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CAPInv. 561: **hoi synieroi tou heroos**

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Achaia
iii. Site	Pharai

II. NAME

i. Full name (original language)	οἱ συνίεροι τοῦ ἥρωος (Rizakis 2008: 113-4 no. 63)
ii. Full name (transliterated)	*hoi synieroi tou heroos*

III. DATE

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

IV. NAME AND TERMINOLOGY

ii. Name elements

Cultic:	*synieroi*: This word shows that there was a group of *hieroi*. *Hieroi* in the Peloponnese are always connected with certain important local cults or sanctuaries. On the precision of the nature of the *hieroi* of Pharai see Papapostolou 1973: 170-173 who regards them as citizens or a considerable status (and not as slaves or freedmen who serve in a sanctuary as *hierodouloi*), who undertook cultic or administrative duties in relation to a deity or a sanctuary and sometimes they were initiated into chthonic or mystery cults; in this context, there were also *hieroi paides* who were not necessarily to be regarded as *hierodouloi*.
Heroic:	*tou heroos*

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V. SOURCES

i. Source(s)	Rizakis 2008: 113-4 no. 63. (II-I BC)
Note	See also: Papapostolou 1973
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek honorary inscription for Thrason, son of Xenophon, erected by the *synieroi tou heroos*.
i.c. Physical format(s)	A statue base of reddish stone of Erymanthos bearing on its upper surface the socket for the statue, which was smaller than life size or represented a child.
ii. Source(s) provenance	Found at the place Prevedos of Pharai, in a private field (according to wittnesses) which was outside the centre of the ancient town.

IX. MEMBERSHIP

iii. Age	Children
Note	It is possible that both, the *synieroi* and the honorand Thrason were children, see below XII.i: Comments.
iv. Status	On the basis of parallels of *hieroi* and *hierai* of the Peloponnese, Papapostolou (1973) argues that the *hieroi* of Pharai, as it seems to be the case everywhere in the Peloponnese, were free citizens.

X. ACTIVITIES

iv. Honours/Other activities	They erect a monument in honour of Thrason, son of Xenophon.

XII. NOTES

i. Comments	The situation which is tersely outlined in the inscription from Pharai, is not clear. Either the *synieroi* are a group of worshippers of an otherwise unknown *hero*, among whom Thrason was an a outstanding individual, or Thrason is a heroized dead who is honoured by his fellow-members of a group of *hieroi*. Papapostolou 1973: 168 inclines to the first suggestion. Papapostolou 1973: 174 finds it possible that Thrason was a child, as the size of his statue seems to lead to this hypothesis (see above V.i.c: Physical format); Rizakis 2008: 113 takes it for granted. In this case, the *synieroi* are to be regarded as children, as *hieroi paides* devoted to a local cult. The identity of the *heros* in the name of the group remains without a definite answer. Papapostolou 1973: 168-9 mentions that no hero-cult is attested for Pharai. The only candidate would be the *oikistes* of Pharai, Phares, son of Philodameia, daughter of Danaos. Pausanias (7.22.1-5) records the cult of Hermes *Agoraios* as an important civic cult and Papapostolou 1973: 169 suggests that Hermes could have taken the place of a local hero, whose memory was still alive. Osanna 1996: 161-3 obeserves however that it was a standard characteristic of the cult practice of ancient Greek poleis that the *heros* was anonymous either because of a weakness of the historical memory or because they did not pronounce his name out of respect.
iii. Bibliography	Osanna, M. (1996), *Santuari e culti del Acaia antica*. Napoli. Papapostolou, I. (1973) 'Συνίεροι των Φαρών', *AEph*: 167-174. Rizakis, A.D. (2008), *Achaie III. Les cités Achéennes: Epigraphie et histoire*. Athènes.

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XIII. EVALUATION

i. Private association	Possible
Note	Papapostolou 1973: 173-4 regards the *synieroi* as a collectivity, possibly but not necessarily an association; Rizakis 2008: 113 supposes the existence of a *synodos*. In any case, on the basis of this one and only short inscription it is difficult to decide whether we have to do with an organized private association or with a group of worshippers or initiates with a collective identity but no further organization.