

The Piraeus through inscriptions

Decree about the cult of Bendis

IG I3 136 Date: 413/2 BC?

Fragments a+c

Relief Pasiphon of Phrearrhioi [was secretary].[1]

Decree 1

The Council and the People decided; [– was in prytany; Pasiphon] was secretary; -kles was chairman; Kle[okritos (413/2) was archon (?);[2] ... proposed]: ... a rite of expulsion (?) from the city ... –stratos. After this make a vow ... from each tribe will sacrifice, if ... the enemy ... and the other things which ... advises ... for Bendis and the statue ... and the stele ... they will take care ... the People ... and for this purpose ... for Bendis always each of the two

Thracian woman

Fragment b

..... nine and a cult tax which occurred the cult tax for for whatever it is sold and his assistants; and the as handsomely as possible; and to sacrifice the Council and anyone else who perform the all-night rite as [handsomely] as possible on the eleventh of the month whether the wife of the priest (?) ought (from) all the Athenians, let them send as soon as possible; and whatever (the god) responds shall receive of the sacrifices made publicly from ten sacrificial victims; and the other skins in future the religious officials shall carry out an allotment about these matters on each occasion for Bendis at a cost of fifty [drachmas] prytany; and let the payment officers give [the money] the Council shall be authorised ...

Let the secretary of the Council [write up this decree on a stone stele and set it down in the Bendideion?]; and let the official sellers put the work out to contract; [and let the payment officers provide the money].

Xen. Hell. 2.4.10 (403 BCE): Soon after this Thrasybulus took the men of Phyle, who had now gathered to the number of about one thousand, and came by night to Piraeus. When the Thirty learned of this, they at once set out against him, with the Laconian guardsmen and their own cavalry and hoplites; then they advanced along the carriage road which leads up to Piraeus. [11] And for a time the men from Phyle tried to prevent their coming up, but when they saw that the line of the town wall, extensive as it was, needed a large force for its defence, whereas they were not yet numerous, they gathered in a compact body on the hill of Munichia.⁶ And the men from the city, when they came to the market-place of Hippodamus,⁷ first formed themselves in line of battle, so that they filled the road which leads to the temple of Artemis of Munichia and the sanctuary of Bendis; and they made a line not less than fifty shields in depth; then, in this formation, they advanced up the hill. [12] As for the men from Phyle, they too

filled the road, but they made a line not more than ten hoplites in depth. Behind the hoplites, however, were stationed peltasts and light javelin-men, and behind them the stone-throwers. And of these there were many, for they came from that neighbourhood.

Evidence of connection with Lemnos, one of the islands belonging to Athens. This might have made Bendis more acceptable to an Athenian audience, than for example Cybele, whose rights are considered inappropriate in Aristophanes.

Assembly decree concerning sacrifices in cult of Asklepios in Piraeus

AIO 1318 Date: Early iv BC

... upon the table the following: ... 1 mast-head cup; mast-head cup(s?) ... a mast-head cup(?) into which the olive oil ... another mast-head cup; a drinking cup ... made of metal(?); a statuette ... a canteen-flask; a box; an incense-censer ... a small tripod; small shield(s?) ... 2 large shields; a large cupping-glass with a chain attached; 1 strigil with a chain attached; a large strigil; another one with a chain attached; 2 cupping-glasses; a drinking cup; a canteen- flask or small cup; a cooling vessel; a brooch; 4 crowns

Uninscribed line

The following objects made of iron: a large ring with a chain attached; a large strigil; medical forceps; 5 surgeon's knives and forceps; 2 tablets[2]/platters ... tongs; 3 medical forceps; 4 strigils; 20 a ring with a chain; a statuette and ... throughout the sanctuary worked in low relief ...

