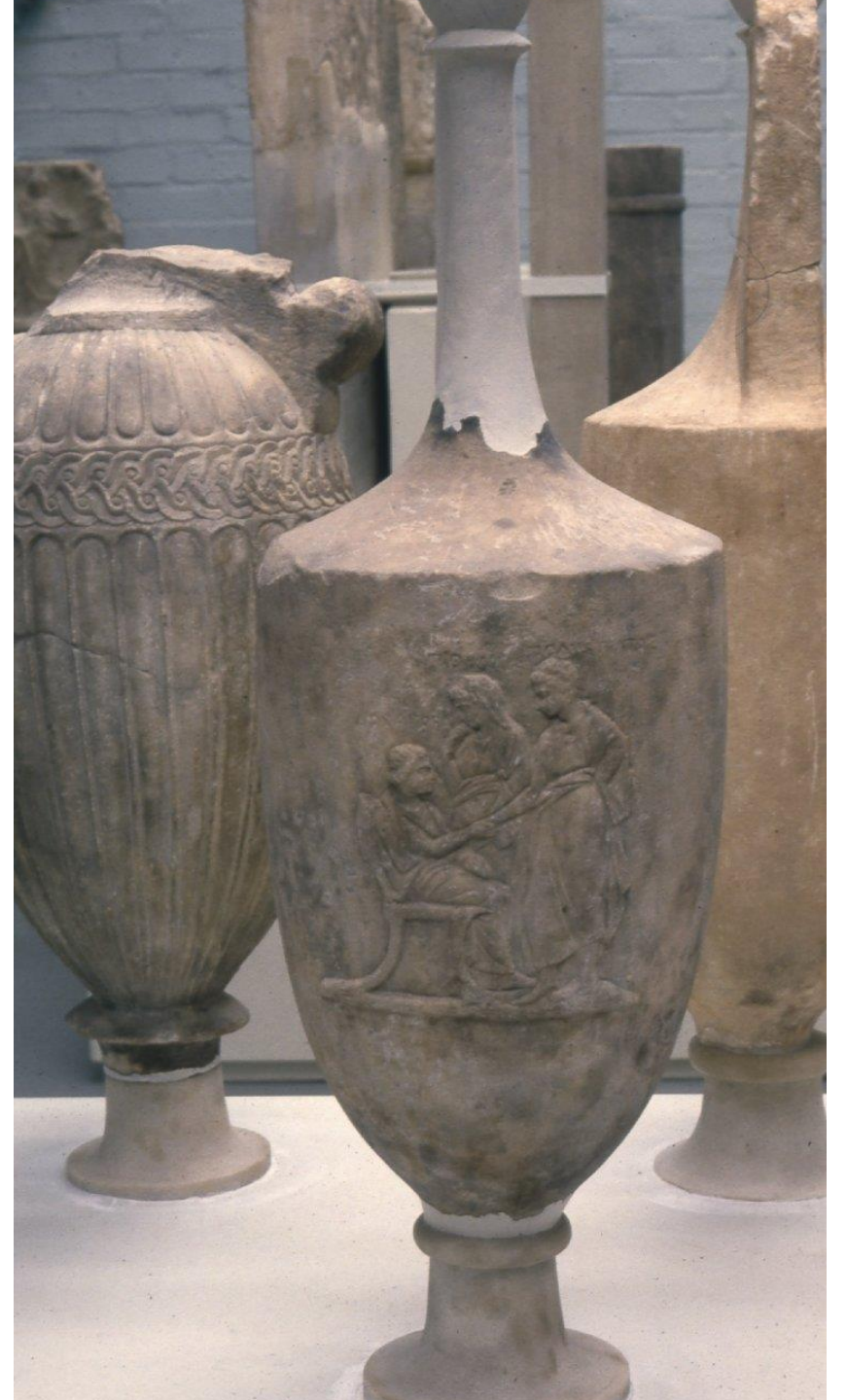
Funerary Monument for Philodemos and Lysimache, (fourth cent. BC): [AIUK 11 \(Ashmolean Museum, Oxford\) no. 13](#)

Loutrophoros stelai of the fourth century BC.

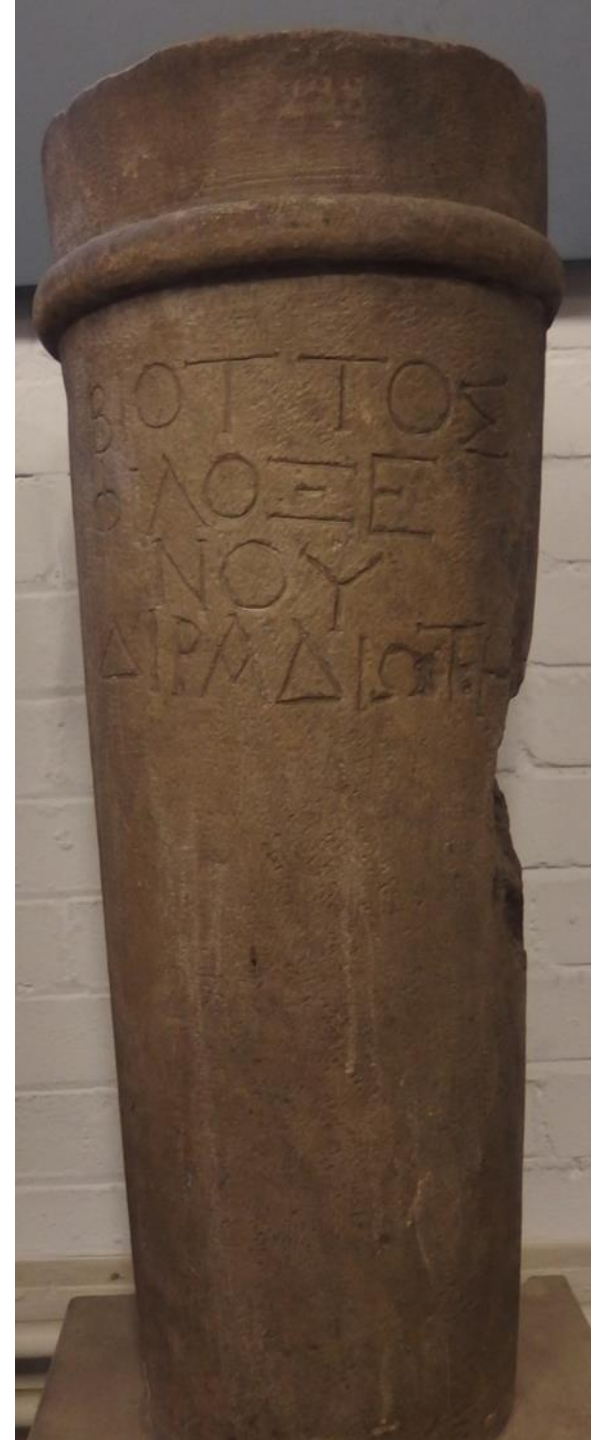
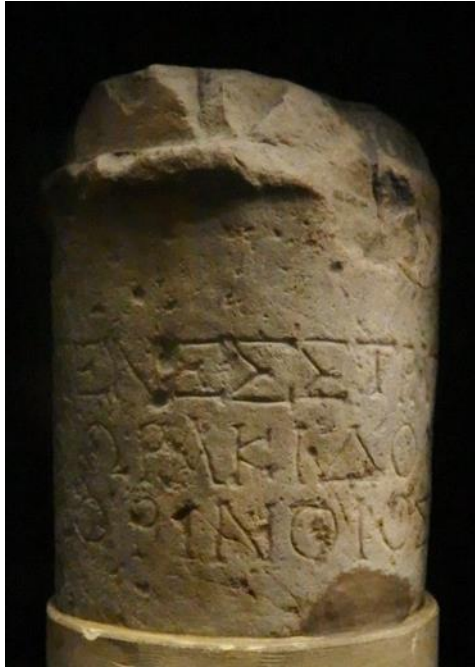
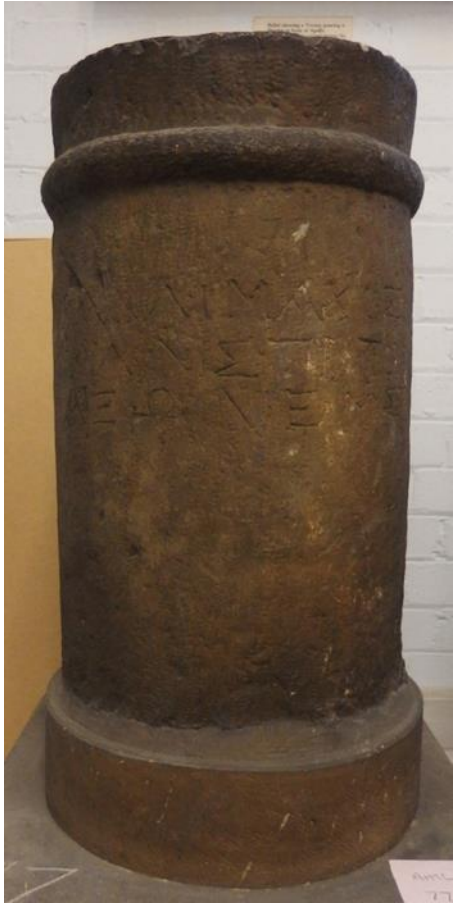


