

Macquarie Ancient Languages School

Summer Week: 6–10 January, 2025

Ancient Greek: Intermediate

Tutors: Emmanuel Roumanis & Sam Wessels

Inscriptions

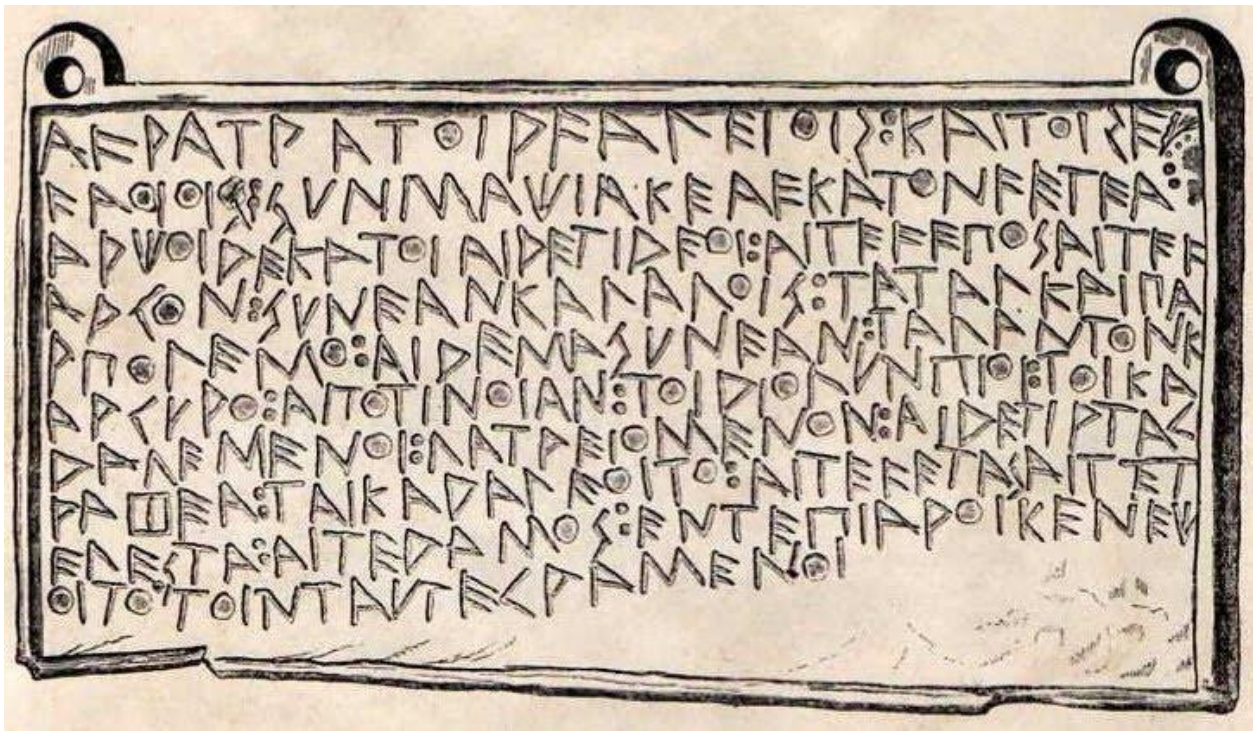
- *Alliance between Eleans and Heraeans* (Elean) c. 500 BCE 2
- *Halicarnassian law concerning disputed property* (Ionic) c. 450 BCE 4
- *Athenian relations with Chalcis* (Attic) 446/5 or 424/3 BCE 6
- *Athenian decree regulating the offering of firstfruits at Eleusis* (Attic) c. 435 BCE 10
- *Athenian decree about the sanctuary of Neleus, Basile and Codrus* (Attic) 418/7 BCE 13
- *Athens honours the Samians* (Attic) 405/4 BCE 15
- *Sympoliteia between Helisson and Mantinea* (Arcadian) early IV BCE 18
- *Prospectus of the Second Athenian League* (Attic) 378/7 BCE 20
- *Athens grants asylum to Arybbas the Molossian* (Attic) 343/2 BCE 24
- *Joint decree of the Xanthians and the Perioikoi* (Atticising koiné) 337 BCE 27

Alliance between Eleans and Heraeans (500–475 BCE) *Elean*

A thick bronze tablet with two projecting nail-holes above the top corners; still in an excellent state of preservation. It was found in Olympia in 1813 and taken to the UK and deposited in the British Museum, where it has remained until the present day. It is written in Elean script of the early fifth century BCE. Elean was a dialect of West Greek, and as such differs in obvious respects from (Old and Classical) Attic, which belonged to the Attic-Ionic, or Eastern family of Ancient Greek. The *digamma* (Ϝ) is conspicuous, as is the long a (ᾱ) in place of the inherited long e (η), which is more frequent in Elean than in other dialects. Syntax-wise, however, even a dialect that is as different to Attic as this should not pose particular problems to the student of Ancient Greek.

SIG³ 9; Buck, GD, no. 62; M&L 17

- 1 ἄ φράτρα τοῖρ Φαλείοις : καὶ τοῖς Εὐ-
 φαίοις : συναμαχία κ' ἕα ἑκατὸν φέτεα, :
 ἄρχοι δέ κα τοί. : αἰ δέ τι δέοι, : αἴτε φέπος αἴτε φ-
 ἄργον, : συνέαν κ' ἀλάλοισ : τά τ' ἄλ<α> καὶ πα-
 5 ρ πολέμῳ : αἰ δὲ μὰ συνέαν, : τάλαντον κ'
 ἀργύρῳ : ἀποτίνοϊαν : τοῖ Δὶ Ὀλυμπίοι : τοῖ κα-
 δαλέμενοι : λατρεϊόμενον. : αἰ δέ τιρ τὰ γ-
 ράφεα : ταῖ καδαλέοιτο, : αἴτε φέτας αἴτε τ-
 ελεστὰ : αἴτε δᾶμος, : ἐν τέπιάροι κ' ἐνέχ-
 10 οῖτο : τοῖ ἄνταδτ' ἔγραμμένοι.



Halicarnassian law concerning disputed property (c. 450 BCE) *Ionic*

A marble *stèle* that was copied at Halicarnassus by the Earl of Charlemont in 1749. It was subsequently cut in half to be used as the sides of a window, but fortunately rescued by Charles Newton and taken to the British Museum, where it is today. This was composed not long after the Elean bronze tablet, but is written in (what should be) a much more recognisable script which is, in certain respects, closer to the Euclidean Greek alphabet than Old Attic was (we will encounter this in the following text). In e.g. l. 6, however, we find *omicron* (ο) representing ου,¹ a common feature of contemporary Attic inscriptions. A peculiarity here is the use of the archaic letter *sampi* (Ϳ) in ll. 2, 6, [7] and 16, though not in 41, instead of the more familiar double *sigma* (σσ) of Ionic.

SIG³ 45; Buck, *GD*, no. 2; M&L 32

1 τάδε ὁ σύλλο[γ]ος ἐβουλευσατο
 ὁ Ἄλικαρνατέ[ω]ν καὶ Σαλμακι-
 τέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι]
 ἀγορῇ, μῆνος Ἑρμαιῶνος πέμ-
 5 πτη ἴσταμένο, ἐπὶ Λέοντος πρυ-
 ταν[εύον]τος τῷ Ὀατατιος κα-
 [ῖ] Σα[ρυτ]ῶλλο τῷ Θεκυῖλω νε-
 [ωπ]οί[ος τ]ὸς μνήμονας μὴ παρ[α]-
 διδό[ναι] μῆτε γῆν μῆτε οἰκ[ί]-
 10 [α] τοῖς μνήμοσιν ἐπὶ Ἀπολλω-
 νίδεω τῷ Λυγδάμιος μνημονε-
 ύοντος καὶ Παναμύω τῷ Κασβῶ-
 λλιος καὶ Σαλμακιτέων μνη-
 μονευόντων Μεγαβάτεω τῷ Ἀ-
 15 φυσίος καὶ Φορμίωνος τῷ Π[α]-
 νυάτιος. ἦν δέ τις θέληι δικάζε-
 σθαι περὶ γῆς ἢ οἰκίων, ἐπικαλ[έ]-

¹ The creation of long e- and o-sounds ([e:] and [o:]), as the result of contraction and compensatory lengthening—distinct from the older long vowels [ɛ:] and [ɔ:]—and the monophthongisation of [ei] and [ou] to [e:] and [o:], resulted, confusingly, in the use of the same digraphs to represent this convergence. The former are typically labelled ‘spurious’ or ‘false’, since they never at any stage represented *actual* diphthongs, while the latter are called ‘genuine’ or ‘inherited’ on account of their having been so originally. I will more properly explain this during our readings.

