

CAPInv. 416: [koi]non ton mysto[n ...]

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Argolid
iii. Site	Argos

II. NAME

i. Full name (original language)	[κοι]νὸν τῶν μυστῶ[ν ---] (IG IV 659, ll. 5-6)
ii. Full name (transliterated)	[koi]non ton mysto[n ...]

III. DATE

i. Date(s)	ii - iii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic: <i>ton myston</i>
iii. Descriptive terms	κοινόν, <i>koinon</i> σύσ[τημα], <i>sys[tema]</i>
Note	<i>koinon</i> : IG IV 659, ll. 5-6. <i>systema</i> (?): IG IV 659, l. 22.

V. SOURCES

i. Source(s)	IG IV 659 (inc.)
Online Resources	IG IV 659
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek donation of some property to the <i>koinon</i> on the part of an individual who was a lifelong priest of the <i>koinon</i> of the <i>mystai</i> .
i.c. Physical format(s)	Cylindrical limestone base
ii. Source(s) provenance	Argos, in a private house

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	A <i>temenos</i> is mentioned (l. 14 and perhaps ll. 6-7, [- - -]μενος, [- - -]/menos), whilst the word κτήσεως (<i>kteseos</i> , l. 17) perhaps implies some property. The lifelong priest donated also a garden and a dwelling to the <i>koinon</i> .
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VII. ORGANIZATION

iii. Members	The restoration of the text in l. 13 as θ[ιασώταις], <i>th[iasotais]</i> is not to be regarded as certain.
iv. Officials	ἱερεὺς διὰ βίου, <i>hiereus dia biou</i> , l. 5.
Known practice of appointment	ἱερεὺς διὰ βίου κατασταθεὶς ὑπὸ τοῦ κοι(?)νοῦ τῶν μυστῶ[ν] (<i>hiereus dia biou k[atastatheis hypo tou koi?]nou ton mystō[n]</i> , ll. 5-6), is a possibility, but it cannot be regarded as certain.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	A <i>temenos</i> is mentioned (l. 14 and perhaps ll. 6-7, [- - -]μενος, [- - -]/menos), whilst the word κτήσεως (<i>kteseos</i> , l. 17) perhaps implies some property. The lifelong priest donated also a garden and a dwelling to the <i>koinon</i> .
iv. Endowments	The inscription records the donation of some landed property to the <i>koinon</i> on the part of a lifelong priest. A garden and a house are probably part of the donated property.

X. ACTIVITIES

iii. Worship	The fragmentary state of the text prevents a complete understanding of the worship of the <i>koinon ton myston</i> . The inscription begins with an invocation to the Great Gods, whilst the Mother of the Gods is mentioned in the dative case in l. 3. In l. 16 deities are mentioned in plural, θρησκειάς τοῖς θεοῖς (<i>threskeias tois theois</i>), which perhaps implies that the <i>koinon</i> worshipped more than one deity. According to Loukas (1989: 234-5), the term σύσ[τημα] (<i>sys[tema]</i>) which is encountered in l. 22 that we deal with a <i>thiasos</i> devoted to the cult of Cybele. Further finds related to the cult of Cybele in Argos, two marble reliefs and a terracotta figurine, are mentioned by Vermaseren (1982: 470-2).
Deities worshipped	Megaloi Theoi (?), Mother of the Gods

XII. NOTES

ii. Poland concordance	Poland B 4
iii. Bibliography	Vermaseren, M.J. (1982), <i>Corpus Cultus Cybelae Attidisque</i> , vol. II, Leiden. Loukas, I. (1986), 'Περί των αργολικών μυστηριακών λατρειών κατά τους υστερορρωμαϊκούς χρόνους', in <i>Πρακτικά του Β' Τοπικού Συνεδρίου Αργολικών Σπουδών, Άργος 30 Μαΐου-1 Ιουνίου</i> . Athens.

XIII. EVALUATION

i. Private association	Certain
Note	The terminology used (<i>koinon</i>) points towards a private association.
ii. Historical authenticity	The epigraphic evidence renders the historical authenticity of the association indisputable.