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CAPInv. 814: U-MAC-012

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Thessalonike

II. NAME

i. Association with unknown name	U-MAC-012
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III. DATE

i. Date(s)	ii AD
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V. SOURCES

i. Source(s)	IG X.2.1 299 (ii AD)
Online Resources	IG X.2.1 299 and TM 127773
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary epigram in Greek
i.c. Physical format(s)	Stele with relief depicting Aphrodite (in the Fréjus statue type, very popular in Thessalonike; see Voutiras 1999: 1330 with earlier literature).
ii. Source(s) provenance	Western Thessalonike

VII. ORGANIZATION

iii. Members	If IG X.2.1 299 refers to an association (see under XIII.ii: Historical authenticity, below), its members were called <i>θηρσκευταί</i> , <i>theskeutai</i> (Il. 6-7). On the term, which appears to be a Macedonian particularity, see Foschia 2004.
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XII. NOTES

i. Comments

The epigram was usually interpreted as referring to a Thessalonican courtesan (see ll. 1-2: πολλὰ <ἀ>κι νυφευθὶς ἄγ<α>μοις ἐν ἑμοῖς θαλάμοισι, *poll<a>ki nypheuthis' ag<a>mois en emois thalamoisi*, "many times betrothed in my unwed chambers"), Kleonike, also named Kyrilla (see the bibliography in the IG X.2.1 299, to which add Düll 1975: 121 and Wrede 1981: 62), whose funerary monument was erected διὰ θρησκευτῶν φιλότιτα, *dia threskeuton philoteta*, "out of the love of her admirers" in Robert's interpretation (1946: 133 n. 5).

Voutiras 2001: 111-3, however (followed by Nigdelis 2010: 17), interpreted ll. 1-2 as a reference to the ritual of ἱερογαμία, *hierogamia*, the reenactment of the sacred marriage of Aphrodite Nymphia; in this interpretation, the *threskeutai* who erected the monument were the members of a cult association of Aphrodite Nymphia.

iii. Bibliography

- Düll, S. (1975), 'Götter auf makedonischen Grabstelen' in *Essays in memory of Basil Laourdas*. Thessaloniki: 115-35, esp. 121.
- Foschia, L. (2004), 'Le nom du culte, θρησκεία, et ses dérivés à l'époque impériale' in S. Follet (ed.), *L'hellénisme d'époque romaine. Nouveaux documents, nouvelles approches (Ier s.a.C.-IIIe s. p.C.). Actes du colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000*, Paris 15-35.
- Nigdelis, P.M. (2010), 'Voluntary Associations in Roman Thessalonike: in Search of Identity and Support in a Cosmopolitan Society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), *From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology*. Cambridge Mass., London: 13-47, esp. 17 and no 28.
- Robert, L. (1946), *Hellenica. Recueil d'épigraphie, de numismatique et d'antiquités grecques*. vol. 2. Paris: 123-41, esp. 133.
- Voutiras, E. (1999), 'Η λατρεία της Αφροδίτης στην περιοχή του Θερμαίου κόλπου' in *Ancient Macedonia VI. Papers read at the Sixth International Symposium held in Thessaloniki, October 15-19, 1996*. Thessaloniki: 1329-43, esp. 1330.
- Voutiras, E. (2001), 'Aphrodite Nymphia' in Chr. Reusser (ed.), *Griechenland in der Kaiserzeit: neue Funde und Forschungen zu Skulptur, Architektur und Topographie. Kolloquium zum sechzigsten Geburtstag von Prof. Dietrich Willers, Bern, 12-13 Juni 1998*. Bern: 107-23.
- Wrede, H. (1981), *Consecratio in formam deorum: vergöttlichte Privatpersonen in der Römischen Kaiserzeit*. Mainz: 54-5, 62 and no 325.

XIII. EVALUATION

i. Private association

Possible

Note

If one accepts Voutiras' religious interpretation of the epigram, there is no doubt that the *threskeutai* mentioned are members of a private religious association. If one does not accept Voutiras' interpretation of the epigram, this is obviously not a source for any association.