Decree The People decided. Athenodoros proposed. Concerning what the priest of Asklepios, Euthydemos, says, the People shall resolve: in order that the preliminary sacrifices may be offered which Euthydemos the priest of Asklepios recommends, and the other sacrifices take place on behalf of the People of the Athenians, the People shall resolve: that the overseers of the Asklepieion shall make the preliminary sacrifices that Euthydemos recommends, with money from the quarry set aside for the god, and pay the other money towards the building of the sanctuary; and in order that the Athenians may distribute as much meat as possible, the religious officials in office shall take care of the festival with respect to what comes from the People; and distribute the meat of the leading ox to the prytany members and to the nine archons and the religious officials and those participating in the procession, and distribute the other [meat to the Athenians]

Sacrificial regulation for the cult of Asklepios and associated deities at Piraeus

IG II2 4962 Date: Early iv BC (Face A); iv BC (Face B, C, D)

Face A

Gods. Make preliminary sacrifices according to this: for Maleatas, three round cakes; for Apollo, three round cakes; for Hermes, three round cakes; for Iaso, three round cakes; for Akeso, three round cakes; for Panakeia, three round cakes; for the Dogs, three round cakes; for the Hunters with Dogs, three round cakes.

Euthydemos of Eleusis, priest of Asklepios, erected the stelai by the altars, on which (stelai) he first depicted the round cakes that are required to be preliminarily sacrificed.

Face B

For Helios, a cake, a honeycomb. For Mnemosyne, a cake, a honey- comb. Three wineless altars.

Face C

Three wineless altars.

Face D

Wineless.

Asklepios was a late addition to the Athenian pantheon. He was introduced to Athens after the plague. We have the inscription relating the foundation: Telemachos first founded the sanctuary and the altar to Asklepios [and to Hygieia], to the [Asklepiads?] and [the daughters of Asklepios?] and [all the other gods and goddesses?] having come up from Zea at the Great Mysteries he lodged at the Eleusinion; and having sent for assistants (?) from home, Telemachos brought him here on a [wagon] in accordance with [an oracle]; and Hygieia came with him; and so this sanctuary was founded all in the archonship of Astyphilos of Kydantidai (420/19).

Small sacrificial regulation for the Fates (Moirai) at Piraeus

IG II2 4971 Date: iv BC

For the Fates propitiatory cakes: 3 honeycombs: 3

Restoration of the Piraeus walls

Maier, Griechische Mauerbauinschriften, no. 1 Date: 395/4 BC

In the archonship of Diophantos (395/4), in the month of Skirophorion for day labour. For yoke-teams bringing the stones, payment: 160 dr. For iron tools, payment: 53 dr.

Date: 394/3 BC

In the archonship of Euboulides (394/3) Beginning from the sign, up to the central pillar (?) of the gates by the Aphrodision on the right as one goes out: 790 dr. Contractor: Demosthenes of Boeotia for the actual delivery of the stones.

Supervisor of the dockyards account

IG II2 1606 374/3 BCE

... the big yard-arms, 55 thranitic oars of which not approved 6, zygian oars 20+... not approved 6, thalamic oars 50 of which not approved 4, extras 30.

Trireme Trieteris. The trierarch is Hyperanthes of Acharnai. This ship has no equipment.

A captured ship by Timotheos the general. This ship has no equipment.

Trireme Galateia, old ship. No trierarch allocated, but has equipment. She has: steering oars, mast stays, 2 poles, ladders, the great mast, the great yard arms, 62 thranitic oars, .. zygian oars, of which not approved 2, XX thalamian oars, of which not approved 8, extras 10+

XX captured ship by the general Timotheos. This ship has no equipment or the upper part of the ram.

XX captured ship by the general Timotheos. This ship has no equipment or the upper part of the ram.

XX trireme, old ship, without allocated trierarch. She has: steering oars, of which one is not approved, mast stays, 3 poles of which one is wormy, the big yard arms, the ladders, 58 thranitic oars of which XX not approved, 51 zygian oar of which XX not approved, 50 thalamian oars of which XX not approved, extras 30, of these 3 are nine-palm ones.

A number of these inscriptions have survived primarily from the 4th century, but some from the 5th. Each year the epimeletai of the neorion made a new batch to keep the accounting right. This is just a small excerpt from 1606 – the translation is my own.

Decree of deme Piraeus concerning the Thesmophorion

IG II2 1177 Date: Mid-iv BC

... the demarch in office at any time shall take care of the Thesmophorion together with the priestess, that no-one releases anything or gathers a thiasos or installs sacred objects or performs purification rites or approaches the altars or the pit without the priestess except when it is the festival of the Thesmophoria or the Plerosia or the Kalamaia or the Skira or another day on which the women come together according to ancestral tradition;

that the Piraeans shall resolve: if anyone does any of these things in contravention of these provisions, the demarch shall impose a penalty and bring him before a law court under the laws that are in place with respect to these things; and concerning the gathering of wood in the sanctuaries, if anyone gathers wood, may the old laws be valid, those that are in place with respect to these matters; and the boundary officers shall inscribe this decree together with the demarch and stand it by the road leading up to the Thesmophorion.

