

FRAGMENT OF A SACRED CALENDAR AND OTHER INSCRIPTIONS FROM THE ATTIC DEME OF TEITHRAS

(PLATE 62)

1 (Pl. 62). A fragment of an inscribed stele containing part of a sacred calendar has been found recently in the modern village of Pikermi near a stream bed about 200 meters north of the Metamorphosis church.¹ This area has been previously identified on the basis of an inscription published in 1924 by Möbius as the ancient deme of Teithras.²

The fragment is of Pentelic marble and is opisthographic. The left side of the stele (when viewed from side A) is preserved; otherwise it is irregularly broken on all sides. Its dimensions are: preserved height 0.17 m.; preserved width 0.165 m.; thickness 0.075 m.; letter height 0.006 m.

The writing on side A is stoichedon except for the prices of the sacrificial offerings which are placed irregularly in the left margin. The writing on side B is of inferior workmanship to that of side A, and cannot be considered stoichedon. Possibly side B was inscribed after the stele had already been set up.

1st half of the 4th century B.C.

FACE A

	Γ††	Βοηδ[ρομῶνος]
		τετρ[άδι — — — —]
		Δὺ: ἐντ[— — — —]
5	ΔΓ††	ᾧν : ἄρρεν
	††	ἱερείῳσυνα
		τετράδι φθ[ίνοντος]
	†††	Ἀθηνᾶι ᾧν [— — —]
		Δὺ : προθύ[ματα]
10		χοῖρον γα[λαθηνόν]
		[ἰ]ερεῶσυ[να]
		[. . . .] εσθη[— — —]

¹ E. Curtius and J. A. Kaupert, *Karten von Attika*, Bl. XII (Pentelikon).

² *Ath. Mitt.*, XLIX, 1924, pp. 1-13. The inscription, which records several decrees of the people of Teithras, was found by Möbius and Lehmann built into the wall of the Metamorphosis church. An improved text was published by A. Wilhelm, *Archiv für Papyrusforschung*, XI, 1933, pp. 189-200. J. Tréheux, *B.C.H.*, LXXVII, 1953, pp. 155-165, offers an interpretation of the phrase 'Επ' ἀμφοτέρα which occurs in the text.

FACE B

		[---]α[---]
		<i>vacat</i>
		[---]αθα[.]ευει
		[---]υ δραχμῶν
5		δ[έκα]
		<i>vacat</i>
		[τέ]λεον
		<i>vacat</i>
		[τ]ελέαν
10		[---]τος

NOTES

FACE A:

Line 1: The reading here is highly uncertain, but the fact that the figures are in the left margin makes it clear that the price of some offering is indicated.

Line 4: Only the vertical stroke of the letter restored tau is visible on the stone. An iota is also possible.

Lines 5 and 8: The prices indicated here seem to be the same as those on the state calendar from Athens,³ although the terminology used for the sacrificial animals is somewhat different. *δῖν ἄρρεν* in line 5 is presumably the same as *κρύς* in column III of the state calendar, the price being 17 drachmas in each case. The price of the sheep offered to Athena in line 8, 4 drachmas, appears on the state calendar for an *δῖν λειπογνώμονα* (col. III, line 38); this, or some similar phrase, should perhaps be restored on our calendar.

Lines 6 and 11: *ιερείωσυνα* and *ιερεώσυνα* are apparently different spellings of the same word. *ιερεώσυνα* is the form used on the state calendar (column II, lines 39, 52 and on *I.G.*, II², 1357b). *ιερείωσυνα* occurs on *I.G.*, II², 1359. A third spelling *ιερώσυνα* appears on the sacred calendar from the Marathonian tetrapolis (*I.G.*, II², 1358). The appearance of *ει* for *ε* is common in inscriptions of the 4th century B.C.⁴

³ The state calendar from Athens is preserved in several fragments. The largest of these, found in the Agora and now in the Agora Museum, was published by J. H. Oliver in *Hesperia*, IV, 1935, pp. 1-32. Two other fragments, *I.G.*, II², 1357a and 1357b, are also discussed in Oliver's article. S. Dow has added several small fragments from the Agora; *Hesperia*, X, 1941, pp. 31-37. This group of inscriptions will be referred to as the "state calendar." When a column number is cited the large Agora fragment is referred to. The other fragments will be cited by their Corpus or inventory number. Professor Dow has recently published a summary of the nature, content and chronology of these fragments in *Historia*, IX, 3, pp. 271-293; he has discussed their physical aspects *Hesperia*, XXX, 1961, pp. 58-73.