τῶ ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε]
 ὁ ἄδος ἐγένετο· νόμῳ δὲ κατάπ[ε]-
 20 ρ νῦν ὀρκῶ {ι}σ<α>ι τὸς δικαστάς· ὅ τ[ι]
 ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο
 καρτερὸν εἶναι. ἦν δέ τις ὕστερον
 ἐπικαλῆι τούτο τῷ χρόνῳ τῶν
 ὀκτωκαίδεκα μηνῶν, ὄρκον εἶναι τ-
 25 ῶι νεμομένῳ τὴν γῆν ἢ τὰ οἰκ-
 [ί]α, ὀρκῶν δὲ τὸς δικαστάς ἡμί-
 [ε]κτον δεξαμένος· τὸν δὲ ὄρκον εἰ-
 [ν]αι παρεόντος τῷ ἐνεστηκότος, κ-
 αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἵτινες
 30 τότ' εἶχον ὅτε Ἀπολλωνίδης καὶ Πανα-
 μύης ἐμνημόνευον, εἰ μὴ ὕστερο-
 ν ἀπεπέρασαν. τὸν νόμον τοῦτον
 ἦν τις θέληι συγχέαι ἢ προθητα-
 [ι] ψῆφον ὥστε μὴ εἶναι τὸν νόμο-
 35 ν τοῦτον, τὰ ἕκοντα αὐτῷ πεπρήσθω
 καὶ τῶ πόλλωνος εἶναι ἱερά καὶ α-
 ὑτὸν φεύγεν αἰεὶ· ἦν δὲ μὴ ἦι αὐτ-
 ῶι ἄξια δέκα στατήρων, αὐτὸν [π]-
 επρήσθαι ἐπ' ἐξαγωγῆι καὶ μη[δ]-
 40 ἀμὰ κάθοδον εἶναι ἐς Ἀλικαρν-
 ησσόν. Ἀλικαρνασσέων δὲ τῶς σ-
 υμπάντων τούτῳι ἐλεύθερον ε[ἶ]-
 ναι, ὃς ἂν ταῦτα μὴ παραβαίνει κατό-
 περ τὰ ὄρκια ἕταμον καὶ ὡς γέγραπ-
 45 ται ἐν τῷ Ἀπολλῶ[νί]ῳι, ἐπικαλῆν.

Athenian relations with Chalcis (446/5 or 424/3 BCE) Attic

A marble *stèle* that was found built into the south wall of the Acropolis, and now resides in the Acropolis Museum. Another stone was originally joined to the left side, and both were topped by a third stone that likely bore the name of the secretary (*grammateus*). Although we are now firmly in Attica, the spelling and letter forms here are decidedly Old Attic, that is, pre-Euclidean. The differences with regularized, post-403 BCE inscriptions can be immediately discerned by mere examination of the first sentence: $\chi\sigma = \xi$ (double consonant), $\varepsilon = \eta$ (inherited long e), $\omicron = \omega$ (the inherited, long open/low vowel). It is also worth noting that it is written *stoichedon*, viz. in a grid pattern (except ll. 1–2 and 80), which is characteristic of many Attic (and early Koine) inscriptions up to the end of the fourth century (see the photo that follows the text). The use of the letter *eta* (H on the stone; *h* in transcription) as a *spiritus asper* (rough breathing) is typical of pre-Euclidean Attic inscriptions, but take note of στρατηγός in l. 77.

IG I³ 40; M&L 52; SIG³ 64

- 1 ἔδοχσεν τ[ι β]ολῆι καὶ τῷ δέμοι, Ἄντιοχίς ἐ[πρυτ]-
 άνευε, Δρακ[ον]τίδες ἐπεστάτε, Διόγγετος εἶπε·
 κατὰ τάδε τὸν ἠόρκον ὁμόσαι Ἄθηναίον τ-
 ἐν βολῆν καὶ τὸς δικαστάς· οὐκ ἐχσελῶ Χα-
 5 λκιδέας ἐχ Χαλκίδος οὐδὲ τὸν πόλιν ἀνά-
 στατον ποέσο οὐδὲ ἰδιότεν οὐδένα ἀτιμ-
 ὄσο οὐδὲ φυγῆι ζεμιόσο οὐδὲ χσυλλέφσο-
 μαι οὐδὲ ἀποκτενῶ οὐδὲ χρέματα ἀφαιρέ-
 σομαι ἀκρίτο οὐδενὸς ἄνευ τῷ δέμο τῷ Ἄθ-
 10 εναίον, οὐδ ἐπιψεφιδῶ κατὰ ἀπροσκλέτο
 οὔτε κατὰ τῷ κοινῷ οὔτε κατὰ ἰδιότο οὐδ-
 ἐ ἑνός, καὶ πρεσβείαν ἐλθῶσαν προσάχσο
 πρὸς βολῆν καὶ δέμον δέκα ἑμερῶν ἠόταν
 πρυτανεύο κατὰ τὸ δυνατόν. ταῦτα δὲ ἐμπ-
 15 [ε]δόσο Χαλκιδεῦσιν πειθομένοις τῷ δέ-
 [μ]οι τῷ Ἄθηναίον. ἠορκῶσαι δὲ πρεσβεία-
 [ν] ἐλθῶσαν ἐχ Χαλκίδος μετὰ τῶν ἠορκοτῶ-
 ν Ἄθηναίος καὶ ἀπογράφσαι τὸς ὁμόσαντ-

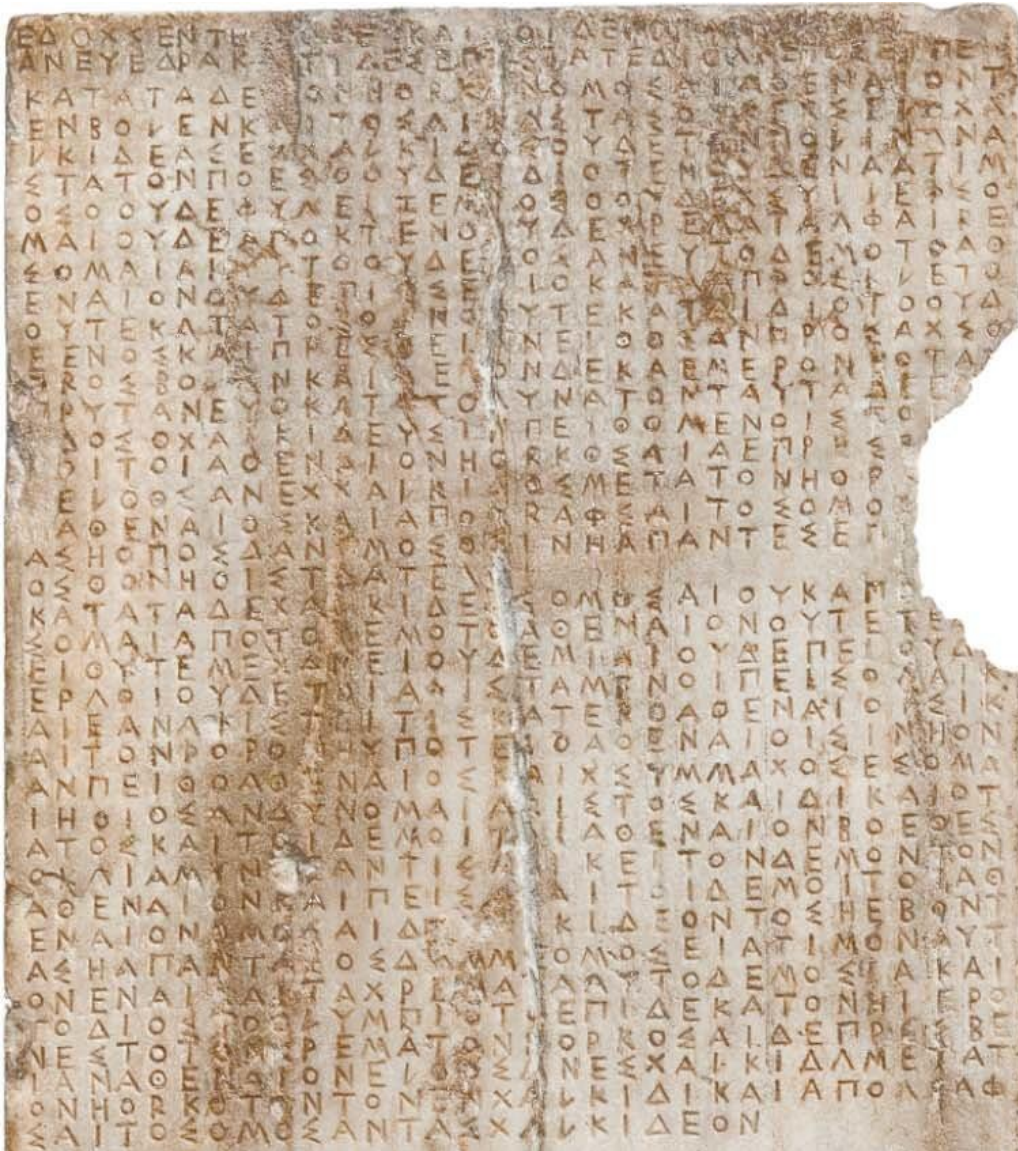
- 20 ας. *ἡόπος* δ ἂν [ὀ]μόσοσιν *ἡάπαντες*, ἐπιμελ-
 ὄσθον *ἡοι στ[ρ]ατεγοί* *vacat*
 κατὰ τάδε Χαλκιδέας ὀμόσαι· οὐκ ἀπο[σ]τέ-
 σομαι ἀπὸ τῷ [δ]έμοι τῷ Ἀθηναίῳ οὔτε τέ[χ]ν-
 ει οὔτε μηχανῆι οὐδεμιᾷ οὐδ ἔπει οὐδὲ
 ἔργοι οὐδὲ τῷ ἀφισταμένοι πείσομαι, κ-
 25 αὶ ἐὰν ἀφιστῆι τις κατερῷ Ἀθηναίοισι, κ-
 αὶ τὸν φόρον ὑποτελῷ Ἀθηναίοισιν, *ἡὸν*
 ἂν πείθο Ἀθηναίος, καὶ χσύμμαχος ἔσομα-
 ι *ἡοῖος* ἂν δύνομαι ἄριστος καὶ δικαιοῦ-
 ατος καὶ τῷ δέμοι Ἀθηναίῳ βοεθέσ-
 30 ο καὶ ἀμυνῷ, ἐὰν τις ἀδικεῖ τὸν δέμον τὸν
 Ἀθηναίῳ, καὶ πείσομαι τῷ δέμοι τῷ Ἀθ-
 εναίῳ. ὀμόσαι δὲ Χαλκιδέον τὸς *ἡεβόντ-*
ας ἡάπαντας· *ἡὸς* δ ἂμ με ὀμόσει, ἄτιμον αὐτ-
 ὸν ἔναι καὶ τὰ χρέματα αὐτῷ δεμόσια καὶ
 35 τῷ Διὸς τῷ Ὀλυμπίῳ τὸ ἐπιδέκατον *ἡιερό-*
ν ἔστο τῶν χρεμάτων. *ἡορκῶσαι* δὲ *ἡπρεσβε-*
ῖαν Ἀθηναίῳ ἐλθῶσαν ἐς Χαλκίδα μετὰ τ-
 ὸν *ἡορκοτῶν* τῶν ἐν Χαλκίδι καὶ ἀπογράφ-
 σαι τὸς ὀμόσαντας Χαλκιδέον.
vacat
 40 Ἀντικλῆς εἶπε· ἀγαθῆι τύχει τῆι Ἀθηναί-
 ὸν ποῆσθαι τὸν ἡόρκον Ἀθηναίος καὶ Χαλ-
 κιδέας, καθάπερ Ἐρετριεῦσι ἐφσεφίσασα-
 ο *ἡο* δῆμος *ἡο* Ἀθηναίῳ· *ἡόπος* δ ἂν τάχιστ-
 α γίγνεται, ἐπιμελόσθον *ἡοι* στρατεγοί.
 45 *ἡοίτινες* δὲ ἐχσορκόσοσι ἀφικόμενοι ἐ-

