

CAPInv. 430: to koinon tan hieraian tas Damatros (l. to koinon ton hierieion tes Demetros)

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Arcadia
iii. Site	Mantineia

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν ἱερείων τῆς Δάματρος (l. τὸ κοινόν τῶν ἱερείων τῆς Δήμητρος, IG V.2 266, ll. 37-38)
ii. Full name (transliterated)	<i>to koinon tan hieraian tas Damatros</i> (l. <i>to koinon ton hierieion tes Demetros</i>)

III. DATE

i. Date(s)	43 / 42 BC
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IV. NAME AND TERMINOLOGY

i. Name in other forms	αἱ ἱέρειαι τῆς Δάματρος (<i>hai hieresai tas Damatros</i> , l. <i>tes Demetros</i> , l. 4) αἱ ἱέρειαι (<i>hai hieresai</i> , ll. 9, 10, 12, 16, 18, 23, 28, 34), ἡ σύνοδος τῶν ἱερείων (<i>ha synodos tan hieraian</i> , l. <i>he synodos ton hierieion</i> , l. 26), τὸ κοινὸν τῶν ἱερείων (<i>to koinon tan hieraian</i> , l. 32)
ii. Name elements	Professional: <i>hieresai</i> Status-related: <i>hieresai</i> Theophoric: Demeter
iii. Descriptive terms	σύνοδος, <i>synodos</i> κοινόν, <i>koinon</i> Note <i>synodos</i> : IG V.2 266, ll. 26, 29 <i>koinon</i> : IG V.2 266, ll. 32, 37

V. SOURCES

i. Source(s)	IG V.2 266 (43/2 BC)
Online Resources	IG V.2 266
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorary decree of the association of the priestesses of Demeter for Phaena, daughter of Demetrios, for her numerous benefactions towards the <i>synodos</i> .
i.c. Physical format(s)	A stele with "dens" (as in the description of IG V.2 266) at the bottom, probably for its embedding at the point of its erection.
ii. Source(s) provenance	The stele was found in the ancient town of Mantinea rebuilt into a wall. It was kept for some time at Tsipiana (Nestani). The content of the text testifies in any case the origin of the stone from Mantinea.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>In the decree of the association of the priestesses of Demeter it is mentioned that Phaena, among other benefactions, donated to the association 120 drachmas for the repair of the μέγαρον, <i>megaron</i> (l. 27). In ll. 40-42 it is stated however that the decree was to be set up in the <i>koragion</i>. The identification and location of these monuments has caused a lengthy debate, as also Pausanias's references make things more complicated. Pausanias (8.9.2) records the sanctuary of Demeter and Kore under the sanctuaries of Mantinea, where "they keep a fire, taking anxious care not to let it go out", and a further sanctuary of Demeter in Nestane (8.8.1), which he calls ἱερὸν ἄγιον, <i>hieron hagion</i>. According to Stiglitz (1967: 75), this definition indicates the antiquity of both the cult and the sanctuary of Nestane, and explains why Pausanias records just one sanctuary devoted to both Demeter and Kore in Mantinea; it is interpreted as a reflection of the situation of Pausanias's age, when the cult of Demeter was already added to that of Kore in her urban sanctuary. Stiglitz takes for granted that the <i>megaron</i> whose repair Phaena supported financially, is to be placed in the sanctuary of Nestane and is to be identified with the ἱερὸν ἄγιον (<i>hieron hagion</i>) of Demeter.</p> <p>Jost (1985: 127) discerns the <i>megaron</i> from the <i>koragion</i>: she identifies the <i>megaron</i> with the sanctuary mentioned by Pausanias (8.9.2), where she places the mysteries recorded in IG V.2 265. She further identifies the temple mentioned in IG V.2 265 with the <i>koragion</i> and wonders, whether it could also be a hall for the meetings of the association of <i>Koragoi</i>.</p> <p>Jost (2003: 148) suggests more clearly that the term <i>megaron</i> was used for both mysteries of Demeter and Kore (IG V.2 266) and of Kore alone (IG V.2 265). Further she offers (pp. 144-51) a discussion of further <i>megara</i> attested in Arcadia. Genarally on the definition of <i>megaron</i>, see Volanaki-Kontoleontos 1992-1998: 473-90.</p>
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VII. ORGANIZATION

