

## I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Arkadia
iii. Site	Phigaleia and Tegea

## II. NAME

i. Full name (original language)	μαζῶνες (IG V.2 178, l. 3 and Ath. 4.31)
ii. Full name (transliterated)	<i>mazones</i>

## III. DATE

i. Date(s)	iii (?) BC - iii (?) AD
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## IV. NAME AND TERMINOLOGY

i. Name in other forms	Διονυσιακή σύνοδος, <i>Dionysiake synodos</i> (Ath. 4.31)				
ii. Name elements	<table><tr><td>Theophoric:</td><td><i>Dionysiake</i> Dionysus</td></tr><tr><td>Other:</td><td>μᾶζα, <i>maza</i>, i.e. bread, cake or porridge</td></tr></table>	Theophoric:	<i>Dionysiake</i> Dionysus	Other:	μᾶζα, <i>maza</i> , i.e. bread, cake or porridge
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Other:	μᾶζα, <i>maza</i> , i.e. bread, cake or porridge				
iii. Descriptive terms	σύνοδος, <i>synodos</i>				
Note	διονυσιακή σύνοδος, <i>dionysiake synodos</i> : Athen. 4.148				

## V. SOURCES

i. Source(s)	IG V.2 178 (inc.) Ath. 4.31 = <i>FrGrH</i> IIIb, 319 F1
Note	See also: Rhomaïos 1912: 380-2, no. 11, fig. 11. Cf. Ath. 10.442b ( <i>FrGrH</i> IIIb, 319 F 2); 10.465 d ( <i>FrGrH</i> IIIb, 319 F3); 11.479c

Online Resources	<a href="#">IG V.2 178</a> <a href="#">Ath. 4.31</a>
i.a. Source type(s)	Epigraphic source(s) Literary source(s)
i.b. Document(s) typology & language/script	IG V.2 178 is a Greek funerary inscription of three individuals. Beneath the evocation Σωτηρὸν χαῖρε, Ἀπολλῶνι χαῖρε, <i>Sotero chaire, Apolloni chaire</i> , there is an epigram for the 19-years-old Apolloni(o)s who was a member of the <i>mazones</i> (πάντων μαζόνων με διακρεῖτον ἥθεσι καὶ νῶ καὶ κάλλει, <i>panton mazonon me diakreiton ethesi kai no kai] kallei</i> ) and there follows the evocation Ἀγαθόπους χαῖρε, <i>Agathopous chaire</i> . Apolloni(o)s was the son of Sotero, whilst Agathopous was perhaps his father, who apparently died later.  Ath. 4.31 quotes a passage of Harmodios of Lepreon, Περὶ τῶν κατὰ Φιγάλειαν νομίμων <i>Peri ton kata Phigaleian nomimon</i> (FrGrH IIIb, 319 F1).
i.c. Physical format(s)	IG V.2 178 is marble stele bearing a relief depicting a seated woman and a standing man and their funerary inscription.
ii. Source(s) provenance	The inscribed stele was built into a modern building at the village Achouria.

## VII. ORGANIZATION

v. Other staff	Harmodios of Lepreon mentions several functionaries engaged with some duties at ritual banquets in Phigaleia, such as the <i>sitarchos</i> who supplied wine, flour, cheese and other items used for seasoning the <i>hiereia</i> (sacrificial victims), the <i>mageiros</i> , the <i>hydriaphoros</i> . It is not however clear, whether all of them took part in the meals called <i>mazones</i> and whether they were members of the Dionysiac <i>synodos</i> also called <i>mazones</i> .
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## IX. MEMBERSHIP

ii. Gender	Men
Note	Men are mentioned by Harmodios, but we have no information about the participation of women.
iii. Age	Adults
Note	From the text of Harmodios we hear that the dionysiac <i>synodos</i> of the <i>mazones</i> included also young men, a fact which is testified by the funerary inscription of the 19-years-old Apolloni(o)s. However, we have no further information about the accurate age of the members.