ς Χαλκίδα, ἐλέσθαι τὸν δέμον πέντε ἄνδρ-
 ας αὐτίκα μάλα. περὶ δὲ τῶν *χομέρον ἀποκ-*
ρίνασθαι Χαλκιδεῦσιν, ἡότι νῦμ μὲν Ἄθε-
ναίοις δοκεῖ, ἐὰν κατὰ τὰ ἐφσεφισμένα· ἡ-
 50 *όταν δὲ δοκεῖ, βολευσάμενοι ποέσοσι τὲ-*
ν διαλλα[γ]έν, καθότι ἂν δοκεῖ ἐπιτέδειο-
ν ἕναι Ἄθηναίοις καὶ Χαλκιδεῦσιν. τὸς δ-
ὲ χσένος τὸς ἐν Χαλκίδι, ἡόσοι οἰκόντες
μὲ τελῶσιν Ἄθέναζε, καὶ εἴ τοι δέδοται ἡ-
 55 *υπὸ τῷ δέμο τῷ Ἄθηναίον ἀτέλεια, τὸς δὲ ἄ-*
λλος τελὲν ἐς Χαλκίδα, καθάπερ ἡοι ἄλλο-
ι Χαλκιδέες. τὸ δὲ φσέφισμα τόδε καὶ τὸν
ἡόρκον ἀναγράφσαι Ἄθνεσι μὲν τὸν γρα-
μμ[α]τέα τὲς βολῆς ἐστέλει λιθίνει καὶ κ-
 60 *αταθῆναι ἐς πόλιν τέλεσι τοῖς Χαλκιδέ-*
ον, ἐν δὲ Χαλκίδι ἐν τῷ ἡιερωῖ τῷ Διὸς τῷ
Ἰολυμπίῳ ἡε βολὲ Χαλκιδέον ἀναγράφσασ-
α καταθέτο. ταῦτα μὲν φσεφίσασθαι Χαλκ-
ιδεῦσιν. νννν τὰ δὲ ἡιερά τὰ ἐκ τῶν χρεσμ-
 65 *ὸν ἡυπὲρ Εὐβοίας θῦσαι ὅς τάχιστα μετὰ*
ἡιεροκλέος τρεῖς ἄνδρας, ἡὸς ἂν ἕλεται ἡ-
ε βολὲ σφὸν αὐτῶν· ἡόπος δ ἂν τάχιστα τυθ-
εῖ, ἡοι στρατεγοὶ συνεπιμελόσθον καὶ τ-
*ὸ ἀργύριον ἐς ταῦτα [π]αρεχόντον. *vacat**
 70 *Ἄρχέστρατο[ς] εἶπε· τὰ μὲν ἄλλα καθάπερ Ἄ-*
ντικλῆς· τὰς δὲ εὐθύνας Χαλκιδεῦσι κατ-
ὰ σφὸν αὐτῶν ἕναι ἐν Χαλκίδι καθάπερ Ἄθ-
ένεσιν Ἄθηναίοις πλὲν φυγῆς καὶ θανάτ-

ο καὶ ἀτιμίας· περὶ δὲ τούτον ἔφεσιν ἕνα-
 75 ἰ Ἀθηναζε ἐς τὴν ἐλίαϊαν τὴν τῶν θεσμοθ-
 ετῶν κατὰ τὸ φσέφισμα τῷ δέμο· περὶ δὲ φυ-
 λακῆς Εὐβοίας τὸς στρατηγὸς ἐπιμέλεσ-
 θαι *hos* ἂν δύνονται ἄριστα, *hópos* ἂν ἔχε-
 ἰ *hos* βέλτιστα Ἀθηναίοις.

80

hórkos.



Athenian decree regulating the offering of firstfruits at Eleusis (c. 435 BCE) Attic

A marble *stele* found at Eleusis (including a small fragment of ll. 15–22 of the Athenian copy, found in the Plaka at Athens), now on display in the Epigraphical Museum in Athens. The letters are distinctly Attic, similar to the Chalcis decree, and also *stoichedon* (fifty letters per line, except l. 1 and a few others). What we noted for that inscription are also manifested here, although *eta* as *spiritus asper* does not occur where it should eight times (see if you can spot them!). It is also worth noting the nasal *assimilation* of *kappa* (κ), e.g. l. 5 ἐγ Δελφῶν, a graphic realisation of place-of-articulation assimilation in speech, a particularly common feature of later Postclassical inscriptions; and, conversely, graphic *dissimilation* in l. 48 χσυνγραφάς (viz. νγ instead of γγ).

IG I³ 78; M&L 73; I.Eleusis 28a

- 1 [Τιμο]τέλ[ε]ς Ἀχαρνεὺς ἐγραμμάτευε.
 [ἔδοχσ]εν τῷ βολεῖ καὶ τῷ δέμοι· Κεκροπὶς ἐπρυτάνευε, Τιμοτέ-
 [λες ἐ]γραμμάτευε, Κικνέας ἐπεστάτε· τάδε οἱ χσυνγραφεὺς χσυνέ-
 [γρ]αψαν· ἀπάρχεσθαι τοῖν Θεοῖν τῷ καρπῷ κατὰ τὰ πάτρια καὶ τῶ-
 5 ν μαγτεῖαν τὴν ἐγ Δελφῶν Ἀθηναῖος ἀπὸ τῶν ἑκατὸν μεδίμνων [κ]-
 ριθὸν μὲ ἔλαττον ἢ ἑκτέα, πυρῶν δὲ ἀπὸ τῶν ἑκατὸν μεδίμνων μ-
 ἔ ἔλαττον ἡμιέκτεον· ἐὰν δὲ τις πλείον καρπὸν ποιῆι ἢ τοσο[ῦ]το-
 ν ἢ ὀλείζο, κατὰ τὸν αὐτὸν λόγον ἀπάρχεσθαι. ἐγγέγεν δὲ τὸς δεμ-
 ἄρχος κατὰ τὸς δέμος καὶ παραδιδόναι τοῖς ἱεροποιοῖς τοῖς
 10 Ἐλευσινόθεν Ἐλευσινάδε· οἰκοδομέσαι δὲ σιρὸς τρεῖς Ἐλευσῖν-
 ι κατὰ τὰ πάτρια ἡόπο ἂν δοκῆι τοῖς ἱεροποιοῖς καὶ τῷ ἀρχι-
 ἔκτονι ἐπιτέδειον ἔναι ἀπὸ τῷ ἀργυρίῳ τῷ τοῖν Θεοῖν· τὸν δὲ κα-
 ρπὸν ἐνθαυθοῖ ἐμβάλλεν ἡὸν ἂν παραλάβοσι παρὰ τῶν δεμάρ[χ]ον,
 ἀπάρχεσθαι δὲ καὶ τὸς χσυνμάχος κατὰ ταυτά· τὰς δὲ πόλεις ἐγλ[ο]-
 15 γέας ἡελέσθαι τῷ καρπῷ, καθότι ἂν δοκῆι αὐτέσι ἄριστα ὁ καρπὸ-
 [ς] ἐγγεγέσεσθαι· ἐπειδὴν δὲ ἐγλεχθεῖ, ἀποπεμφσάντων Ἀθήναζε·
 τὸς δὲ ἀγαγόντας παραδιδόναι τοῖς ἱεροποιοῖς τοῖς Ἐλευσι-
 νόθεν Ἐλευσινάδε· ἐ[ὰ]ν δὲ μὲ παραδέχονται πέντε ἡμερῶν [ν]νν
 ἐπειδὴν ἐπαγγελῆι, παραδιδόντων τῶν ἐκ τῆς πόλεος ἡόθεν ἂν ἔ-
 20 [ι] ὁ καρπός, εὐθυνόσθον ἡοι ἡεροποιοὶ χιλίαισιν ν δραχμῆσι [h]-