Loutrophoroi
at the British Museum
(fourth century BC)

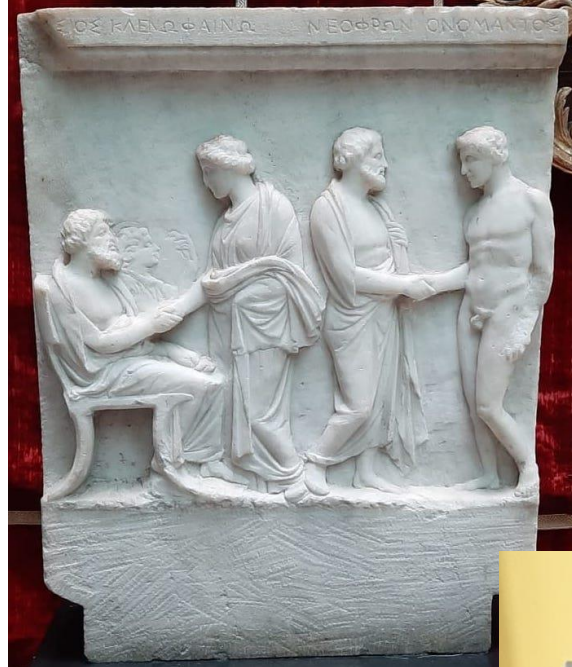




Lekythoi (fourth cent. BC)
at the British Museum



Kioniskoi (late fourth century BC) at the British Museum



Other funerary monuments



Greek Religion (H408/31)

Slide 17. Regulations concerning the
Eleusinian Mysteries, 475-50 BC.

[AIUK \(British Museum. Decrees\) 4.2 no.
1.](#)



Athena depicted at the head of decrees. [AIUK 3 \(Fitzwilliam Museum, Cambridge\) no. 2](#) and [AIUK 4.2 \(British Museum. Decrees\) no. 10](#). Both 350-25 BC



Athena depicted at the head of decrees. [AIUK 3 \(Fitzwilliam Museum, Cambridge\) no. 2](#) and [AIUK 4.2 \(British Museum. Decrees\) no. 10](#). Both 350-25 BC

Athe - na

Me[ne]laos



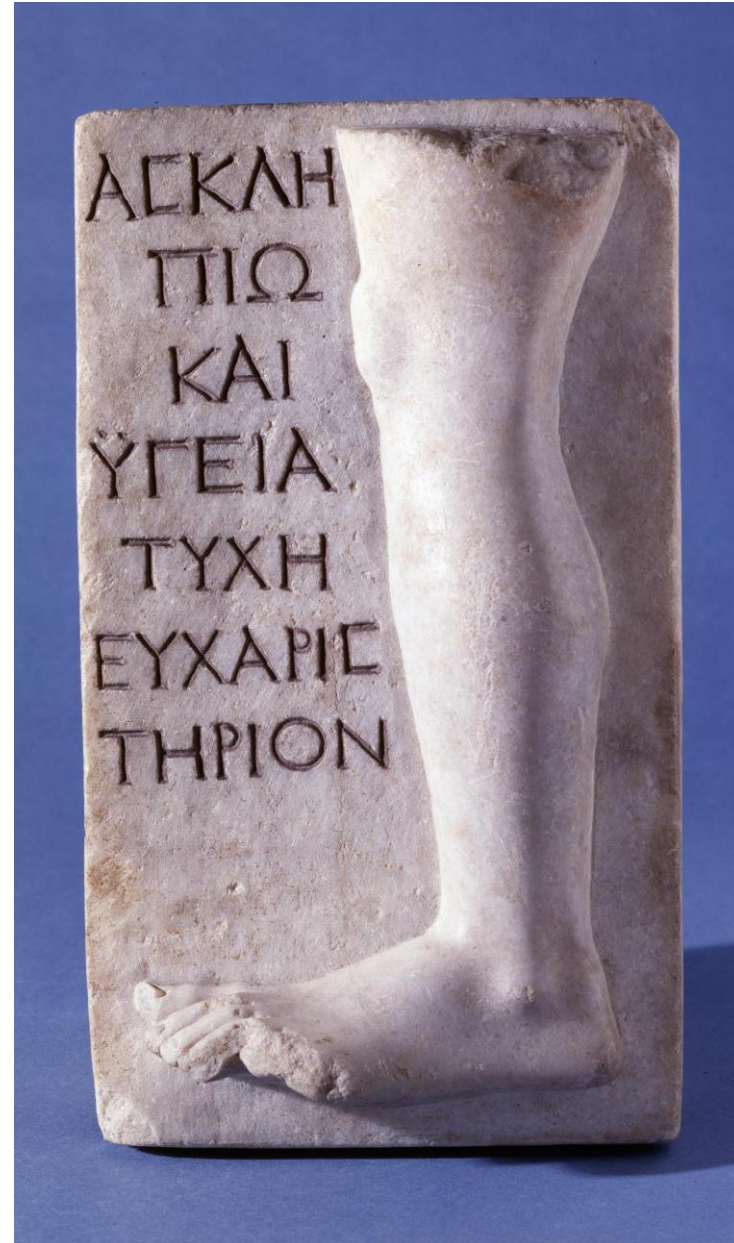
Honours for the girls who worked on the robe for Athena (108/7 BC). [AIUK 1 \(Petworth House\)](#)
[no. 1](#)



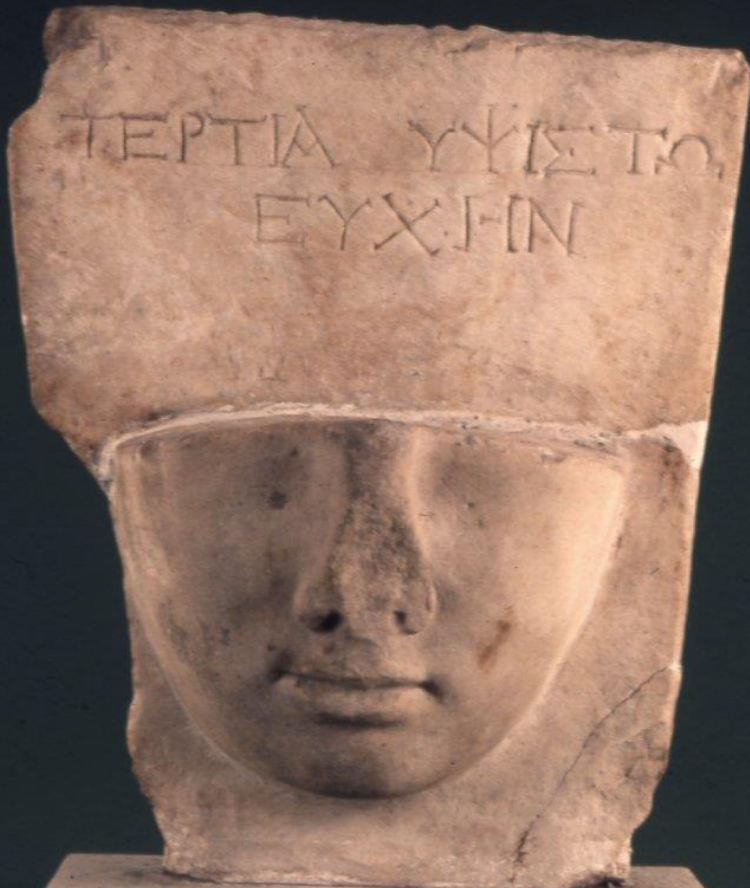
Figure 1. The inscription in its current location in Petworth's "Marble Hall"

British Museum [1867,0508.117](#)

