

CGRN 213


REGULATION CONCERNING THE PRIESTESS GALATO AT PEDNELISSOS

Date :

1st century BC

Justification: lettering (Comparetti).

Provenance

[Pednelissos](#) . Found in the city of Hozan not far from the ruins of the ancient town. Now presumed lost.

Support

Published by Comparetti from the copy and squeeze of the fragmentary stone, given to him by Ferteklis. The stone was broken on all sides.

Height: 34 cm

Width: 25-52 cm

Depth: unknown

Layout

Letters: 1.3 cm high.

Bibliography

Edition here based on [Comparetti 1916-1920 \(a\)](#), with dr. We adopt more cautious restorations in lines 12-14; see below, Commentary, for discussion.

Cf. also: [SEG 2](#), 710; Sokolowski [LSAM](#) 79, with a different and more abundantly restored text.

Further bibliography: [Frisone 2000](#); [Stavrianopoulou 2005](#); [Parker 2018b](#): .

Text

[...]

καὶ παρέχεται μάρτυρα ἕνα, ἀποτεισάτω ὁ καταρασάμε-
νος σίγλον· ὥι δ' ἂν μάρτυς μὴ ᾔη, τιθέσθω τὴν χεῖρα εἰς κε-

φαλήν, ἱερεῖα δὲ φερέτω εἰς τοὺς δημοσίους θεοὺς πα[ρὲ]-
 κ τὸν Πλοῦτον, καὶ ἐσθιέτωσαν οἱ δικασταὶ καὶ οἱ δημόσιοι·
 5 διδότην δὲ καὶ Γαλατῶν τέταρτον μέρος οἷα δεῖ [ἐπιφέρειν]
 εἰς τὸν θεόν· Γαλατῶν δὲ ἔστω καθαρὰ καὶ αἵ[σι]ο[ς] αἰὲν μὲν αὐ]-
 τῇ, καὶ ἱερεῖα ἔστω ἕως ἄν ὅσου ζῶι, μηδὲ [ὄνειδος ἐάτω λέ]-
 [ξ]αι τις περὶ αὐτὴν μηδ' ἐπηρασίαν ἕως ἄν ὅσου ζῶι· ἐπειδὴν
 [δ' ἀπ]οθάνῃ, ποιείτωσαν κληρὸν ἢ πόλις Γαλατῶν δε[κάδι ὧν κα]-
 10 [ταβ]α[λ]εῖ δὲ ἢ ἄν λάχῃ, δώσει ἢ ἄν τελέσει αὐτήν, νε[ωκ]ό[ροις] (?)
 [μὲν κριθῶν] καὶ πυρῶν ἵππεά καὶ ἀμυγδάλων ἵππεῖς δ' [καὶ θῦμα]
 [τῇ τεθνη]κυῖαι ἔτ' ὅν δέλλιν· καὶ ἔαν καθάρῃ αὐτήν, [γυναῖκες (?)]
 [.....¹⁰...] ἢ μέλανα ἔμη περιβαλλέσθωσαν εἰς τὰ ἱερ[ᾶ⁶]
 [.....⁵ μηδὲν] ἐπὶ νεκρῶι ἔστω ῥυπαρόν, ἔτι δὲ καὶ [ἱερεῖον (?)[?]]
 15 [.....⁹...] ἔλθωσιν (?), πλυνάτω καὶ ἔστω καθαρόν· ἐν δὲ ἱερ[ῶι ἢ τελέ]-
 [σασα καὶ οἷκ]αδε ἄρτους ἱεροὺς μὴ πωλήσει· καὶ ὅταν πά[ντα ἐκτελῇ],
 [δώσει αὐτῇ] ἢ πόλις ἵππεά ἀλεύρων· καὶ εἰ Ο[.....⁷...] ΕΙΟΜ[.....⁵]
 [.....⁶...] αἰον καὶ ἐπὶ τὴν τράπεζαν σπονδ[ῇ]ν Α[.....¹³]
 [.....¹³...] ΗΙ μὴ ἐκ τοῦ καθαρμοῦ γέρα, [ἄ] δὲ μ[η.....⁴]
 20 [.....¹⁴...] αἰὲ ἦι, γυνὴ ἢ ἀνὴρ [.....²²]
 [.....¹⁶...] κ]αιρῶι· ὅταν δὲ [.....²³]
 [.....¹⁶...] τοῦ ἱεροκήρυκος κα[ὶ¹⁹]
 [.....²³...] Ο ἱερ[.....²⁵]
 [.....²⁴...] ΔΙ[.....²⁷]
 [.....[?]]
 [.....]