25 *έ[κα]στος· καὶ παρὰ τῶν δεμάρχων κατὰ ταῦτὰ παραδέχεσθαι. [κ]έρυ-
 [κα]ς δὲ *ηε*λομένε *ηε* βολὲ πεμφσάτο ἐς τὰς πόλεις ἀγγέλλοντας *ν[ν]*
τ[άδ'] *ηε*φσεφισμένα τῷ δέμοι, τὸ μὲν νῦν ἔναι *ηος* τάχιστα, τὸ δὲ λ-
 οῖπὸν *ηόταν* δοκεῖ αὐτῆι· κελευέτο δὲ καὶ *ηο* *ηι*εροφάντες καὶ [ὄ]
 30 *ηαι*δοχος μυστερίοις ἀπάρχεσθαι τὸς *ηέ*λλενας τὸ καρπὸ κατὰ
 τὰ πάτρια καὶ τὴν μαντείαν τὴν ἐγ Δελφῶν· ἀναγράφσαντες δὲ ἐμ-
 πινακίοι τὸ μέτρον τὸ καρπὸ τὸ τε παρὰ τῶν δεμάρχων κατὰ τὸ[ν δ]-
 [ἔ]μον *ηέ*καστον καὶ τὸ παρὰ τῶν πόλεον κατὰ τὴν πόλιν *ηε*κάστ[ε]*ν*
 [κ]αταθέντων ἔν τε τῷ Ἐλευσινίῳ Ἐλευσίῃ καὶ ἐν τῷ βολεϋ[τ]ε-
 35 *ρη*ῖοι· ἐπαγγέλλεν δὲ τὴν βολὴν καὶ τῆσι ἄλλεσι πόλεσιν τῆ[σι *ηε*]-
 [λ]ληνικῆσιν ἀπάσεσι, *ηό*ποι ἂν δοκεῖ αὐτῆι δυνατὸν ἔναι, λέγον-
 τας μὲν κατὰ *ηὰ* Ἀθηναῖοι ἀπάρχονται καὶ οἱ χσύμμαχοι, ἐκέ[ν]ο[ι]-
 [ς] δὲ μὲ ἐπιτάττοντας, κελεύοντας δὲ ἀπάρχεσθαι, ἐὰν βόλονται,
 40 κατὰ τὰ πάτρια καὶ τὴν μαντείαν τὴν ἐγ Δελφῶν. παραδέχεσθαι δ-
 35 ἐ καὶ παρὰ τούτων τῶν πόλεον ἐὰν τις ἀπάγει τὸς *ηι*εροποιὸς [κα]-
 τ[ὰ] ταῦτά. θύεν δὲ ἀπὸ μὲν τὸ πελανθὸ καθότι ἂν Εὐμολπίδα ἐχσ[*ηε*]-
 [γῶ]γται, τρίττοιαν δὲ βόαρχον χρυσόκερον τοῖν Θεοῖν *ηε*κατ[ἔρ]-
 [αι ἀ]πὸ τῶν κριθῶν καὶ τῶν πυρῶν καὶ τῷ Τριπτολέμοι καὶ τῷ Θε-
 40 ῶι καὶ τῆι Θεᾷ καὶ τῷ Εὐβόλοι *ηι*ερείων *ηε*κάστοι τέλεον καὶ
 τῆι Ἀθηναίῃ βὸν χρυσόκερον· τὰς δὲ ἄλλας κριθὰς καὶ πυρὸς ἀπ-
 οδομένος τὸς *ηι*εροποιὸς μετὰ τῆς βολῆς ἀναθέματα ἀνατιθέν-
 45 *ηαι* τοῖν Θεοῖν, ποιεσαμένος *ηά*ττ' ἂν τῷ δέμοι τῷ Ἀθηναίῳ δοκε-
 ι, καὶ ἐπιγράφεν τοῖς ἀναθέμασιν, *ηό*τι ἀπὸ τὸ καρπὸ τῆς ἀπαρχῆ-
 ς ἀνεθέθε, καὶ *ηε*λλένον τὸν ἀπαρχόμενον· τοῖς δὲ ταῦτα ποιῶσι
 45 *ηο*λλὰ ἀγαθὰ ἔναι καὶ εὐκαρπίαν καὶ πολυκαρπίαγ, *ηο*ίτινες ἂν
 μὲ ἀδικῶσι Ἀθηναῖος μεδὲ τὴν πόλιν τὴν Ἀθηναίων μεδὲ τὸ Θεό. [ν]
 Λάμπων εἶπε· τὰ μὲν ἄλλα καθάπερ αἱ χσυγγραφαὶ τῆς ἀπαρχῆς τῷ
 [κ]αρπὸ τοῖν Θεοῖν· τὰς δὲ χσυγγραφὰς καὶ τὸ φσέφισμα τόδε ἀναγ-*

ραφσάτο *ho* γραμματεὺς *ho* τῆς βολῆς ἐν στέλαιν δυοῖν λιθίνοι-
 50 ν καὶ καταθέτο τὸν μὲν Ἐλευσῖνι ἐν τῷ *hierōi* τὸν δὲ *hetēran* ἐ-
 μ πόλει· *hoi* δὲ *polētai* ἀπομισθοσάντων τὸ στέλα· *hoi* δὲ *kolā[kr]*-
 ἔται δόντων τὸ ἀργύριον. ταῦτα μὲν περὶ τῆς ἀπαρχῆς τῷ καρπῷ τ-
 οῖν Θεοῖν ἀναγράφαι ἐς τὸ στέλα, μὲνα δὲ :::: ἐμβάλλεν *hekatōnβ-*
 55 *aiōna* τὸν νέον ἄρχοντα. τὸν δὲ *bas[ι]λέα* *horīσαι* τὰ *hierā* τὰ ἐν τ[ὸ]-
 ι *Pelargikōi*, καὶ τὸ λοιπὸν μὲ ἐν*h*ιδρῦεσθαι βομὸς ἐν τῷ *Pelā-*
rgikōi ἄνευ τῆς βολῆς καὶ τῷ δέμῳ, μεδὲ τὸς λίθος τέμνεν ἐκ τῷ [Π]-
elargikō, μεδὲ γέν ἐχσάγεν μεδὲ λίθος· ἐὰν δέ τις παραβαίνει ν
 τ:::ούτον τι, ἀποτινέτο πεντακοσίας δραχμάς, ἐσαγγελλέτο δὲ *h-*
 60 ο βασιλεὺς ἐς τὴν βολήν· περὶ δὲ τῷ ἐλαίῳ ἀπαρχῆς χσυγγράφ-
 σας Λάμπων ἐπιδειχσάτο τῷ βολεῖ ἐπὶ τῆς ἐνάτης *prytaneias*·
he δὲ βολὴ ἐς τὸν δέμον ἐχσενενκέτο ἐπάναγκες.

Athenian decree about the sanctuary of Neleus, Basile and Codrus (418/7 BCE)
Attic

A marble *stèle* that was found in built into the foundations of a house to the south-east of the Acropolis, now on display in the Epigraphical Museum in Athens. The Attic letter forms are arranged *stoichedon*, 52 words per line (apart from a few lines, including the first and last). We have seen with the previous Attic inscriptions that double consonants are always written as two letters, e.g. ἔδοχσεν vs ἔδοξεν, but here there is a single example of *psi* (ψ) in l. 22 ἔχσαλεψάτο (though note the usage of χσ in the same word), a small sign of the influence that Ionic was exerting on Attic writers and stonecutters (compare the following inscription, which was composed before the Euclidean reform of 403). On the other hand, the deployment of *eta* as *spiritus asper* was by this stage well and truly waning in Attica, as evidenced here by its restriction to the word *hierón*.

