

## CGRN 237

### *Decree concerning the procession to Eleusis for the Eleusinian mysteries*

#### **Date :**

ca. 220 AD

Justification: prosopography of officials (cf. [AIUK 4.2 \(http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2\)](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2), p. 131).

#### **Provenance**

Athens [↗](https://pleiades.stoa.org/places/579885/) (<https://pleiades.stoa.org/places/579885/>). Seven of the nine fragments of the stele were found in 1861 in an excavation at the church of Agios Demetrios Katephores in Athens. The church is possibly located near the ancient gymnasium known as the Diogeneion, but the exact provenance of the stele remains somewhat uncertain (see below on lines 40-44). The fragments are now in the Epigraphical Museum in Athens (inv. no. 8614, fragments b-i), except for fragment a, taken by Lord Elgin to the British Museum (inv. no. BM 1816,0610.294).

#### **Support**

Stele of white ("Pentelic") marble broken into nine fragments. Fragments b-h were excavated in 1861, whilst an eighth fragment (i) was later identified in the Epigraphical Museum of Athens. Dittenberger added to his edition the ninth fragment.

Fragment a

Height: 15 cm

Width: 22 cm

Depth: 10 cm

Fragments b-h

Height: 83 cm

Width: 48 cm

Fragment i

Height: 19 cm

Width: 23 cm

## Layout

The nine fragments preserve the left and right sides and bottom of the stele.

Letters: 0.8 cm high

## Bibliography

Edition here based on Lambert [AIUK 4.2](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2) (<http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2>) 17 (online version [↗](https://www.atticinscriptions.com/inscription/AIUK42/17?text_type=greek) ([https://www.atticinscriptions.com/inscription/AIUK42/17?text\\_type=greek](https://www.atticinscriptions.com/inscription/AIUK42/17?text_type=greek))).

Cf. also: [Dittenberger 1866](http://cgrn.ulg.ac.be/bibliography/#Dittenberger%201866) (<http://cgrn.ulg.ac.be/bibliography/#Dittenberger%201866>); [Kirchner IG II<sup>2</sup>](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%20C2%B2) (<http://cgrn.ulg.ac.be/abbreviations/#IG%20II%20C2%B2>) 1078; [Clinton I.Eleusis](http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis) (<http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis>) 638; [Sokolowski LSCG](http://cgrn.ulg.ac.be/abbreviations/#LSCG) (<http://cgrn.ulg.ac.be/abbreviations/#LSCG>) 8.

Further bibliography: [Clinton 1974](http://cgrn.ulg.ac.be/bibliography/#Clinton%201974) (<http://cgrn.ulg.ac.be/bibliography/#Clinton%201974>); [Lambert 1997](http://cgrn.ulg.ac.be/bibliography/#Lambert%201997) (<http://cgrn.ulg.ac.be/bibliography/#Lambert%201997>); [Robertson 1998](http://cgrn.ulg.ac.be/bibliography/#Robertson%201998) (<http://cgrn.ulg.ac.be/bibliography/#Robertson%201998>); [Chaniotis 2003](http://cgrn.ulg.ac.be/bibliography/#Chaniotis%202003) (<http://cgrn.ulg.ac.be/bibliography/#Chaniotis%202003>): 189-190; [Parker 2005a](http://cgrn.ulg.ac.be/bibliography/#Parker%202005a) (<http://cgrn.ulg.ac.be/bibliography/#Parker%202005a>): 342-351; [Perrin-Saminadayar 2007](http://cgrn.ulg.ac.be/bibliography/#Perrin-Saminadayar%202007) (<http://cgrn.ulg.ac.be/bibliography/#Perrin-Saminadayar%202007>); [Patera 2011](http://cgrn.ulg.ac.be/bibliography/#Patera%202011) (<http://cgrn.ulg.ac.be/bibliography/#Patera%202011>); [Lambert forthc.](http://cgrn.ulg.ac.be/bibliography/#Lambert%20forthc) ([http://cgrn.ulg.ac.be/bibliography/#Lambert%20forthc.](http://cgrn.ulg.ac.be/bibliography/#Lambert%20forthc))

