

CAPInv. 773: Tainarioi

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Laconia
iii. Site	Sparta

II. NAME

i. Full name (original language)	Ταινάριοι (IG V.1 210, l. 1)
ii. Full name (transliterated)	<i>Tainarioi</i>

III. DATE

i. Date(s)	i BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical:	Tainaron, where a famous sanctuary of Poseidon (Strabo 8.5.1 [= 8.363]). However, there was a sanctuary of Poseidon, called <i>Tainarion</i> , in Sparta, see Paus. 3.12.5 and Kourinou 2000: 185-99.
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V. SOURCES

i. Source(s)	IG V.1 210 (i BC) IG V.1 211 (i BC) IG V.1 212 (i BC)
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Online Resources	IG V 1, 210 IG V 1, 211 IG V 1, 212
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i.a. Source type(s)	Epigraphic source(s)
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i.b. Document(s) typology & language/script	Greek catalogues
i.c. Physical format(s)	All are large stelai IG V.1 210: 1.045 x 0.57 x 0.175 m; IG V.1 211: 0.985 x 0.52 x 0.125 m; IG V.1 212: 0.75 x 0.43 x 0.19 m
ii. Source(s) provenance	All stelai were found in 1857 at the same place, at the suburb of Sparta called Magoula, near the route of the <i>Aphetais hodos</i> , where the sanctuary of Poseidon is to be located. For this identification see Kourinou 2000: 185-92.

VII. ORGANIZATION

iv. Officials	<p>IG V 1, 210</p> <p>μάντις (<i>mantis</i>, seer): Sichares son of Teisamenos γραμματε[ύς] (<i>grammateus</i>, secretary): Aristokles son of Philonikides κάρυκες (<i>karykes</i>, l. <i>kerykes</i>, heralds): Damokrates, Euameros αὐλητάς (<i>auletas</i>, l. <i>auletes</i>, flute-player): Damokratidas son of Damokrates παϊανίαι (<i>paianiai</i>): Aristolas, Eudamidas σὶν φέρων (<i>sin pheron</i>, l. <i>theon pheron</i>, bearer of the image of the deity): Agiteles κοακτήρ (<i>koakter</i>, perhaps to be associated with Suid. κωάζειν · ἐνεχυράζειν, <i>koazein: enechyrazein</i>, perhaps responsible for collecting the owed money): Eunous ἐπὶ γρ<α>φῶν (<i>epi gr<a>phon</i>, responsible for setting up the inscribed documents): Soinikos μάγειρος (<i>mageiros</i>, cook, butcher): Arion ὀψοποῖς (<i>opsopois</i>, responsible for cooking meat): Thyrsos βαλανεύς (<i>balaneus</i>, responsible for the bath): Dionysios</p> <p>IG V.1 211</p> <p>κάρυκες (<i>karykes</i>, l. <i>kerykes</i>, heralds): Architas son of Aristokles, Kleonymos son of Kletor μάντις (<i>mantis</i>, seer): Aretippos son of Lysippos αὐλητάς (<i>auletas</i>, l. <i>auletes</i>, flute-player): Aristodamos γραμματεύς (<i>grammateus</i>, secretary): Klenikos son of Klenikos τὸν σὶν φέρων (<i>ton sin pheron</i>, l. <i>ton theon pheron</i>, bearer of the image of the deity): Eudaimion ἐπὶ γραφῶν (<i>epi graphon</i>, responsible for setting up the inscribed documents): Euameros κοιακτήρ (<i>koiaakter</i>, perhaps to be associated with Suid. κωάζειν · ἐνεχυράζειν, <i>koazein: enechyrazein</i>, perhaps responsible for collecting the owed money): Eubios μάγειρος (<i>mageiros</i>, cook, butcher): Ktesiphon</p> <p>IG V.1 212</p> <p>γραμματεύς (<i>grammateus</i>, secretary): Kleon ex <i>Agetas</i> κάρυκες (<i>karykes</i>, l. <i>kerykes</i>, heralds): Pratonikos son of Epistratos, Euameros son of Euameros παϊανίαι (<i>paianiai</i>): Aristolas, Pratonikos son of Lysimachos μάντις (<i>mantis</i>, seer): Sichares son of Teisamenos αὐλητάς (<i>auletas</i>, l. <i>auletes</i>, flute-player): Damokratidas son of Damokrates σιοφόρος (<i>siophoros</i>, l. <i>theophoros</i>, bearer of the image of the deity): Ploutos ex <i>Eurybanassas</i> ἐπὶ γραφῶν (<i>epi graphon</i>, responsible for setting up the inscribed documents): Soinikos κοακτήρ (<i>koakter</i>, perhaps to be associated with Suid. κωάζειν · ἐνεχυράζειν, <i>koazein: enechyrazein</i>, perhaps responsible for collecting the owed money): Agiteles σκιφατόμος (<i>skiphatomos</i> the one who cuts the sacrificed animal): Dionysios μάγειρος (<i>mageiros</i>, l. <i>mageiros</i>, cook, butcher): Apollodoros</p>
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IX. MEMBERSHIP

