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CAPInv. 1336: --RAITAI *mystai*

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Smyrna

II. NAME

i. Full name (original language)	--ΠΑΙΤΑΙ μύσται (I.Smyrna 734, l. 1)
ii. Full name (transliterated)	--RAITAI <i>mystai</i>

III. DATE

i. Date(s)	1 (?) - 300 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>mystai</i>
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V. SOURCES

i. Source(s)	I.Smyrna 734 (1 (?) - 300 (?) AD)
Note	See also: Jaccottet II no. 119
Online Resources	I.Smyrna 734
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Probably a dedicatory inscription, greek
i.c. Physical format(s)	On a broken stone, now lost.

ii. Source(s) provenance

Smyrna

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects

μάγαρον, *magaron* (l. 3): A cave-like cult place, often to be found in Dionysiac cults. Cf. Robert 1974: 202.

VII. ORGANIZATION

iv. Officials

L. 4 mentions a hereditary office (--τοῦντος διὰ βίου, --*tountos dia biou*). For suggestions (ἀγωνοθετοῦντος, *agonothetountos*, ἱεροφάντοῦντος?, *hierophantountos*) see Petzl ad loc.

XII. NOTES

i. Comments

Boeckh (CIG 3210) suggested the restoration [οἱ περὶ τὸν Βρεῖσέα Διόνυσον τεχνεῖται] καὶ μύσται, [*hoi peri Breisea Dionyson techneitai [k]ai mystai* for l. 1; this would then be a decree issued by a well-known Smyrnaean association (cf. [CAPInv. 1325](#)). The reading in I.Smyrna excludes this possibility; it is based on a different copy of the text. Boeckh's restoration is accepted by Jaccottet 2003: 210.

It seems that this was a dedicatory inscription concerning a *magaron* given to the *mystai*, whose identity is unclear.

ii. Poland concordance

Poland D 45

iii. Bibliography

Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich.
Robert, L. (1974), 'Les inscriptions de Thessalonique', *RPh* 48: 180-246.

XIII. EVALUATION

i. Private association

Probable

Note

The status of *mystai*-groups is not quite clear; most of probably served both the private interests of their members and the needs of civic religion.

ii. Historical authenticity

Certain