## Text

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*vacat*

[ἔδοξεν τ]ῶι δήμωι · Ἀραβιανὸ[ς ἦρχεν ..... ἐπρυ]-  
[τάνευε]ν· Εὐτυχος ἐγραμ[μάτευεν]· [..... ἐπεστά]-  
[τει]· Δρυαντιανὸς ἄρχων [τῶν Εὐμολπιδῶν εἶπεν]·  
[ἐπει]δὴ καὶ διατελοῦμε[ν τοῖς νῦν καθάπερ] καὶ  
5 [δ]ιὰ τῶν παρωχημένων [χρόνων τελοῦντες τὰ μ]στήρι-  
α, καὶ τὰ πάτρια προστάτ[τει τῶι γένει] τῶν [Εὐμολπιδῶν  
πεφροντικέναι ὅπως ἂν [έν κόσμωι ἀχθ]εῖη τὰ ἱερά  
δεῦρο τ' ἐκ τῆς Ἐλευσεῖνο[ς καὶ πάλιν ἐκ το]ῦ ἄστεως Ἐ-<sup>vv</sup>  
λευσεῖνάδε, ἀγαθῆι τύχ[ηι δεδόχθαι] τῶι δήμωι προσ-

τάξαι τῶι κοσμητῆι τῶν [ἐφήβων κ]ατὰ τὰ ἀρχαῖα νόμι-  
μα ἄγειν Ἐλευσινάδε τοῦ[ς ἐφήβ]ους τῆι τρίτηι ἐπὶ δέ-  
κ[α] τοῦ Βοηδρομιῶνος μετ[ὰ το]ῦ εἰθισμένου σχήμα-<sup>v</sup>  
[τος] τῆς ἅμα ἱεροῖς πομπῆ[ς], ἵνα τῆι τετράδι ἐπὶ δέκα πα-  
[ραπ]έμψωσιν τὰ ἱερὰ μέχ[ρι] τοῦ Ἐλευσεινίου τοῦ ὑπὸ<sup>v</sup>  
[τῆι π]όλει, ὡς ἂν κόσμο[ς] τε πλείων καὶ φρουρὰ μείζων<sup>v</sup>  
[περὶ] τὰ ἱερὰ ὑπάρχουσι, ἐπειδὴ καὶ ὁ φαιδυντῆς τοῖν Θε-<sup>v</sup>  
[οῖν] ἀγγέλλει κατὰ τὰ πάτρια τῆι ἱερείαι τῆς Ἀθηνᾶς ὡς  
[ἦκει τ]ὰ ἱερὰ κ[α]ὶ ἡ παραπέμπουσα στρατιά· κατὰ τὰ αὐτὰ  
[δὲ τῆι] ἐνάτηι ἐπὶ δέκα τοῦ Βοηδρομιῶνος προσ-  
[τάξαι] τῶι κοσμητῆι τῶν ἐφήβων ἄγειν τοὺς ἐφή[βους]  
[πάλιν Ἐ]λευσινάδε μετὰ τοῦ αὐτοῦ σχήματος π[αραπέμ]-  
[πο]ντας τὰ ἱερά· μέλειν δὲ τούτου τῶι κατ' ἐν[ιαυτὸν]  
κοσμητῆι, ὅπως μηδέποτε τοῦτο ἐκλε[ιφθεῖη μη]-  
δὲ ὀλιγωρηθεῖη ποτὲ τὰ τῆς εὐσεβείας [τῆς πρὸς τῶ Θε]-  
ώ· παραπέμπειν δὲ τοὺς ἐφήβους π[άντας, ἔχοντας]  
τὴν πανοπλίαν, ἐστεφανωμέν[ους μυρρίνης στεφά]-  
νωι, βαδείζοντας ἐν τάξει· ἐπ[εὶ] δ[ὲ] προστάττομεν τοῖς ἐ]-  
φήβοις τὴν τοσαύτην ὁδοιπορήσαι π[ομπήν, αὐτοὺς]  
καὶ θυσιῶν καὶ σπονδῶν καὶ παιάνων τῶ[ν κατὰ τὴν]  
ὁδὸν μεθέξειν, ὡς ἂν τὰ τε ἱερὰ μετὰ φρουρᾶ[ς ἰσχυρο]-  
τέρας (?) καὶ πομπῆς μακροτέρας ἄγοιτο,<sup>v</sup> οἳ τε ἔφ[ηβοι]  
παρακολουθοῦντες τῆι περὶ τὸ θεῖον τῆς πόλεως [<sup>v</sup>]  
θεραπείαι καὶ ἄνδρες εὐσεβέστεροι γείνοιτο·<sup>v</sup> μεθέ-  
ξουσιν δὲ καὶ οἱ ἔφηβοι πάντες τῶν τε ἄλλων ὧν ἂν<sup>v</sup>  
παρέχ[η] τ[οῖς] Εὐμολπίδαις ὁ ἄρχων τοῦ γένους, καὶ τῆ[ς]  
δι[αν]ομῆς· γενέσθαι δὲ τὴν γνώμην ταύτην φα[νε-<sup>v</sup>]  
[ρ]ᾶν καὶ τῆι ἐξ Ἀρείου πάγου βουλῆι καὶ τῆι βουλ[ῆ]ι τῶν<sup>v</sup>  
Φ<sup>v</sup> καὶ τῶι ἱεροφάντηι καὶ τῶι γένει τῶν Εὐ[μο]λπιδῶν·  
ἀναγράψαι δὲ τὸ ψήφισμα τοῦτο τὸν [τα]μίαν τ[οῦ] γέ-<sup>v</sup>  
νους τῶν Εὐμολπιδῶν ἐν τρισὶν [στή]λαις καὶ στήσαι  
τὴν μὲν ἐν Ἐλευσινίωι τῶι ὑπὸ τ[ῆ]ι πόλει, τὴν δὲ ἐν<sup>v</sup>  
τῶι Διογενεῖωι, τὴν δὲ ἐν Ἐλευσεῖνι ἐν τῶι ἱερῶι πρὸ  
τοῦ βου[λ]ευτηρίου.