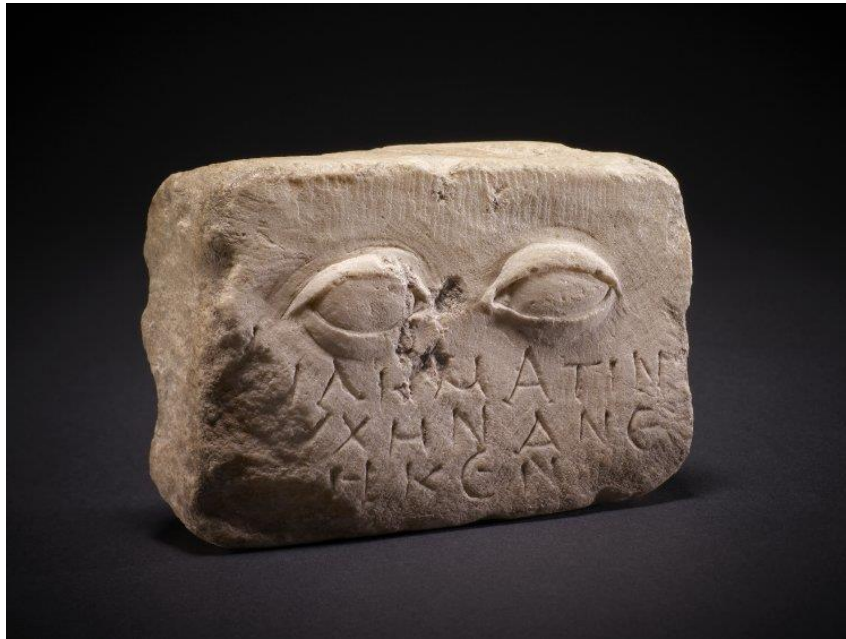
Roman-era dedication in the form of a thank-offering to Asklepieios and Hygieia probably from Melos bearing the inscription: “Tyche [dedicated this] to Asklepios and Hygieia as a thank offering”.



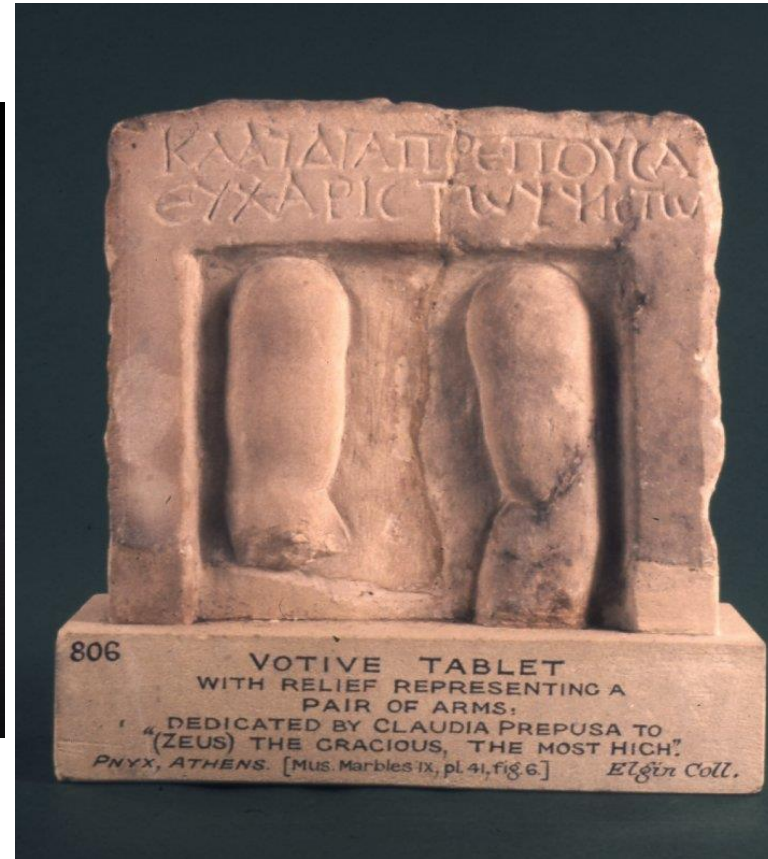
Anatomical dedications from the Pnyx Hill in Athens (now at the British Museum).



805
VOTIVE TABLET
WITH RELIEF REPRESENTING THE
LOWER PART OF A HUMAN FACE
DEDICATED BY TERTIA TO
“(ZEUS) THE MOST HIGH”
PNYX, ATHENS. [Mus. Marbles, ix, pl. 41, fig. 7.] *Elgin Coll.*



Above: “Philematin set up this
vow”



806
VOTIVE TABLET
WITH RELIEF REPRESENTING A
PAIR OF ARMS,
DEDICATED BY CLAUDIA PREPUSA TO
“(ZEUS) THE GRACIOUS, THE MOST HIGH”
PNYX, ATHENS. [Mus. Marbles, ix, pl. 41, fig. 6.] *Elgin Coll.*

Herakles depicted on a plaque of 158/9 AD commemorating a victory of epebes (cadets) at Eleusis.

[AIUK 11 \(Ashmolean Museum, Oxford\) no. 7.](#)



Dedication to Pan and the Nymphs, 350-330 BC.

[AIUK 9 \(Brocklesby Park\) Appendix](#)



The inscription is lost so we rely upon an eighteenth-century facsimile for our knowledge of it.

“ ... son of -(i?)ppos of Phlya, dedicated (this)”

Ordinances of the deme Skambonidai, 475-50 BC.

[AIUK 4.1 \(British Museum. Cult Regulations\) no. 3](#)

. . the end *or* contribution. . .
Distribute the meat until sunset;
but if they do not. . . audit-. . . .
[sell] in the agora; rent
out *or* contract for. . . these. . .
except for . . . this (?); the skin is
to belong to the demarch . . .
whatever sort of sacrifice is
needed to be appropriate,
offer *or* to offer at the Dipolieia and
the Panathenaia, and distribute in
the agora of Skambonidai...

Compare: the [sacrificial calendar of Erchia \(AIO 593\)](#) of 375-50 BC.



**Funerary marker (*stèle*)
for Choirine.**

**British Museum
2007,5001.1.**

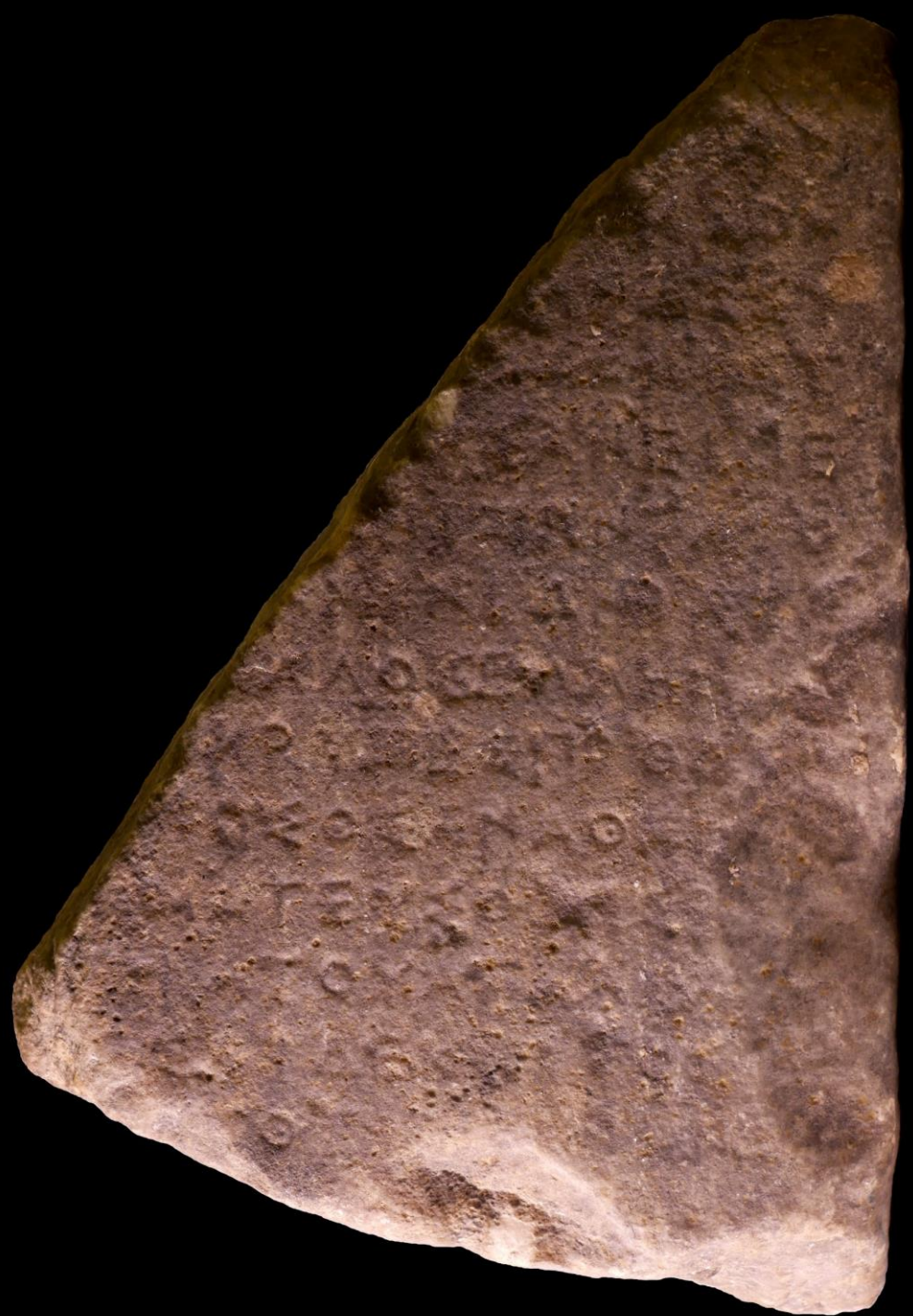
Note that Choirine holds a
key, suggesting that she has
the responsibility for a
temple.



