

CAPInv. 147: **hoi en toi topoi mystai**

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Lesbos
iii. Site	Mytilene region: area of Hiera

II. NAME

i. Full name (original language)	οἱ ἐν τῷ τόπῳ μύσται (Charitonidis, Ἐπιγραφαί: no. 115, ll. 2-3)
ii. Full name (transliterated)	<i>hoi en toi topoi mystai</i>

III. DATE

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

ii. Name elements	Cultic:	<i>mystai</i>
	Topographical:	<i>en toi topoi</i>

V. SOURCES

i. Source(s)	Charitonidis, Ἐπιγραφαί: no. 115 (Imp.: SEG 45.1093)
Note	see also: IG XII.8 643 with SEG 45.1093 Chaniotis 1997: 13-14, no. 3 Jaccottet 2003, vol. 2: no. 12 (erroneously ascribed to ancient Peparethos; see below: 'Comments').
Online Resources	IG XII.8 643 AGRW 260
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedication of a <i>hieron</i> and a space or area (<i>topos</i>) to Dionysos and to initiates. Greek.
i.c. Physical format(s)	block of marble, inscribed on smoothened surface (photo in Daux 1965: 863, fig. 3; also in Charitonidis, Ἐπιγραφαί: Pl. 33a)
ii. Source(s) provenance	found built into the wall of the church of Panagia tou Psyrra, Kourkouta, near Skopelos (area of Gera, ancient Hiera)

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	ἱερόν, <i>hieron</i> (Charitonidis, Ἐπιγραφαί: no. 115, l. 4) τόπος, <i>topos</i> (Charitonidis, Ἐπιγραφαί: no. 115, l. 5; cf. l. 3)
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VIII. PROPERTY AND POSSESSIONS

ii. Realty	It is not certain that the <i>mystai</i> formed a private association (see below: 'Evaluation'), but if they did, the dedication of the <i>hieron</i> suggests that they came to have a sanctuary or shrine of their own. Cf. Jaccottet 2003: vol. 2, p. 44, no. 12.
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IX. MEMBERSHIP

ii. Gender	Men
Note	The dedicant, if himself one of the <i>mystai</i> , is male.

X. ACTIVITIES

iii. Worship	The <i>mystai</i> must be initiates of Dionysos, considering that the <i>hieron</i> is dedicated both to them and to this deity.
Deities worshipped	Dionysos

XII. NOTES

i. Comments	<p>The inscription was initially wrongly ascribed to ancient Peparethos (IG XII.8 643; cf. Jaccottet 2003: vol. 2, p. 44, no. 12) due to confusion between the modern name of that island (Skopelos) and the homonymous village of Skopelos on Lesbos, in the area of Gera (ancient Hiera). Daux 1965: 862-3; Charitonidis, Ἐπιγραφαί: no. 115; Chaniotis 1997: 13-14, no. 3; cf. SEG 45.1093.</p> <p>Jaccottet (2003: vol. 2, p. 44, no. 12) suggests a date of ii-i BC, with question mark. Following SEG 45.1093 and Chaniotis (13-14, no. 3), the text should in fact be placed in the Imperial period (cf. letter forms and name Gaius Coelius Pankarpos).</p>
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iii. Bibliography

- Chaniotis, A. (1997), 'New inscriptions from old books: inscriptions of Aigion, Delphi and Lesbos copied by Nicholas Biddle and Stavros Taxis', *Tekmeria* 3: 7-21.
- Charitonidis, S. (1968), 'Αἱ Επιγραφαί της Λέσβου,' Συμπλήρωμα, Athens.
- Daux, G. (1965), 'Chronique des fouilles et decouvertes archeologiques en Grece en 1964*', *BCH* 89: 683-1007.
- Jaccottet, A.-F. (2003), Choisir Dionysos: les associations dionysiaques, ou, La face cachee du dionysisme. *Zurich*.

XIII. EVALUATION

i. Private association

Possible

Note

While this group has been referred to as a 'cult association' (SEG 45.1093; cf. Chaniotis 1997: 13-14, no. 3) and has been included in Jaccottet's collection of testimonies on Dionysiac associations (Jaccottet 2003: no. 12), it is not entirely clear from the evidence whether 'the initiates in the place' (*hoi en toi topoi mystai*) indeed formed an association in the sense of a durable private organization. The dedication of a space or area (*topos*) and a sanctuary (*hieron*) to the initiates may support this idea, but could alternatively concern a wider group of local worshippers initiated into the cult of Dionysos. No term for association is used, nor do we have a specific name for the group.