

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Bithynia
iii. Site	Klaudiopolis

## II. NAME

i. Association with unknown name	U-WAM-007
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## III. DATE

i. Date(s)	l. i (?) BC - iii AD
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## V. SOURCES

i. Source(s)	I.Klaudiupolis 65 (imp.)
Note	See also: CIG 3803 IGR III 73 Fernoux 2004: 469 no. 39
Online Resources	<a href="#">I.Klaudiupolis 65</a> <a href="#">AGRW ID# 13212</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorary inscription in Greek set up by the <i>mystarches</i> Marcus Domitius Teimoleon for his brother Marcus Domitius Euphemos, <i>thyekoos</i> of the mysteries and <i>consularis</i> .
i.c. Physical format(s)	Statue base
ii. Source(s) provenance	According to Perrot (1872: 46-47 note 1) the inscription was found at the abandoned cemetery of Aktchevak in the plain of Bulu.

## VII. ORGANIZATION

ii. Leadership	A μυστάρχης, <i>mystarches</i> (l. 10) was at the head of the group of initiates.
iv. Officials	The term θηγκός, <i>thyekeos</i> (I.Klaudiupolis 65, l. 5-6), which denotes a sacrificing priest (see Poland 1909: 339; Becker-Bertau in I.Klaudiupolis 65, p. 69; Fernoux 2004: 313), probably refers to a religious official involved in the mysteries celebrated by the group of initiates.

## IX. MEMBERSHIP

iv. Status	The <i>mystarches</i> held Roman citizenship.
v. Relations	The <i>mystarches</i> and the <i>thyekeos</i> were brothers.

## X. ACTIVITIES

iii. Worship	Mysteries are explicitly mentioned in the inscription (l. 6-7) and sacrifices may be confidently inferred from the mention of a <i>thyekeos</i> of the mysteries (l. 5-6). It is widely held that these mysteries concerned the cult of the deified Antinoos (see Boeckh in CIG 3803; Cagnat in IGR III 73 following Mendel's suggestion; Robert 1960: 322 note 3; Robert 1980: 133; Fernoux 2004: 312 and 469; Harland in <a href="#">AGRW ID# 13212</a> ).
Deities worshipped	Antinoos

## XII. NOTES

i. Comments	<p>The <i>tria nomina</i> of the <i>mystarches</i>, the <i>thyekeos</i>, and the consular rank of the latter indicate a date in the Roman Period. Furthermore, if the mysteries mentioned in the inscription were indeed those of the deified Antinoos, the reign of Hadrian (130 AD) emerges as a <i>terminus post quem</i>. Cf. Fernoux 2004: 469.</p> <p>L. Robert (<i>BE</i> 1953: no. 194) traces back the Bithynian Domitii to Cn. Domitius Ahenobarbus, governor of Bithynia under Mark Antony. On Marcus Domitius Teimoleon see PIR<sup>2</sup> D 166. His brother Marcus Domitius Euphemus may have been either consul or governor of a consular province (Fernoux 2004: 469). On the Bithynian Domitii see also Madsen 2009: 70-71.</p>
ii. Poland concordance	Poland B* 419 (CIG 3803; IGR III 73; I.Klaudiupolis 65)
iii. Bibliography	<p>Fernoux, H.-L. (2004), <i>Notables et elites des cités de Bithynie aux époques hellénistique et romaine (IIIe siècle av. J.-C. – IIIe siècle ap. J.-C.). Essai d'histoire sociale</i>. Lyon.</p> <p>Madsen, J.M. (2009), <i>Eager to be Roman: Greek response to Roman Rule in Pontus and Bithynia</i>. London.</p> <p>Perrot, G. (1872), <i>Exploration archéologique de la Galatie et de la Bithynie</i>. Paris.</p> <p>Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig.</p> <p>Robert, L. (1960), 'Recherches Épigraphiques', <i>REA</i> 52: 276-361.</p> <p>Robert, L. (1980), <i>À travers l'Asie Mineure</i>. Athènes, Paris.</p>

## XIII. EVALUATION

i. Private association	Possible
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**Note**

Although the terms *mystarches* and *thyekoos* demonstrate a well-structured organization, it is not possible to determine whether the mysteries mentioned in the inscription were performed by a private religious association or were part of an official civic cult for Antinoos.