## Translation

The people decided. Arabianos [was archon, ... was president], Eutychos was secretary, [... was supervisor],

Dryantianos, archon [of the Eumolpidai proposed:] since we continue [celebrating] the mysteries even now as also (5) throughout [times] past, and the ancestral customs command [the *genos*] of the Eumolpidai to see to it that the sacred objects are [carried in good order] both hither from Eleusis [and from] the city [back] to Eleusis, for good fortune [it was decided] by the people to command (10) the *kosmetes* of the [ephebes], according to the ancient customs, to lead the ephebes to Eleusis on the 13th of Boedromion with the accustomed dignity in a procession together with sacred objects, in order that on the 14th they may escort the sacred objects to the Eleusinion under the (15) Acropolis, so that there should be more good order and a larger escort for the sacred objects, since also the *phaidyntes* of the two Goddesses, according to the ancestral customs, reports to the priestess of Athena that the sacred objects and the escorting host [have come]; in the same way, (it was decided by the people) on the 19th of Boedromion to command (20) the *kosmetes* of the ephebes to lead back to Eleusis the ephebes escorting the sacred objects with the same dignity; (to command) the *kosmetes* to care for this every year, so that this should never be omitted nor should there ever be any lack of piety [towards the two Goddesses]. (25) [All] the ephebes should escort [with] a full armour, crowned with [a myrtle crown], walking in military formation. And since we command the ephebes to process such a great distance, they shall take part in sacrifices and libations and paeans on the way, (30) so that the sacred objects may be led with a [stronger (?)] guard and a larger procession and the ephebes, following closely the city's service of the divine, may also become more pious men; and all the ephebes will take part in everything which (35) the archon of the *genos* provides to the Eumolpidai, especially the distribution; this decision should be notified to the council of the Areopagos and the council of Five Hundred and the hierophant and the *genos* of the Eumolpidai; and the treasurer of the *genos* of the Eumolpidai shall inscribe this decree (40) on three stelae and erect one in the Eleusinion under the (Acro)polis, another in the Diogeneion, and another at Eleusis in the sanctuary in front of the bouleuterion.