Translation

[...] and one witness must be provided. The one who has pronounced curses must pay one *siglos*. If someone doesn't have a witness, let him place his hand on the head, and he must offer sacrificial animals to the public gods except Ploutos, and the judges and the public servants are to have a meal. (5) One must give to Galato a quarter portion conforming to what one should [bring] the god. Let Galato be pure and let there [always be a good omen for her], and let her be priestess for life. And do not let anyone say anything to insult or disgrace her as long as she lives. And when she dies, the city of Galatians will cast lots for a group of ten (women) and among them the one to whom the priesthood falls by lot shall pay (10), when they will initiate her, [to the *neokoroi* (?)] a measure (lit. a "horseman") of barley and of wheat and four measures of almonds [and as a sacrificial animal on behalf of the deceased] woman also a piglet. And when one purifies her, [the women (?) ...] must wrap her in black garments for the rites [...] and let [nothing] filthy touch the corpse, and besides also [the sacrificial animal (?) ...] when the (women?) come, (15) it is to be washed and it shall be pure. [The initiated woman] shall not sell the sacred loaves of bread in the

sanctuary nor at home. And when [she completes everything], the city will give her a measure of wheat. And if [...] and a libation on the table [...] no perquisites from the purification, which [...] (20) [...] woman or man [...] the right moment when [...] of the sacred herald [...]

Traduction

[...] et que l'on fasse comparaître un témoin, et que celui qui a prononcé des imprécations paie un *siglos*. En l'absence de témoin, qu'il place la main sur la tête, et qu'il apporte des animaux sacrificiels aux dieux de la cité à l'exception de Ploutos, et que les juges et les magistrats de la cité tiennent un repas. (5) Et que l'on remette aussi à Galatô un quart, conformément à ce qu'il faut [apporter] au dieu. Que Galatô soit pure et que ce lui soit [toujours profitable] et qu'elle soit prêtresse aussi longtemps qu'elle vivra. Et que l'on ne permette à personne [de l'injurier] ni de l'insulter aussi longtemps qu'elle vivra. À sa mort, la cité des Galatiens procédera au tirage au sort dans un groupe de dix (femmes). Celle qui sera désignée par le sort remettra, (10) au moment de l'initiation, [aux néocores (?)] une mesure [d'orge] et de froment, quatre mesures d'amandes et, [comme animal sacrificiel] pour la [défunte], également un porcelet. Et quand on la purifiera, que [les femmes (?) ...] l'emballent dans des vêtements noirs pour les rites [...]. Et que [rien] de souillé ne touche le cadavre [...] et, en outre, [l'animal sacrificiel (?) ...] quand (elles ?) viennent, (15) qu'il soit lavé et soit pur. [L'initiée ne vendra pas de pains sacrés] ni dans le sanctuaire ni à la maison. Et quand [elle aura tout accompli], la cité lui donnera une mesure de blé. Et si [...] et une libation sur la table [...] pas de parts d'honneur provenant de la purification, qui [...] (20) [...] femme ou homme [...] à l'occasion de [...] du héraut sacré et [...]

Commentary

This inscription describes the privileges and obligations connected to the priestess called "Galato" in Pednelissos in Pisidia. This appears to have been the nickname of the priestess serving the community, rather than a properly personal name (see now Parker 2018, p. 77). Perhaps the office in question was the priesthood of Ploutos (so Comparetti; cf. line 4) or of the Mother of the Gods (so Sokolowski), but we cannot be sure; a male god seems probable (cf. lines 5-6), but it is also possible that the priesthood served many or all of the gods of the community (cf. line 3). The designations of the priestess as "Galato" and of Pednelissos as "the *polis* of the Galatai" (Galatians) are significant, indicating that we are dealing with a community of foreign origins. Yet the Gauls of Pisidia were manifestly hellenized in their language, their religion and culture, situated as they were among other populations established in the area (Greek, Pisidian, Persian (?), etc.). The inscription thus appears to bear witness to intriguing cultural and religious middle ground: for instance, the community is overly defined by its identity (Galatians, "Galato"), but expresses its ritual rules in Greek; the pantheon of the community is likely to have been varied, but seems to have included the Greek god Ploutos (line 4).

The content of the regulation is varied: it describes a juridical procedure in which the priestess received a perquisite (lines 1-6); purity rules for the priestess and interdictions against speaking negatively of her (lines 6-8); the selection procedure for a new priestess "Galato" when the current priestess "Galato" dies (lines 8-10), the rites of initiation of the new priestess (lines 10-12) and the funerary procedures for the deceased one (lines 12-15). The final part of the inscription discusses the selling of sacred bread (lines 16-17) and other matters that are in a fragmentary state. On the whole, the document bears some similarities with other Greek ritual norms, but is also remarkably different in its specific prescriptions and ritual details. For other priestly contracts from Asia Minor included in the present Collection: see for example [CGRN 98](#) (Erythrai) or [CGRN 118](#) (Halikarnassos).

