

CAPInv. 561: **hoi synieroi tou heroos**

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Achaia
iii. Site	Pharai

II. NAME

i. Full name (original language)	οἱ συνίεροι τοῦ ἥρωος (Rizakis 2008: 113-4 no. 63)
ii. Full name (transliterated)	<i>hoi synieroi tou heroos</i>

III. DATE

i. Date(s)	ii (?) - i (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>synieroi</i> . This word shows that there was a group of <i>hieroi</i> . <i>Hieroi</i> in the Peloponnese are always connected with certain important local cults or sanctuaries. On the precision of the nature of the <i>hieroi</i> of Pharai see Papapostolou 1973: 170-173 who regards them as citizens or a considerable status (and not as slaves or freedmen who serve in a sanctuary as <i>hierodouloi</i>), who undertook cultic or administrative duties in relation to a deity or a sanctuary and sometimes they were initiated into chthonic or mystery cults; in this context, there were also <i>hieroi paides</i> who were not necessarily to be regarded as <i>hierodouloi</i> .
	Heroic:	<i>tou heroos</i>

V. SOURCES

i. Source(s)	Rizakis 2008: 113-4 no. 63. (II-I BC)
Note	See also: Papapostolou 1973
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek honorary inscription for Thrason, son of Xenophon, erected by the <i>synieroi tou heroos</i> .
i.c. Physical format(s)	A statue base of reddish stone of Erymanthos bearing on its upper surface the socket for the statue, which was smaller than life size or represented a child.
ii. Source(s) provenance	Found at the place Prevedos of Pharai, in a private field (according to witnesses) which was outside the centre of the ancient town.

IX. MEMBERSHIP

iii. Age	Children
Note	It is possible that both, the <i>synieroi</i> and the honorand Thrason were children, see below XII.i: Comments.
iv. Status	On the basis of parallels of <i>hieroi</i> and <i>hierai</i> of the Peloponnese, Papapostolou (1973) argues that the <i>hieroi</i> of Pharai, as it seems to be the case everywhere in the Peloponnese, were free citizens.

X. ACTIVITIES

iv. Honours/Other activities	They erect a monument in honour of Thrason, son of Xenophon.
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XII. NOTES

i. Comments	The situation which is tersely outlined in the inscription from Pharai, is not clear. Either the <i>synieroi</i> are a group of worshippers of an otherwise unknown <i>hero</i>, among whom Thrason was an outstanding individual, or Thrason is a heroized dead who is honoured by his fellow-members of a group of <i>hieroi</i>. Papapostolou 1973: 168 inclines to the first suggestion. Papapostolou 1973: 174 finds it possible that Thrason was a child, as the size of his statue seems to lead to this hypothesis (see above V.i.c: Physical format); Rizakis 2008: 113 takes it for granted. In this case, the <i>synieroi</i> are to be regarded as children, as <i>hieroi paides</i> devoted to a local cult. The identity of the <i>heros</i> in the name of the group remains without a definite answer. Papapostolou 1973: 168-9 mentions that no hero-cult is attested for Pharai. The only candidate would be the <i>oikistes</i> of Pharai, Phares, son of Philodameia, daughter of Danaos. Pausanias (7.22.1-5) records the cult of Hermes <i>Agoraios</i> as an important civic cult and Papapostolou 1973: 169 suggests that Hermes could have taken the place of a local hero, whose memory was still alive. Osanna 1996: 161-3 observes however that it was a standard characteristic of the cult practice of ancient Greek poleis that the <i>heros</i> was anonymous either because of a weakness of the historical memory or because they did not pronounce his name out of respect.
iii. Bibliography	Osanna, M. (1996), <i>Santuari e culti del Acaia antica</i>. Napoli. Papapostolou, I. (1973) 'Συνίεροι των Φαρών', <i>AEph</i>: 167-174. Rizakis, A.D. (2008), <i>Achaia III. Les cités Achéennes: Epigraphie et histoire</i>. Athènes.

XIII. EVALUATION

i. Private association

Possible

Note

Papapostolou 1973: 173-4 regards the *synieroi* as a collectivity, possibly but not necessarily an association; Rizakis 2008: 113 supposes the existence of a *synodos*. In any case, on the basis of this one and only short inscription it is difficult to decide whether we have to do with an organized private association or with a group of worshippers or initiates with a collective identity but no further organization.