

Classical Civilisation Summer School

Regulation of Andanian Mysteries

IG V,1 1390 = LSCG 65 = SIG³ 2.401-11 no. 736 (92/1 BCE)

1. Concerning *hieroi* and *hierai*. The scribe of the magistrates is to administer the following oath, then and there, to those who have been designated *hieroi*, who pour the blood and wine when the [offerings] are kindled, that no one may be remiss: "I swear, by the gods for whom the mysteries are celebrated: I shall be careful that the things pertaining to the initiation are done reverently and in fully lawful manner; I myself shall do nothing shameful or wrong at the conclusion of the mysteries, nor shall I confide in anyone else; rather, I shall obey what is written; and I shall administer the oath to the *hierai* and the priest in accordance with the rule. May I, by keeping the oath, experience what is in store for the pious, but may one who breaks the oath experience the opposite." If someone does not wish to take the oath, he is to pay a fine of one thousand drakhmai, and in his place he is to appoint by lot another person from the same clan. The priest and the *hieroi* are to administer the same oath to the *hierai* in the sacred area of Karneios on the day before the mysteries, and they are to administer an additional oath as well: "I also have lived purely and lawfully with my husband." The *hieroi* are to fine one who does not wish to take the oath one thousand drakhmai and not allow her to celebrate the things pertaining to the sacrifices or participate in the mysteries. Rather, the women who have taken the oath are to celebrate. But in the fifty-fifth year those who have been designated *hieroi* and *hierai* are to take the same oath in the eleventh month before the mysteries.
2. Regarding transferral. The *hieroi* are to hand over, to those appointed as successors, the chest and the books that Mnasistratos donated; they also are to hand over whatever else may be furnished for the sake of the mysteries.
3. Regarding wreaths. The *hieroi* are to wear wreaths, the *hierai* a white felt cap, and the first initiates among the initiated a tiara. But when the *hieroi* give the order, they are to take off their tiara, and they are all to be wreathed with laurel.
4. Regarding clothing. The men who are initiated into the mysteries are to stand barefoot and wear white clothing, and the women are to wear clothes that are not transparent, with stripes on their robes not more than half a finger wide. The independent women are to wear a linen tunic and a robe worth not more than one hundred drakhmai, the daughters an Egyptian or linen tunic and a robe worth not more than a mina, and the female slaves an Egyptian or linen tunic and a robe worth not more than fifty drakhmai. The *hierai*: the ladies are to wear an Egyptian tunic or an undergarment without decoration and a robe worth not more than two minas, and the [daughters] an Egyptian tunic or a robe worth not more than one hundred drakhmai. In the procession the ladies among the *hierai* are to wear an undergarment and a woman's wool robe, with stripes not more than half a finger wide, and the daughters an Egyptian tunic and a robe that is not transparent. None of the women are to wear gold, or rouge, or white makeup, or a hair band, or braided hair, or shoes made of anything but felt or leather from sacrificial victims. The *hierai* are to have curved wicker seats and on them white pillows or a round cushion, without decoration or purple design. The women who must be dressed in the manner of the gods are to wear the clothing that the *hieroi* specify. But if anyone somehow has clothing contrary to the rule, or anything else of what is prohibited, the supervisor of the women is not to allow it, but the supervisor is to have the authority to inflict punishment, and it is to be devoted to the gods.
5. Oath of the supervisor of the women. When the *hieroi* themselves take the oath, they also are to administer the oath to the supervisor of the women, before the same *hieroi*: "I truly shall be careful concerning the clothing and the rest of the things assigned to me in the rule."
6. Regarding the procession. In the procession Mnasistratos is to lead the way, then comes the priest of the gods whose mysteries are being held, together with the priestess, then the director of the games, the priests of the sacrifices, and the flute players. After them the sacred virgins, as they are assigned by lot, draw the carts bearing the chests that contain the sacred things of the mysteries; then come the mistress of the banquet for the worship of Demeter and the assistants who have begun their duties, then the priestess of Demeter of the Hippodrome, then the priestess of Demeter in Aigila. Then come the *hierai*, one by one, as assigned by lot, then the *hieroi*, as assigned by the council of ten. The supervisor of the women is to appoint by lot the *hierai* and the virgins and is to be careful that they take their places in the procession as assigned by lot. Animals for sacrifice also are to be led in the procession, and they are to be sacrificed: a pregnant pig for Demeter, a ram for Hermes, a young pig for the Great Gods, a boar for Apollo Karneios, a sheep for Hagna.
7. Regarding tents. The *hieroi* are not to allow anyone to have a tent larger than thirty feet square or to put curtains or screens around the tents; nor is anyone not of the *hieroi* to have a tent within the area that the *hieroi* mark off. No uninitiated person is to go into the area that they mark off. They also are to set out vessels for water. They also are to record publicly from what one must be pure and what one must not have in order to enter.

