

## **Greek “Calendars”: ancient documents through modern consideration**

Ever since the publications of Prott, Ziehen, and Sokolowski’s “Sacred Laws” -and independent of the criticism that arose regarding the criteria for the selection of the texts published under that title- the criteria established for the selection of the texts named “Calendars”, that were included as a category in the aforementioned *corpora*, have never been questioned. It is commonly accepted that “Sacred Laws” do not correspond to an ancient category of inscribed documents, but what about “Calendars”? Is it not significant that ancient Greeks never used the word “*hemerologion*” until at least the end of the Hellenistic period in order to describe those documents or for any further purpose? Lately, Lupu -in his “Greek Sacred Law”- has discussed the variations observed in the content of those documents; however, the question of regarding the genre of those texts have yet to be taken into account.

This paper focuses on two specific issues: a) the history and meaning of the modern terms “Calendar” and “Hemerologion” and the eventual impact of their modern use on the study and classification of the ancient documents, and b) the presence or not of an original genre of the ancient documents called nowadays “Calendars”. Or, did the Ancient Greek *poleis* ever used calendars on stone regulating their religious year that meant to serve in public consultation? The paper will also seek to examine which are the genres of documents regulating the time of the *polis*’ year, and, finally, what the ancient terms used to describe them were.

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