i. Number	52 (including officials) in IG V.1 210; 52 (including officials) in IG V.1 211; 55 (including officials) in IG V 1, 212.
ii. Gender	Men
Note	All attested names of members are male names.

XII. NOTES

i. Comments

It is generally accepted that *Tainaristai* are an equivalent of *Tainarioi*, see e.g. Kourinou (2000: 185). Hesychios writes: ταινάριας· παρὰ Λακεδαιμονίους ἑορτὴ Ποσειδῶνος· καὶ ἐν αὐτῇ Ταιναρισταί. Ταίναρον γὰρ πεδίων Λακωνικῆς. (*tainarias; para Lakedaímoniois heorte Poseidonos; kai en autei Tainaristai. Tainaron gar pedion Lakonikes*). The cult of Poseidon should have been the central point of *Tainarioi*. It is however not to exclude a meaning similar to Ἴσθμιαστής, *Isthmiastes*, which is interpreted by LSJ as "spectator of the Isthmian games", probably on the basis of the title of a play by Aeschylus, Ἴσθμιασταί, *Isthmiastai*. The lists of *Tainarioi* document in any case the participants in the annual festivities celebrating Poseidon.

Spawforth (2012: 188-9) connects the efflorescence of cults in Sparta in the late 1st c. BC and especially of the cult of Poseidon in his Spartan sanctuary which was an offshoot of the sanctuary at Tainaron, with Eurycles and his interest for the Laconia coast, as his father was a *nauarchos* and he himself had a maritime inclinations.

iii. Bibliography

Kourinou, E. (2000), *Σπάρτη. Συμβολή στη μνημειακή τοπογραφία της*. Athina.
Chrimes, K.M.T. (1949), *Ancient Sparta. A re-examination of the evidence*. Manchester.
Mylonopoulos, J. (2003), *Πελοπόννησος οἰκητήριον Ποσειδῶνος. Heiligtümer und Kulte des Poseidon auf der Peloponnes*, Liège: 90, 221, 301, 314-5, 317.
Poland, F. (1909), *Geschichte des griechischen Vereinswesens*. Leipzig.
Spawforth, A.J.S. (1992), 'Spartan cults under the Roman empire: some notes', in: J.M. Sanders (ed.), *ΦΙΛΟΛΑΚΩΝ. Laconian studies in honour of Hector Catling*, London: 227-38, esp. 233-4, n. 42.
Spawforth, A.J.S. (2012), *Greece and the Augustan cultural revolution. Greek culture in the Roman world*. Cambridge, New York.

XIII. EVALUATION

i. Private association

Discarded

Note

The problem, whether these lists represent civic-cults-participants or members of private cult-associations, has caused a lengthy discussion. The most recent arguments on this debate are those of Spawforth 1992: 233-4, n. 42, who agrees with Poland 1909: 70-2. Both scholars object to the view that these documents are lists of private cult associations.

Poland's and Spawforth's view seems to be justified, as the members of the lists changed from year to year, as their numbers are very large. Poland inclines rather to the view that the lists document no private association, although he cannot exclude the possibility that certain families were connected to certain sanctuaries and conducted festivities. This does not speak however for an organized private association but rather to participants in those annual festivities.

Chrimes (1949: 152-4) sees in *Tainarioi* civic magistrates, but the fact that some of them bear no patronymic implies a servile origin.