The Thesmophoria is the primary all-women festival in Athens, in honour of Demeter Thesmophoros – giver of laws.

Epitaph of Nikoptoleme

IG II2 7886 – mid-4th BCE

Nikoptoleme, daughter of Antikles of Cholargos, wife of Epicharides of the Peiraeus.

Honours for Spartokos and Pairisades, rulers of the Cimmerian Bosporos, and their brother, Apollonios

IG II3 1 298 Date: 347/6 BC

Relief For Spartokos, Pairisades, Apollonios, children of Leukon. Painting

Decree 1

In the archonship of Themistokles (347/6), in the eighth prytany, of Aigeis II, for which Lysimachos son of Sosidemos of Acharnai was secretary. Theophilos of Halimous[3] was chairman. Androtion son of Andron of Gargettos proposed: concerning what Spartokos and Pairisades have written in their letter and what the envoys who have come from them report, to reply to them that the Athenian People praises Spartokos and Pairisades because they are good men and undertake for the Athenian People to look after the export of grain, as their father did, and to perform enthusiastically whatever service the People may require; and the envoys shall report to them that if they do these things there is nothing that they will fail to obtain from the Athenian People; and since they make the same grants to the Athenians as Satyros and Leukon made, the grants which the People made to Satyros and Leukon shall apply to Spartokos and Pairisades; and to crown each of them with a gold crown at every Great Panathenaia, of a thousand drachmas; and the Games-masters shall have the crowns made in the year before the Great Panathenaia, in accordance with the decree of the People voted previously for Leukon; and to announce that the Athenian People crowns Spartokos and Pairisades, the children of Leukon, for their excellence and good will towards the Athenian People; and since they are dedicating the crowns to Athena Polias, the Games-masters shall dedicate the crowns in the temple, having inscribed on them: "Spartokos and Pairisades, children of Leukon, dedicated to Athena having been crowned by the Athenian People"; and the treasurer of the People shall give to the Games-masters the money for the crowns from the fund allocated to the People for expenditure on decrees; but for now it shall be for the receivers to hand over the money for the crowns from the military fund; and the secretary of the Council shall inscribe this decree on a stone stele and stand it near the one for Satyros and Leukon; and the treasurer of the People shall give thirty drachmas for inscribing it; and to praise the envoys, Sosis and Theodosios, because they take care of those who visit the Bosporos from Athens; and invite them to hospitality in the city hall tomorrow; and concerning the money which is owed to the children of Leukon, in order that they may recover it, the presiding committee allotted to preside in the People on the eighteenth shall put the matter on the agenda first after the religious business, so that they may recover the money and not have grounds for complaint against the Athenian People; and to give the ships' officers that Spartokos and Pairisades ask for; and the envoys shall give a list of the names of the officers whom they are going to take to the secretary of the Council; and it shall be the duty of those listed to do all in their power for the children of Leukon.

