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## CAPInv. 1337: U-WAM-023

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Smyrna (?)

### II. NAME

i. Association with unknown name	U-WAM-023
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### III. DATE

i. Date(s)	100 (?) - 250 (?) AD
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### V. SOURCES

i. Source(s)	I.Smyrna 728 (100 (?) - 250 (?) AD)
Note	See also: GRA II 140
Online Resources	<a href="#">I.Smyrna 728</a> <a href="#">AGRW 195</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Lex sacra, greek
i.c. Physical format(s)	White marble plate
ii. Source(s) provenance	Probably Smyrna

### VI. BUILT AND VISUAL SPACE

## ii. References to buildings/objects

τέμενος, *temenos* (l. 2): The inscription refers to a sacred precinct with several temples and a *propylon* (l. 7).

## VII. ORGANIZATION

### ii. Leadership

θεοφάντης, *theophantes* (l. 1): The “revealer of the god” is certainly derived from the “revealer of the holy things” (*hierophantes*), common in mystery cults. He may have been the leader of an association, but this is not certain (see comments).

## X. ACTIVITIES

### iii. Worship

Entrance into the sanctuary is regulated by purity rules; in addition, a number of specific taboos (eating unsacrificed meat, eating eggs during the Bacchic meals, sacrificing a heart, eating mint) relates to gatherings of *mystai*. Orphic connections have been plausibly suggested (Sokolowski 1955: 187-9; Nilsson 1957: 133-43; Merkelbach 1988: 29; more skeptical is Harland 2014: 322-4).

#### Deities worshipped

Dionysos *Bromios*

## XII. NOTES

### iii. Bibliography

Harland, P.A. (2014), *Greco-Roman Associations: Texts, Translations, and Commentaries. II. North Coast of the Black Sea, Asia Minor*. Berlin, Boston.  
Merkelbach, R. (1988), *Die Hirten des Dionysos. Die Dionysos-Mysterien der römischen Kaiserzeit und der bukolische Roman des Longus*. Stuttgart.  
Nilsson, M.P. (1957), *The Dionysiac Mysteries of the Hellenistic and Roman Age*. Lund.  
Sokolowski, F. (1955), *Lois sacrées de l'Asie Mineure*. Paris.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

The *lex sacra* starts with general rules on purity, addressed to all visitors of the sanctuary, but then continues with more specific regulations that are relevant only to the initiates (*mystai*, l. 16). It is possible that these were organized as an association, perhaps with the *theophantes* (l. 1) as its leader. The inscription is therefore included by Harland 2014: 317-24. However, it is also possible that the *mystai* were all tied individually to the *theophantes* (who set up the *lex sacra* and presumably carried out the initiations), but did not form a collective apart from certain cultic occasions like the *Bakcheia*.

### ii. Historical authenticity

Certain