

Author: DAMIANA BALDASSARRA

CAPInv. 1108: U-WGR-003

I. LOCATION

i. Geographical area	Western Greece with the Ionian Islands
ii. Region	Akarnania
iii. Site	Thyreion

II. NAME

i. Association with unknown name	U-WGR-003
----------------------------------	-----------

III. DATE

i. Date(s)	s. ii - s. i BC
------------	-----------------

V. SOURCES

i. Source(s)	IG IX 1 ² 2, 248 (II-I BC)
Online Resources	IG IX 1² 2, 248
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication (?) with mention of sacrifice personnel.
i.c. Physical format(s)	Two joining fragments of a white limestone stele. Nowadays both the joining fragments are broken on the right hand-side: however it is possible to restore the text thanks to the <i>editio prior</i> (Cousin 1886, 175-178, nr. 2). The <i>editor princeps</i> could entirely read the two fragments (a, b).
ii. Source(s) provenance	Saw and copied by G. Cousin (<i>ante</i> 1886) in the house of T. Mantzavino at Agios Vasilios; at the end of 19th century it was copied by P. Sursos (see Preuner 1902); G. Klaffenbach (1933-34) saw the two fragments in the house of L. Tsanakas at Agios Vasilios (now in the Museum of Thyreion, inv. nr. 312-312a); by that time they were damaged on the right hand-side; squeeze and photo at the Archive of <i>Inscriptiones Graecae</i> , Berlin-Brandenburgische Akademie der Wissenschaften.

VII. ORGANIZATION

iii. Members	Five συμβιωτά[ι], <i>symbiotai</i> (companions? see below Comments) (IG IX 1 ² 2, 248, a, ll. 6-10, b, l. 11) are listed after the <i>politai</i> (magistrates? member of an association?). At the end are listed some παῖδες <i>paides</i> (Ibid., b, ll. 16-20), the sons of <i>symbiotai</i> .
v. Other staff	Sacrifice personnel: μάντις <i>mantis</i> (soothsayer) (IG IX 1 ² 2, 248, b, l. 12); ἀὐλητάς <i>auletes</i> (flute-player) (Ibid., b, l. 13); μάγειρος <i>mageiros</i> (cook) (Ibid., b, l. 14); διάκονος <i>diakonos</i> (attendant) (Ibid., b, l. 15).

IX. MEMBERSHIP

ii. Gender	Men
Note	The attested members are men.
iii. Age	Children Adults
Note	Children: παῖδες, <i>paides</i> Adults: συμβιωταί, <i>symbiotai</i>

X. ACTIVITIES

iii. Worship	The nature of the dedication and the mention of sacrifice personnel suggest worship by the group.
--------------	---

XII. NOTES

i. Comments	The stone is missing the top. Therefore the inscription starts <i>ex abrupto</i> mentioning a list of 5 <i>politai</i> (magistrates? members of an association? IG IX 1 ² 2, 248, a, ll. 1-5), whose clear number is undefined. It could be possible that before the five names (Ibid. a, ll. 1-5) there was a dedication to a specific divinity; 5 <i>symbiotai</i> are mentioned after the list of five names (Ibid., a, ll. 6-10, b, l. 11) and then the sacrifice personnel (Ibid., b, ll. 12-15); finally <i>paides</i> are mentioned, that is to say the sons of the <i>symbiotai</i> (Ibid., b, ll. 16-20); see a similar list from Astakos (IG IX 1 ² 2, 434) where are mentioned συνέσται <i>synestai</i> ('those who eat together') and their <i>paides</i> . The word συμβιωτής, <i>symbiotes</i> , means 'one who lives with, companion, partner': it could concern meetings rather than associations. So it is possible that this word here means 'dining companions' because of the presence of the sacrifice personnel. See also CAPIInv 1113 , CAPIInv. 1114 .
ii. Poland concordance	Poland B 1076.
iii. Bibliography	Baldassarra D. (2010), 'Le liste culturali della Grecia nord-occidentale: tipologie, protagonisti e fenomenologia rituale', in C. Antonetti (eds.), <i>Lo spazio ionico e le comunità della Grecia nord-occidentale. Territorio, società, istituzioni</i> , Pisa: 355, 361-362, 368-369. Cousin G. (1886), 'Inscriptions d'Acarnanie et d'Étolie', <i>BCH</i> 10: 175-78, nr. 2 Oberhummer E. (1877), <i>Akarnanien, Ambrakia, Amphilochien, Leukas im Altertum</i> , München: 271, nr. 9 Preuner E. (1902), 'Inchriften aus Akarnanien', <i>AM</i> 27: 335

XIII. EVALUATION

i. Private association

Possible

Note

Due to lack of further evidence, there is not certain proof that the group was a private association.