

CAPInv. 193: U-WAM-002

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Bithynia
iii. Site	Prusa ad Olympum

### II. NAME

i. Association with unknown name	U-WAM-002
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### III. DATE

i. Date(s)	ii / iii AD
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### V. SOURCES

i. Source(s)	I.Prusa 159 (ii AD)
Note	The inscription was first edited by Cremer 1986: 21-22 with detailed commentary. See also: SEG 36: 1114 Jaccottet II 82 AGRW 102
Online Resources	<a href="#">I.Prusa 159</a> <a href="#">AGRW ID# 78</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscription in Greek set up in memory of Rufus son of Gaius by his <i>συνμύσται</i> ( <i>synmystai</i> )
i.c. Physical format(s)	Marble <i>naiskos</i> -stele with representation of a standing man wearing a tunica with five girdles and two straps over his shoulders at which two bells are hanging. This male figure (i.e. the deceased) holds a <i>λαγωβόλιον</i> ( <i>Iagobolion</i> ) in the right hand and a serpent in the left hand.
ii. Source(s) provenance	The inscription was found in Kestel, 20 km. outside Bursa (Prusa).

## VII. ORGANIZATION

iii. **Members** Referred to as συνμύσται (*synmystai*, l. 1)

## IX. MEMBERSHIP

ii. **Gender** Men

**Note** The only known member of the group (the deceased Rufus) was male.

## X. ACTIVITIES

iv. **Honours/Other activities** The group of *synmystai* sets up a funerary inscription in memory of its member Rufus. This suggests that the group saw to the burial of Rufus, but whether this was a general practice applied to all the members or whether the *synmystai* owned a burial plot cannot be ascertained. Based on the iconography of the male figure represented in the stele, Cremer (1986: 21-2) concluded that Rufus played the role of Pan in the group, being Dionysos' charioteer (see also the remarks of Th. Corsten in I.Prusa 159, p. 186; cf. SEG 36: 1114 and SEG 35: 1390). In this respect, Rufus may be considered a distinguished member of the group, perhaps holding a high place in the its internal hierarchy, if such an apparatus did exist within this group.

## XII. NOTES

i. **Comments** Although the group setting up Rufus' funerary inscription is self-defined as συνμύσται (*synmystai*), it cannot be ascertained that this was indeed an organized cultic association. See below under the field: Evaluation

Based on the iconography of the male figure represented in Rufus' funerary stele, Cremer 1986 reached the conclusion that the group of *synmystai* to which the deceased belonged was devoted to the cult of Dionysos, cf. Jaccottet II, p. 162

iii. **Bibliography** Ascough, R.S., Harland, P.A., and Kloppenborg, J.S. (2012), *Associations in the Greco-Roman World: A Sourcebook*. Berlin.  
Cremer, M. (1986), 'Der Schellenmann', *EA* 7: 21-34.  
Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme II. Les documents*. Zürich.

## XIII. EVALUATION

i. **Private association** Possible

**Note** The use of the term συνμύσται (*synmystai*) to describe the group setting up Rufus' funerary inscription and the latter's iconography indicate that we have here a private group devoted to the cult of Dionysos (cf. Jaccottet 2003: II 162). However, it cannot be demonstrated that this group constituted an organized association and not just an *ad hoc* union of Rufus' companions in the cult of Dionysos, formed solely for the purpose of erecting the funerary monument.