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## CAPInv. 1119: U-THR-025

### I. LOCATION

i. Geographical area	Thrace
ii. Region	Euxine Coast
iii. Site	Dionysopolis

### II. NAME

i. Association with unknown name	U-THR-025
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### III. DATE

i. Date(s)	241 - 244 AD
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### V. SOURCES

i. Source(s)	IGBulg I <sup>2</sup> 22 bis (AD 241-244)
Online Resources	<a href="#">IGBulg I<sup>2</sup> 22 bis</a> and <a href="#">AGRW ID 14344</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication of the association to emperor Gordian III and Sabinia Tranquillina.
i.c. Physical format(s)	Three joining fragments of a marble stele but the text remains fragmentary (the right upper part and the whole bottom are lacking).

### VII. ORGANIZATION

ii. Leadership	Unnamed ἱερέως], <i>hiereus</i> (ἡ περὶ τὸν ἱερέα - - ], <i>he peri ton hi[erea</i> - - ] (l. 5). Since the feminine article ἡ, <i>he</i> , surely refers to the disappeared name of the association (e.g. ἡ [συνόδος], <i>he [synodos]</i> ), we can infer that the <i>hiereus</i> was its leader and not its founder.
iii. Members	Some broken names are preserved.

**iv. Officials**

One ἀρχιγάλλος, *archigallos* (l. 17).  
Two γραμμ[ατεῖς], *gramm[ateis]* (ll. 19 and 21).  
One could add with caution an ἄρχ[ι - - ], *arch[i - ]* (l. 22). Nothing to say about the isolated πατέρα, *patera* (acc., l. 7), whether it is meant in a religious sense or simply somebody's father?

**IX. MEMBERSHIP****ii. Gender**

Men

**Note**

The attested members are men.

**iii. Age**

Adults

**XII. NOTES****i. Comments**

The mention of an ἀρχιγάλλος, *archigallos* (l. 17) invited more scholars to suppose a Dionysiac association (Jaccottet 2003: II.110 does however not include this inscription in her corpus, “ne trouvant aucun indice de l'appartenance de ce texte, d'ailleurs fort lacunaire, à la sphère dionysiaque”). But Cybele is also a good, if not better candidate (see especially the *archigallos* from Pessinus). Moreover, the recent discovery of the temple of the ‘Pontic Mother of Gods’ at Dionysopolis and of two inscriptions referring both to associations connected with this cult ([CAPInv. 1156](#) and [CAPInv. 1157](#)) makes likely the supposition that we have to do with a cult association of worshippers of the Pontic Mother of Gods.

**iii. Bibliography**

Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zurich.

**XIII. EVALUATION****i. Private association**

Certain

**Note**The terminology of the officials (especially *he peri ton hi[ereia - - ]*, l. 5) points to a private association.