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## CAPInv. 387: *hoi mystai tou Dios Saouazou*

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Pisidia
iii. Site	Ormeleis

### II. NAME

i. Full name (original language)	οἱ μύσται τοῦ Διὸς Σαουάζου (Milner 1998: 48-9, no. 114, ll. 2-3)
ii. Full name (transliterated)	<i>hoi mystai tou Dios Saouazou</i>

### III. DATE

i. Date(s)	205 / 206 AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>mystai</i>
	Theophoric:	<i>Dios Saouazou</i>

### V. SOURCES

i. Source(s)	Milner 1998: 48-9, no. 114 (205 / 206 AD)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of the <i>mystai</i> for their salvation, the Ormeleis, Annia Faustina and Tiberius Claudius with list of members. Greek
i.c. Physical format(s)	Quadrangular basis originally surmounted by a round column now broken off (sic Sterrett 1888: 53)

ii. Source(s) provenance

Karamanli. One of the two stones acted as gatepost of the first mosque on the Tefenni side

## VII. ORGANIZATION

iv. Officials

The official positions *epitropoi* (ll. 6-7), *pragmateutai* (l. 8) and *misthotai* (l. 10) mentioned are related to the administration of these senatorial estates owned by the Ummidii (cf. Corsten 2005: 11-3). Kidromas II would have acted as priest [ἱερα]τεύοντος, [*hiera*]teuontos (l. 14), which probably indicates that he was responsible for the cultic activities of this association together with his wife Elpis. On the side B of the stone, his son Aurelius Kidromas III appears as ἱερεὺς Διὸς Σαυαζίου, *hiereus Dios Sauaziou* together with his wife Artemis. Another inscription dating to AD 279/80 (Sterret 1888: 91-2, no. 59) records the preparation of a *bomos* by Aur. Menis II for the fellow-priests of Zeus. Even though both later testimonies attest the survival of the priesthood, the association of *mystai* is not mentioned in any of them.

## IX. MEMBERSHIP

i. Number

15 names are recorded in nominative case which undoubtedly correspond to the *mystai*. Among them, we find two priests, one of Hermes and one of Dionysos.

ii. Gender

Men

Note

The only two women recorded in the surviving list are mentioned because of their marital relation to two officials. They are referred to just by single names and without the patronymics appearing in the case of the male members.

iv. Status

All the *mystai* and the priest are freeborn, none of whom possesses Roman citizenship. The managers of the estate, by contrast, seem to be slaves (Corsten 2005: 11).

## X. ACTIVITIES

iii. Worship

This association comprises *mystai* of Zeus *Sabazios* and a priest probably related to his cult is attested. Priests of other deities such as Hermes and Dionysos could belong to the association.

Deities worshipped

Zeus *Sabazios*

iv. Honours/Other activities

The association prepares this inscription for their salvation, that of the Ormeleian people (ὑπὲρ σωτηρίας αὐτῶν καὶ τοῦ δήμου Ὀρμηλέων, *hyper soterias auton kai tou demou Ormeleon*, ll. 3-4) and the owners of the senatorial estate: Annia Faustina and Ti. Claudius.

## XI. INTERACTION

i. Local interaction

The *mystai* of Zeus *Sabazios* brought apparently together people of the three different tracts into which the senatorial estate would be divided. Each of these divisions would be controlled by a *pragmateutes* under the supervision of a single *epitropos*. The free people living in the estate would constitute the *demos* of Ormeleis. Even if these Pisidian lands seems to lay within the large territory of Kibyra, the interaction of this people with northern Lycia would have been limited (Corsten 2005).

## XII. NOTES

i. Comments	The date was inscribed on the stone according to the era of the Kibyratis.
ii. Poland concordance	Poland B446a
iii. Bibliography	<p>Corsten, T. (2005), 'Estates in Roman Asia Minor: The Case of Kibyratis', in S. Mitchell and C. Katsari (eds.), <i>Patterns in the Economy of Roman Asia Minor</i>, Swansea: 1-51.</p> <p>Milner, N.P. (1998), <i>An Epigraphical Survey in the Kibyra- Olbasa Region conducted by A. S. Hall</i>. Oxford.</p> <p>Sterrett, J.R.S. (1888), 'An Epigraphical Journey in Asia Minor', <i>Papers of the American School of Classical Studies at Athens</i> 2: 38-45.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	Even though these <i>mystai</i> are only explicitly attested in one inscription, the detailed list of subscribers and honourees in this testimony confirms its significance for the local population of the Ormeleis. Moreover, it would be difficult to prepare such a detailed inscription without the structures of a private association.