

CAPInv. 974: hoi met chontes tou pr [po] os hierou Kaiontos M[an]dr[o]

I. LOCATION	
i. Geographical area	Western Asia Minor
ii. Region	Aiolis
iii. Site	Kyme

II. NAME	
i. Full name (original language)	οἱ μετέχοντες τοῦ πρὸ [πό]λεως ἱεροῦ Καίωντος Μ[άν]δρου (I.Kyme 37 ll. 4-5)
ii. Full name (transliterated)	hoi met chontes tou pr [po] os hierou Kaiontos M[an]dr[o]

III. DATE	
i. Date(s)	i BC - i AD

IV. NAME AND TERMINOLOGY		
ii. Name elements	Cultic:	<p>to pro poleos hieron Kaiontos Mandrou</p> <p>This document is the only attestation of the cult of <i>Kaion Mandros</i>, provided that Mandros denotes the name of a deity (otherwise unattested).  <i>Καίων</i> is probably a cult <i>epiklesis</i> referring to the kindler or the one who brings warmth.  The existence of a god <i>Μάνδρος</i> is inferred by the theophoric personal names in Asia Minor (see Engelmann 1976: 89 with references).  It is also possible that Mandros may be associated with the river god Maiandros (Harland 2014, 93-4 with references).  Another possibility is that the genitive <i>Mandrou</i> derives from the personal name Mandres (Thonemann 2006: 15-6).</p>
	Topographical:	to pro poleos hieron
	Other:	for the phrase <i>pro poles</i> see <a href="#">CAP Inv. 92</a>

## V. SOURCES

i. Source(s)	I.Kyme 37 (i BC/i AD)
Note	<p>The document is dated after the presidency of Kyme (l. 2: ἐπὶ προτάνεως Κύμης)  The date of the text in the early 1st century AD is based on letter style according to Keil (1911: 138).  Vermaseren dates the text to the late 1st century BC (CCCA I no. 528).</p>
Online Resources	<p>Other editions:  Keil 1911: 113-40  CCCA I no. 528  Harland 2014: no. 105  See also SEG 55: 1314</p> <p><a href="#">I.Kyme 37</a>  <a href="#">AGRW ID 7065</a></p>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>Purchase in Greek of property on behalf of those partaking (<i>metechontes</i>) in the <i>hieron pro poleos of Kaiontos Mandrou</i>.  Lines 1-40 are partially preserved.</p>
i.c. Physical format(s)	<p>Slab of blue-grey marble.  H. 74 x W. 25-29 x Th. 8 cm.</p>
ii. Source(s) provenance	Found in Kyme. Now lost.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>σὺν τῇ] προσκειμένη στοῖᾱ, <i>syn tei proskeimene stoa</i> (ll. 7-8)</p> <p>τῶν οἰκημάτων, <i>ton oikematon</i> (l. 23)</p> <p>οἰκήματα τὰ προγεγραμμένα καὶ ἱερά, <i>oikemata ta progegrammena kai hiera</i> (ll. 42-3)</p>
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## VII. ORGANIZATION

ii. Leadership	<p>ἀρχιγάλλος, <i>archigallos</i> (l. 1)</p> <p>The word <i>gallos</i> can stand for the priest of Kybele and of the Syrian Goddess (Lucian, <i>On the Syrian Goddess</i>). According to Pliny (<i>NH</i> 5.147) the priests of the Mother of the Gods drew their name from the Gallus river in Galatia. Lane (1996) puts forward that the Gauls gave their name to the priesthood.</p> <p>Eponymous office</p> <p>The <i>archigallos</i> seems to be the eponymous of the association, as his title and name is carved on top of the text.</p>
iii. Members	<p>οἱ μετέχοντες τῶν ἱερῶν, <i>hoi metechontes ton hieron</i> (ll. 13-4)</p> <p>οἱ μετέχοντες [μύς]τα[ι]?, <i>hou metechontes [mys]ta[i]?</i> (ll. 30-1)</p> <p>οἱ μέτεχοντες ἱεροί, <i>hoi metechontes hieroi</i> (l. 35)</p> <p>οἱ ἱεροί, <i>hoi hieroi</i> (l. 45)</p>

