

CGRN 1


FRAGMENTS OF THE SACRIFICIAL CALENDAR OF CORINTH

Date :

ca. 600-575 BC

Justification: lettering, cf. Jeffery [LSAG](#), p. 114-132; see also Provenance and Commentary.

Provenance

[Corinth, temple of Apollo](#) . The fragments were found in discrete locations on the Temple Hill. The four stone fragments (composing A and B) are from the fill that contained the Late Geometric Temple's burned roof tiles (ca. 570 BC), which provides a *terminus ante quem*. The two lead fragments (C) were found in trench 5 on Temple Hill in 1975.

Support

Three major fragments: A-B, which are stone blocks each composed of two joining fragments, and C, possibly related, though see below.

A: Pale brown poros wall block, consisting of a pair of joining fragments, which form a corner inscribed on two faces (left/right). For a fuller description, cf. [Iversen forthc.](#)

B: A further segment of identical pale brown poros wall block, consisting of two joining fragments. These join to form an inscribed face, with identical lettering, and with perhaps the left edge of the block preserved. The text on B is too fragmentary and is not reprised here.

C: Lead tablet, found in two joining pieces.

For a fuller description, cf. [Iversen forthc.](#)

Fragment A

Height: 25 cm

Width: 19 cm

Depth: 10 cm

Fragment C

Height: 5.6 cm

Width: 5.9 cm

Depth: 0.1 cm

Layout

The text is inscribed boustrophedon on all fragments. On A and B, the letters were originally painted in a red colour. Lines are divided by faint incised registers. On C, the lines are defined by guidelines as in the stone fragments. The traces of a nail hole to affix the tablet also match the stone fragments where nail holes are sometimes visible.

Letter measurements for A and B: 3-6.3 cm high. Letter measurements for C: 1.2-1.4 cm high.

Bibliography

Edition here based on the forthcoming edition and reedition of these fragments by P. Iversen, based on autopsy. For the moment, cf. his preliminary [publication](#) introduced on the Current Epigraphy website [↗](#). We print only the two most significant fragments, A Face I, and C.

A: [Iversen forthc.](#); see also [Iversen 2017: 130, 156](#). Cf. Fraenkel [IG IV 1597](#); Meritt Corinth VIII.1 1; [Dow 1942](#).

Cf. also Jeffery [LSAG](#), p. 114-132, 404, pl. 20 no. 18, 440; [Robertson 1982: 340-342](#); Bookidis - Stroud 2004: 409-410; Lupu [NGSL](#), p. 65-66.

Online record: For fragment A, cf. Jeffery's notes and photographs found on the [Poinikastas](#) [↗](#) website, with ref. no. 131.18.

B: [Iversen forthc.](#). Only partially published, and for an illustration see: [Michaud 1971: 861-862](#), fig. 124.

C: Unpublished; [Iversen forthc.](#); see also [Iversen 2017: 160 \(e\)](#).

Cf. the following preliminary mentions and illustrations: [Robinson 1975: 61](#); [Aupert 1976: 600-601](#), fig. 28; [Jordan 1980: 228 n. 13](#); [Bookidis - Stroud 2004: 409-410](#); [Robertson 2010: 32-33](#).

Text

Fragment A, Face I

← Φοινικ[αίο...]
 → [... τ]ρῆς χο-
 ← ἴρου[ς ...]
 [...]

Fragment C

[...]
 ← ΠΙΑΔ[...]
 → [... Ἀθάναι Πολ]ἰαδι β-
 ← ὄν ἰ hE[...]
 → [...]^{vacat}

Translation

Fragment A

(In the month) Phoinikaios [... (to unknown deity)], three piglets [...]

Fragment C

[...] to [Athena] Polias an ox; [...]

Traduction

Fragment A

(Au mois de) Phonikaios [... (à telle divinité)], trois porcelets [...]

Fragment C

[...] à [Athéna] Polias un bovin; [...]

Commentary

This is probably the earliest inscribed ritual norm of this collection (but cp. the doubtful [NGSL 6](#), from Tiryns, late 7th - early 6th century BC), and certainly the earliest sacrificial calendar to have come to light. Despite its extremely fragmentary state, Fragment A apparently begins with the first month of the Corinthian calendar, Phoinikaios (see now Iversen 2017 on this calendar). This is followed by traces of a list of sacrificial animals. Fragment B, not printed here, belongs to the same inscription, but is enigmatic. Fragment C may perhaps be a sort of lead template or copy of the calendar, since the letterforms are smaller yet strikingly similar. Here, the combination of a deity and a sacrificial offering is more clear, though a date is absent. Taken together, however, Fragments A and C share the three most basic components of sacrificial calendars: a date, followed by a recipient or deity in the dative, and finally an offering, whether in the nominative or in the accusative (as here; cf. Lupu [NGSL](#), p. 65-68). A sacrificial verb can either be implied or (less likely) could have been present in one of the many lacunae.

Line A1: This appears to be the first line of the whole text, or at least a part of it, since it begins at a corner of the block and is not preceded by a previous line-course of boustrophedon letters. The month-name is paralleled at [Corinth VIII.1 2](#), line 1 (200-150 BC), as well as in Corinthian colonies (Bouthrotos; [I.Magnesia 44](#), from Corcyra), and now by the recently deciphered Antikythera Mechanism, where one of the dials displays a Corinthian calendar beginning with this month, cf. [SEG 56](#), 392.

Lines A2-3: There are traces here of the offering of three piglets; the restoration [τετὸ]ρες would also be conceivable if the nominative were used, but we probably have the accusative here; see also βὸν in fr. C, which may belong to a same or similar document. Though piglets are often found as a sacrifice, groups of piglets are seldom attested in ritual norms. Three piglets are sacrificed to Kore during Metageitnion, in addition to a ram, in the calendar of the Marathonian Tetrapolis: [CGRN 56](#), col. II, line 44.

Line C1: For different readings of this line, still unpublished, see now Iversen 2017: 160 (e).

Lines C2-3: The Polias epithet is attested especially for Athena and from the sixth century at Argos ([LSS 27](#)), as well as in the classical period in Delos ([ID 15](#)), and of course Athens (cf. [SEG 14](#), 29). The offering probably consists of a cow, though the gender is unclear. The sacrifice of a cow to Athena Polias is paralleled at a later date: [CGRN 92](#) (Athens), and cf. also [I.Priene 108](#) and p. 310, lines 264-265 (129-100 BC), 113 + p. 311, line 85 (84-81 BC). But this is not an exclusive sacrifice for the goddess; both at [CGRN 52](#) (Erchia), col. Δ, line 15, and in [CGRN 85](#) (Kos), lines 23-24, she is offered a female sheep.

Publication

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