Lines 1-4: The first part of the inscription describe a juridical procedure: a person who had pronounced a curse should pay a fine and make a sacrifice. This might be a general rule, or perhaps the text refers to curses uttered against the priestess "Galato" (cf. lines 7-8, which explicitly forbid speaking badly of the priestess). The procedure apparently had to be attended by a witness. As Comparetti explains, in the case in which a witness was not available, the transgressor could swear an oath on himself by putting his hand upon his head. The σίγλος (shekel) was a Persian coin that was the equivalent of 8 attic obols. If, together with offering a sacrifice and providing a meal, this is the fine, the penalty is rather mild. The sacrifice needs to be made to the δημοσίοι θεοί excepting Plouton, presumably because oaths sworn to Plouton (Hades) were reckoned to be of a different character. The procedure was concluded by a common meal of the judges and involved public servants.

Lines 5-6: In Comparetti's view, the quarter portion that needed to be given to Galato corresponds to the portion that would otherwise have been given to Plouton, since perhaps Galato was priestess of Plouton (or aspired to be so). If Comparetti's view is correct, we might then expect three other deities to make up the four parts to be attributed: perhaps Demeter, Kore and Kybele. Alternatively, and more plausibly, we might simply view this clause as a general rule, to be detached from lines 1-4 above. In this case, Galato and her successors will simply have been granted "a quarter" from all the offerings that needed to be brought to the god during the cult. For quarter portions granted to priests and priestesses, see here [CGRN 37](#) (Chios, of grains), lines 13-14, and [CGRN 42](#) (Iasos), line 3 (of entrails).

Lines 7-8: Here we have a very exceptional case of censorship, since it is explicitly forbidden to criticize the priestess: cf. Stavrianopoulou, who discusses this case in the context of other measures in ritual norms that are aimed at safeguarding the authority of priests.

Lines 8-12: This section of the inscription concerns the actions to be taken when the priestess nicknamed "Galato" dies after a lifetime tenure, along with the financial responsibilities of the new priestess who assumes her place. In the Greek world, there were normally four different ways in which to obtain a priesthood: by lot, through inheritance, through democratic vote, and through

sale. In this case, the procedure is sortition, after preselection of a group of ten candidates. But the new priestess still had to pay for her initiation, apparently providing materials to sacred officials in charge (*neokoroi*), and also make an offering for the deceased priestess at the funeral. The word ἱππεύς designates a (unique) local measure (or perhaps a Persian one?). The word δέλλις should probably contain an age qualifier here, and thus refer to a piglet; compare δέλφαξ or δελφάκιον, and see here [CGRN 125](#) (Olbia), line 15, and [CGRN 199](#) (Delos), line 3. On the "initiation" of the priestess, see here [CGRN 85](#) (Kos), line 1; for measures of grains and other substances, during the inaugural presentation of a priestess, see [CGRN 175](#) (Priene), lines 33-35.

Lines 12-15: Given the fragmentary and rather unique character of the lines, the interpretation must remain to a large degree uncertain. It is particularly unclear whether the gestures in lines 12-13 concern the new priestess or the corpse of the deceased; perhaps the former is likelier (cf. αὐτήν, in line 12). At any rate, it is clear that a group of people, probably women, are in charge of the *hiera*, i.e. they appear to participate in the funerary rituals in some capacity, to purify the priestess (though the verb is singular in this case), and finally to wrap her in black clothes. Contrast the funerary law of Iulis, [CGRN 35](#), lines 1-6, in which the deceased is wrapped in white cloths; for grey or white clothes of mourning, cp. also [CGRN 108](#) (Gambreion), lines 5-9. The corpse itself is to remain uncontaminated ([μηδέν] ... ῥυπαρόν, line 14). Similarly, we do not know what is to be washed in line 15: tentatively, a sacrificial animal (τὸ ἱερεῖον) or the statue of the goddess (τὸ ἄγαλμα), according to the available proposals, neither of which is compelling. Indeed, since νεκρός is a masculine word and the new priestess is female, we would have expected ἔστω καθαρός/καθαρή if the prescription referred to the body of the dead person or to an individual (σῶμα might be a neuter alternative). For an overview of funerary legislation in the Greek world, cf. Frisone.

Lines 15-17: The interdiction against "selling sacred bread" is unique. This may refer to the offerings of πόπανα and πελανοί, which would normally have been given to the priestess as perquisites, or which she may have been tempted to convert into a source of income. Perhaps the gift of wheat by the *polis* (line 17) is a form of compensation for this.

Line 18-19: These lines may have described the perquisites of the priestess connected to various rituals (such as libations and purifications; in the latter case, no perquisites were apparently given), but we cannot be certain.

Lines 20-24: These fragmentary lines are difficult to interpret. They seem to describe a ritual that should be carried out "at the right moment" (καιρῶι, line 21). Perhaps this was a ceremony in honour or memory of a deceased "Galato". The sacred herald was to announce something. The genitive case (τοῦ ἱεροκήρυκος) may follow a preposition μετά, which would indicate that the messenger is to make an announcement together with another person, potentially the new priestess (Comparetti).

Publication

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