iii. Members	<p>ἱέρειαι, <i>hiereiai</i>: ll. 12, 16, 18, 23 See also XII.i: Comments, below</p>
iv. Officials	<p>ἱέρειαι, <i>hiereiai</i>. Priestess(es) of Demeter.</p> <p>σῆταρχοί, <i>sitarchoi</i>: For the term see Jost 1985: 346. A <i>sitarchos</i> is further mentioned by Harmodios from Lepreon in the context of the cults of Phigaleia (<i>FrGrH</i> 319), whose obligations are explicitly described, see CAPInv. 1475. As in Phigaleia, the <i>sitarcho</i> in Mantinea seems to be responsible for the supplies of a ritual banquet of the association.</p>

vii. Judicial system

In Il. 43-45 of the decree in honour of Phaena it is mentioned that in case of failure of awarding her the voted honours (Il. 34-40), the culprit is indicted, liable to prosecution and has to pay 100 drachmas to Phaena or her offsprings. The impression is given that the trial would be conducted by the judicial authorities of the town. Harter-Uibopuu (2013: 250), who studies the judicial details of the whole procedure, stresses that the fine is much larger than the value of her share in common meals and sacrifices, but intends to reward her for a possible insult; the priest/priestess who does not invite the honoured individuals, is to be regarded as the defendant, whilst the whole community seems to be regarded as a plaintiff, since a popular indictment (ἐνδειξις, *endeixis*) is apparently to be understood in the term ἐνδεικτός (*endeiktos*, l. 44).

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The *synodos* had some sort of treasury, accepted funds (120 *drachmai* from Phaena) and covered the costs of building repairs (of the *megaron*) and other unspecified needs.

iv. Endowments

Zibarth (1896: 160) defines Phaena's donation as "die Krone aller Stiftungen". She offered 120 drachmas for the repair of the *megaron* and for further needs at the discretions of the priestesses.

IX. MEMBERSHIP

ii. Gender

Women

Note

The association's definition as "the priestesses of Demeter" and the references of IG V.2 266 to only female members may imply that it was an exclusively women-club.

iii. Age

Adults

Note

The members of the association of the priestesses of Demeter were obviously adults.

iv. Status

Judging by Phaena's financial standing and by the fact that generally priestly offices were accessible by individuals of a financial standard, the status of the association's members should have been relatively high.

X. ACTIVITIES

ii. Meetings and events

From Il. 35-36 (ἐν ταῖς γινόμεναις ἀντ' ἐνιαυτοῦ θυσίαις τε καὶ σιταρχίαις, *en tais ginomenais ant' eniautou thysiais te kai sitarchiais*) it is evident that sacrifices and *sitarchiai* took place. In particular, ἀντ' ἐνιαυτοῦ, *ant' eniautou*, is to be understood either as annual or as taking place throughout the year, as Hesychios mentions (s.v. ἀνθ' ἡμέρας· δι' ὅλης τῆς ἡμέρας, *anth' hemeras: di' holes tes hemeras*). *Sitarchai* are common banquets. Responsible for banquets is *sitarchoi* (σιταρχοί), for the term, see Jost 1985: 346 and VII.iv: Officials, above.

iii. Worship

The activities by the *koinon* referred to in the source point to worship by the group. The association is devoted to the cult of Demeter, as its name implies, but the cult of Kore should have been also connected with it, as l. 4 shows.