Law on repair of walls in the Piraeus, with appended specifications

IG II3 1 429 Date: Ca. 337 BC

... [1] ... of Aphidna proposed: for the good fortune of the Athenian People, so that and those at Etioneia and the rest [of Piraeus] and the defects in the stone walls may be repaired, and the [long walls] may be repaired that the lawmakers shall decide: that the architects [contracted to the city and anyone else who wishes shall bring forward] specifications, having drawn them up for each of the works the prytany and the secretary shall receive them and display them [in the Council chamber] ... [and shall give notice of] a separate [session] about these matters; and the Council whichever the Council votes for, according to these works ... talents with the [amount] allocated for Phyle the walls may be built; but in order that money may also [be available] for the each year from the previous law of the central mole, beginning from the and not expended on the walls; and there shall also be pentekontarchs, since the election does not take place the ships' officers in the [fleet?] at Samos from the year of the talent loaned from the wall-building fund falls short of the ten talents, the ... shall allocate and the metics shall pay a sixth part of the capital tax the existing money for wall-building in this law; [and the first down payment shall take place in the first prytany, the second] in the fifth, and the third in the ninth; . . . those elected to supervise the walls and the financial secretary [shall ... ?] the expenditure in the ninth prytany before the down payment; and so that ... the [metics] may make the downpayment knowing the amount of money reckoned ... the treasurers and the supervisors of the metic symmories one day [before] the downpayment of the money about the reckoning [ensure that the session] takes place or each member of the presiding committee shall owe one hundred drachmas [sacred to Athena]; and the People shall elect ... two] men from all the Athenians who will supervise the works [on the long walls and those at Etioneia and the rest of Piraeus], in order that the contractors may complete each year the work ... [give] both of them three obols a day from the wall-building fund; and [the court presidents shall give to the wall-builders and those] elected to supervise the walls the presidency of the court whenever ... [if they do] not complete the work, the same punishments shall apply to them as concerning ... [and those elected to supervise the walls shall supervise] with the wall-builders and the treasurers, both the long walls and [those at Etioneia and the rest of Piraeus, so that the contractors] complete the works, and or even if any of the contractors or the guarantors ... [bring] them before the court; and the Council in office ... one day of each prytany a session of the Council about the wall- ... those elected and the treasurers of the goddess and the wall-builders; and when ... [each] of the works ... [is finished], to give to the Council for a dedication five hundred drachmas, and to the ... from the wall-building fund; and in order that the harbours may also be closed ... the architects contracted to the city and anyone else who wishes may [draft] specifications [and bring them forward] ... the Council shall vote to allocate the work according to those specifications which seem to it to be best ... and those elected to supervise the walls shall also supervise these works, so that ... of the city; and the money for this shall come from the wall-building fund; [and the wall-builders shall pay the

money together with those?] elected by the People to be the contractors for the work, taking it . . . 45 -mos son of Timonides of Halai, Philodemos son of Autokles of Eroiadai, Diodoros . . .

col. 1

Specifications for the wall at Mounichia. The contractors for the cutting of the stones for the walls will cut blocks from where they are each contracted, uniform and clean, and will hew them straight on all sides and right-angled according to the measurements to which each is contracted and the designs which the works contractors specify; and they will transport to the work site first the stones which the works contractors specify, and they will offload by the work site each stone where the works contractors specify, where there is access for an ox-cart; and if any of the stones has an irregularity of not greater than half a foot, provided it is not apparent when the stone is laid, it will be acceptable; and each day [enough men] shall cut and transport the stones to the work site, as each is contracted, [to ensure] that the stones are transported in the prescribed time; and the transport of the stones shall begin on the tenth day [after the day that the measurements?] have been received . . . there may be . . . the contractors . . . soft [stone]

col. 2

. . . making the surfaces of the steps smooth and straight, and having scraped out all the heaped up chip fill from the round tower, and having filled the tower with stones of not less than two-feet, except for any place where there may be a need to put smaller ones, to the same height as the external course, joining them together everywhere with clamps, making the [clamps] of this filling watertight; and they shall use for the fill the stones which there are in Mounichia, except as many as have been identified for use in the building of the ship-sheds; and they shall cut the fillings true at the outer surface to align with the external wall of the tower, in each course; and the contractors will provide all these made true and fitting on all sides and the round ones correctly turned, the leading faces curved like a circle, so that the walls between the towers may be true, and the towers everywhere and the stairways; and they shall provide designs for themselves and the stone-cutters and everything else that may be needed for the work; and each will himself bring all the stones that are needed for the fill for the tower; and they will supply all these things made according to the written specifications
..

As you can see, the rebuilding and working on the walls is a major issue in Athens. We have more information about the Piraeus walls, than those of the asty.

The Kitians granted permission to found a sanctuary of Aphrodite

IG II3 1 337 Date: 333/2 BC

Gods.

Decree 1

In the archonship of Nikokrates (333/2), in the first prytany, of Aigeis II. Of the presiding committee Theophilos of Phegous was putting to the vote.[1] The Council decided. Antidotos son of Apollodoros of Sypalettos proposed: concerning what the Kitians say about the foundation of the sanctuary of Aphrodite, the Council shall resolve: that the presiding committee allotted to preside at the next Assembly shall introduce them and place the matter on the agenda and submit the opinion of the Council to the People that it seems good to the Council that the People, having heard the Kitians concerning the foundation of the sanctuary, and any other Athenian who wishes, shall deliberate as seems to it best.[2]

Decree 2

In the archonship of Nikokrates (333/2), in the second prytany, of Pandionis III. Of the presiding committee Phanostratos 30 of Philaidai was putting to the vote. The People decided. Lykourgos son of Lykophron of Boutadai proposed: concerning what is deemed to have been the lawful supplication of the Kitian merchants who are asking the People for right of ownership of a plot of land on which to found a sanctuary of Aphrodite, the People shall decide: to grant the Kitian merchants right of ownership of a plot of land on which to found a sanctuary of Aphrodite, as the Egyptians have founded a sanctuary of Isis.

