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CAPInv. 1113: U-WGR-004

I. LOCATION

i. Geographical area	Western Greece with the Ionian Islands
ii. Region	Akarnania
iii. Site	Thyreion

II. NAME

i. Association with unknown name	U-WGR-004
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III. DATE

i. Date(s)	s. ii BC
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V. SOURCES

i. Source(s)	IG IX 1 ² 2, 250 (second half II BC)
Online Resources	IG IX 1² 2, 250
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication (?) with mention of sacrifice personnel.
i.c. Physical format(s)	Central part of a white limestone stele.
ii. Source(s) provenance	Saw and copied by P. Frazer (ante 1957) in the house of L. Tsanakas at Agios Vasilios (now in the Museum of Thyreion, inv. nr. 182); P. Fraser took squeeze and photo, now at the Archive of <i>Inscriptiones Graecae</i> , Berlin-Brandenburgische Akademie der Wissenschaften.

VII. ORGANIZATION

iii. Members	Three [συμβ]ιωταί, <i>symbiotai</i> (companions? See below Comments) are listed (IG IX 1 ² 2, 250, ll. 2-5) after an uncountable list of <i>politai</i> (magistrates? Member of an association?) (IG IX 1 ² 2, 250, l. 1). At the end are listed some παῖδες, <i>paides</i> (Ibid., ll. 15-18), sons of <i>symbiotai</i> . See below Comments.
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v. Other staff

Sacrifice personnel: [μ]άντις, *mantis* (soothsayer) (Ibid., ll. 6-7); αὐλητάς, l. αὐλητής *auletes* (flute-player) (Ibid., ll. 8-9); μάγειρος, *mageiros* (cook) (Ibid., l. 10); διάκονος *diakonos* (attendant) (Ibid., l. 11); ἱεροθύτας, l. ἱεροθύτης *hierothytes* (sacrificing priest) (Ibid., l. 12); ἱεροφόρος, *hierophoros* (bearer of holy vessels) (Ibid., ll. 13-14).

IX. MEMBERSHIP

ii. Gender

Men

Note

The attested members are men.

iii. Age

Children

Adults

Note

Children: παῖδες, *paides*Adults: [συμβ]ιωταί, *symbiotai*

X. ACTIVITIES

iii. Worship

The nature of the dedication and the mention of personnel for sacrifices suggest worship by the group.

XII. NOTES

i. Comments

The stone is missing the top. Therefore the inscription starts *ex abrupto* and only preserves one line (the final part of a patronymic) before the word [συμβ]ιωταί, *symbiotai* (IG IX 1², 2, 250, l. 1): it probably consists of the final part of a list of name of *politai* (magistrates? members of an association?), whose clear number is undefined; see [CAPInv 1008](#), [CAPInv. 1114](#). It could be possible that before the name(s) there was a dedication to a specific divinity. Thereafter three [συμβ]ιωταί, *symbiotai*, are mentioned (Ibid. ll. 2-5) and then the sacrifice personnel (Ibid. ll. 6-15); finally four παῖδες, *paides* are listed, that is to say the sons of the *symbiotai* (Ibid. ll. 15-18). See a similar list from Astakos (IG IX 1², 2, 434), where συνέσται, *synestai* ('those who eat together with') and their *paides* are mentioned. The word συμβιωτής, *symbiotes*, means 'one who lives with, companion, partner': it could concern meetings rather than associations. So it is possible that this word here means 'dining companions' because of the presence of the sacrifice personnel. See also [CAPInv 1008](#), [CAPInv. 1114](#).

iii. Bibliography

Baldassarra D. (2010), 'Le liste culturali della Grecia nord-occidentale: tipologie, protagonisti e fenomenologia rituale', in C. Antonetti (eds.), *Lo spazio ionico e le comunità della Grecia nord-occidentale. Territorio, società, istituzioni*, Pisa: 354-355; 361-362; 368-368.
Baldassarra D., Ruggeri A. (2010), 'Intorno al sacrificio: aozos e hierophoros', in C. Antonetti (eds.), *Lo spazio ionico e le comunità della Grecia nord-occidentale. Territorio, società, istituzioni*, Pisa: 379-384.
J. Winand (1990), *Les Hiérothytes. Recherche institutionnelle* (Mémoires de la Classe des Lettres, Collection in 80, 2. serie, fasc. 4), Bruxelles: 199-200, X. 2.

XIII. EVALUATION

i. Private association

Possible

Note

Due to the lack of further information it is not possible to reach firmer conclusions on the nature of the group, which remains a possible private association.