Democracy and the Athenians (H408/34)

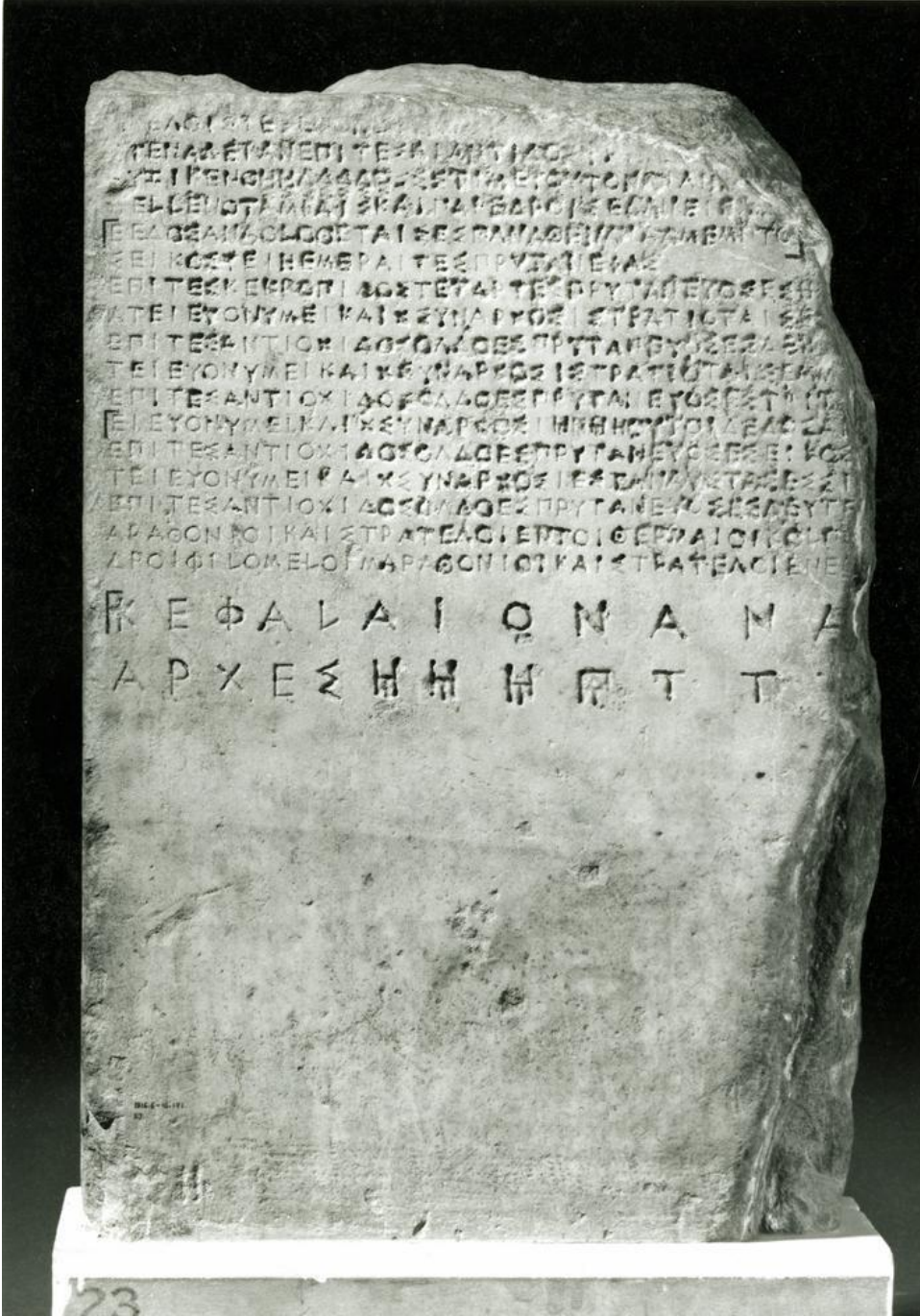
Fragment of the
honorific decree for
Euagoras, the King
of Cyprus, 394/3 BC.

[AIUK 4.2 \(British
Museum. Decrees\)
no. 7](#)



Fragment of account of payments made from Athena's treasury to the state coffers of 415/14 BC. British Museum 1816,0610.171.

It mentions sums of money passed from Athena's treasury to the state accounts of the *Hellenotamiai* ("Treasurers of the Greeks") for supporting Athenian military exercises in Melos and Sicily (among other places).



Erechtheion Building Accounts, 409/8 BC

Now at the British Museum ([IG I³ 474](#))

‘... We found the following parts of the temple half-finished: at the corner towards the Kekropeion:

4 wall-blocks unplaced, length four feet, width two feet, thickness one foot and a half....

1 *maschaliaia*, length four feet, width three feet, thickness one foot and a half...

5 blocks of wall-crown, length four feet, width three feet, thickness one foot and a half...’



Fragment of a tribute list for 448/7 BC

Now at the British Museum (*IG I³ 264*). Fragment of the accounts of the Hellenotamiai (Treasurers of the Greeks) for the year 448/7 BC recording contributions by four communities to the Delian League. One of many fragments making up a pillar inscribed on all four sides; this fragment preserves lines 16-19 of column I (list 7). The names of the communities appear on other fragments.

[3]00 drachmai:	[Chersonesioi]
16 drachmai 4 obols:	[Pyrnioi]
[16 drachmai 4 obols]:	[Neapolis]
200 drachmai :	[Kyllantioi]



Attic Inscriptions
in UK Collections
British Museum
*Decrees of the Council
and Assembly*

