

CAPInv. 193: U-WAM-002

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Bithynia
iii. Site	Prusa ad Olympum

II. NAME

i. Association with unknown name	U-WAM-002
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III. DATE

i. Date(s)	ii / iii AD
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V. SOURCES

i. Source(s)	I.Prusa 159 (ii AD)
Note	The inscription was first edited by Cremer 1986: 21-22 with detailed commentary. See also: SEG 36: 1114 Jaccottet II 82 AGRW 102
Online Resources	I.Prusa 159 AGRW ID# 78
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscription in Greek set up in memory of Rufus son of Gaius by his συνμύσται (<i>synmystai</i>)
i.c. Physical format(s)	Marble <i>naiskos</i> -stele with representation of a standing man wearing a tunica with five girdles and two straps over his shoulders at which two bells are hanging. This male figure (i.e. the deceased) holds a λαγωβόλιον (<i>lagobolion</i>) in the right hand and a serpent in the left hand.
ii. Source(s) provenance	The inscription was found in Kestel, 20 km. outside Bursa (Prusa).

VII. ORGANIZATION

iii. Members	Referred to as συνμύσται (<i>synmystai</i> , l. 1)
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IX. MEMBERSHIP

ii. Gender	Men
Note	The only known member of the group (the deceased Rufus) was male.

X. ACTIVITIES

iv. Honours/Other activities	The group of <i>synmystai</i> sets up a funerary inscription in memory of its member Rufus. This suggests that the group saw to the burial of Rufus, but whether this was a general practice applied to all the members or whether the <i>synmystai</i> owned a burial plot cannot be ascertained. Based on the iconography of the male figure represented in the stele, Cremer (1986: 21-2) concluded that Rufus played the role of Pan in the group, being Dionysos' charioteer (see also the remarks of Th. Corsten in I.Prusa 159, p. 186; cf. SEG 36: 1114 and SEG 35: 1390). In this respect, Rufus may be considered a distinguished member of the group, perhaps holding a high place in the its internal hierarchy, if such an apparatus did exist within this group.
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XII. NOTES

i. Comments	<p>Although the group setting up Rufus' funerary inscription is self-defined as συνμύσται (<i>synmystai</i>), it cannot be ascertained that this was indeed an organized cultic association. See below under the field: Evaluation</p> <p>Based on the iconography of the male figure represented in Rufus' funerary stele, Cremer 1986 reached the conclusion that the group of <i>synmystai</i> to which the deceased belonged was devoted to the cult of Dionysos, cf. Jaccottet II, p. 162</p>
iii. Bibliography	<p>Ascough, R.S., Harland, P.A., and Kloppenborg, J.S. (2012), <i>Associations in the Greco-Roman World: A Sourcebook</i>. Berlin.</p> <p>Cremer, M. (1986), 'Der Schellenmann', <i>EA</i> 7: 21-34.</p> <p>Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme II. Les documents</i>. Zürich.</p>

XIII. EVALUATION

i. Private association	Possible
Note	The use of the term συνμύσται (<i>synmystai</i>) to describe the group setting up Rufus' funerary inscription and the latter's iconography indicate that we have here a private group devoted to the cult of Dionysos (cf. Jaccottet 2003: II 162). However, it cannot be demonstrated that this group constituted an organized association and not just an <i>ad hoc</i> union of Rufus' companions in the cult of Dionysos, formed solely for the purpose of erecting the funerary monument.