⁴ See K. Meisterhans, *Grammatik der Attischen Inschriften*, pp. 45-46, and especially note 3

What is remarkable is that there should be two different spellings in the same inscription.

Line 9: *προθύ[ματα]* (or *πρόθυ[μα]*, but the plural is more common) is a probable but problematic restoration. The punctuation after *Δί* makes an epithet (such as *προθύραιος*) unlikely. The significance of the word *πρόθυμα* requires some explanation.

That *προθύματα* actually were sacrifices themselves and not simply preparatory steps for later sacrifices can be deduced from Aristophanes, *Plut.*, 660, where the *προθύματα* are spoken of as being dedicated on an altar (*καθωσιώθη βωμῷ*). A line of Euripides' *Iph. Aul.*, 1311, suggests that they could also be offered to specific deities.⁵ A scholiast on Aristophanes' *Plut.*, 661, tells us that *προθύματα* consisted of grain of various sorts (*τὰς ὀλύρας*) offered before the sacrifice of animal victims. Eustathius gives a similar definition: *εἰς δὲ οὐλοχναί τὰ προθύματα . . . ἅς ἐπέχουν τοῖς βωμοῖς πρὸ τῆς ἱερουργίας*⁶ This sort of offering—grain, meal, etc.—seems to stem from an ancient stratum of Greek religion and is normally associated with the chthonic aspect of the gods.⁷

It is probable that *προθύματα* were offerings of grain which immediately preceded the sacrifice of animals to the chthonic deities or to any deity in a chthonic aspect. (The fact that Zeus is offered a pig in our inscription possibly suggests that he is being worshipped in a chthonic aspect⁸). Such *προθύματα* would have been offered whenever they were appropriate. In a general calendar of sacrifices such as the Teithras calendar it may have been necessary to specify exactly when *προθύματα* were required. On the other hand, in the sanctuary of a chthonic deity the offering of *προθύματα* as a regular part of all sacrifices would have been taken for granted. *I.G.*, II², 47, lines 25, 30 suggest that they occurred repeatedly in the worship of Asklepios. An inscription set up by the Athenian epimeletes of the Eleusinian mysteries boasts that the *προθύματα* were offered *ἀεί* to Demeter and Kore.⁹ Again in *I.G.*, II², 1635, line 37, the accounts of the Athenian amphiktyony at Delos, money is decreed for the *προθύματα τῆς ἑορτῆς*. In none of these inscriptions is a specific time stipulated for the offering nor is a specific deity mentioned. One infers that *προθύματα* were offered regularly in the various sanctuaries.

⁵ *Προθύματα* (or *πρόθυμά σ'*) ἔλαβεν Ἀρτεμις πρὸς Ἴλιον. The full meaning of the lines is obscure and the text may require emendation, but the general significance of the lines is clear. Iphigeneia's death is compared to a *πρόθυμα* accompanying the sacrifice of Troy. Artemis is probably designated as the recipient because the quest for Troy is likened to a hunt. The metaphor would have no effect if a specific deity, in this case Artemis, could not receive *προθύματα*.

⁶ *Commentarii ad Homerī Iliadem*, I, verse 449, par. 132, 23.

⁷ See J. E. Harrison, *Prolegomena to the Study of Greek Religion*, pp. 84-92.

⁸ *Ibid.*, pp. 15, 16, 152, 153.

⁹ *I.G.*, II², 847, line 16.

F. Sokolowski has produced an interesting study of the word *προθυσία*, which he feels means "the right to sacrifice ahead of others."¹⁰ If one assumes that there is a close connection between *προθύματα* and *προθυσία*, for example, that the latter means the right to sacrifice ahead of others and the former means the actual sacrifices performed by those who have this right, then one would have to assume that *προθύματα* were not different in nature from any other sacrifice and that they only had a special name because they occurred at the beginning of a given series of sacrifices. None of the inscriptions or literary references given above, however, supports such an assumption, and there seems to be little doubt that a *πρόθυμα* was a specific type of offering.