IG I³ 84; SIG³ 9

1 θεοί·
 [ἔ]δοχσεν τῆι βολῆι καὶ τῶι δέμοι· Πανδιονίς ἐπρυτάνευε, Ἀριστόχ-
 [σ]ενος ἐγραμμάτευε, Ἀντιοχίδες ἐπεστάτει, Ἀντιφῶν ἔρχε, Ἀδόσιο-
 [ς ε]ἶπε· ἔρχσαι τὸ *hierón* τῶ Κόδρο καὶ τῶ Νελέος καὶ τῆς Βασίλης κ[α]-
 5 ἰ μισθῶσαι τὸ τέμενος κατὰ τὰς συνγραφάς. οἱ δὲ πολεταὶ τὴν ἔρχσ[ι]-
 γ ἀπομισθοσάντων. τὸ δὲ τέμενος ὁ βασιλεὺς ἀπομισθοσάτο κατὰ [τ]-
 ὰς χσυνγραφάς, καὶ τὸς ὀριστὰς ἐπιπέμφσαι ὀρίσαι τὰ *hierà* ταῦτα,
 ὅπος ἂν ἔχει ὡς βέλτιστα καὶ εὐσεβέστα<τα>. τὸ δὲ ἀργύριον ἐς τὴν ἔρχ-
 σιν ἀπὸ τῶ τεμένος εἶναι. πρᾶχσαι δὲ ταῦτα πρὶν ἢ ἐχσιέναι τένδε
 10 τὴν βολήν, ἢ εὐθύνεσθαι χιλίασι δραχμῆσι ἕκαστον κατὰ τὰ εἶρε-
 μένα ν' Ἀδόσιος εἶπε· τὰ μὲν ἄλλα καθάπερ τῆι βολῆι, ὁ δὲ βασιλεὺς μ-
 [ι]σθοσάτο καὶ οἱ πολεταὶ τὸ τέμενος τῶ Νελέος καὶ τῆς Βασίλης κα-
 [τ]ὰ τὰς χσυνγραφάς εἴκοσι ἔτε· τὸν δὲ μισθοσάμενον ἔρχσαι τὸ *hie-*
 [ρ]ὸν τῶ Κόδρο καὶ τῶ Νελέος καὶ τῆς Βασίλης τοῖς ἑαυτῶ τέλεσιν· ὅπ-
 15 [ό]σεν δ' ἂν ἄλφει μίσ[θ]οσιν τὸ τέμενος κατὰ τὸν ἐνιαυτὸν ἕκαστον, κ-
 αταβαλλέτο τὸ ἀργύριον ἐπὶ τῆς ἐνάτης πρυτανείας τοῖς ἀποδέκ-
 ται[ς], οἱ δὲ ἀποδέκται τοῖς ταμίαισι τῶν ἄλλων θεῶν παραδιδόντων
 [κ]ατὰ τὸν νόμον· ὁ δὲ βασιλεὺς ἐὰν μὲ ποιήσει τὰ ἐφσεφισμένα ἔ ἄλλ-

20 ος τις οἷς προτέτακται περὶ τούτον ἐπὶ τῆς Αἰγείδος πρυτανεί-
 ας, εὐθυνέσθω μυρίεσι δραχμῆσιν. τὸν δὲ ἐονεμένον τὴν ἰλὸν ἐκκο-
 μίσασθαι ἐκ τῆς τάφρο ἐπὶ τέσδε τῆς βολῆς ἀποδόντα τὸ ἀργύριον
 τῷ Νελεῖ ὅσο ἐπρίατο· ὁ δὲ βασιλεὺς ἐχσαλεψάτο τὸν πριάμενον τ-
 ῆν ἰλὸν, ἐπειδὰν ἀποδοῖ τέμ μίσθοσιν· τὸν δὲ μισθοσάμενον τὸ τέμ-
 25 ενος καὶ ὅποσο ἂν μισθόσεται ἀντενγραφασάτο ὁ βασιλεὺς ἐς τὸν τ-
 οῖχον καὶ τὸς ἐγγυετὰς κατὰ τὸν νόμον ὅσπερ κεῖται τῶν τεμενῶν.
 τὸ δὲ φσέφισμα τόδε, ὅπος ἂν εἰ εἰδέναι τῷ[ι] βολομένοι, ἀναγράφσα-
 ς ὁ γραμματεὺς ὁ τῆς βολῆς ἐν στέλει λιθίνει καταθέτο ἐν τῷ Νελεί-
 οι παρὰ τὰ ἴκρια· οἱ δὲ κολακρέται δόντον τὸ ἀργύριον ἐς ταῦτα. νν
 μισθὸν δὲ βασιλέα τὸ τέμενος τῷ Νελέος καὶ τῆς Βασίλης κατὰ
 30 τάδε· τὸν μισθοσάμενον ἔρχσαι μὲν τὸ *ἱερὸν* τῷ Κόδρο καὶ τῷ Νελέ-
 ος καὶ τῆς Βασίλης κατὰ τὰς χσυνγραφὰς ἐπὶ τῆς βολῆς τῆς εἰσιόσ-
 ες, τὸ δὲ τ[έ]μενο[ς] τῷ Νελέος καὶ τῆς Βασίλης κατὰ τάδε ἐργάζεσθαι·
 φυτεῦσαι φυτευτέρια ἐλαὸν μὲ ὄλεζον ἐ διακόσια, πλέονα δὲ ἐὰν β-
 ὀλεται, καὶ τῆς τάφρο καὶ τὸ ὕδατος κρατῆν τῷ ἐγ Διὸς τὸν μισθοσά-
 35 μενον, ὅποσον ἐντὸς ρεῖ τῷ Διονυσίῳ καὶ τῶν πυλῶν ἐ<ι> ἄλαδε ἐ[χ]σελα-
 ῦνοσιν οἱ μύσται καὶ ὅποσον ἐντὸς τῆς οἰκίας τῆς δεμοσίας καὶ τ-
 ῶν πυλῶν αἰ ἐπὶ τὸ Ἴσθμονίκο βαλανεῖον ἐκφέροσι· μισθὸν δὲ κατὰ
 εἴκοσι ἐτῶν.

15 τατα ἀμφοτέροις, καθάπερ αὐτοὶ λέγουσιν, ἐπειδὴν ἐρήνη γένηται τότε περὶ
 τῶν ἄλλων κοινή βολεύεσθαι. τοῖς δὲ νόμοις χρῆσθαι τοῖς σφετέροις αὐτῶν
 αὐτονόμος ὄντας, καὶ τὰλλα ποιῆν κατὰ τὸς ὄρκος καὶ τὰς συνθήκας καθάπερ
 ζύνκεται Ἀθηναίοις καὶ Σαμίοις· καὶ περὶ τῶν ἐγκλημάτων ἃ ἄγ γίγνηται
 πρὸς ἀλλήλους διδόναι καὶ δέχεσθαι τὰς δίκας κατὰ τὰς συμβολὰς τὰς ὅσας.
 [ἐ]ὰν δὲ τι ἀναγκαῖον γίγνηται διὰ τὸν πόλεμον καὶ πρότερον περὶ τῆς πολι-
 20 [τ]είας, ὥσπερ αὐτοὶ λέγουσιν οἱ πρέσβες, πρὸς τὰ παρόντα βολευόμενος ποιῆν
 [ῆ]ι ἂν δοκῆ βέλτιστον εἶναι. περὶ δὲ τῆς ἐρήνης, ἐὰν γίγνηται, εἶναι κατὰ ταῦτα
 [κ]αθάπερ Ἀθηναίοις, καὶ τοῖς νῦν οἰκῶσιν Σάμον· ἐὰν δὲ πολεμῆν δέη, παρασκ-
 [ε]υάζεσθαι αὐτὸς ὡς ἂν δύνωνται ἄριστα πράττοντας μετὰ τῶν στρατηγῶν.
 [ἐ]ὰν δὲ πρεσβείαν ποιῆμι ποιῶσιν Ἀθηναῖοι, συμπέμπεν καὶ τὸς ἐξάμο παρόντας,
 25 [ἐ]ὰν τινα βόλωνται, καὶ συμβολεύεν ὅ τι ἂν ἔχουσιν ἀγαθόν. ταῖς δὲ τριήρεσι
 [ταῖς] ὅσας ἐς Σάμωι χρῆσθαι αὐτοῖς δοῦναι ἐπισκευασαμένοις καθότι ἂν αὐ-
 [τοῖς] δοκῆ· τὰ δὲ ὀνόματα τῶν τριηράρχων, ὧν ἦσαν αὐταὶ αἱ νῆες, ἀπογράψαι
 [τὸς] πρέσβες τῶι γραμματεῖ τῆς βολῆς καὶ τοῖς στρατηγοῖς, καὶ τούτων εἶ πο
 [θὲν] τί ἐστὶν ἀναγεγραμμένον ἐν τῶι δημοσίωι ὡς παρεληφόντων τὰς τριήρες,
 30 [ἅ]παντα ἐξαλειψά[ν]των οἱ νεωροὶ ἀπανταχόθεν, τὰ δὲ σκευὴ τῶι δημοσίωι ἐς-
 [πρα]ξάντων ὡς τάχιστα κα[ὶ] ἐπαναγκασάντων ἀποδοῦναι τὸς ἔχοντας τούτων
 [τι] ἐντελῆ· γνώμη Κλεσόφο καὶ] συνπρυτάνεων· τὰ μὲν ἄλλα καθάπερ τῆι βολῆι,
 [εἶ]ναι δὲ τὴν δωρειὰν Σαμίωι τοῖς ἥ[κο]σιν, καθάπερ αὐτοὶ αἰτῶνται, καὶ νέμει
 [αὐ]τὸς αὐτίκα μάλα ἐς τὸς δήμος καὶ τὰ]ς φυλὰς δέκαχα· καὶ τὴν πορείαν παρα-
 35 [σ]κευάσαι τοῖς πρέσβεσι τὸς στρατηγὸς ὡ]ς τάχιστα καὶ Εὐμάχωι καὶ τοῖς
 [ἄ]λλοις Σαμίωις πᾶσι τοῖς μετὰ Εὐμάχῳ ἤκοσ]ι ἐπαινέσαι ὡς ὁσιν ἀνδράσι
 [ἀ]γαθοῖς περὶ τὸς Ἀθηναίους· καλέσαι δ' Εὐμ]αχον ἐ[πὶ] δ]εῖπνον ἐς τὸ πρυτανέον
 [ἐ]ς αὐρίον. ἀναγράψαι δὲ τὰ ἐψηφισμένα τ]ὸν γραμμ[α]τέα τῆς βο]λῆς μετὰ τῶν
 [στ]ρατηγῶν ἐστήληι λιθίνῃ καὶ κατα]θέσθαι ἐς πόλι]ν, τὸς δὲ ἐλλήν]οταμίας
 40 [δ]οῦναι τὸ ἀργύριον· ἀναγράψαι δ' ἐς Σά]μωι κατὰ ταῦτα τέ[λε]σι [τοῖς] ἐκέ]νων.

