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## CAPInv. 1181: Ga[nym]edeitai

### I. LOCATION

|                      |                    |
|----------------------|--------------------|
| i. Geographical area | Western Asia Minor |
| ii. Region           | Ionia              |
| iii. Site            | Smyrna             |

### II. NAME

|                                  |  |
|----------------------------------|--|
| i. Full name (original language) | Γα[νυμ]ηδεῖται (I.Smyrna 722, ll. 3-4) |
| ii. Full name (transliterated)   | <i>Ga[nym]edeitai</i>                  |

### III. DATE

|            |                      |
|------------|----------------------|
| i. Date(s) | 100 (?) - 200 (?) AD |
|------------|----------------------|

### IV. NAME AND TERMINOLOGY

|                   |         |          |
|-------------------|---------|----------|
| ii. Name elements | Heroic: | Ganymede |
|-------------------|---------|----------|

### V. SOURCES

|   |                                     |
|---|-------------------------------------|
| i. Source(s)                                | I.Smyrna 722 (100 (?) - 200 (?) AD) |
| Note  | See also:<br>Jaccottet II no. 125   |
| Online Resources                            | <a href="#">I.Smyrna 722</a>        |
| i.a. Source type(s)                         | Epigraphic source(s)                |
| i.b. Document(s) typology & language/script | Building inscription, greek         |
| i.c. Physical format(s)                     | Block built into a wall             |

ii. Source(s) provenance

"On the lower slope of Mount Pagus" (Ramsay)

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects

στῖβας, *stibas* (ll. 2-3). Marcus Sertorius Aristolykos has erected it for the association. The term could designate (especially in the famous inscription of the Iobakchoi) both a festival and an association, but its original meaning is more concrete: A bed of straw or flowers (cf. discussion by Jaccottet 2011: 423-30). In our case, it must refer to a building, perhaps a dining room. – Ramsay 1885: 138 (ed. pr.) supplemented στῖλ[εῖ]δαν, *stif[lei]dan*, from στῦλις, *stylis*, wall.

## VII. ORGANIZATION

iv. Officials

The inscription is dated by reference to a *tamias*, but this is probably the civic official.

## X. ACTIVITIES

iii. Worship

Petzl in I.Smyrna suggests that the designation *Ganymedeitai* refers to wine-drinking in a Dionysiac cult (cf. Ganymede as cup-bearer in Olympus). The Dionysiac connection is possible because of the word *stibas*, but it was not exclusively used in Dionysiac contexts (cf. the doubts expressed by Jaccottet 2003: 219). This would mean that the association did not worship Ganymede, which is, however, a possibility. Picard 1944: 154, n. 1 believed that "le Ganymède smyrniote était un génie bachique, voire un symbole de la conquête de l'éternité, en raison de son enlèvement au ciel"; this is making a lot out of nothing, given the fact that we have just the name. Finally, it should not be forgotten that Ganymedes is attested as a personal name in Smyrna (I.Smyrna 685), and that the *philagrippai* (I.Smyrna 331) would provide a local parallel for a personal name being used as the basis for an association's name.

Deities worshipped

Ganymede? Dionysos?

## XII. NOTES

ii. Poland concordance

Poland B 358

iii. Bibliography

Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*, 2 vols. Zürich: 219.  
Jaccottet, A.-F. (2011), 'Integrierte Andersartigkeit: Die Rolle der dionysischen Vereine', in R. Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism*, Berlin: 413-31.  
Picard, Ch. (1944), 'Un type méconnu de lieu-saint dionysiaque: le *stibadeion*', *CRAI*: 127-57.  
Ramsay, W.M. (1885), 'Notes and Inscriptions from Asia Minor', *AJA* 1: 138-40.

## XIII. EVALUATION

i. Private association

Probable

Note

Although the religious context is debatable, it seems likely that this was a private association.

ii. Historical authenticity

Certain