

CGRN 19


DOSSIER OF REGULATIONS OF THE ATTIC DEME OF SKAMBONIDAI

Date :

ca. 460 BC

Justification: lettering and style (Lewis). As Lewis notes, the letters on side C seem a little bit older. It is unclear what exactly this entails for the constitution of the dossier on this stele, but see the Commentary below (lines C1-2).

Provenance

Athens  Found in a house by the Hephaisteon (so-called Theseion). Now in the British Museum (inv. no. 1).

Support

A stele, inscribed on three sides, A-C. The other side is broken and may also have been inscribed. The top is certainly preserved, while the bottom is broken. Depth here = short side where B is inscribed.

Height: 41 cm

Width: 24.6 cm

Depth: 12.3 cm

Layout

A: Stoichedon grid = 15. B: stoichedon 14. The dicolon (:) punctuation, or less regularly the tricolon (:) on side C, separate words or phrases but do not take up their own stoichoi.

Letters, A: 16.6-16.8 mm high; C: 17.2-20 mm high.

Bibliography

Edition here based on Lewis IG I³ 244. Note that we reprint only side A and C of the pillar; side B concerns the administration and oaths of the group.

Cf. also: Ziehen LGS II 9; Sokolowski LSCG 10; AIO , with another English translation and commentary.

Further bibliography: [Ruschenbusch 1966](#); [Mikalson 1975](#), for the various festivals; Humphreys 2004: 145-146; [Parker 2005a](#); App. I; [Wijma 2014](#): 104-109; [Lebreton 2015](#); Leão - Rhodes 2015.

Text

Face A

[.....¹¹]μεν : [.]
 [.....⁸] τ[ὸ] τέλος
 [.....⁷]εν : νέμεν δ-
 [ἐ τὰ κρέα] μέχρι ηελ-
 5 [ίο ⁴....]ο[ς] : [ἐάν] δὲ μὲ
 [.....⁷]Ο[...]: [ε]ὕθυ-
 [ν.....⁵] : [.]Ο[.....⁵]ΜΑ
 [.....¹³]ΑΙ
 [.....⁶] : [ἐ]ν ἄ[γ]ορᾱι : ἄ-
 10 [ποδό]σθ[αι] : [ἀπ]ο[μ]ισθ-
 [όσαι] : [.....⁵]ΤΑ : τάδε
 [.....⁵] : [π]λὲν τὸ ΚΟΜΑ-
 [...]Ο τόδε : τὸ δεμά-
 [ρχο] ἔναι τὸ δέρμα : Δ-
 15 [.]ΟΣ : ἡοποίαν δ'
 [ἄν ἡαρμ]όττεσθαι δ-
 [έει θυσ]ίαν : διδόνα-
 [ι Διπολ]ιείοις : καὶ
 [Παναθ]εναίοις : νέμ-
 20 [εν ἐν] ἄγορᾱι : τῇ Σκ-
 [αμβο]νιδὸν : ἡόσα δὲ
 [.....⁴]ΑΣΕΣ : ἡεμίχον
 [.....⁷]PEN[.]ΟΜ[.]Ο
 [.....[?]]

Face C

[...]ΜΙΑ : Κ[.....⁷]

[...]ON : τὸν δέ[μαρχον]
 [κ]αὶ τὸς : ἡ[ε]ροποί]-
 ὸς : τοῖ Λεὸ[ι δρᾶν τ]-
 5 [έ]λεον : λῆχ[σιν ...]
 [ὀ]βολὸν : ἡε[κάστοι]
 Σκαμβονι[δὸν καὶ]
 τὸς μετοίκ[ος λαχ]-
 ἐν : ἐν ἀγορᾶ[ι τῇ Σ]-
 10 [κ]αμβονιδό[ν ...]
 [...]οισι : δρᾶν [τέλεο]-
 [ν] : νέμεν δὲ : Ε[.....]
 [...]Α[...]ΤΑ : τοῖ : Σ[.....]
 [...]Ο[...]ΕΙΟΝ : ΚΑ[.....]
 15 [...]οντα : ἐπι[.....]
 [...]εν : Χσυννοί[κίοι]-
 [ς] : ἐ[μ] πόλει : τέ[λεον]
 [τ]ὰ [δ]ὲ κρέα : ἀπο[δόσ]-
 θαι : ὀμά : Ἐπιζε[φύρ]-
 20 [ο]ισι : ἐμ Πυθίο[ι ..]
 [...]ον : τὰ δὲ κρέα [ἀπο]-
 [δ]όσθαι : ὀμά : [.....]-
 [...]οι[ς] κατὰ τ[αὐτά]
 [.....]

