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CAPInv. 1309: U-BSR-006

I. LOCATION

i. Geographical area	Black Sea Region
ii. Region	North coast of the Black Sea
iii. Site	Gorgippia (in its vicinity)

II. NAME

i. Association with unknown name	U-BSR-006
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III. DATE

i. Date(s)	s. ii AD
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V. SOURCES

i. Source(s)	CIRB 1231 (s. ii AD)
Online Resources	CIRB 1231
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication to Θεὸς Ὑψίστος, <i>Theos Hypsistos</i> (cf. B, l. 15), preceded by a long but fragmentary list of names (with patronyms) of the members of an association.
i.c. Physical format(s)	Fragmentary opisthograph limestone stele.
ii. Source(s) provenance	Vicinity of Gorgippia (1892, formerly Yekaterinodar). It is certain that the documents has been moved there from Gorgippia.

IX. MEMBERSHIP

i. Number	The names (with patronyms) of at least 50 members are preserved.
ii. Gender	Men

Note	The preserved names are male names,
iii. Age	Adults
iv. Status	One of the members was a λοχαγός, <i>lochagos</i> (I. A 16), i.e. a royal official (cf. Povalahev 2011).

X. ACTIVITIES

iii. Worship	On the basis of the dedication to <i>Theos Hypsistos</i> , worship by the group may be supposed.
Deities worshipped	<i>Theos Hypsistos</i>

XI. INTERACTION

i. Local interaction	The membership of a λοχαγός, <i>lochagos</i> (VII.iv: Officials) suggests interaction with the royal court.
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XII. NOTES

i. Comments	This is the only association dedicating to Θεός Ὑψίστος, <i>Theos Hypsistos</i> (II. B 4 and 15) outside Tanais.
ii. Poland concordance	Poland B 120 P
iii. Bibliography	Ustinova, Y. (1999), <i>The Supreme Gods of the Bosporan Kingdom. Celestial Aphrodite and the Most High God</i> . Leiden, Boston, Cologne: 199. Povalahev, N. (2011): 'Eine Bauinschrift aus Phanagoreia von 220/1 n. Chr. und ihr historischer Hintergrund: Text und Kommentar', <i>ZPE</i> 177: 141-56 (about the office of a <i>lochagos</i>).

XIII. EVALUATION

i. Private association	Possible
Note	Taking several local analogies into account, it is very probable that this fragmentary list of names with lacking heading was introduced by the οἱ περὶ τὸν δεῖνα, <i>hoi pero ton deina</i> formula, which would point to a private association. However, this cannot be proved: therefore, the possibility remains that we simply have to do with a list of people who decided to set up a dedication to the god.