Stephen Lambert

<https://www.atticinscriptions.com/papers/aiuk-42/>

AIUK
VOLUME

4.2

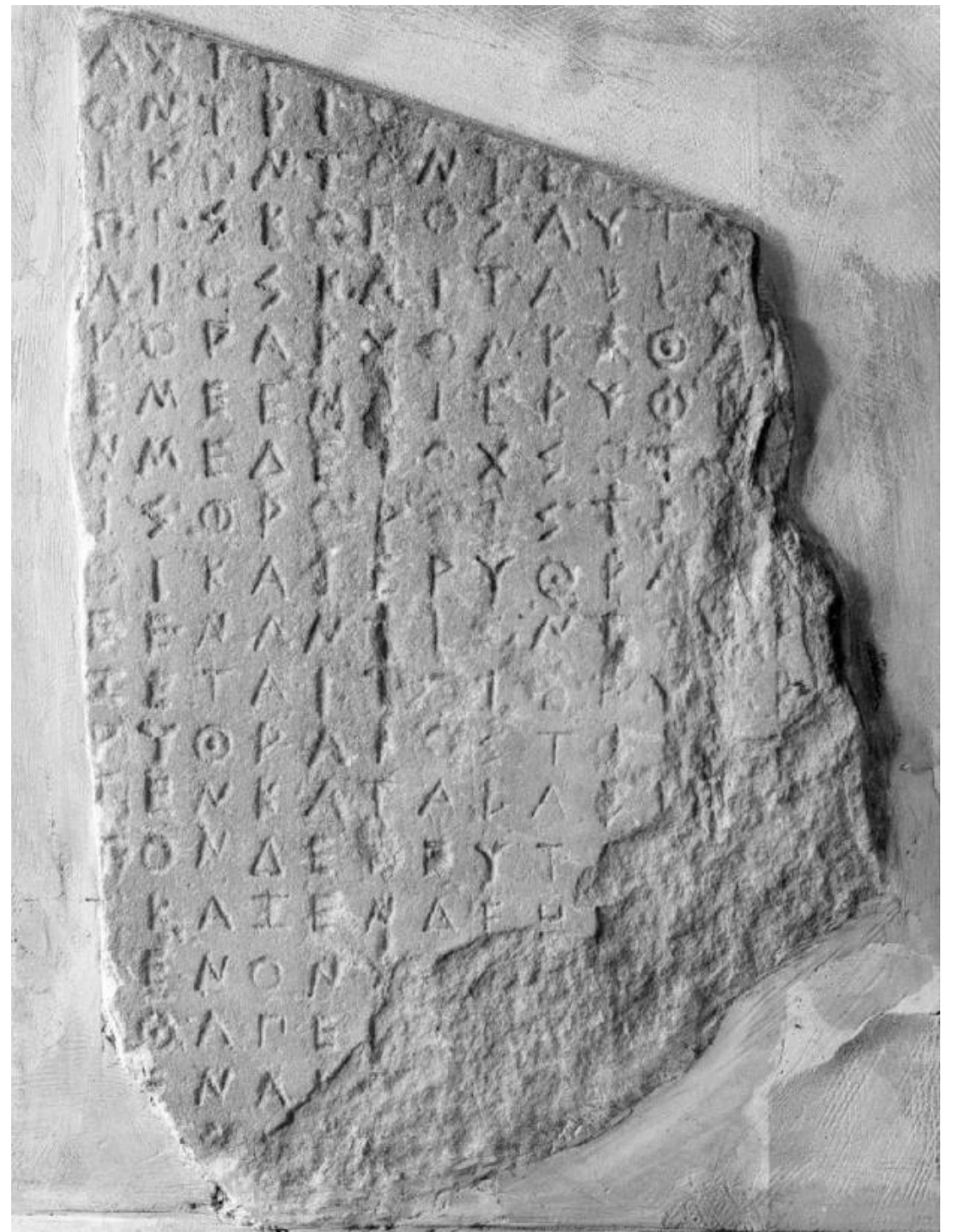
2020

BRITISH
MUSEUM



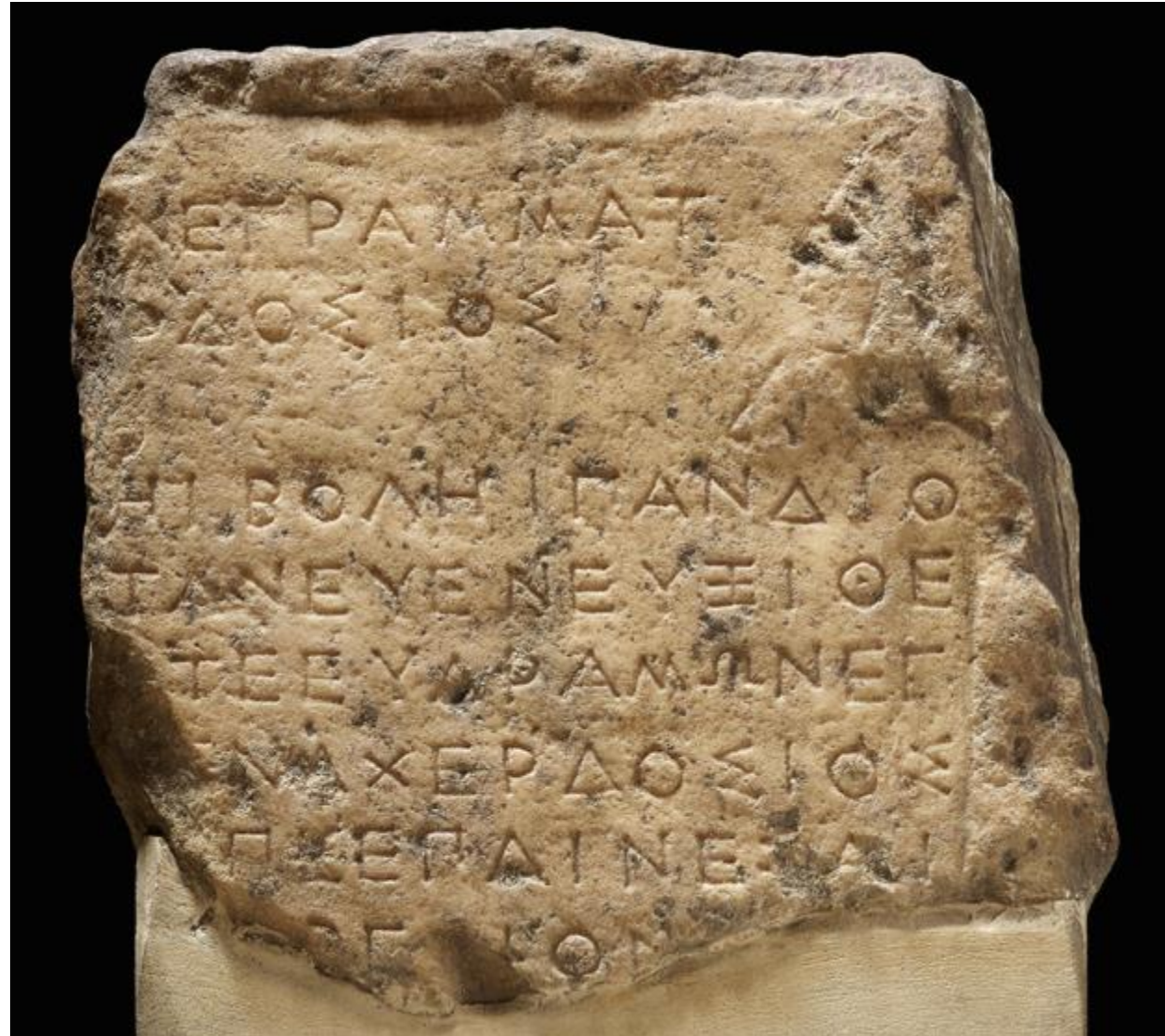
Regulations for Erythrai

AIUK 4.2 (BM, Decrees of Council and
Assembly) no. 2
454-450 BC?

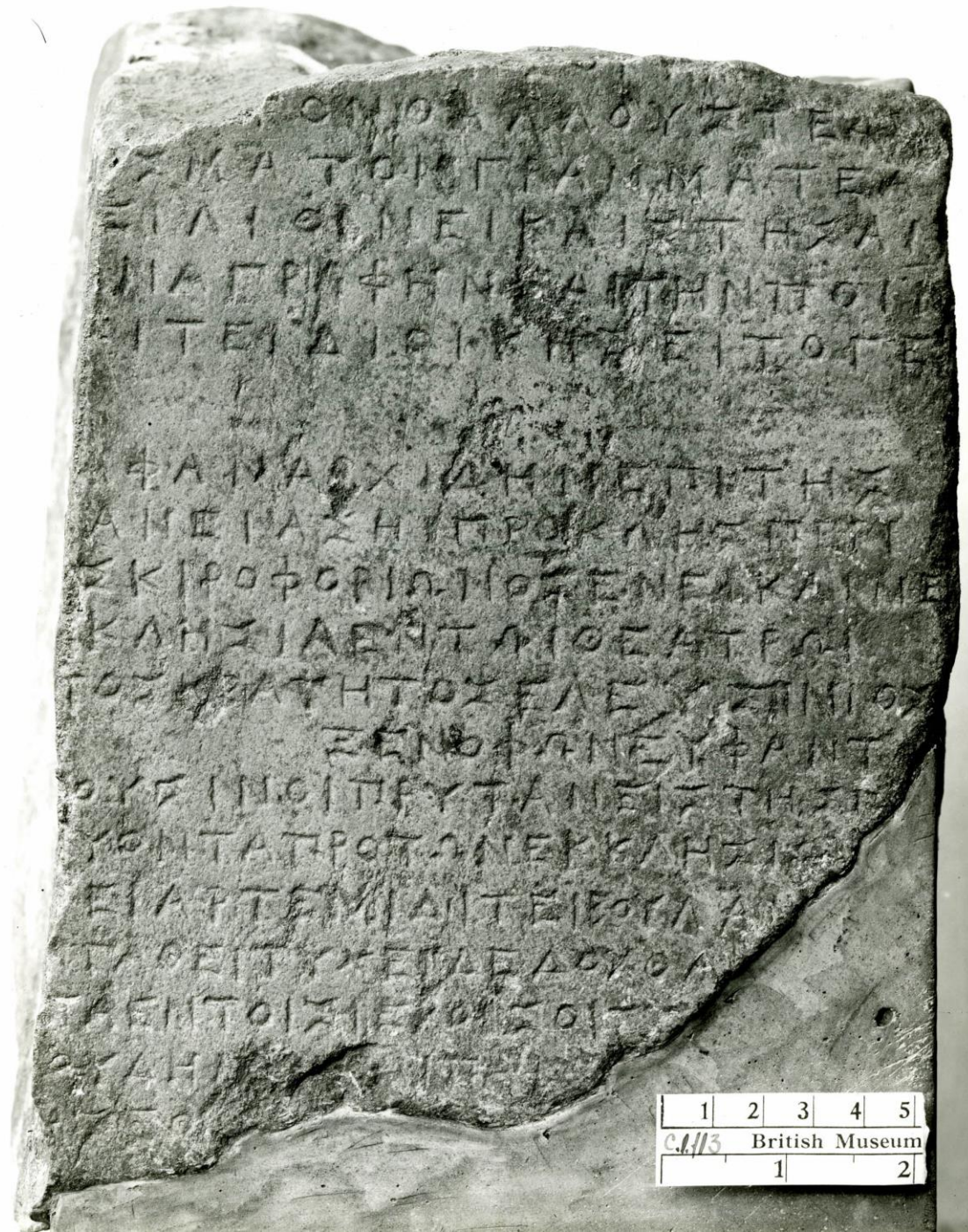


Honours for a man from Argos

AIUK 4.2 (BM, Decrees of Council and Assembly) no. 8
ca. 403-390 BC



Honours for the prytany of Ptolemais, 192/1 BC
AIUK 4.2 (BM, Decrees of Council and Assembly) no. 15
192/1 BC