8. What one must not have in the tents. No one is to have in the tent couches or silver plate worth more than three hundred drachmai. If someone does, the *hieroi* are not to allow it, and what is in excess is to be devoted to the gods.
9. Regarding those who are disorderly. When the sacrifices and the mysteries are celebrated, all are to be still and attend to the orders that are given. The *hieroi* are to scourge anyone who is disobedient or who behaves improperly toward what is holy and exclude such a one from the mysteries.
10. Regarding rod-bearers. There are to be twenty rod-bearers from the *hieroi*. They are to be obedient to those who oversee the mysteries, and they are to be careful that everything is done in a decent and orderly manner by those in attendance, as those appointed over them order. They are to scourge those who are disobedient or who behave improperly. If one of the rod-bearers does not do as it is written, or commits some other wrong, or does something else at the conclusion of the mysteries, he is not to participate in the mysteries, once he has been tried by the *hieroi* and condemned.
11. Concerning funds. Five people appointed by the popular assembly are to manage the funds accruing from the mysteries. The rulers together must nominate people each having a fortune of not less than a talent, and never the same person twice; the council of elders is to record the fortune of those who are appointed and in like manner that of those who nominated them. The assessor of silver is to offer public assistance to those collecting the funds. When the mysteries are concluded, they are to give account of everything at the first regular meeting of the magistrates and make a report to the officer in charge, then and there. They are to report, item by item, the funds that accrued from the rite of purification; the entry fee from the first initiates, and whatever else accrued; and the disbursement that was made, and whatever might be left. They are to make payment to the treasurer, then and there, and if they are found to have done anything wrong, they are to be held liable for double the amount plus a fine of one thousand [drachmai]; and the judges are not to reduce the amount whatsoever. But those appointed in the fifty-fifth year are also to contribute to Mnasistratos the sum of money granted to him by the city for the crown, six thousand drachmai. They also are to pay the treasurer whatever funds are spent [by] the treasurer, in [the fifty-fifth] year, [for] the preparations in [the] grove of Karneios or the expenditures on behalf of the mysteries. [The five appointees] are to pay what [remains of the expenses of this year for the restorations in the grove of Karneios. If there is still a need for something [in addition to these] revenues, they are to bring the matter up and report [precisely] on what is needed, and the rulers and the magistrates are to make a decree that the treasurer must be [given] the funds. The funds from what accrues from the mysteries are to be handed over to the treasurer, and they are to make a report to the officer in charge concerning whatever they manage. If they have done anything wrong, they are to be held liable, as it is written above. The treasurer is to report, in an additional notation, whatever remaining money he receives from them for the restoration of the things in the grove of Karneios, and he is not to use it for anything else until he pays for whatever is needed for the completion of the mysteries. Nor is anyone to propose a decree that these funds must be used for something else. If someone does, the proposal is to be disallowed and the one making the proposal is to be fined two thousand drachmai, and likewise the treasurer is also to be fined double the amount that he paid out, plus two thousand drachmai, and the judges are not to reduce the amount whatsoever. The funds accruing from these judgments are to go for the restoration of the things in the grove of Karneios. When he has paid whatever is needed for completing the mysteries, the funds accruing from the mysteries are to go to the revenue of the city.
12. Regarding the furnishing of animals for sacrifice. After being appointed, the *hieroi* are to issue a public proclamation and permit the furnishing of the animals that must be sacrificed and supplied for the mysteries, as well as the things for the rites of purification. Whether it seems advantageous for all the animals for sacrifice to be obtained in the same purchase or separately, they are to permit the one submitting the lowest bid to receive the money. This is what must be provided before the opening of the mysteries: two white lambs; at the rite of purification, a ram with a fine colour; when one is purified in the theatre, three piglets; for the initiates, one hundred lambs; in the procession, a pregnant pig for Demeter, a two-year-old pig for the Great Gods, a ram for Hermes, a boar for Apollo Karneios, a sheep for Hagna. Once the contractor has given the *hieroi* a guarantee, he is to take the funds, supply animals that are sound, pure and fit for sacrifice, and show them to the *hieroi* ten days before the mysteries. The *hieroi* are to place a mark on the animals that have been examined, and the contractor is to supply the animals that are thus marked. If he does not supply them for examination, the *hieroi* are to demand that the guarantors pay back the money plus half the amount. Then they themselves are to provide the animals for sacrifice and recover the money designated for the animals from the funds that are paid back.
13. Regarding artists for the dances. Each year the *hieroi* are to appoint, for religious service in the sacrifices and mysteries, as many capable performers on the flute and the lyre as they may find. Those appointed are to provide religious service to the gods.
14. Regarding offences. If anyone is caught stealing or committing some other offence during the days on which the sacrifices and the mysteries take place, that person is to be brought before the *hieroi*. If a free man is convicted, he is to repay twice the amount; a slave is to be scourged and repay twice the amount stolen; and the fine for the other offences is twenty drachmai. If one does not make the payment then and there, the master is to hand over the slave to the one against whom the offence was committed to work off the debt; otherwise he is to be liable for twice the amount.

