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CAPInv. 569: U-ATT-006

I. LOCATION

i.	**Geographical area**	Attica with Salamis
ii.	**Region**	Attica
iii.	**Site**	Athens?

II. NAME

i.	Association with unknown name	U-ATT-006

III. DATE

i.	**Date(s)**	f. i AD

V. SOURCES

i.	**Source(s)**	IG II^2 1346 (f. i AD)
	Note	Other publications: LSS 127; SEG 21: 538
	Online Resources	IG II^2 1346 SEG 21: 538
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Greek decree of a group of priestesses? regarding their duty in handing over and preserving the temple and its decoration.
i.c.	**Physical format(s)**	A fragment of a marble stele measuring 0.465x0.31m.
ii.	**Source(s) provenance**	Of unknown origin, now in the Epigraphical Museum, EM 389.

VI. BUILT AND VISUAL SPACE

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ii. References to buildings/objects	In ll. 22-23 it is stipulated as the duty of the priestesses to preserve the integrity of the temple (τοῦ ἱεροῦ τὴν κατα|σκευὴν ὁλόκληρον, *tou hierou ten kataskeuen holokleron*) and the decoration of the gods' statues (τηρήσει τὸν τε τῶν θεῶν κόσμον, *teresei ton te ton theon kosmon*). In l. 28 it is ordained that the decision shall be inscribed on a stone stele (στήλη λιθίνη, *stele lithine*).

VII. ORGANIZATION

iv. Officials	ἱέρεια, *hiereia* (l. 5 and passim)
vi. Laws and rules	The decree prescribes that the incoming priestess should receive a written inventory (χειρόγραφος ἀπογραφή, *cheirographos apographe*, l. 7) of the contents of the temple (ll. 5-8) and her duty to preserve them, taking care of any repair required (ll. 9-12). No priestess shall be allowed to alienate anything from the decoration of the temple (ll. 16-18). The outgoing priestess is going to impose an oath (ὀμνύναι, *omnynai*, l. 18) to the incoming priestess that she is going to preserve the decoration (κόσμος, *kosmos*, l. 22) and the temple integral (ll. 18-23). For the implications of *cheirographon* see Baslez 2004: 109.
vii. Judicial system	If a priestess does not comply with the ruling, she is going to be held accountable and shall pay for any damages or omissions from her own property. Her successor will have the authority to exact the required amount of money (ἐκπράττεσθαι, *ekprattesthai*), ll. 12-16.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The decree preserves references to a temple (ναός, *naos*, l. 26) and sanctuary (ἱερόν, *hieron*, ll. 6, 22). However, these probably did not belong to the group.

IX. MEMBERSHIP

ii. Gender	Women
Note	The terminology employed to designate the officials makes it clear that they were women.
iii. Age	Adults

XII. NOTES

iii. Bibliography	Augier, M. (2014), 'Pretresse et ἀρχή en Attique: une aporie? Un règlement de l'époque impériale', *Ktema* 38: 293-304. Baslez, M.-Fr. (2004), 'Les notables entre eux. Recherches sur les associations d'Athènes à l'époque romaine', in S. Follet (ed.), *L'Hellénisme d'époque romaine: Nouveaux documents, nouvelles approches (Ier s. a.C. – IIIe s. p.C.) (Actes du colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000).* Paris: 105-20. (SEG 55: 29) Pakkanen, P. (1996), *Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis*. Helsinki. (SEG 46: 2363)

XIII. EVALUATION

i. **Private association**	Possible
Note	From the inscription it is clear that the priestesses formed a group which decided on the process to be followed when handing over from the outgoing to the incoming priestess. It is not however, clear whether this is a private group and not one attached to a public cult.