Translation

Face A

[...] the fulfilment [...] Distribute the meat until the sun [sets]. (5) But if not [...] examine [...] in the
 agora [sell (?)]. (10) Let out the contract [...] the following things [...] except the (?) [...] the
 following (?). The skin belongs to the demarch. [...] (15) Whatever is necessary to arrange the
 sacrifice, give for the Dipolieia and the Panathenaia. Distribute (portions of meat) (20) in the
 agora of Skambonidai. But how much [...] a half-*chous* [...]

Face C

[...] the de[march] and the *hi[eropoioi]* are to sacrifice] (5) an adult animal, assigned by lot, to Leos
 [...] Each of the Skambonidai and the resident aliens are to receive [a portion weighing (x)] obols
 in the agora (10) of the Skambonidai. At the [...] sacrifice [an adult animal], and distribute (the
 meat) [...]. (15) At the Synoikia in the city, an adult animal; but sell the meat raw. At the
 Epizephyria (20) in the Pythion, [...]; but sell the meat raw. At the [...] according to the same [...]

Traduction

Face A

[...] l'accomplissement [...] faire le partage [des viandes] jusqu'au [coucher] du soleil. (5) S'il(s) ne [...] pas, qu'il(s) en soi(en)t sanctionné(s) [...] sur l'agora [...]. (10) Que l'on mette en adjudication [...] cela [...] à l'exception de [...] que la peau soit au démarque [...] (15) que l'on donne pour les Dipolieia et les Panathénées ce qu'exige le sacrifice. Faire le partage des viandes (20) sur l'agora des gens de Skambonidai [...] un demi-*chous* [...].

Face C

[...] que le dé[marque] et les hi[éropes accomplissent le sacrifice] (5) d'un animal adulte, choisi par tirage au sort, à Leos [...] oboles à chacun des gens de Skambonidai et que les métèques [obtiennent par le sort] sur l'agora des gens (10) de Skambonidai [...] accomplissent le sacrifice [d'un animal adulte] et répartir [...] (15) pour les Synoikia sur l'acropole un animal adulte; que les viandes soient vendues crues; pour les Epizephyria (20) dans le Pythion [...]; que les viandes soient vendues crues; [...] conformément aux mêmes [...].

(traduction d'après D. Ackermann)

Commentary

According to Sokolowski, the inscription is "une sorte de calendrier religieux du dème de Skambonidai". Lewis more cautiously presents it as a "lex", one of the documents and dossiers of demes and other groups. According to Humphreys (n. 37), the correct reading for side C, lines 1-2, may be [Θέ]σμια : Σ[καμβονιδέ]ων, which would then suggest a heading for these inscriptions. This reading is now accepted by Wijma, with further discussion. If the reading is correct (note that it was considered but not accepted by Lewis), then these lines would provide a very suitable heading for the regulations and assorted norms of a group. Note also that this reading could be supported by the fact that side C appears to have been inscribed at a somewhat earlier date. It might be then be the first inscription on the stele, which began a collection of θέσμια, issued by and relating to the deme of the Skambonidai (one of, if not the earliest such document at Athens). New evidence for the site of the deme and its principal shrine is now being uncovered by the American excavations of the Athenian Agora (J.M. Camp, as yet unpublished). Specifically, a few inscriptions in a context of reuse have been located at the northern side of the Athenian Agora, in front of the Stoa Poikile; one of these is a dedication to the hero Leos (see lines C2-20; another concerns the tribe Leontis). In this context, it has been remarked that a fragmentary honorific inscription of the Athenian δῆμος, presumably to be set up in the Leokoreion (*Archaiologike Ephemeris* [1976] 196 no. 1, cf. esp. L. 3: Λεωκορείω), was found in reuse in a church only a few meters distant. The sanctuary called Λεωκορεῖον, where Leos was worshipped, might therefore be located in the area of the excavations or nearby. The provenance of the current

inscription containing a ritual dossier of the deme, found in reuse near the Hephaistion (see above), thus also suggests that it may not have come from far away, perhaps originally from the site of the deme, north of the Athenian Agora.

The regulations of the deme, albeit fragmentary, appear to cover a variety of topics. Side B, not included here, is concerned with oaths to be sworn "to the three gods" (cf. Poll. *Onom.* 8.142) by officers of the deme and with the duties of the εὔθυνος, the public examiner of the group. For a perhaps similar juxtaposition of the εὔθυνος and oaths with deme sacrifices, cp. the prescriptions elaborated in the sacrificial calendar of Thorikos, [CGRN 32](#), lines 57-65. Sides A and C appear to be concerned with the provision of sacrificial animals (esp. in C) and the distribution or selling of portions resulting from these sacrifices. Though these prescriptions refer to important civic festivals in which the deme participated, they do not appear to strictly respect the order of months in the Athenian calendar. Dipolieia - Panathenaia is the sequence on side A, which brings us from 16 Skirophorion (the last month of the Athenian year) to 28 Hekatombaion (in the first month; see Mikalson for these dates and further sources). This is a chronological but also somewhat unexpected sequence. On side C, the Synoikia are on 16 Hekatombaion (cf. again Mikalson), which one might have expected to occur between the two festivals in A if a rigid sequence of occasions were preserved. (If this side was inscribed earlier, perhaps this would obviate the problem.) Yet any sense of the organisation of the document is now difficult to recover given its fragmentary state.