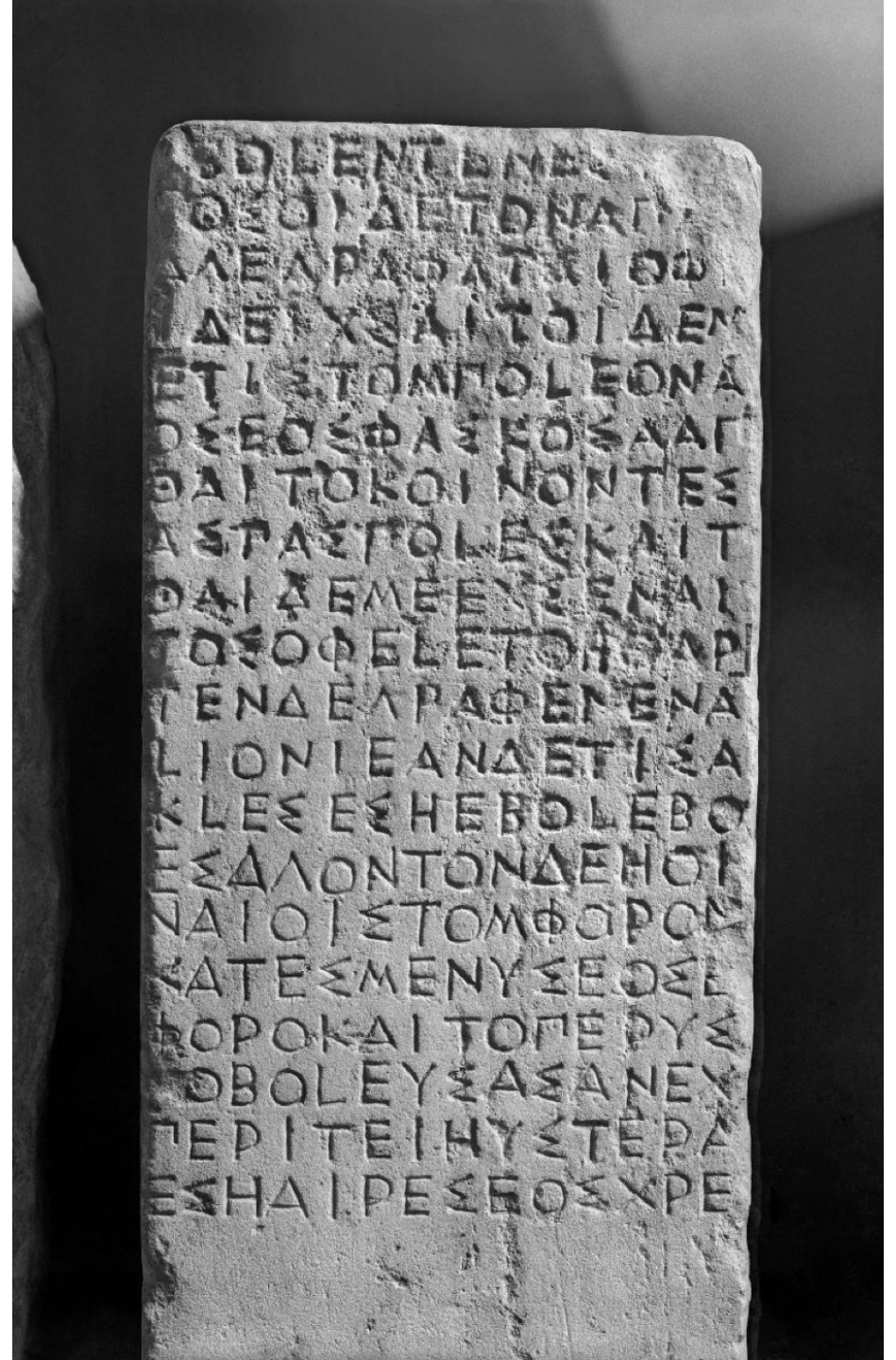


1	2	3	4	5
C.I.13 British Museum				
1			2	

Decree regulating the collection of the tribute of Delian League ("Kleinias' decree") of 425/4 or later.

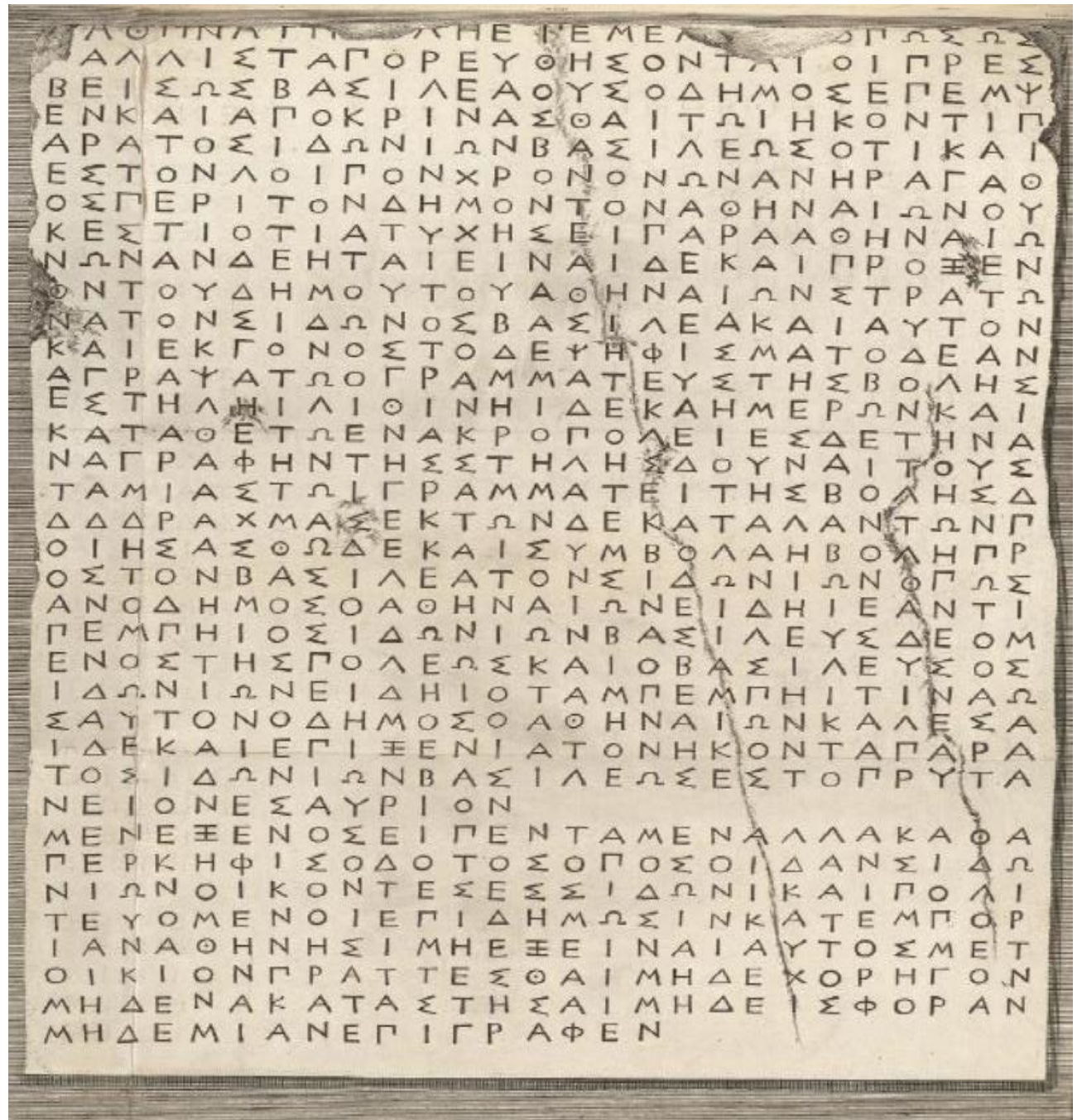
[AIUK 4.2 \(British Museum. Decrees\) no. 5](#)

