

## CGRN 20

### FRAGMENTARY SACRIFICIAL CALENDAR OF AN UNKNOWN GROUP IN ATHENS

#### Date :

ca. 475-450 BC

Justification: lettering and style (Lewis).

#### Provenance

[Athens](#)  Found on the Acropolis. Now in the British Museum (inv. no. 73).

#### Support

Stele inscribed on 4 sides, A-D. Broken at the top and below, worn and damaged on some parts of the surfaces. A may have been the front face (so Lewis), but it is the most fragmentary; and all the sides are broken, so no certainty is possible.

Height: 21 cm

Width: 32 cm

Depth: 10 cm

#### Layout

Stoichedon 19 on the larger faces, A and C; stoichedon 6 on B and D. Stoichedon grid: 16 × 19.3 mm high.

Even letters on all sides: 1.5 cm high in lines A1-12; in lines A13-14 and B and C, 1.1 cm high.

#### Bibliography

Edition here based on Lewis [IG I<sup>3</sup> 246](#), but we do not include the altogether too fragmentary side A. For the restoration in C line 3, see Sokolowski.

Cf. also: von Prott [LGS I 2](#), with p. 45; Sokolowski [LSCG 2](#).

Further bibliography: [Mikalson 1975](#), for the dates.

#### Text

## Face B

[...]  
 [.] καὶ μέ-  
 [λ]ιτος τ-  
 [ρ]ιημι-  
 [κο]τύλ[ι]-  
 5 [ον <sup>4</sup>]  
 [.. ἔ]στο  
 [τô] ἱερέ-  
 [ος] : Τριτ-  
 [ο]πατρε-  
 10 [ῦσ]ι τῆι  
 [...]

## Face C

[...]  
 [..]ΕΣ[.]Ο[.....<sup>12</sup>]  
 ημικοτύλ[ια] ΟΙ[.]Α[...]  
 [.]Ι [h]ιερεῖ ΓΕ[.]ΔΕ[.]ΝΙ[...]  
 [..] διδόνα[ι.]  
 5 [.] Θαρ]γελι[όν]ο[ς] ἡέκ[τ]ε[ι h]-  
 ισταμέ[ν]ο [..]Ι[.....<sup>6</sup>]-  
 εσι : τέλεο[ν ..]Ρ[.]ΤΕΣ ἔ-  
 μισυ Ε τὸι ἡέροι καὶ φρύ-  
 γανα : Πλυντερίοισι Ἄθε-  
 10 [να]ίαι οἶν. Σκιροφοριόν-  
 [ος <sup>?</sup>]  
 [...]

## Face D

[...]

[.] : h  r[oi]-  
 ν πυρ  ν  
 δ  ο χοί-  
 νικε : τρ-  
 5   ς   βελ-  
 οί : h  ρο-  
 ιν   μ πε-  
 δίοι : τέ-  
 λεον ηε-  
 10 κ  τ  ρ[ο]-  
 [ι .....]  
 [?]

## Translation

(Given the extremely fragmentary character of the text, no translation is attempted; see Commentary.)

## Traduction

(En raison du caract  re fragmentaire du texte, aucune tentative de traduction n'est propos  e; voir Commentary.)

## Commentary

Only three of the inscribed sides of this stele are fairly legible. The content of sides B and D is extremely fragmentary and difficult to evaluate. At least one of the sides, C, can be clearly interpreted as a form of calendar. It is unclear if the other broken sides were also calendrical, and the order in which these sides were presented can only be conjectured. As preserved, side C probably marks the conclusion of a calendar. Side C might thus mark the conclusion of the entire document, or at least of one of its constituent parts. The two extant months are indeed the last two in the Athenian calendar: Thargelion (month 11; cf. line C5) and Skirophorion (month 12; cf. line C10). Much of the entry for Thargelion is fragmentarily preserved on this side, as well as containing probably earlier sacrifices in C1-4; the entry for Skirophorion appears to begin where the stone breaks off. The rites presented on side C appear to be small and not very detailed, suggesting that the authority from which this document emanated was probably a subcivic group rather than the city of Athens (von Prott thought of a tribe, phratry or *genos*; Sokolowski suggested an association, because of the elusive mention of men in lines A6-7, not included here, but this seems less plausible given the date of the inscription). For a similar calendar of a *genos* or subcivic group inscribed on the acropolis during the Classical period, see here [CGRN 21](#).

Lines B1-8: These lines seem to form the conclusion of an offering, notably involving honey. In B5-8, it is possible that the traces or the lacunae assigned the skin from a sacrificial animal to the priest, according to a standard formulation in ritual norms: [δέρμα] ἔστο | [τῶ] ἱερέ | [ος] (cp. lines C2-3).

Lines B8-10: We find here an offering to the Tritopateres, "Great-Grandfathers", on which see here [CGRN 13](#) (Selinous), lines A9-16. The apparent dative article following the group of gods, τῆι, is puzzling.

Lines C5-9: This section of the calendar is concerned with a sacrifice on the 6th of Thargelion. The explicit mention of the month name makes it likely that the entry for Thargelion began here. The preceding but very fragmentary lines will thus have been concerned with offerings in Mounychion or an earlier month. The recipient of the sacrifice of an adult animal on the 6th of Thargelion is highly unclear, but appears to be a plural group (-εσι, line C8). The 6th of Thargelion is a date which involved sacrifices to Artemis, perhaps in close connection with the Thargelia in honour of Apollo on the next day (cf. Mikalson, p. 153). The remainder is also not straightforward but appears to involve the complementary supply of firewood for the sacrifices made to a Hero.

Lines C9-10: The Plynteria ("Washing") was a major civic festival taking place in Athens on the 25th of Thargelion (Mikalson, p. 160-161). The group inscribing this calendar apparently contributed to the civic festival, but rather modestly: only a single sheep (probably a ewe) was sacrificed to Athena. For the rites performed at the Plynteria, cf. here [CGRN 24](#), [CGRN 32](#) (Thorikos), lines 52-53, and cf. [CGRN 45](#), Face A, fr. 3, col. 1.

Side D: This side of the stele appears to be primarily concerned with sacrifices to Heroes. First, a pair of male Heroes receives two measures of barley grains, and three roasting spits are also to be furnished. Another pair of Heroes said to be located "in the plain" (ἐμ πεδίοι) each receive an adult animal as sacrifices. The identity of these recipients is completely unclear, though the mention of the plain might serve to indicate that the group inscribing the stele was primarily located somewhere in the periphery of the center of the city of Athens. In any case, the group in question was allowed to inscribe its rites and regulations on the acropolis like some other similar groups, cf. again [CGRN 21](#), and to participate in celebrations taking place there.

## Publication

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