15. Concerning those cutting wood in the sacred area. No one is to cut wood from the sacred place. One who is caught doing so is to be scourged by the *hieroi*, if he is a slave, or he is to repay whatever the *hieroi* decide, if he is a free man. The one who finds such people is to bring them before the sacred men and is to receive one-half the amount.
16. There being a place of refuge for slaves. The sacred area is to be a place of refuge for slaves, as the *hieroi* may designate the place. No one is to harbour the fugitive slaves nor offer food nor provide goods. One who acts contrary to what is written is to be liable to the mater for twice the value of the person, plus a fine of five hundred drachmai. The priest is to decide about whatever fugitives may be in hiding (or: may be) from our city: he is to hand over whomever he convicts to their masters; but if he does not hand someone over, the fugitive is to be allowed to leave the master in charge of him.
17. Concerning the fountain. Mnasistratos is to have the custody of the fountain named Hagna in the ancient writings and the statue that is near the fountain as long as he lives. He is to participate with the *hieroi* in the sacrifices and the mysteries. Mnasistratos also is to receive whatever those who sacrifice at the fountain offer, as well as the hides of the animals for sacrifice. Mnasistratos also is to receive one-third of whatever funds those who sacrifice at the fountain offer or contribute to the treasury, when it is prepared. If some offering of dedication is set up by those who sacrifice, the other two-thirds is to be devoted to the gods. The priest and the *hieroi* are to be careful that the offerings of dedication decreed by the magistrates are prepared for the gods from the funds.
18. Regarding the preparation of the treasuries. The *hieroi* appointed in the fifty-fifth year, along with the director of building, are to be careful that two stone treasuries, that can be closed, are prepared; they are to place one in the temple of the Great Gods and the other near the fountain at whatever place seems to them to be safe. They are to provide keys: for the treasury by the fountain Mnasistratos is to have one key and the *hieroi* the other; for the treasury in the temple the *hieroi* are to have the key; and they are to open them every year for the mysteries. They are to bring forth and record the money, which is to be counted out from each treasury separately; they also are to give to Mnasistratos the money coming to [him], as it is written in [the] rule.
19. Regarding the sacred meal. After the *hieroi* remove the customary allotments for the gods from each of the sacrificial animals led in the procession, they, together with the *hierai* and the virgins, are to use [the rest] of the meat for the sacred meal. They are to invite the priest [and the] priestess, [the] priestess of Karneios, Mnasistratos and his wife and children, the artists providing their services [in the] dances, and the assistants serving them. And as for the remaining expenses, they are to spend no more than ___ drachmai.
20. Regarding the market. The *hieroi* are to designate a place in which everything may be sold. The supervisor of the market for the city is to be careful that the dealers deal honestly and honourably and use weights and measures agreed upon by the community. He is not to set the price at which something must be sold, nor is anyone to fix the time or charge the dealers anything for the place. He is to scourge the slaves who do not deal as it is written, and fine the free men twenty drachmai, and the judgment is to rest with the *hieroi*.