Kition is a major city in Cyprus. Athens had more relations with Salamis in Cyprus, but was a major player in the island since the 5th century.



Metics in Athens did not have the right to own land or property.

Decree of the orgeones of Bendis (329/8 BC)

IG II2 1256 Date: 329/8 BC

Relief Gods. Philokrates proposed: since Euphyes and Dexios, having become managers of the sanctuary in the archonship of Kephisophon (329/8) managed it well and with love of honour and worthily of the goddess and the orgeones, the orgeones shall decide to crown each of Euphyes and Dexios, for their justice and care, with a gold crown of 100 drachmas; and to inscribe this decree on a stone stele and set it up in the sanctuary of the goddess. Two crowns

The orgeones are cult associations in Attika. They are commonly connected with local heroes, but also with "imported" deities.

Decree about colonising expedition to the Adriatic

IG II3 1 370 Date: 325/4 BC

col. 1

[1] Decree in accordance with which Miltiades[2] took over the triremes and quadriremes and the triaconters and their equipment. Kephisophon son of Lysiphon of Cholargos proposed: for the good fortune of the Athenian People, so that the decisions of the People may be carried out as swiftly as possible concerning the colony to the Adriatic, the People shall resolve: that the supervisors of the shipyards shall hand over to the trierarchs the ships and the equipment in accordance with the decisions of the People, and the trierarchs who have been appointed shall bring their ships up along to the [jetty] in the month of Mounichion before the tenth and present them prepared for sailing; and the first to bring his ship along, let the People crown him with a gold crown of 500 drachmas; and the second with one of 300 drachmas; and the third with one of 200 drachmas; and let the herald of the Council announce the crowns at the competition of the Thargelia, and the receivers shall allocate the money for the crowns, so that the love of honour of the trierarchs towards the People may be apparent; and in order that the pleas for exemption may also be heard, the court presidents shall fill the courts to two hundred and one for the general elected in charge of the symmories, in the month of Mounichion on the second and the fifth, and the treasurers of the goddess shall provide the payment for the courts according to the law; and in order that the People may have for all time their own markets and grain transport, and by the establishment of their own naval station may have protection against the Etruscans, [3] and Miltiades the founder and the settlers may have use of their own navy, and those Greeks and barbarians who sail the sea may sail [safely?] to the Athenian [market?] [bringing grain?] and other things . . . that

Dedication by the Piraean soldiers, 306/5 BC

IG II3 4 319 Date: 306/5 BC

[In the archonship of] Koroibos (306/5 BC) . . . Charias . . . [1] The soldiers,
[having been crowned, dedicated (this)][2]

col. 1

Charonides son of Pankrates or Pankratides of –
Anphianax son of Amein- of –
Diomedon son of Diokle- of –
Epameinon son of Para- of –
Dion son of Diphilos of Paionidai
Pistodoros son of Apollodoros [of Eroiadai]
Oineides son of Apollodoros [of Eroiadai]
Mnesibios son of Kephisophon of –
Demarchos son of Anphas of –
Kephisodotos son of Ais- of –
Andromenes son of Andro- of –
Smikros son of Nikanor of - -
eos son of Xenopeithes of -

The Garrison of Munychia fighting with Charias against the tyrant Lachares. The tyranny of Lachares in the late 4th century is one of the less known chapters of Athenian history. Our main source is Pausanias (1.25.6-8):

