

Author: PASCHALIS PASCHIDIS

CAPInv. 516: [s]ythreskeutai [- - - P]ergamou heroos

## I. LOCATION

i. Geographical area	Macedonia
ii. Region	Chalkidike
iii. Site	Akanthos

## II. NAME

i. Full name (original language)	[σ]υθρησκευται [- - - Π]εργάμου ἥρωος (Duchesne and Bayet 1876: 77 no. 121, ll. 3-4)
ii. Full name (transliterated)	[s]ythreskeutai [- - - P]ergamou heroos

## III. DATE

i. Date(s)	i - ii AD
------------	-----------

## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	[s]ythreskeutai
	Heroic:	The members of the association describe themselves as devotees of the hero Pergamon (on whom see Hdt. 7.112)

## V. SOURCES

i. Source(s)	Duchesne and Bayet 1876: 77 no. 121 (see now Juhel and Nigdelis 2015: 45-47 no. 3) (imp. ?)
Online Resources	<a href="#">Duchesne and Bayet 1876: 77 no. 121</a> (with the restorations of Robert 1939: 133-5)
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 (?)
ii. Source(s) provenance	Discovered by L. Duchesne among the ruins of a village house in mod. Ierissos, ancient Akanthos. The stone was later transported to Serres, where K. F. Kinch studied it (Juhel and Nigdelis 2015: 45-47). Robert's assumption (1939: 134-35) that the stone may have been transported from Pergamos of Pieris, across the Strymonic Gulf, is unwarranted.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The association built for the deceased an αἰώνιος οἶκος, <i>aionios oikos</i> ('eternal abode'), a funerary monument.
-------------------------------------	---

## VII. ORGANIZATION

iii. Members	Members of the association identify themselves as [σ]υθησκευταί, <i>[s]ytheskeutai</i> , co-devotees of the hero Pergamos.
--------------	--

## X. ACTIVITIES

iv. Honours/Other activities	As so often in the context of associations, funerary monuments for members were erected and presumably paid for by the association.
------------------------------	---

## XI. INTERACTION

ii. Interaction abroad	The link with the neighbouring city of Pergamos in Pieris, possibly suggested by the group's name, is unclear (see XII.i). If the members of the association actually came from Pergamos, they were perhaps involved in trade along the North Aegean coasts, the port of Akanthos being their seat.
------------------------	---

## XII. NOTES

i. Comments	The hero Pergamos in the group's name most probably was the eponymous deity of Pergamos in Pieris (see Robert 1939: 133-5), across the Strymonic Gulf (on its location, see Pikoulas 2001: 64-65 no. IVA 23). We cannot know, however, if the reference to the eponymous hero of the neighbouring city should be understood as an indication of the association's ethnic provenance or simply explained by the transportation of a local deity from Pergamos to the important port of Akanthos.
ii. Poland concordance	B 60
iii. Bibliography	Duchesne, L. and Bayet, C. (1876), <i>Mémoire sur une mission au mont Athos</i> . Paris: 77 no. 121. Juhel, P.O. and Nigdelis, P.M. (2015), <i>Un danois à la fin du 19e siècle. Karl Friedrich Kinch et ses notes épigraphiques</i> . Thessaloniki: 45-47 no. 3. Pikoulas, G.A. (2001), <i>Ἡ χώρα τῶν Πιέρων: συμβολή στην τοπογραφία της</i> . Athens. Robert, L. (1939), 'Hellenica', <i>RPh</i> 1939: 97-217, esp. 133-5

### XIII. EVALUATION

#### i. Private association

Probable

##### Note

The few pieces of information gleaned from this badly preserved (and now lost) inscription allow few certainties on the nature of this cultic community. The associative character of such cults of local deities in Roman Macedonia and the fact that the funerary monument of the deceased was apparently paid for by the other devotees of Pergamos seem to suggest that the cult's structure was associative.