

CAPInv. 747: hoi Eriphiastai

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ Ἐριφιασταί (Nigdelis 2010: 39 no 14, ll. 6 and 30)
ii. Full name (transliterated)	<i>hoi Eriphiastai</i>

III. DATE

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

ii. Name elements	Theophoric:	<i>eriphiastai</i> : The name perhaps stems from a cult of Dionysos Eriphios (so Nigdelis 2010: 15-16), although this is far from certain.
iii. Descriptive terms	συνήθεια, <i>synetheia</i> (?)	
Note	<i>synetheia</i> : IG X.2.1 261, l. 20 <i>in fine</i> (?). Both the reading and the reference to the association are doubtful.	

V. SOURCES

i. Source(s)	Nigdelis 2010: 39 no 14 (II-III AD)
Note	See also: IG X.2.1 261; SEG 60: 662
Online Resources	IG X.2.1 261 (without the corrections by Nigdelis 2010: 39 no 14). AGRW ID 24293 (with corrections by Nigdelis)

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Regulatory Greek decree (?)
i.c. Physical format(s)	Plaque, broken on all sides except the left.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The οἶκος, <i>oikos</i> (the clubhouse of the association) is repeatedly mentioned in the regulations (ll. 16, 19, 20, 25). A second floor (l. ὑπερῶον, <i>hyperoion</i> , l. 19) is mentioned too, but it is unclear if this belonged to the association as well.
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VII. ORGANIZATION

v. Other staff	Σοφρονισταί, <i>sophonistai</i> are mentioned (l. 26). They were obviously responsible for maintaining order within the οἶκος, <i>oikos</i> of the association.
vi. Laws and rules	IG X.2.1 261 appears to be a list of regulations. The very poor state of preservation of the text does not allow much insight to the exact provisions, which seem, however, to deal mostly with who had access to the association's clubhouse, and the proper conduct of members when inside the <i>oikos</i> .
viii. Obligations	See VII.vi: Laws and rules, above.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The ownership status of the <i>oikos</i> repeatedly referred to (ll. 16, 19, 20, 25) is unclear.
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IX. MEMBERSHIP

i. Number	At least ten members are mentioned.
ii. Gender	Men
Note	All members referred to by name are men.

X. ACTIVITIES

iii. Worship	The cult of Dionysos Eriphios, which may be tentatively inferred by the association's name is nowhere referred to in the surviving text.
Deities worshipped	Dionysos (?)

XII. NOTES

iii. Bibliography

Nigdelis, P. M. (2010), 'Voluntary Associations in Roman Thessalonike: in Search of Identity and Support in a Cosmopolitan Society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), *From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology*. Cambridge Mass., London: 13-47, esp. 15, 26.

XIII. EVALUATION

i. Private association

Possible

Note

The nature of the association (?) cannot be identified definitively by this very poorly preserved text. The reference to the tribe Dionysias (ll. 7-8 and 9), may even point to a collective of a formal and civic rather than associative nature.