'.... The Council (Boule) and the People decided ... 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... 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, which have fallen short.... 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... if any Athenian or ally does wrong [*details of volunteer prosecution, trial at the council, punishment...*]



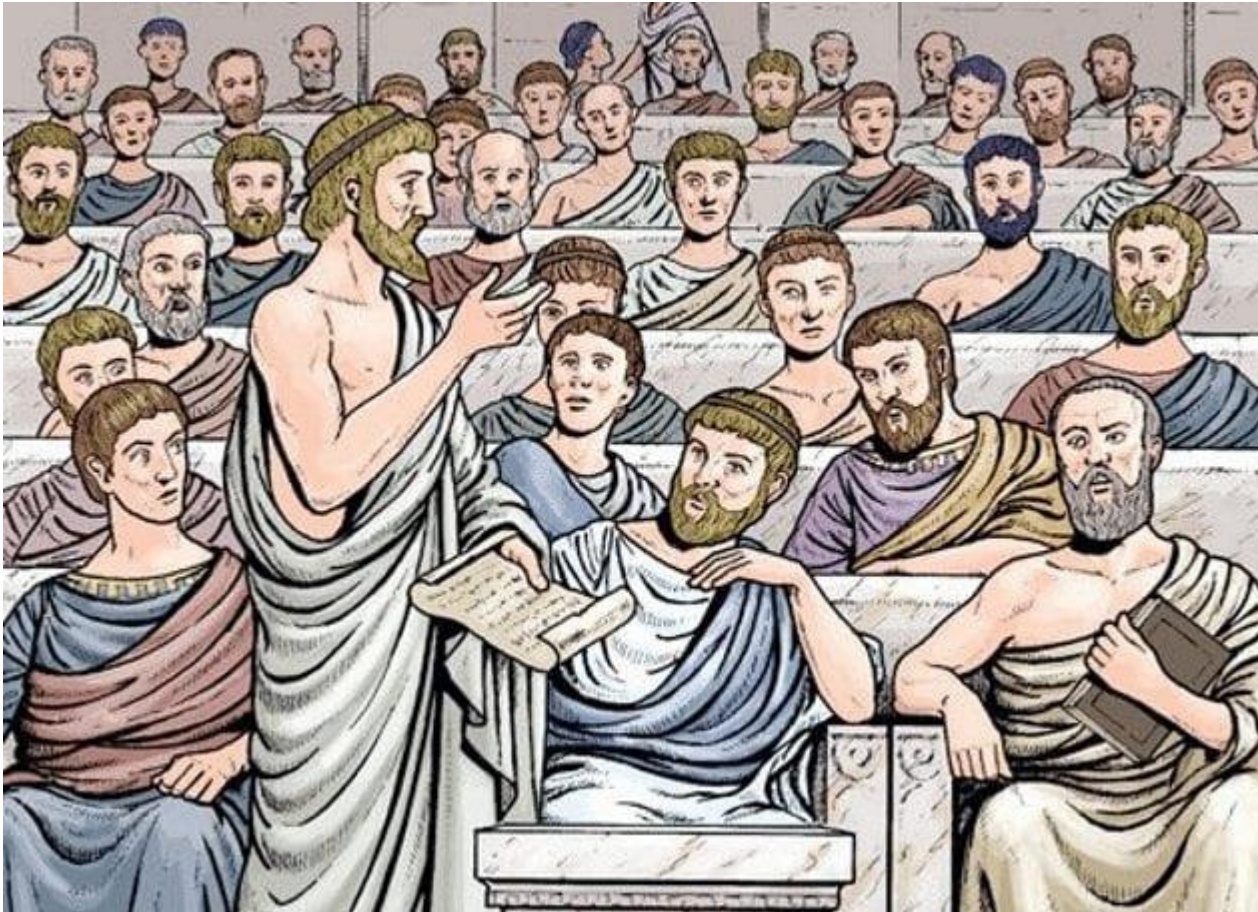
... Straton the king of Sidon shall be a proxenos of the People of Athens...

Menexenos proposed: in other respects in accordance with Kephisodotos; but for any Sidonians residing in Sidon and enjoying citizen status who visit Athens for purposes of trade, it shall not be permitted to exact the metic tax from them, nor to appoint any as theatrical sponsor, nor to register them for any capital tax.



Lotteries in Ancient Greece

- Ancient Greeks used lotteries to elect their politicians and decide who would be jurors in the law courts.



The Greeks thought this was a fair way of selecting people to be politicians.

Some Greeks considered it to be democratic.

But they were always adult men and never women or slaves or children.

Do you think it is a good way of choosing politicians?

Ancient Greek Lottery Machines

Each column of slots had a Greek letter at the top of it.



Name tags

- Every male Athenian citizen had a name tag of their own.
- It had three things written on it: their name, the name of their village and a Greek letter



This name tag belonged to:

[Timodemides](#)

From Paiania

Letter: Θ (theta)



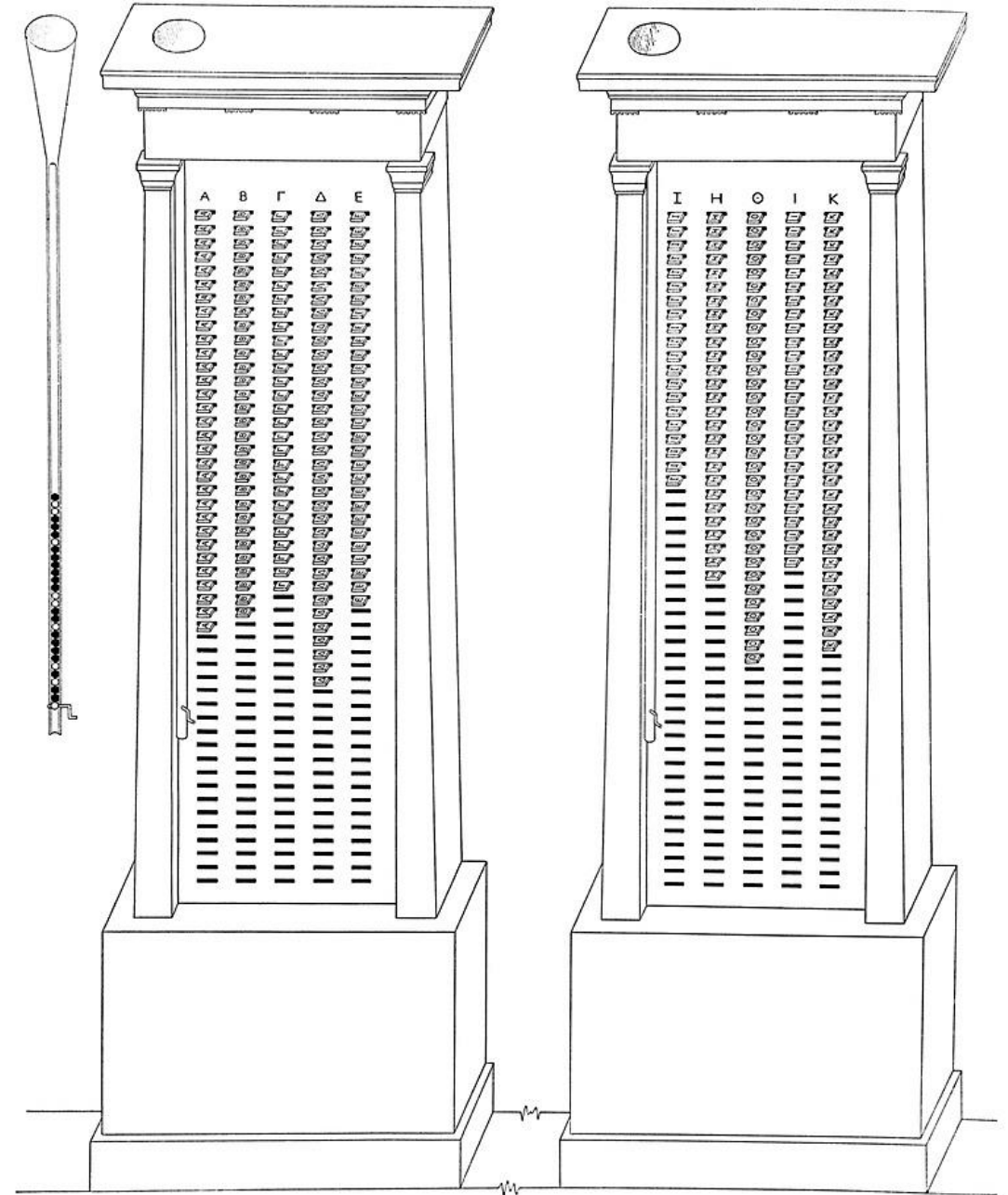
Volunteering

- When an Athenian wanted to volunteer he would bring his name-tag to the city centre.
- He would place it into one of the slots in the front of the lottery machine
- He would place it in the slot that had the letter which matched the one on his name-tag.