## Traduction

Il a plu au peuple; Arabianos [était archonte; ... était président]; Eutychos était secrétaire [... était superviseur]; Dryantianos, archonte [des Eumolpides a fait la proposition :] puisque nous continuons [à célébrer] les mystères aujourd'hui de la même façon que (5) du [temps] passé, et que les coutumes ancestrales ordonnent [au *genos*] des Eumolpides de veiller à ce que les *hiera* soient [transportés en bon ordre] jusqu'ici depuis Éleusis et [en sens inverse de la] ville à Éleusis, à la bonne fortune [il a plu au peuple] d'ordonner (10) au kosmète des [éphèbes], conformément aux anciennes coutumes, de conduire à Éleusis les éphèbes le 13 Boedromion avec la bienséance d'usage pour une procession comprenant des objets sacrés, afin que le 14 ils escortent les objets sacrés jusqu'à l'Éleusinion sous (15) l'Acropole, de manière à ce que les objets sacrés disposent de davantage d'ordre et d'une garde plus ample, puisqu'aussi le *phaidyntes* des Deux Déesses, conformément aux coutumes ancestrales, annonce à la prêtresse d'Athéna [l'arrivée] des objets sacrés et de la troupe qui les escorte; de la même manière, le 19 Boedromion, (il a plu au peuple) d'ordonner (20) au kosmète des éphèbes de conduire les éphèbes qui escortent les objets sacrés [en sens inverse] à Éleusis avec la même bienséance; (d'ordonner) au *kosmetes* d'y veiller chaque année, de manière de manière à ce que ce ne

soit jamais abandonné et à ce qu'il n'y ait jamais de manquement en ce qui concerne la piété [envers les Deux Déesses]. (25) Que [tous] les éphèbes escortent [en portant] l'armure complète, coiffés d'une [couronne de myrte] et en marchant en formation militaire. Et puisque nous ordonnons aux éphèbes d'accomplir une si longue [procession], qu'ils participent à la fois aux sacrifices, aux libations et aux péans tout au long du chemin, (30) de manière à ce que les objets sacrés soient conduits avec une garde plus [forte (?)] et une procession plus longue et que les éphèbes, en suivant de près le soin de la cité envers le divin, deviennent des hommes plus pieux; les éphèbes participeront à tout ce que (35) fournit aux Eumolpides l'archonte du *genos*, en particulier la distribution; que cette motion soit portée à la connaissance à la fois du conseil de l'Aréopage, du conseil des Cinq Cents, du hiérophante et du *genos* des Eumolpides; que le trésorier du *genos* des Eumolpides inscrive ce décret (40) sur trois stèles, l'une dans l'Eleusinion sous l'Acropole, l'autre dans le Diogeneion et la dernière à Éleusis, dans le sanctuaire devant le bouleuterion.

## Commentary

This inscription from the 3rd century AD records one of the latest inscribed decrees passed by the Athenian assembly. It concerns the organisation of a procession which formed part of the celebration of the Eleusinian mysteries, which at the time of this inscription remained one of the most important religious celebrations in the Greek world (see e.g. Paus. 5.10.1). On Eleusis, the mysteries, and the Eumolpidae, see [CGRN 8](http://cgrn.ulg.ac.be/file/8) (<http://cgrn.ulg.ac.be/file/8>) (concerning sacrifices at Eleusis), [CGRN 31](http://cgrn.ulg.ac.be/file/31) (<http://cgrn.ulg.ac.be/file/31>) (the offering of first-fruits at Eleusis) and [CGRN 94](http://cgrn.ulg.ac.be/file/94) (<http://cgrn.ulg.ac.be/file/94>) (sacrificial calendar of Eleusis). For the Great Mysteries, see also here [CGRN 45](http://cgrn.ulg.ac.be/file/45) (<http://cgrn.ulg.ac.be/file/45>), face B, fr. 4, and [CGRN 56](http://cgrn.ulg.ac.be/file/56) (<http://cgrn.ulg.ac.be/file/56>) (Marathonian Tetrapolis), col. II, lines 5-6. On the City Eleusinion in Athens, see also here [CGRN 7](http://cgrn.ulg.ac.be/file/7) (<http://cgrn.ulg.ac.be/file/7>).