On the death of Antipater Olympias came over from Epeirus, killed Aridaeus, and for a time occupied the throne; but shortly afterwards she was besieged by Cassander, taken and delivered up to the people. Of the acts of Cassander when he came to the throne my narrative will deal only with such as concern the Athenians. He seized the fort of Panactum in Attica and also Salamis, and established as tyrant in Athens Demetrius the son of Phanostratus, a man who had won a reputation for wisdom. This tyrant was put down by Demetrius the son of Antigonus, a young man of strong Greek sympathies. But Cassander, inspired by a deep hatred of the Athenians, made a friend of Lachares, who up to now had been the popular champion, and induced him also to arrange a tyranny. We know no tyrant who proved so cruel to man and so impious to the gods. Although Demetrius the son of Antigonus was now at variance with the Athenian people, he notwithstanding deposed Lachares too from his tyranny, who, on the capture of the fortifications, escaped to Boeotia. Lachares took golden shields from the Acropolis, and stripped even the statue of Athena of its removable ornament; he was accordingly suspected of being a very wealthy man, and was murdered by some men of Coronea for the sake of this wealth. After freeing the Athenians from tyrants Demetrius the son of Antigonus did not restore the Peiraeus to them immediately after the flight of Lachares, but subsequently overcame them and brought a garrison even into the upper city, fortifying the place called the Museum. This is a hill right opposite the Acropolis within the old city boundaries, where legend says Musaeus used to sing, and, dying of old age, was buried. Afterwards a monument also was erected here to a Syrian. At the time to which I refer Demetrius fortified and held it.

Honours for Eurykleides of Kephisia

IG II3 1 1160 Date: Ca. 215 BC

... military (?) ... was wanting (?) ... management, and [the treasurership of the military fund (?) he carried out through his son and spent no small sums [from his own resources], and as Games-sponsor obediently spent a [further?] seven talents, and having again given over to his son [this] responsibility, and having accomplished the Games-sponsorship well, he expended no small further sums, and when the country, because of its enemies, was fallow and unsown, he was responsible for it being worked and sown, having supplied money, and he re-established the freedom of the city with his brother Mikion, after those who gave back the Piraeus, and he supplied the money for the crown for [those forces] who with Diogenes returned [the garrisons], and fortified the harbours and repaired the walls of the city and of the Piraeus, with Mikion his brother, and approached [with him?] Greek cities and [kings] and as many as ... money to the People ... considered how justice might be done ... supplying money and the ... having ... showed himself ... made useful contributions to the People ... and introduced laws [in the interests of the People?] and ... the seating (?) [6] ... introduced a competition ... also strengthened the [People (?)][7] ... precincts and ... a stoa ... towards all Athenians .

We are deep into the Hellenistic period now, as Athens tries to deal with the Macedonians and various empires in the post-Alexander world. Diogenes is not a well-known figure, but here is what we know (from the New Pauly):

Athenian (?) [1. 341,1], Macedonian troop commander in Attica since 233 BC, who is supposed to have demanded Corinth from the Achaeans (Plut. Arat. 34,1-4) [2. 168,63] at the rumour of the death of Aratus ; after the death of Demetrius II in 229, he facilitated the liberation of Athens from Macedonian rule by the abandonment of Piraeus and other garrisons for 150 talents (Plut. Arat. 34,6) [1. 340f.; 2. 176] and was therefore honoured as *euergētēs* (IG II2 5080) [2. 182].

Dedication to Hermes by ephebes (Piraeus)

IG II3 4 357 Date: 196/5 BC and ca. 130 BC

Face A (front)

Those who were ephebes[1] in the archonship of Tychandros (196/5) (dedicated this) to Hermes[2]

Kimon son of Kimon of Aphidna Xenokrates son of Artemidoros of Eleusis

Athenion son of Biottos of Perithoidai 5 Xenon son of Xenokles of Kropidai

Nikokrates son of Zoilos of Phlya Phanostratos son of Nikomachos of

Trikorynthos Eukrates son of Eukrates of Euonymon under the physical trainership of Dorotheos of Hybadai.

Face B (back)

Those who were ephebes in the archonship of De- (dedicated this)[3] to Hermes

Xenophilos son of Xenophilos of – Agathokles son of Agathokles of – 5 Meniskos

son of Therson of Semachidai Boulos son of Boulos of Lousia under the physical trainership of Mikyllos of Kopros.

Hermes was the patron god of the gymnasia and male youths. While the ephebeia was instituted in the late 4th century as a way to train up the youth of Athens for hoplite defense, by this period, it had become the province of a much smaller number. Most of the focus was on athletics, religious festivals, and, also, academic study of philosophy.

