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CAPInv. 738: U-THR-011

I. LOCATION

i. **Geographical area**	Thrace
ii. **Region**	Aegean Thrace
iii. **Site**	Abdera

II. NAME

i. Association with unknown name	U-THR-011

III. DATE

i. **Date(s)**	iii AD

V. SOURCES

i. **Source(s)**	I.Thrac.Aeg. E18 (iii AD)
Note	See also: Jaccottet II no. 35; GRA I 83; AGRW 60
Online Resources	I.Thrac.Aeg. E18 and AGRW ID# 2554
i.a. **Source type(s)**	Epigraphic source(s)
i.b. **Document(s) typology & language/script**	Dedication in Greek of the *archiboukolos* Gaius Cassius Sextus to Dionysos and the *synmystai*.
i.c. **Physical format(s)**	Monolithic limestone pediment (h. 0.43 and l. 0.81 at its base), with one central and two small side acroteria. The inscription was engraved in the pediment's tympanon.
ii. **Source(s) provenance**	Seen in 1937 by Bousquet at the basement of a private house at the village of Bouloustra (modern village of Abdera, appr. 5 km to the N of the archaeological site). According to the owners of the house, the stone originated from the acropolis of ancient Abdera. No recorded autopsy since then; present whereabouts unknown.

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VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The acropolis of Hellenistic and Roman Abdera is located on Polystylon Hill; no important architectural remains of these periods have as yet been reported there.
ii. References to buildings/objects	The text mentions a μάγαρον, *magaron.* The physical format of the stone on which the inscription is engraved (small pediment, see above section V.i.c) indicate an entrance to a small structure; but the actual architectural form of the structure itself evades us. In the past, scholars have suggested a Dionysiac grotto (Nilsson 1957: 53, no. 47), a grotto or a small chapel (Bousquet 1938: 53). But modern references are more generic and refer to a place that, regardless of its physical appearance, served the cultic activities of the association; thus Nigdelis 2006: 132-3: a place of sacrifice and possibly of initiation ceremonies; GRA I 83: 'it could be translated "sanctuary", "shrine" or "grotto", but its sense is clearly indicative of a meeting place, most likely for rituals'; Jaccottet 2003: 73-4: 'le terme ne contient aucune obligation architecturale... cette structure devait servir de lieu d'initiation'.

VII. ORGANIZATION

ii. Leadership	ἀρχιβούκολος, *archiboukolos* (ll. 3-4: Γ(άϊος) Κάσσιος Σέξτος, *G(aios) Kassios Sextos*). According to GRA I 83 (following Bousquet 1938: 54, no. 2) the fact that the *archiboukolos* refers to the other members of the association as *synmystai* and not as *boukoloi* may indicate a superior category of initiate and not a leadership role. Jaccottet 2003: 73 also notes that the reference to *mystai* and not to *boukoloi* may indicate that the title has gradually lost its original functional meaning.
iii. Members	συνμύσται, *synmystai*, l. *symmystai* (l. 5)

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The association possessed a μάγαρον, *magaron* (l. 6).

IX. MEMBERSHIP

iv. Status	The only person named was a Roman citizen.

X. ACTIVITIES

iii. Worship	The existence of a μάγαρον, *magaron*, indicates cultic activities, see above section VI.ii.

XII. NOTES

i. Comments	No name and no descriptive term occur in the text. But references to an ἀρχιβούκολος, *archiboukolos* (1. 4), to a μάγαρον, *magaron* (1. 6), and to συνμύσται, *synmystai* (l. 5), point to the cult of Dionysos.

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iii. Bibliography	Bousquet, J. (1938), 'Inscription d'Abdère', *BCH* 62: 51-4. Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich: 73-4, no. 35. Kloppenborg, J.S., and Ascough, R.S. (2011), *Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greece, Macedonia, Thrace*. Göttingen: 381-2, no. 83. Nilsson, M.P. (1957), *The Dionysiac Mysteries of the Hellenistic and Roman Age*. Lund.

XIII. EVALUATION

i. Private association	Certain
Note	A more permanent associative organisation is indicated by the presence of the term ἀρχιβούκολος, *archiboukolos*.

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