The decree prescribes the organisation of the ephebes' participation in the procession of *ta hiera*, "the sacred objects", from Athens to Eleusis, as part of the celebration of the Eleusinian mysteries. The ephebes, led by their superintendent (the *kosmetes*), lead the procession in military formation and full armour and participate in paeans and sacrifices along the way to Eleusis. The decree emphasises continuity with the past and makes repeated reference to the authority of *archaia nomima* and *ta patria*, "ancestral customs and tradition", in the celebration of the mysteries. Its emphasis on the maintenance of tradition has usually been understood as implying that these were sometimes neglected: the decree is intended to restore, and preserve for the future, an earlier arrangement, whether real or possibly imagined: see Chaniotis; [AIUK 4.2](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2) (<http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2>), p. 134. Not only in content but also in form does the decree show archaising features: see Lambert forthc.

Line 1: The decree is made by the assembly. Lines 36-38 imply that the council of 500, as well as the Areopagus, were simply notified of the decision, rather than the council being involved in the decision-making process as a probeuleutic body, as was usually the case in Athens. Clinton assumes this was because

the matter was a Eumolpid affair and thus did not require prior attention from the council. Lambert, however, suggests the council probably did have a probouleutic function here, but the proposal was then reformulated in the assembly (see [AIUK 4.2 \(http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2\)](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2), p. 132-133).

Line 3: The proposer of the decree is Dryantianos, archon of the *genos* of the Eumolpidai. He can be identified as Flavius Dryantianos, son of Kallaischros of Marathon, attested as an ephebic liturgist in 215/6 AD ([IG II<sup>2</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2) 2208, line 8; [IG II<sup>2</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2) 3763, line 3). Not much is known about the position of archon of the Eumolpidai: one might compare it to the annual archon of the Salaminoi (cf. Lambert 1997: 98). Our inscription demonstrates the significant role played by the *genos* of the Eumolpidai in the decreeing of these regulations: as well as being proposed by the leader of the *genos* itself, the decree is also to be reported to the Eumolpidai and their leading priest, the hierophant (line 48). The text further implies that the cost for the three copies of the inscription is also taken up by the Eumolpidai (lines 39-43). Thus, we see here a measure for which the Eumolpidai take the lead, while the city itself appears to have withdrawn from funding its own inscriptions, relying instead on wealthy groups or individuals directly involved in the content of the decree to provide the funds. On the changing relationship between the polis and such groups, see Lambert, [AIUK 4.2 \(http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2\)](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2), p. 137.

Line 6: As Clinton points out, the decree does not refer to existing laws which regulated these rituals (for example [I.Eleusis \(http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis\)](http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis) 250) but instead refers to the vaguer authority of *ta patria*, "ancestral traditions", and *archaia nomima*, "ancient customs" (line 10). Taken together with the decree's reference to the traditional exclamation made by the *phaidyntes* (lines 16-17), we see here a focus on oral sources of authority, part of the archaising element of the decree (Lambert forthc.).

Line 7: What exactly the sacred objects were is unknown. Perhaps they were objects to be displayed to the initiates during the celebration of the mysteries (Parker, p. 346).

Line 10: The *kosmetes* is the official responsible for the training of the ephebes. The position is known from the 4th century BC and was probably introduced during the reorganisation of the ephebeia in the 330s: see *Ath. Pol.* 42.2.

Lines 11-22: On the 13th of Boedromion, the ephebes proceeded to Eleusis, so that they could escort the sacred objects from Eleusis to the Eleusinion in Athens on the 14th of Boedromion. On the 19th of Boedromion, they then escorted the sacred objects back from the Eleusinion in Athens to Eleusis along the Sacred Way. Other epigraphic evidence demonstrates the importance of this procession: a decree from 214/3 BC specifies that the sacred objects were conveyed on a cart ([IG II<sup>3</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B3\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B3) 1, 1164, lines 17-19), while bridges were built at Rheitoi ([IG I<sup>3</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20I%C2%B3\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20I%C2%B3) 79, 422/1 BC) and over the Kephisos ([IG II<sup>2</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B3\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B3)