Deities worshipped

Demeter, Kore

iv. Honours/Other activities

The association issues an honorary decree for Phaena as a return for her benefactions towards the *synodos*. Phaena is to be invited ἐπὶ τὰ γέρα (*epi ta gera*, “to receive her perquisite”) in the sacrifices and *sitarchiai* (banquets) that took place during the year and this was a lifelong privilege (l. 39). As Harter-Uibopuu (2013: 249-50) notes, it is possible that the invitation was announced aloud and before the public, which proclaims the honour to the whole community. This view is further supported by the formulation of the text of the decree, which implies that the invitation was public: ll. 36-39: ἀνακαλούσας τὰς αἰὲ | ἀντιτυγχανούσας ἱερείας τε καὶ σιταρχοῦς: “τὸ κοινὸν τῶν | ἱερείων τὰς Δάματρος ἐπὶ τὰ γέρα καλεῖ Φαηνᾶν Δαματρίῳ τῶν αὐτῶν εὐεργέτιν” (*anaklousas tas aei antitynchanousas hiereias te kai sitarchous: "to koinon tan hierieian tas Damatros epi ta gera kalei Phaenan Damatriou tan autan euergetin"*). Honouring benefactors in this way was apparently a common practice of the association, as they should receive γέρα τὰ εἰθισμένα (*gera ta eithismena*, ll. 39-40).

XI. INTERACTION

i. Local interaction

The field of the association's activity was the sphere of a public cult and a public sanctuary. The honouree, Phaena, daughter of Pasion from Antigonea (i.e. Mantinea), seems to have been a prominent member of the local society. Besides, civic judicial authorities seem to have the competence to conduct trials in case of internal problems of the association, as e.g. in case of failure of awarding voted honours (see VII.iv: Judicial system). Moreover, civic officers, the *archontes* and the *synedroi* of the 103rd year (counting from 146 BC), decide for setting up the decree of the association in the Koragion. The place where the decree was to be in display shows a relation between two different groups of Mantinea, the Koragoi (CAPInv. 428) and the Priestesses of Demeter.

XII. NOTES

i. Comments

Ziebarth (1896: 178) believed that the priestesses of Demeter and other groups of priest in Mantinea (see CAPInv. 432 and CAPInv. 433) were not free religious associations, but *collegia* of civic priests, organized in the form of associations, and that although they were independent, they enjoyed the protection of the state. Poland (1909: 40-1) regarded them as close *collegia* of priests and priestesses who joined such *collegia* after completion of their terms. According to Poland we are dealing with associations of former priests and this was a common practice in Mantinea. This view seems to be accepted by Thür and Taeuber (1994: 119 n. 1). This interpretation is doubted by Steinmüller (2008: 33, 36) who regards Phaena as an actual priestess and interprets the phrase “μετὰ τὸ ἱερίτευσαι” (*meta to hieriteusai*) as “beyond her function as a priestess”.

From the honorific decree of the priestesses of Demeter we learn that Phaena had already assumed priesthood of the goddess and during her term she fulfilled in the most generous way her duties related both to the cult and to the priestesses of Demeter, as she spent profusely for any need of the cult or the priestesses. It seems therefore that the *koinon* of the priestesses is something different from the position occupied by Phaena, who is the actual priestess. “Μετὰ τὸ ἱερίτευσαι” (*meta to hieriteusai*), namely after her term as a priestess, Phaena continued to hold splendid banquets and spend profusely on behalf of the cult of Demeter and the *synodos*. Contra Steinmüller's interpretation, it seems unlikely that Phaena was the current priestess given the perfect forms ἱερίτευχε (*hieriteuche*, l. 6, cf. Schwyzer 1937: 41) and διαλέλουπε (*dialeloipe*, l. 14) as well as her advanced age, since she had a daughter and a granddaughter, to whom she confided the execution of her benefactions towards the *synodos* in case of her death. It thus seems possible that after her priesthood she joined the association of the priestesses of Demeter, which collaborated closely with her already during her term as a priestess.

ii. Poland concordance

Poland B 25

iii. Bibliography

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XIII. EVALUATION

i. Private association

Certain

Note

The priestesses of Demeter define themselves as a *synodos* and *koinon* and they issue decrees, they have an internal organization, a regular activity and certain regulations. They seem to be a private association, the activities of which fall within the domain of a public cult and this is the reason why they apparently interacted with civic authorities (see XI.i: Local interaction).