Sympoliteia between Helisson and Mantinea (early IV BCE) Arcadian

This is the top part of a limestone *stèle* found during excavations of the Roman bath at Mantinea, and now on display in the Archaeological Museum of Tripolis. Helisson was an ancient polis of Arcadia, the site of which has not been found, but was most likely near the source of the homonymous ancient river near the modern village of Αλωνίσταινα (*Paus.* 8.30.1); the ancient site of Mantinea was situated nearby on the Arcadian plain. Dialectal inscriptions are always fascinating because they demonstrate the lexical, morphological, phonological, and syntactic variation that existed in Greek up to the early Postclassical period, and Arcado-Cypriot does not disappoint. It is the closest of all the dialects to the Mycenaean Greek of the Linear B tablets, but, interestingly, also seems to share some inherited features with Attic-Ionic (*n.b.*: the formula ἔδοξε + dative is *not* an example of this), e.g. the athematic infinitive ending -ναι (e.g. l. 4 ἦναι vs common Doric εἶμεν).

We can briefly note here some of the most conspicuous features: retention of *digamma* (Ϝ) (even medially); inherited use of ἰν (= ἐν) + accusative like Latin *in* + acc., e.g. l. 2 [ἰ]γ ἄμα[τα] | [πά]γτα = ἐν ἡμέραις πάσαις; ἐξ + dative, e.g. l. 9 ἐς ταῖς ἄλλαις πόλιν (but note that ἐξ becomes ἐς before consonants); and πός = πρόσ,³ e.g. l. 21 πός τὸ βωλήιον = πρὸς τὸ βουλευίον (= βουλευτήριον) (but note the *hiatus* caused by the absent intervocalic *sigma* in l. 14 πὸ αὐτός, a common feature of Arcadian). It is also worth noting here the retention of inherited long a [a:] in all dialects, except Attic-Ionic, where it became a long e [ε:]; hence l. 1 τύχα [ἄγα]θά vs τύχη ἀγαθή.⁴ And there are, of course, more awesome features besides left to discover!⁵

SEG 37-340; IPark 9

- 1 [θεός]ς· τύχα [ἄγα]θά.
 [σύ]νθεσις Μα[ντ]ινεῦσ[ι] καὶ Ἐλισφασίοις [ἰ]γ ἄμα[τα]
 [πά]γτα· ἔδοξε τοῖς Μαντινεῦσιν καὶ τοῖς Ἐλισφασίοι[ς]· τὸς [Ἐ]λ[ι]-
 [σ]φασίος Μαντινέας ἦναι φίσος καὶ ὕμοιος, κ[ο]ινάζοντα[ς πάν]-
 5 των ὅσων καὶ οἱ Μαντινῆς, φέρ[ο]ντας τὰν χώραν καὶ τὰν π[όλιν]
 ἰμ Μαντιν[έ]αν ἰν τὸς νόμος τὸς Μαντινέων, μινόνσας τᾶς [πό]-

³ Note that πρόσ (= Sanskrit प्रति *prati*, Latin *pretium*) and ποτί (whence πός), and their counterparts in the various dialects, developed independently—one *with*, and the other *without*, the *rho* (ρ).

⁴ This is, unsurprisingly, not an exceptionless rule in Attic. A salient example is the prevailing use of Doric λαός (vs λεώς [the result of *quantitative metathesis*, if anyone wishes to ask for further info during the lessons], which has been passed right down to Modern Greek. Note, however, the use of the reintroduced ancient word λεωφόρος (from λεώς) in nineteenth century Greece to create λεωφορεῖον *bus*.

⁵ If, like the editor of this text and tutor of your class, you are fascinated by Indo-European linguistics, Ancient Greek dialects (and especially inscriptions!) are very rewarding. But one should always, however, also be aware of the inherent limitations of the extant epigraphic evidence.

λιος τῶν Ἐλισφασίων ὅσπερ ἔχε[ι] ἰν πάντα χρόνον, κώμα[ν] ἔα-
 σαν τὸς Ἐλισφασίος τῶν Μαντινέων. — θεαρὸν ἦναι ἐξ Ἐλισό[ν]-
 τι κατάπερ ἐς ταῖς ἄλλαις πόλισι. — τὰς θυσίας θύεσθαι τὰς ἰν Ἐ-
 10 λισόντι καὶ τὰς θεαρίας δέκεσθαι καὶ τὰ πάτρια. — τὰς [δ]ίikas διῶ-
 [ξ]αι τὸς Ἐλισφασίος καὶ τὸς Μαντινέας ἀλλάλοις καὶ τὸς νόμος
 τῶν Μαντινέων, ἀφῶτε Μαντινῆς ἐγένοντο οἱ Ἐλισφάσιοι, τῶι
 ὕστερον· τὰ δὲ προτεράσια μὴ ἴνδικα ἦναι. — ὅσα δὲ συνβόλ[α]ια ἐτύ-
 γχανον ἔχοντες οἱ Ἐλισφάσιοι αὐτοὶ πὸ αὐτὸς πάρος Μαντινῆς
 15 ἐγένοντο, κύρια σφέσιν ἦναι καὶ τὸς νόμος τὸς αὐτοὶ ἦχον ὅτε ἔ-
 βλωσκον ἰμ Μαντινέαν. τὸς Ἐλισφασίος πάντας ἀπυγράψασ-
 θαι ἰν τὸς ἐπιμελητὰς πατριᾶφι κατ [ἀ]λικίαν ἰν δέκ' ἀμέραις ἅμα-
 ν οἱ σταλογράφοι μόλωνσι. τὸς δὲ ἀπυγραφέντας ἀπονιγ[κ]ῆν τὸς
 ἐπιμελητὰς ἰμ Μαντινέαν καὶ ἀπυγράψαι τοῖς θεσμοτοάροις ἐπ-
 20 ἰ Νικῆι δαμιοργοῖ, τὸς δὲ θεσμοτοάρος γράψαντας ἰν λευκώματ[α]
 δεφαλῶσαι πὸς τὸ βωλήιον· ἂν δέ τις τῶν ἀπυγραφέντων μὴ φᾶτοι
 τινα ἦναι Ἐλισφάσιον, ἔξεστ[ι]ν ἰμφᾶναι τοῖς θεσμοτοάροις ἰν
 τῶι ὕστερον φέτ[ε]ι ἢ Νικῆς ἐδαμιόργη· τὸ[ν] δὲ ἰμ]φανθέντα ἐπιδι-
 κεύσασθαι ἰν τοῖς [τ]ριακασίοις αὐτοῖ [μηνὸς ...]ερω ἄ[μ]αν ἰμ-
 25 φανθῆ, καὶ ἄ[μ] μὲν νικᾶ], ἔστω Μαντινῆς, εἰ δὲ μή, τ.ι θεοῖ ὀφλέτω.