Working the Machine

- Once the name tags had been placed in the slots, black and white balls were put into the machine using a tube
- The balls dropped out one-by-one and decided who would serve
- A white ball meant that a row of volunteers was selected for service
- A black ball meant that that they were not selected



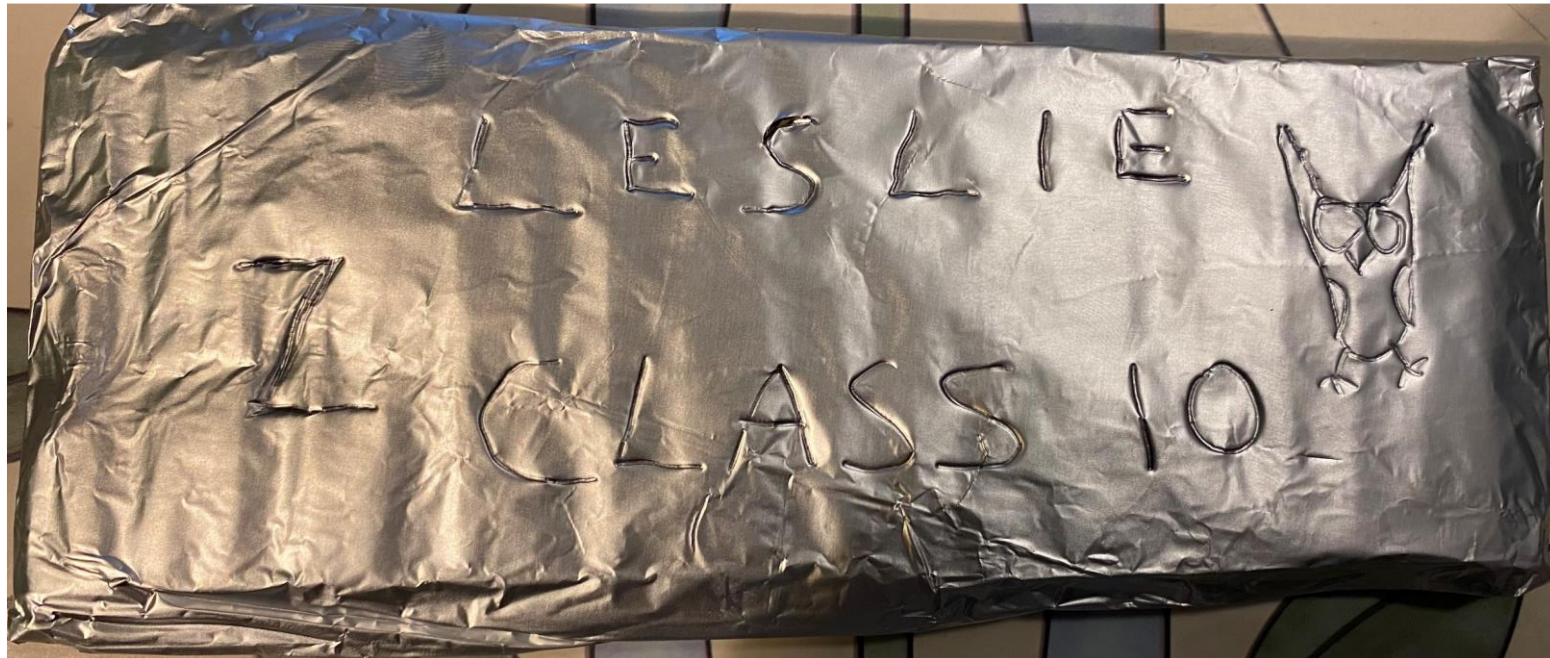
Make your own ancient Greek name tag (part 1)

You will need: cardboard (corrugated) tin foil, a biro or pencil.

- Make a rectangle out of cardboard.
- Wrap it in tin foil
- Write your name in capital letters on one line
- Write the name of your class beneath

Make your own ancient Greek name tag (part 2)

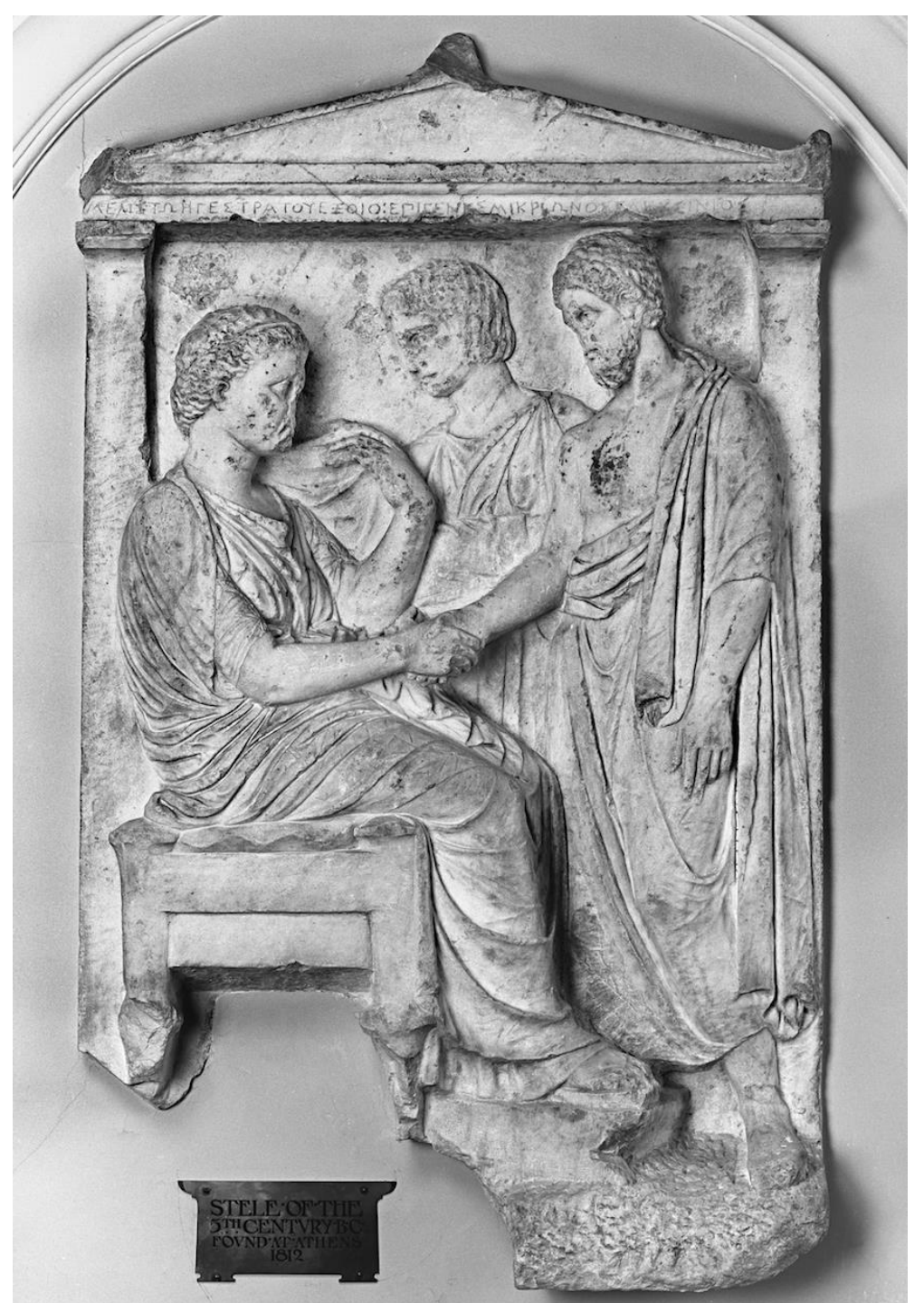
- Choose one of these Greek letters for your name tag and add it to the left end of your name tag: Α Β Γ Δ Ε Ζ Η Θ Ι Κ
- Sometimes Athenians added an owl or other emblem at the right end. Can you think of an emblem for your name tag?



**Funerary stele for Melisto and Epigenes, c.
350BC**

[AIUK 5 \(Lyme Park\) no. 2](#), c. 350 BC

An inscription above the sculpture reads as follows: “Melisto daughter of Hegestratos of Oion. Epigenes son of Mikrion of Eleusis”



Mount Stewart Stele, ca. 400-350 BC.

[AIUK 13 \(Mount Stewart, County Down\), no. 1.](#)

“-sios. Kleno. Phaino. Neophron. Onomantos”.



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