

CAPInv. 759: hoi Gourasias [A]rtemid[os] synetheis tes pros tei Acherdoi

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Thessalonike

II. NAME

i. Full name (original language)	οἱ Γουρασίας [Ἀ]ρτέμιδ[ος] συνήθεις τῆς πρὸς τῇ Ἀχέρδῳ (IG X.2.1 Suppl. 1363, ll. 3-5)
ii. Full name (transliterated)	<i>hoi Gourasias [A]rtemid[os] synetheis tes pros tei Acherdoi</i>

III. DATE

i. Date(s)	i / ii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Geographical:	The explanatory qualification of the deity worshiped (Artemis <i>Gourasia</i>) as ἡ πρὸς τῇ Ἀχέρδῳ, <i>he pros tei Acherdoi</i> ("the one towards Acherdos"), refers to the location of the sanctuary of the goddess, probably outside the civic centre of the Thessalonike, on the road towards Acherdos, probably a village or a location in the western territory of Thessalonike (Nigdelis 2006: 149).
	Theophoric:	The association is named after the deity worshiped (Artemis <i>Gourasia</i>).

V. SOURCES

i. Source(s)	IG X.2.1 Suppl. 1363 (l. i - e. ii AD)
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Note	Previous editions: SEG 56: 763
Online Resources	IG X.2.1 Suppl. 1363
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek funerary inscription
i.c. Physical format(s)	Stele with (now lost) relief
ii. Source(s) provenance	Thessalonike, western cemetery

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The name of the association probably refers to a sanctuary of Artemis in the territory of Thessalonike (see IV.ii, above).
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VII. ORGANIZATION

i. Founder(s)	One of the possible interpretations of the cult epithet Γουρασία <i>Gourasia</i> -but not the more plausible one- is that the cult of Artemis was founded by a certain Γούρας <i>Gouras</i> (see Nigdelis 2006: 148, n. 145).
Gender	Male
ii. Leadership	The association is led by an ἀρχισυνάγωγος, <i>archisynagogos</i> , who is also (the number of missing letters in the end of l. 2 does not allow the restoration of a second name) termed [---]φύλαξ, [---] <i>phylax</i> (ll. 1-3). Possible restorations include [ἱερο]φύλαξ, [<i>hierophylax</i>] (so <i>An.Ép.</i> 2006, 1277, tentatively), [γραμματο]φύλαξ, [<i>grammatophylax</i>], [νομο]φύλαξ, [<i>nomophylax</i>], [ναο]φύλαξ, [<i>naophylax</i>], etc.
iii. Members	The members of the association are termed συνήθεις, <i>syntheis</i> (l. 4).
iv. Officials	A γραμματεύς, <i>grammateus</i> (ll. 6-7), and an ἐξεταστής, <i>exetastes</i> (l. 9), are attested. The formula ὑπὲρ τῆς μητρὸς αὐτοῦ Πρίσκας, <i>hyper tes metros autou Priskas</i> (ll. 7-8), immediately following the name of the <i>grammateus</i> probably means that the secretary Magnos served on behalf of (or for the sake of) his mother Priska (see <i>An.Ép.</i> 2006: no. 1277). Nigdelis 2006: 150-1 maintained that Priska was the mother of the deceased and that the phrase means that the monument was erected in order to alleviate Priska financially, but the phrase would then be syntactically rather awkward.
Eponymous officials	The formula γραμματεύοντος, <i>grammateuontos</i> means that the name of the <i>grammateus</i> was used for dating purposes.
ix. Privileges	The association paid for the funerary monument of a deceased member, who died abroad.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	All three officials and the deceased member are men, but women may have had the right to serve as officials as well (see VII.iv, above).
iv. Status	The <i>archisynagogos</i> is the only person recorded with a Latin <i>nomen</i> , but all other names are of Latin origin as well.

XII. NOTES

i. Comments	On Artemis <i>Gourasia</i> , see Nigdelis 2006: 148-9.
iii. Bibliography	Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i> . Thessaloniki: 147-51, no. 4.

XIII. EVALUATION

i. Private association	Certain
Note	A distinct name, a set of officials with a leader and the collective term for the members are sufficient elements to qualify this group as a private association.