Dedication to Dionysos by the leader of a thiasos

IG II3 4 656 Date: ca. early 2nd cent. BC

For you, king, Dionysios founded this temple here, a fragrant precinct and wooden statues in your image and everything, having chosen not to pile up domestic wealth and silver riches, so as to pay you, Bakchos, the customary reverences; in return for which, O Dionysos, be kind and preserve him, his house and his descendance, and your entire association.

Honours for the priest of Zeus Soter

Priests and Priestesses, 20 Date: 163/2 BC

In the archonship of Erastos (163/2), in the twelfth prytany, of Aiantis, for which Demetrios son of Xenon of Epikhephisia was secretary. Decrees of the Council. On the twenty-third of Skirophorion, the twenty-third of the prytany. Council in the Piraeus. Of the presiding committee Zoilos son of Zoilos of Phlya was putting to the vote, and his fellow presiding committee members. The Council decided. Lykinos son of Nikon of Halimous proposed. Concerning what the priest of Zeus Soter[1] in the Piraeus reports, and the managers, about the sacrifices which they have made to Zeus Soter and Athena Soteira and Asklepios and Hygieia and the other gods, having supplied victims as finely as possible, for good fortune, the Council shall decide to accept the good report

Dedication by the Piraeus generals to Hermes Hegemonios, 97/6 BC

IG II3 4 321 Date: 97/6 BC

The generals in charge of Piraeus in the archonship of Herakleitos (97/6), having been crowned by the Council and the People,
Eupolemos son of Zoilos of Paiania, Zenon son of Meniskos 5 of Erchia,
Aristagoras son of Troilos of Piraeus, dedicated (this) to Hermes Hegemonios.

Originally there were 2 generals for the Piraeus, but by the first C BCE, there were three (as this inscription informs us!). The sacrifice is attested since the early 4th C BCE.

Dedication by market inspector of official list of meat prices (Piraeus)

IG II3 4 214 Date: face A: 50-1 BC; face B: ca. 25 BC

Face A (left)

... [1] ... [pork] for two [feet]: 1 chalkous for [tripe]: 1 obol, 4 chalkoi for womb, per mina: 2 obols, 4 chalkoi for liver, per mina: same price as meat for lung, per mina: half the price (of meat) for bones of the head: a third (of the price for meat) for brain: 3 chalkoi goat for four feet: 3 chalkoi for head: 1 obol, 2 chalkoi for brain: 3 chalkoi for womb, per mina: 1 obol, 6 chalkoi for udder, per mina: same price as meat 20 for liver, per mina: same price as meat for lung, per mina: half the price (of meat) beef, for a foot: 1 obol for liver and spleen, per mina: same price as meat for lung, per mina: half the price (of meat) for brain: 3 chalkoi for all intestines, per mina: ... and a quarter ...

Face B (front)

In the archonship of Pammenes, Aischylos son of Aischylos of Hermos, having served as market inspector, dedicated the stones and the stand for the scales in accordance with the order of the board (?) according to the law pork for two feet: 7 chalkoi for tripe: 1 obol, 7 chalkoi for womb, per mina: 2 obols, 6 chalkoi for liver, per mina: same price as meat for lung, per mina: half the price (of meat) for bones of the head: a third (of the price for meat) for brain: [...] chalkoi goat or sheep for four feet: 4 chalkoi for brain: 3 chalkoi; for head: 2 obols 3 chalkoi for womb, per mina: ... for liver, per mina: same price as meat for udder, per mina: same price as meat for lung, per mina: half the price (of meat) beef, for a foot ... for liver and spleen, per mina: same price as meat for lung, per mina: half the price (of meat) for brain ... [for all intestines, per mina:] ... [and a quarter] ...

Main currency of Athens is the silver drachma. One drachma has 6 obols, and 1 obol 8 chalkoi. The chalkous is the smallest bronze coin available.

Dedication by Paianistai

IG II3 4 663 Date: ca. 211/2-215/6 AD

For good fortune. In the archonship of Dionysios son of Dionysios of Acharnai the Paianistai of Asklepios Mounichios, [1] having petitioned the mighty curator of the most splendid city of Athens, Gaius Licinnius Telemachos, as instructed by the god himself through Aurelius Isidoros the priest, we have appended [the answer given by the mighty?] [curator?]