One of the pieces of evidence cited by Sokolowski was an inscription discovered by J. Papadimitriou in the excavation of the temple of Apollo Maleatas at Epidauros.¹¹ The word *πρόθυσις*, which occurs in this inscription, is interpreted by Papadimitriou as meaning a preliminary sacrifice regularly made to Apollo Maleatas prior to the posing of a request or question to Asklepios. He further points out, however, that Pausanias (V, 13, 8) uses the word *πρόθυσις* to mean the first level of a large altar. Thus we can see that these words formed with *πρό* and *θύω* are not strictly defined and admit a considerable variety of meanings. Another suggestion made by Papadimitriou is that the phrase *ὄσων δεῖ* in the third line of his inscription¹² refers to the *πόπανα* and *θυλήματα* mentioned in the scholia on Aristophanes' *Plut.*, 660. Possibly then, the *ὄσων δεῖ* of the Epidauros inscription refers to what we have called *προθύματα*. Papadimitriou makes a distinction, however, between the *ὄσων δεῖ* and the other items listed in the inscription,—grain, firewood, etc., but the wording of the inscription does not make it clear whether or not such a complete distinction can be made.

It is surprising that *προθύματα* are not mentioned on the other sacred calendars. It may be, however, that the *ἀλφίτων ἐκτεύς* on the calendar from the Marathonian tetrapolis is in fact a *πρόθυμα*. Likewise the *πέλανος* referred to in line 35 of the inscription set up by the Salaminioi of Heptaphylai and Sounion¹³ may be the equivalent of *προθύματα*, since the scholiast on Aristophanes, *Plut.*, 660, seems to equate the two words. And finally it may be that the *[μέδιμ]νος κριθῶν* on the state calendar (column I, lines 25-26, column II, 57-58) was to be used for *προθύματα*; once again the clue is given by the scholiast on Aristophanes. He states flatly that *προθύματα* is the equivalent of *κριθάς*.

¹⁰ *Harvard Theological Review*, XLVII, 1954, pp. 165-171.

¹¹ *B.C.H.*, LXXIII, 1949, pp. 361-383; *S.E.G.*, XI, 419a.

¹² ὁ ἱερὸς ὁ παρ' Ἀσκληπιοῦ παρ[ε]

χέτω τοῖς προθυομένοις πά[ντ]

α ὄσων δεῖ ἐπὶ τῇ προθύσι - - - - -

¹³ W. S. Ferguson, *Hesperia*, VII, 1938, pp. 1-74.

The breakage of the stone makes it impossible to say whether a price was indicated for the *προθύματα*.

Line 10: For the reading *γαλαθηνόν* compare *I.G.*, I², 840.

I append the following four inscriptions which have also been found in Pikermi.

2 (Pl. 62). Fragment of a grave stele of Pentelic marble broken only below. The top is flat, and a thin moulding is preserved. In the broken edge below there are two round dowel holes which suggest that the break is ancient and that the stele was repaired.

Preserved height 0.26 m.; width, 0.18 m.; thickness 0.08 m.; letter height 0.015 m.
4th century B.C.

Χερσίππη

3 (Pl. 62). Fragment of Pentelic marble broken on all sides.

Preserved height 0.11 m.; preserved width 0.12 m.; preserved thickness 0.50 m.; letter height 0.03 m.

4th century B.C.

[Δ]ημο[----]
[Κ]τησιφ[ώντος]

The great thickness shows that the inscription was on a mensa; cf. *I.G.*, II², Part 3, fasc. 2, plate I.

4 (Pl. 62). Fragment of a grave stele of Pentelic marble broken on all sides. Toward the top, above the letters, there is a partially broken moulding about 0.03 m. in width. At the bottom the curving edge of a recessed cutting is visible. It is probable that this cutting was centered on the stone and was decorated with relief sculpture.

Preserved height 0.33 m.; preserved width 0.38 m.; thickness 0.082 m.; letter height 0.025 m.

1st-2nd century after Christ.

[----] Ἑρμογένους
[Μει]λησία Μάμ[α γ]υνή

Since the limits of the inscription are preserved on the right side, and if the recessed cutting mentioned above indicates the center of the inscription, there will

not be room for more than 4 or 5 letters on the left side. *Μειλησία* fits well in the second line and a short feminine name is to be restored in the first line.

The genitive *Μάμα* from *Μάμας* occurs in the *Ecclesiastical History* of Sozomenus (V, 2, 12) : τὸν τάφον Μάμα τοῦ μάρτυρος.¹⁴ The more canonical genitive *Μάμαντος* will not fit, since there is only room for two, or at the most three, letters on the stone.