21. Regarding water. The supervisor of the market also is to be careful concerning the water, that at the festival time no one harms [the] sluice or the conduits or contrives anything else in the sacred area with regard to the water; and that the water flows just as it is apportioned, and [no] one hinders those using it. If he catches someone doing something that is prohibited, he is to scourge him if he is a slave or [fine] him twenty drachmai if he is a free man, and the judgment is to rest with the *hieroi*.
22. Regarding anointing and bathing. The supervisor of the market is to be careful that those who wish [to provide public baths] in the sacred area not charge the bathers more than two copper coins, and provide heat, a lukewarm bathtub, and lukewarm water for those washing [themselves]; and that the contractor furnishing the supply of wood for the place of anointing provide enough dry wood for those anointing [themselves], day by day, from the fourth hour until the seventh. No slave is to anoint himself. The *hieroi* are to permit the furnishing of wood [for] the place of anointing. If any one of the contractors or the dealers in baths does not do as it is written, the supervisor of the market is to scourge him if he is a slave or fine him twenty drachmai for each offence if he is a free man; and the judgment is to rest with the *hieroi*.
23. Regarding the reporting of a decision. The *hieroi* are to give a report on whatever they managed during the festival, or the people they convicted, to the prytaneion. They also are to record [on] the building in the sacred area those whom they convicted, and for what offence.
24. Having a copy of the rule. Those appointed to transcribe the rule as approved are to give a copy to the legal advisors, and those who receive it are to show it to anyone who has [need] of it. And the herald, flute-player, mantis, and director of building are to share with the *hieroi* the religious duties during the mysteries.
- 25 Regarding [the] appointment of the council of ten. On the twelfth day of the sixth month before the time (viz. for the selection) of the *hieroi* and *hierai*, the officials are to permit the popular assembly to hold an election that it may appoint, from all the citizens, ten men at least forty years old, and never the same person twice, for the same year. The rulers and anyone else who wishes are to propose nominations, nominating people from those recorded as *hieroi* appointed by lot. The scribe of the magistrates is to administer to those who are appointed the oath that the *hieroi* swear. Those appointed are to be careful concerning everything that must be accomplished during the mysteries and be attentive to what is needed for the celebration of the mysteries. They also are to announce the appointment, from the *hieroi*, of

most capable rod-bearers and likewise also mystagogues. If they find some capable people who are not from the *hieroi*, they are to announce their appointment to share the religious duties with Mnasistratos; and those appointed are to be obedient to authority and accomplish whatever they assign. They are to condemn anyone not doing this with a fine of twenty drachmai and report him to the officers. The rod-bearers are to scourge those whom the council of ten commands to be scourged, and those appointed to the council of ten are to adjudicate [all the judgments].

26. If [there needs] to be a meeting for some deliberation, the whole council of ten is to assemble the *hieroi* and reach the conclusion as the majority decides. The members of the council of ten are to wear a purple headband during the mysteries.

27. Regarding what is not written. If there are some things not written in the rule for the accomplishment of the mysteries and the sacrifices, the magistrates are to take council—but not alter anything of what is in accordance with the rule—at the conclusion of the mysteries; if they do, the proposal is to be disallowed. The rule is to be authoritative for all time.