

CAPInv. 1525: to palaion Bakcheion

I. LOCATION

| | |
|----------------------|----------------|
| i. Geographical area | Central Greece |
| ii. Region | Megaris |
| iii. Site | Megara |

II. NAME

| | |
|----------------------------------|----------------------------------------|
| i. Full name (original language) | τὸ παλαιὸν Βακχεῖον (IG VII 107, l. 7) |
| ii. Full name (transliterated) | <i>to palaion Bakcheion</i> |

III. DATE

| | |
|------------|----------|
| i. Date(s) | f. ii AD |
|------------|----------|

IV. NAME AND TERMINOLOGY

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|-------------------|---------|----------------------------------------------------------------------------------------|
| ii. Name elements | Cultic: | <i>to palaion Bakcheion</i> - The term <i>Bakcheion</i> refers to the cult of Dionysos |
|-------------------|---------|----------------------------------------------------------------------------------------|

V. SOURCES

| | |
|---------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| i. Source(s) | IG VII 107 (f. ii AD) |
| Note | Other publications <i>CIG</i> 1059 Puech (2002: 418 no. 222) (= SEG 52: 1991) Jaccottet 6 (= SEG 53: 2225) IG IV ² 1121 Smith (2008: no. 80) GRA I 292 |
| Online Resources | IG VII 107 |
| i.a. Source type(s) | Epigraphic source(s) |

i.b. Document(s) typology & language/script Honorary inscription of the association for Flavia Lais and her daughter Flavia Apollonia.

ii. Source(s) provenance Found in the church of Virgin at Megara, and then transferred to Aigina.

X. ACTIVITIES

Deities worshipped It is a fair inference from the name of the group that the main deity worshipped was Dionysus (Διόνυσος, *Dionysos*). For Dionysus' cult in Megara, see Smith 2008: 120-1.

XI. INTERACTION

i. Local interaction The text was inscribed following a decree of the Council (ψ(ηφίσματι) β(ουλῆς), *ps(ephismati) b(oules)*). The two honoured women belonged probably to the Romanized elite of Megara since the father of Flavia Lais, G. Kourtios Proklos was honoured for having sponsored gladiatorial games, IG vii 106 (= IG iv² 1122) (dated post AD 131). Their relationship to the group remains unclear, although I would agree with Jaccottet (2003: 38) that their membership in the group is extremely unlikely.

XII. NOTES

i. Comments Jaccottet (2003: ii 38 n. 23) rightly notes that the ἀρχιερεύς, *archiereus* in l.8 is an official of the *polis*, attested also in IG vii 108.

ii. Poland concordance Poland B1

iii. Bibliography Jaccottet, A.-Fr. (2003), *Choisir Dionysus. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zurich.
Puech, B. (2002), *Orateurs et sophistes grecs dans les inscriptions d'époque impériale*. Paris.
Smith, Ph. (2008), *The archaeology and epigraphy of Hellenistic and Roman Megaris*. Oxford.

XIII. EVALUATION

i. Private association Probable

Note

Jaccottet 2003: ii 39 notes the anxiety of the association to appear to be conforming to official usages. However, the stress on appearing to adopt the official norms of operating is enhancing the image of the group and its respectability and appeal.