5 (Pl. 62). Grave stele of gray marble preserved on the top and on the sides but with the bottom broken. Above the inscription is a Constantinian monogram in a circle, about 0.20 m. in height, carved in relief. Another smaller Constantinian monogram is inscribed at the end of the last line.

Preserved height 0.65 m. ; width 0.20 m. ; thickness 0.07 m. ; letter height 0.025 m.

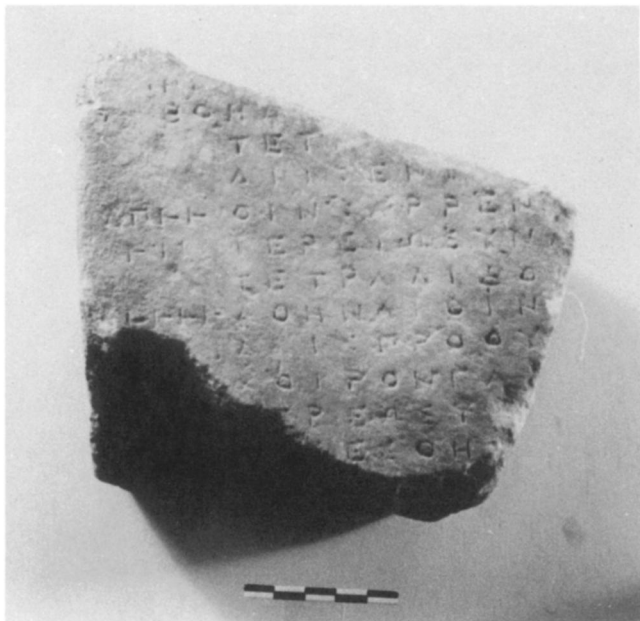
5th century after Christ (?)

κοιμητήρ—
ιον Θαλλού—
σης ἔνθα
κίτε

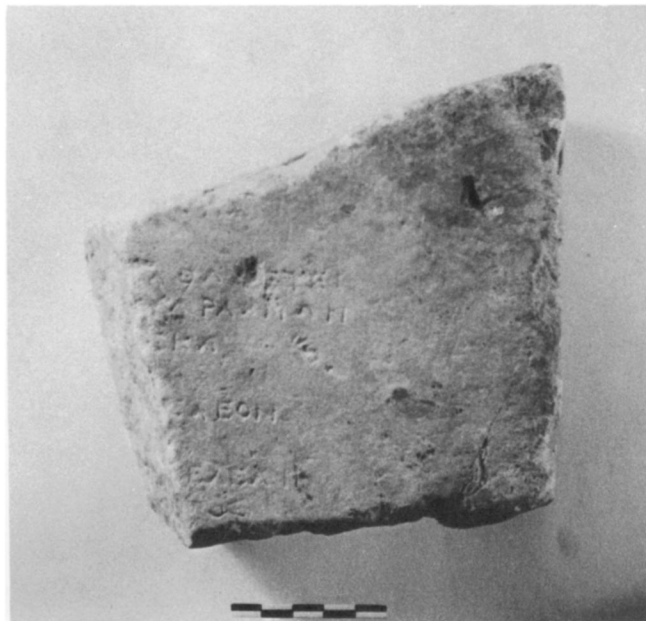
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¹⁴ Robert Hussey, ed., *Sozomeni Ecclesiastica Historia*, Oxford, 1868.



No. 1, Face A



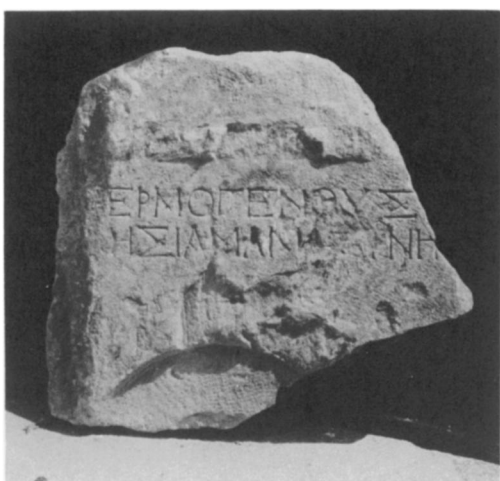
No. 1, Face B



No. 2



No. 3



No. 4



No. 5