## X. ACTIVITIES

ii. Meetings and events	Common meals, which are also named <i>mazones</i> . Procedure, participants and food are probably to be imagined as similar to those described by Harmodios, which took place at Phigaleia. It is not however clear, which of the information given by Harmodios concerns the <i>mazones</i> or other banquets organized at Phigaleia (see above VII.v: Other staff). For <i>sitarchos</i> see <a href="#">CAPInv. 430</a> . For the role of <i>mageiros</i> in these events see Berthiaume 1982: 29-30. It is also unknown, whether similar customs are to be recognized for Tegea as well.
iii. Worship	The common meals called <i>mazones</i> took place in the framework of worship.

## XII. NOTES

### i. Comments

The use of the term *synodos* for the definition of the *mazonas* as well as the epigraphic attestation of the group indicate that we have to do with a private association. Litterary sources attest to several more religious groups that were active in Arkadia. However, their short mentions and the lack of more concrete details prevent us from regarding them as private associations.

Such groups are e.g. the *meliastai* mentioned by Paus. 8.6.5, who were worshippers of Dionysos in Melangeia near Mantinea. Cf. Jost 2004: 146: “The cult celebrated by the Meliasts close to Melangeia in Mantinike involved a male bacchic brotherhood, whereas nothing allows us to discern whether the worship was private or whether the Meliasts were, like the Koragoi at Mantinea (IG V 2, 265, line 27), ministers of the city”.

Paus. 8.15.1-2 also mentions *mystai*, initiates, at Pheneos in connection with the cult of Demeter Eleusinia.

Jost 2004: 144-64 observes that the terms *myoumenoi* or *myesthai* are to be found in inscriptions of Lykosoura: “From the same root we find in inscriptions the terms *myoumenoi* (“initiates”, IG V.2 543, ll. 4-5), and *myesthai* (“to be initiated”, IG V.2 514, l. 12). Lastly, in Pausanias’ *Periegesis*, close to Tegea Dionysos carries the *epiklesis Mystes*, in reference to his initiation in the Mysteries of Eleusis (Paus. 8.54.5)” (Jost 2004: 144). Pausanias 8.36.3 mentions further women *hierai* to Rhea on mount Lykaion.

Similar cultic groups are attested in others regions of the Peloponnese beyond Arcadia. Pausanias (4.31.9) mentions the *megaron* of the Kouretes in Messenia and also refers to Bacchai in Sikyon (Paus. 2.7.5).

Pausanias mentions several groups of women charged with religious and agonistic duties in Lakonia. He refers to Leukippides (3.16.1-2), where young virgins were devoted to the cult of Hilaieira and Phoibe, but they also worship Dionysos along with *Dionysiadai* (Paus. 3.13.7) further mentions that *Dionysiades* were young virgins that take part in footrace. This female group is attested as Διονυσίδες, *Dionysides* in an inscription (SEG 11: 610, l. 3: [- - -]βησαν Διονυσίδες δεκαδύο δε[- - -], [- - -]besan *Dionysides dekaduo de[- - -]*), from which it arises that their number was 12. Another group of young girls was that of Karyatidai, related to the sanctuary of Artemis in Karyai (Paus. 10.7: ... Ἀρτέμιδος ... Καρυάτιδος ... παρθένοι κατὰ ἔτος ἱστᾶσι καὶ ἐπιχώριος αὐταῖς καθέστηκεν ὄρχησις, ... *Artemidos ... Karyatidos ... parthenoi kata etos histasi kai epichorios autais kathesteken orchesis*).

A thorough analysis of these groups of girls involved in Lakonian cults has been undertaken by Hupfloher (2000: 85-105). However, there are no indications that these groups formed organized private associations.

### iii. Bibliography

Berthiaume, G. (1982), *Les rôles du mâgeiros: études sur la boucherie, la cuisine et le sacrifice dans la Grèce ancienne*. Leiden.

Hupfloher, A. (2000), *Kulte im kaiserzeitlichen Sparta. Eine Rekonstruktion anhand der Priesterämter*. Berlin.

Jost, M. (2003) ‘Mystery cults in Arcadia’, in: M. Cosmopoulos (ed.), *Greek mysteries. The archaeology and ritual of ancient Greek secret cults*, London, New York: 143-68.

Rhomaïos, K. (1912), ‘Τεγεατικά ἐπιγραφαί’, *BCH* 36: 353-86.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The terminology used, the existence of a proper name, of organised structure and of rituals point to a private association.