Prospectus of the Second Athenian League (378/7 BCE) Attic

A marble *stèle*, found in the Ancient Agora of Athens in twenty fragments, inscribed on the front and left-hand sides (only the front, up to l. 77, is presented here; the left-hand side is merely a somewhat fragmentary continuation of the list of allies that starts at the end of the front). It is now on display in the Epigraphic Museum of Athens. Lines 7–77 and 80–4 are written *stoichedon*, 31 letters per line (except 32 in l. 24). Different hands can be discerned in the inscription of various parts. It is also commonly known as the *Aristoteles Decree*, on account of its having been proposed by a certain Aristoteles (l. 7 Ἀριστοτέλης εἶ[πεν]). In terms of the script, it is very similar to what we encountered in the honorific decree concerning the Samians (405/4), with only a few features distinguishing it from the standard used in modern textbooks and editions of Classical Greek; e.g. the use of *omicron* (ο) to represent the diphthong ου (e.g. l. 31 δῶναι), and the assimilation of final consonants to the initial consonant of the following word (e.g. l. 11 ἐμ βεβαίωι, l. 24 ἐφ' οἴσπερ), a very common feature of Attic(-Koine) inscriptions of the Postclassical period. It is also worth noting here the characteristically Attic use of -ττ- instead of the more Ionic -σσ- (e.g. ll. 48–9 θάλαττ[αν]).⁶

IG II² 43; SIG³ 147

Front

- 1 ἐπὶ Ναυσινίκο ἄρχοντος.
vacat
- 2 Καλλίβιος : Κηφισοφῶντος
Παιανιεύς : ἐγραμμάτευεν.
vacat
- 4 ἐπὶ τῆς Ἴπποθωντίδο[ς ἐβδ]όμης πρυτα-
5 νείας· ἔδοξεν τῆι βολ[ῆι κα]ὶ τῶι δήμω-
ι, Χαρίνος Ἄθμον[εὺς ἐπ]εστάτει·
Ἀριστοτέλης εἶ[πεν· τύχ]ηι ἀγαθῆι τῆι Ἀ-
θηναίων καὶ τ[ῶ]ν [συμμ]άχων τῶν Ἀθηναίω-
ν ὅπως ἂν Λακεδ[αιμό]νιοι ἐῶσι τὸς Ἑλλη-
10 νας ἐλευθέ[ρ]οις [καὶ] αὐτονόμοις ἡσυχίαν

⁶ The result of the palatalisation of (probably) an original dental or voiceless velar (*φυλάκω [p^hulákjo:]); the development into [tt] also took place in Boeotian, a dialect with which Attic shared some innovations due to its geographic proximity. Other words in Boeotian, e.g. τόττος vs Attic and Ionic τόσος (all of which from *[tótjos]), betray the fact that certain palatalisations in Attic took place before it fell under the areal influence of its Aeolic neighbour. For most dialects, however, the outcome of the latter sound change was also [ss] ([t^h] > [ts] > [ss]), rather than the [s] of Attic-Ionic, so e.g. Lesbian μέσσοις = Attic μέσος.

ἄγειν τῆ[ν χώραν] ἔχοντας ἐμ βεβαίωι τῆ-
 [ν ἑαυτῶν πάσαν], [[κα]ἰ [ὄπ]ω[ς κ]υ[ρ]ίᾳ ἢ κ[α]ἰ δι-
 [αμένη ἢ τε εἰρήνη καὶ ἢ φιλία ἦν ὄμοσ]α-
 [ν οἱ Ἑλληνες] καὶ [βα]σιλῆυς κατὰ τὰ[ς σ]υγ-
 15 [θήκας]], [ἐψηφί]σθαι τῶι δήμωι· ἐάν τις βόλ-
 [ηται τῶν Ἑλ]λήνων ἢ τῶν βαρβάρων τῶν ἐν
 [ἠπειρώι ἐν]οικόντων ἢ τῶν νησιωτῶν, ὅσ-
 [οι μὴ βασι]λέως εἰσίν, Ἀθηναίων σύμμαχ-
 [ος εἶναι κ]αὶ τῶν συμμάχων, ἐξεῖναι αὐ[τ]-
 20 ῶ[ι ἐλευθέρ]ωι ὄντι καὶ αὐτονόμοι, πολι-
 [τευομέν]ωι πολιτείαν ἦν ἂν βόληται μή-
 τε [φρορ]ὰν εἰσδεχομένωι μήτε ἄρχοντα
 ὑπο[δεχ]ομένωι μήτε φόρον φέροντι, ἐπὶ
 δὲ τ[οῖς] αὐτοῖς ἐφ' οἷσπερ Χίοι καὶ Θηβαῖ-
 25 οὶ κα[ὶ] οἱ ἄλλοι σύμμαχοι τοῖς δὲ ποιησ-
 σαμέν[οις] συμμαχίαν πρὸς Ἀθηναίος καὶ
 τὸς συμ[μ]άχος ἀφεῖναι τὸν δῆμον τὰ ἐγκ-
 τήματα ὅποσ' ἂν τυγχάνη ὄντα ἢ ἴδια ἢ [δ]-
 ημόσια Ἀθ[η]ναίων ἐν τῇ χ[ώραι τῶν ποιο]-
 30 μένων τὴν συμμαχίαν κ[αὶ περὶ τούτων π]-
 ἴστιν δῶναι α[ὐ]τοῖς· ἐὰν δέ τωι τ]υγχάν[η]-
 ι τῶν πόλεων [τῶν ποιομένων] τὴν συμμαχ-
 ίαν πρὸς Ἀθην[αίος σ]τῆλαι ὅσαι Ἀθήνησ-
 ι ἀνεπιτήδειο[ι, τ]ῆμ βολὴν τὴν ἀεὶ βολε-
 35 ῦσαν κυρίαν ε[ἶ]ναι καθαιρεῖν· ἀπὸ δὲ Ν-
 αυσινίκο ἄρχον[τ]ος μὴ ἐξεῖναι μήτε ἰδ-
 ίαι μήτε δημοσ[ί]αι Ἀθηναίων μηθενὶ ἐγ-
 κτήσασθαι ἐν τ[α]ῖς τῶν συμμάχων χώραι-

ς μήτε οίκίαν μήτε χωρίον μήτε πριαμέ-
 40 νοι μήτε ὑποθεμένωι μήτε ἄλλωι τρόπω-
 ι μηθενί· ἐὰν δέ τις ὠνήται ἢ κτᾶται ἢ τι-
 θῆται τρόπωι ὁτωιδῶν, ἐξεῖναι τῶι βολο-
 μένωι τῶν συμμάχων φῆναι πρὸς τὸς συν-
 ἔδρος τῶν συμμάχων· οἱ δὲ σύεδροι ἀπο-
 45 [δ]όμενοι ἀποδόντων [τὸ μὲν ἦ]μυσυ τῶ[ι] φήναντι, τὸ δὲ ἄ-
 [λλο κοι]νὸν [ἔσ]τω τῶν συ[μμά]χων· ἐὰν δέ τι-
 ς ἴ[ηι] ἐπὶ πολέμωι ἐπὶ τ[ὸ]ς ποιησαμένος
 τὴν συμμαχίαν ἢ κατὰ γ[ῆ]ν ἢ κατὰ θάλαττα-
 50 αν, βοηθεῖν Ἀθηναῖος καὶ τὸς συμμάχος
 τούτοις, καὶ κατὰ γῆν καὶ κατὰ θάλαττα-
 ν παντὶ σθένει κατὰ τὸ δυνατὸν. ἐὰν δέ τι-
 ς εἴπηι ἢ ἐπιψηφίσηι ἢ ἄρχων ἢ ιδιώτη-
 ς παρὰ τὸδε τὸ ψήφισμα ὡς λύειν τι δεῖ τ-
 ῶν ἐν τῶιδε τῶι ψηφίσματι εἰρημέν[ων ὕ]-
 55 παρχέτω μ[ὲν] αὐτῶι ἀτίμωι εἶναι καὶ [τὰ]
 [χρ]ήμα[τα αὐ]τῶ δημόσια ἔστω καὶ τῆς θε[εῶ]
 [τ]ὸ ἐπιδ[έκα]τον καὶ κρινέσθω ἐν Ἀθην[αί]-
 [ο]ις καὶ τ[οῖς] συμμάχοις ὡς διαλύων τὴν
 συμμαχία[ν, ζ]ημιόντων δὲ αὐτὸν θανάτω-
 60 ι ἢ φυγῆι δ[ι]περ] Ἀθηναῖοι καὶ οἱ σύμμαχο-
 ι κρατῶσι[ν· ἐὰν] δὲ θανάτο τιμηθῆι, μὴ τα-
 φήτω ἐν τῆ[ι] Ἀττικῆ[ι] [μ]ηδὲ ἐν τῆ[ι] τῶν συμ-
 μάχων. τὸ δ[ὲ] ψήφι]σμα τὸδε ὁ γραμματεὺς
 ὁ τῆς βολῆ[ς ἀναγρ]αψάτω ἐν στήλῃι λιθί-
 65 νηι καὶ καταθέ[τω] παρὰ τὸν Δία τὸν Ἐλευ-
 θέριον· τὸ δὲ ἀρ[γύ]ριον δῶναι εἰς τὴν ἀν-

Athens grants asylum to Arybbas the Molossian (343/2 BCE) Attic

This tall *stèle* is composed of four fragments, of which one (top part) is in National Archaeological Museum at Athens and the other three (including the main part of the text), found on the Acropolis, in the Epigraphical Museum. The top and bottom two fragments include reliefs of crowns and chariots (text of which not included here; but see the image of the bottom section below). It is written *stoichedon*, 21 letters per line, with a few irregularities. As with the *Aristoteles Decree*, graphic assimilation is consistent (e.g. l. 8 ἄμ μηδ[έν]), but, by contrast, the grapheme ου is without exception used to represent what had more or less become a monophthongised vowel [u(:)]. Also noteworthy are two instances where the subjunctive ends with the old -ει spelling (ll. 13–14 παρατυνχά|νει, l. 19 τυγχάνει), and one with the newer -ηι (l. 38 ἀποκτείνηι)—also note the contrast in the spelling of the same nasal consonant cluster [ŋk], viz. νχ vs γχ, in the first two examples—and the use of εἰς and ἐς in the same sentence (ll. 32–3 εἰς τὸ πρυτανεῖον ἐς αὔριον).