(<http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2>) 1191, 321/0 BC?) to ensure safe passage of the sacred objects and their accompaniment. Ancient sources indicate there were several stops along the procession, at various times (Parker, p. 346-347). However, these sources date from different time periods and include contradictory elements, which make a complete reconstruction of the details and timing of the procession difficult. The procession back to Eleusis is noted in this inscription as taking place on the 19th of Boedromion, but Plutarch indicates the 20th of Boedromion (Plut. *Phoc.* 28.2). A procession of the god Iacchos, presumably in the form of a statue, to Eleusis was an integral part of the mysteries (e.g. Plut. *Alc.* 34.4; *Phoc.* 28.2), though there is no mention of this element of the procession in our inscription. For an attempt at reconciling all the evidence, see Robertson, who suggests there were two processions, one on the 19th of Boedromion with the *hiera*, one on the 20th consisting of the initiates and the statue of Iacchos. However, this interpretation makes use of this inscription from ca. 220 AD to reconstruct the procession as it took place in the Classical period, which disregards the potential ritual changes (see also Patera). Lambert (AIUK 4.2 (<http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2>), p. 135-136) examining the sources Plutarch might have used and misunderstood, suggests that he was mistaken and thus places the procession on the 19th of Boedromion.

Lines 16-17: The *phaidyntes* was one of the minor sacred officials of the Eleusinian mysteries, probably drawn from the Eumolpidae (Clinton 1974, p. 95). He is mentioned already in the late 5th century ([I.Eleusis](http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis) (<http://cgrn.ulg.ac.be/abbreviations/#I.Eleusis>) 7, line 14). Not much is known of the specific duties of this official aside from what is recorded in this inscription here, where the *phaidyntes* is responsible for reporting the arrival in Athens of the sacred objects to the priestess of Athena.

Lines 22-25: Not only does the decree aim to (re)establish earlier traditions, it also makes explicit its concern for the maintenance of these rituals in the future, ordering future superintendents (*kosmetai*) of the ephebes to continue carrying out their duties “so that there should never be any omission or reduction in the piety shown towards the two Goddesses”. On this explicit reference to *eusebeia*, compare [CGRN 145](http://cgrn.ulg.ac.be/file/145) (<http://cgrn.ulg.ac.be/file/145>) (Kos), line 23.

Lines 25-27 : As Chaniotis has pointed out, the participating ephebes would have made an impressive performance, marching in full armour and wearing myrtle garlands. For armoured processions of ephebes, see also here [CGRN 167](http://cgrn.ulg.ac.be/file/167) (<http://cgrn.ulg.ac.be/file/167>) (Kos), lines 37-38. On the religiosity of civic elites in the Roman East, of which this inscription can serve as an example, see Chaniotis, p. 189-190.

Lines 31-33: The inscription also confers an educational aspect on the procession: it decrees that through their participation in the city’s cultivation of the divine, the ephebes also should become more pious men. On the increased importance of education in the post-Classical ephebeia, see Perrin-Saminadayar. Use of the generic θεῖον to refer to the divine is relatively rare in the present collection: see [CGRN 148](http://cgrn.ulg.ac.be/file/148) (<http://cgrn.ulg.ac.be/file/148>) (Kos), line 14 (restoration), [CGRN 200](http://cgrn.ulg.ac.be/file/200) (<http://cgrn.ulg.ac.be/file/200>) (Magnesia-on-the-Maiander), line 16, and [CGRN 222](http://cgrn.ulg.ac.be/file/222) (<http://cgrn.ulg.ac.be/file/222>) (Andania), line 40.

Lines 40-44: Three copies of the decree were made. This inscription is one of two copies from Athens, either from the City Eleusinion or the Diogeneion. The second possibility may be the most likely, since several other inscriptions found in the church of Agios Demetrios Katephores appear to be linked with a gymnasium, almost certainly the Diogeneion (cf. Lambert, [AIUK 4.2 \(http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2\)](http://cgrn.ulg.ac.be/abbreviations/#AIUK%204.2), p. 3, n. 19-20). However, this location is also not far from the City Eleusinion and a second copy of the inscription, found in this area of Athens, is known from Fourmont's transcription ([IG II<sup>2</sup> \(http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2\)](http://cgrn.ulg.ac.be/abbreviations/#IG%20II%C2%B2) 1079).

## **Publication**

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