Lines A3-6: This first extant section of the face prescribes a distribution of meat among the demesmen which is to take place "until the sun [viz. sets]". Sokolowski (following Crönert) suggests restoring [δύν]τος, which Lewis cautions; the most probable restoration is [δύσε]ος (Carbon; cf. [LSJ](#) s.v. δύσις). A penalty was perhaps imposed if this generous repartition was somehow faulty, perhaps also involving the *euthynos* of the deme.

Lines A9-11: Another repartition of meat is to take place simply "in the agora", perhaps that of the city, since the document elsewhere specifies if the "agora in the deme of Skambonidai" is meant. If the restoration is correct, this occasion also appears to involve the sale (ἀποδίδωμι) of meat, which is contrasted with the distribution *pro bono publico* implied by the verb νέμεν. This contrast between distributing portions (presumably cooked) and selling the meat raw is clearer on side C line 12, compared to lines 18-19 and 21-22. Cf. also lines C2-10 below for the vocabulary of sortition as a distribution mechanism.

Lines A13-14: The demarch, or chief official of the deme, is to receive the expensive skin of the animal as a prerogative from a certain sacrifice (now lost).

Lines A15-21: These lines appear to be a specific prescription that someone (certain officials of the deme?) are to ensure that all the necessary requirements are to be met for the deme's participation and contribution in the major civic festivals of the Dipolieia and the Panathenaia. The former was an important sacrifice for Zeus Polieus (also called the Bouphonia?), and could mark the end of

the political and religious year at Athens as well as the start of the new year; see Mikalson and Parker s.v. for discussion of the sources concerning this festival; on Zeus Polieus, the Dipolieia and the Bouphonia at Athens, cf. now also Lebreton. The latter was of course the most significant festival of the Athenian polity; see also here [CGRN 92](#) for the annual or "lesser" (rather than the penteteric) Panathenaia.

Lines C2-10: The deme of the Skambonidai appropriately sacrifice to Leos, the eponymous hero of the tribe Leontis to which this deme belonged (a sacrifice to this hero is also known at Hagnous, from a fragment of the *axones* of Solon: Ruschenbusch fr. 83 / Leão - Rhodes fr. 83). The sacrifice will presumably have taken place in the sanctuary known as the Leokoreion (a myth told of the sacrifice of the daughters of Leos at this place in order to save Athens from a plague; this was also the site of the assassination of the tyrant Hipparchos; on this sanctuary, see also above). The sacrifice at Skambonidai is undertaken by the demarch and the sacrificial agents appointed by the deme, and the animal is chosen by lot (λῆχσις). The resulting distribution of meat takes place in the agora of the deme, notably includes the resident aliens or *metoikoi*, and perhaps involved portions of a small weight (the obols mentioned in line 6). The agora of the deme is not located but will presumably have been near the Leochoreion and the northern limit of the Athenian agora (see above). For further discussion of both the hero Leos and the group of metics prominent in the deme, see now Wijma, who underlines the fact that the Skambonidai and these metics receive the same portion. If the restoration is correct the verb used of this distribution (λαγχάνω) probably points to the idea that in this case these portions are assigned by lot, as indeed the animal sacrificed was also selected by this mechanism. An alternative would be to supply νέμεν, as we find elsewhere in the inscription, but this would also entail restoring a verb in earlier lines, involving the Skambonidai and the metics.

Lines C11-15: Another sacrificial occasion (or two) was mentioned in these fragmentary lines, along with a further distribution of meat.

Lines C16-19: The deme participates in the festival of the Synoikia, which commemorated Theseus' mythical unification of the Attic demes.

Lines C19-22: An unusual and obscure festival, the Epizephyra, is apparently mentioned in these lines. The restoration seems probable, though it might be questioned on the basis of the lack of an adjectival ending for the celebration (Epizephyria might have been expected). Probably another related occasion was mentioned in the concluding line C23, at which the same rules apply (κατὰ τ[αὐτά]).

Publication

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Authors

Jan-Mathieu Carbon

Saskia Peels

Project Director

Vinciane Pirenne-Delforge