IG II² 226; IG II³ (1) 411; SIG³ 228

1 θε[οί].
 2 [ʼΑ]ρ[ύββ— — —].
 lacuna
 1 [ἐπειδὴ — — — — — ἡ πολιτ]-
 εἰα ἡ δοθ[εῖ]σα [τῶι πατρὶ κα]-
 ι τῶι πάππῳ κα[ὶ αἰ ἄλλαι δ]-
 5 ωρειαι νν ὑπάρχ[ο]υσ[ι καὶ α]-
 ὕτῳι καὶ τοῖς ἐκγόνο[ι]ς [κα]-
 ί εἰσι κύ<ρ>ιαι· ἐπιμε[λ]ε[ῖ]σ[θαι]
 δὲ Ἀρύββου, ὅπως ἄμ μηδ[έν ἄ]-
 δικῆται τὴν βουλὴν τὴν ἀε-
 10 ὶ βουλευούσαν καὶ τοὺς στ-
 ρατηγούς τοὺς ἀεὶ στρατη-
 γούοντας καὶ ἐ'άν τις ἄλλο-
 ς που Ἀθηναίων παρατυνχά-
 νει· εἶναι δὲ αὐτῶι πρόσοδο-
 15 ν καὶ πρὸς βουλὴν καὶ πρὸς
 δῆμον, ὅταν δέηται, καὶ τοὺ-

ς πρυτάνεις, οἳ ἂν πρυτανε-
 ύωσιν ἐπιμελείσθαι, ὅπως
 ἂν προσόδου τυγχάνει· ἀνα-
 20 γράψαι δὲ τόδε τὸ ψήφισμα
 τὸν γραμματέ^να τῆς βουλῆ-
 ς ἐν στήλῃ λιθίνῃ καὶ κα-
 ταθεῖναι ἐν ἀκροπόλει· εἰς
 δὲ τὴν ἀναγραφὴν τῆς στήλ-
 25 ης δότω ὁ ταμίας τοῦ δήμου
 ΔΔ δραχμὰς ἐκ τῶν κατὰ ψη-
 φίσματα μεριζομένων τῷ
 δήμῳ· καλέσαι δὲ Ἀρύββαν
 ἐπὶ δεῖπνον εἰς τὸ πρυταν-
 30 εῖον ἐς αὔριον· καλέσαι δὲ
 καὶ τοὺς μετ' Ἀρύββου ἥκον-
 τας ἐπὶ ξένια εἰς τὸ πρυτα-
 νεῖον ἐς αὔριον· ν χρηματί-
 σαι δὲ καὶ περὶ τῶν ἄλλων, ὧ-
 35 ν Ἀρύββας λέγει. τὰ μὲν ἄλλ-
 α καθάπερ τῇ βουλῇ· ἐ[ὰν δ]-
 ἐ τις Ἀρύββα[ν] β[ι]αίῳι θ[ανά]-
 [τ]ῳι ἀποκτείνῃ ἢ τῶν πα[ίδ]-
 ῶν τινὰ τῶν Ἀρύββου, εἶν[αι]
 40 τὰς αὐτὰς τιμω<ρ>ίας, αἵ[περ]
 [κ]αὶ ὑπὲρ τῶν ἄλλων εἰσ[ὶν ν]
 Ἀθηναίων· ἐπιμελείσθ[αι δ]-
 ἐ καὶ τοὺς στρατηγού[ς, οἳ ἂ]-
 ν στρατηγῶσι, ὅπως Ἀρ[ύββα]-

45 ς καὶ οἱ παῖδες αὐτοῦ [κομί]-
 σονται τὴν ἀρχὴν τὴν [πατρ]-
 ῶϊαν. *vacat*



Joint degree of the Xanthians and the Perioikoi (337 BCE) Atticising Koine

This famous trilingual inscription is known by various names, including the *Letoon* or *Xanthos trilingual*, and sometimes with reference to Pixodarus, whose name appears here (although there is also a bilingual Greek-Lycian *stèle* commonly called the *Decree of Pixodarus* (*TAM I* 45; 340–34 BCE) referring to the same person).⁷ Pixodarus was a satrap of Caria, also ruling over the region of Lycia. The Greek and Lycian versions of the text appear on the two main faces of the *stèle*, while the Aramaic is on one of two narrower sides (see image below). It is now on display in the museum at Fethiye, Turkey. The Greek text is written *stoichedon*, with 26 words per line. While it is largely written in an Atticising style—Attic, with a few dashes of Ionic, was well on its way to becoming the Postclassical Koine that ultimately evolved into the Modern Greek. We may note the form ὑός *son* (ll. 2, 9), which up to the middle of the fourth century was usual form;⁸ the graphic assimilation of the relative pronoun in l. 13 ἀγρὸν ὃν Κεσινδηλις (but cf. the lack of aspiration in l. 17 κατ' ἕκαστον *et al.*);⁹ the Ionic form γίνηται (l. 24), which in fact became the standard way to write γίγνομαι in Postclassical Greek not long after this (except, of course, in Atticising texts).

SEG 27-942; CRAI (1974) 82–93

1 Ἐπεὶ Λυκίας ξαδράπης ἐγένετο Π-
 ιξώδαρος Ἑκατόμνω ὑός, κατέστη-
 σε ἄρχοντας Λυκίας Ἰέρωνα καὶ Ἀ-
 πολλόδοτον καὶ Ξάνθου ἐπιμελη-
 5 τὴν Ἀρτεμηλιν. ἔδοξε δὴ Ξανθίοι-
 ς καὶ τοῖς περιοίκοις ἰδρύσασθ-
 αι βωμὸν Βασιλεῖ Καννίωι καὶ Ἀρ-
 κεσιμαί, καὶ εἴλοντο ἱερέα Σιμί-
 αν Κονδορασιος ὑὸν καὶ ὃς ἂν Σιμ-
 10 ίαι ἐγγύτατος ἦι τὸν ἅπαντα χρό-
 νον, καὶ ἔδοσαν αὐτῶι ἀτέλειαν τ-
 ῶν ὄντων, καὶ ἔδωκεν ἡ πόλις ἀγρὸ-

⁷ *TAM I* 45 1–3. ἔδωκεν Πιξώδαρος Ἑκατόμ[νου Ξα]νθίοις Γλωίτοις Πιναρέοι[ς Κανδα]ῦδέοις ‘Pixodarus son of Hecatomnos gave (it) to Xanthos and Tlos and Pinaros and Kandyanda’.

⁸ In Old Attic inscriptions we even find it as an *v*-stem, and declined accordingly as a 3rd declension noun; e.g. *IG I³ 783* (500–480 BCE) Παλλάδι τρι[τογενεῖ Μέ]γυλος μ’ ἀνέθε[κεν ἀπαρχὴν] / καὶ Χρέμες *ἡνὸς* [παιδὶ Διὸς μεγάλο] ‘Megylos dedicated me as an *aparche* to Triton-born Pallas, and (his) son Chremes to the child of Great Zeus’.

⁹ Note that Ionic had already by the fourth century become *psilotic*, viz. had lost aspiration (note, therefore, the incongruence of the use of breathings in modern editions of Herodotus!).

ν ὄγ Κεσινδηλις καὶ Πιγρης κατη-
 ργάσατο καὶ ὅσον πρὸς τῷ ἀγρῶι
 15 καὶ τὰ οἰκήματα εἶναι Βασιλέως
 Καυνίου καὶ Ἄρκεσιμα, καὶ δίδοτ-
 αι κατ' ἕκαστον ἔνιαυτὸν τρία ἡμ-
 ιμναῖα παρὰ τῆς πόλεως, καὶ ὅσοι
 20 ἂν ἀπελεύθεροι γένωνται ἀποτί-
 νειν τῷ θεῶι δύο δραχμάς, καὶ ὅσ-
 α ἐν τῇ στήλῃ ἐγγέγραπται κατ-
 ιερώθη πάντα εἶναι Βασιλέως Κα-
 υνίου καὶ Ἄρκεσιμα, καὶ ὃ τι ἂν ἐχ-
 φόριον ἐκ τούτων γίνηται θύειν
 25 κατ' ἐκάστην νομηνίαν ἱερεῖον
 καὶ κατ' ἔνιαυτὸν βοῦν, καὶ ἐποιή-
 σαντο ὄρκους Ξάνθιοι καὶ οἱ περ-
 ίοικοι ὅσα ἐν τῇ στήλῃ ἐγγέγρ-
 απται ποιήσῃεν ἐντελῇ τοῖς θεο-
 30 ἰς τούτοις καὶ τῷ ἱερεῖ, καὶ μὴ μ-
 ετακινήσῃεν μηδαμὰ μηδ' ἄλλωι ἐ-
 πιτρέψῃεν· ἂν δὲ τις μετακινήση-
 ι, ἀμαρτωλὸς <ἐ>στω τῶν θεῶν τούτω-
 ν καὶ Λητοῦς καὶ ἐγγόνων καὶ Νυμ-
 35 φῶν. Πιζώταρος δὲ κύριος ἔστω.



Courtesy of *Panegyrics of Granovetter* (Sarah Murray) on Wikimedia Commons
<https://commons.wikimedia.org/wiki/File:Leteon_stele.jpg>