v. Other staff	οἱ κατασταθέντες πράκτορες, <i>hoi katastathentes praktores</i> (l. 15): appointed committee in charge of collecting money for the purchase of a property with buildings. 10 <i>praktores</i> in total.
Known practice of appointment	Polito (2005: 527) is in doubt as to the nature of <i>praktores</i> , i.e. ad hoc committee or officials of the association. It should be noted however that the duties of a <i>praktor</i> are normally of financial nature, namely the collection of taxes and a <i>praktor</i> could be in charge of settling financial disputes (with regard to debt). In the document there is explicit mention of the acquisition of landed property and buildings (l. 14: πράσεως, <i>praseos</i> ) which went through the <i>praktores</i> . This would indicate that the <i>praktores</i> were probably an ad hoc committee dealing exclusively with the purchase of the property.  οἱ κατασταθέντες πράκτορες, <i>hoi katastathentes praktores</i> : they were appointed
viii. Obligations	The <i>praktores</i> seem to be responsible for taking care and overseeing the sacred things and the buildings together with the agoranomos (ll. 24-7). The text is poorly preserved and it is uncertain whether their responsibilities extended to the organization of the mysteries.
ix. Privileges	According to Engelmann (1976: 92) those contributing to the purchase of landed property were entitled to partake in the mysteries; this right was passed to their descendants too. It should be noted, however, that lines 27-32 are poorly preserved and this poses some difficulties in fully comprehending the text. Lines 37-42 contain promises and threats for the participants in the mysteries: 'whosoever participates in the mysteries, if he keeps them and guards them undisturbed, may he obtain accessible and fruitful land, the birth of legitimate children and participation in all goods, but he who thinks otherwise should obtain the opposite of this' (Graf 2003: 255).

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Each contributor gave 103 denarii for the purchase of landed property (ll. 13-4).
ii. Realty	The inscription records the acquisition of landed property ( <i>he ktēsis</i> , l. 12) with buildings ( <i>oikemata, stoa</i> ). The property was purchased by Herakleides son of Zopyros Olympikos on behalf of those partaking in the cult (ll. 3-5). Herakleides also consecrated the land and all the sacred things/buildings (ll. 44-5).

## IX. MEMBERSHIP

i. Number	The names of 41 contributors and 10 <i>praktores</i> are recorded in the stele. If one counts the <i>archigallos</i> (l. 1), then 52 members are attested in total.
ii. Gender	Men Women  Note Women who contributed to the purchase of the property outnumber the male contributors (30 women compared to 11 men). The names of women are recorded in separate columns (three columns) from the names of male contributors (one column).  The appointed committee of <i>praktores</i> consisted of men only.
iv. Status	From the personal names the following can be inferred about membership profile (ethnic and social): - Roman (Korboulon [l. 58a], Tettaios [l. 49, 59a], Mettia [l. 55b], Bassa [l. 56b], Prima [l. 50c], Fausteina [l. 55b]) as well as Greek names are attested for both male and female contributors. However, Greek names outnumber Roman names. - indigenous names are also attested (e.g. Papias [l. 50a]). - contributors' names are not followed by patronymics. - only the names of the <i>praktores</i> are followed by patronymics (ll. 17-24) except of Eukarpos (l. 22). Although the text in lines 17-24 is partially preserved it appears that the <i>praktores</i> bear Greek names. - Eukarpos, one of the <i>praktores</i> , is called <i>enteimou demosiou</i> , a phrase that points to a public servant. - the name Ergastikos (l. 54) may suggest a servile origin.

## X. ACTIVITIES

ii. Meetings and events	Mysteries were performed and it seems that an <i>agoranomos</i> was taken care of it. Those taking part in the mysteries enjoyed certain privileges (Il. 37-42; see above VII.ix).
iii. Worship	see above
Deities worshipped	<i>Kaion Mandros</i>

## XI. INTERACTION

i. Local interaction	It seems that during the mysteries the association paid tribute to the Roman emperor, the demos of the Rhomaioi and the demos of the Kymaians (Il. 27-30).
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## XII. NOTES

i. Comments	<p>Engelmann put forward that this association centered around the cult of Kybele given that the official of the association is called <i>archigallos</i> and that there is a strong presence of women (1976: 89). He recalled associations of Kybele attested in Lydia and called <i>doumos</i>. This view is accepted by Vermaseren (1987) and de Jong (1997: 145 n. 90). Polito (2005) also supports the view that the association is a <i>doumos</i> for the cult of Kybele.</p> <p>It should be noted, however, that Kybele is not named in the inscription and thus a connection with the cult of Kybele is far from clear unless the presence of an <i>archigallos</i> is considered conclusive evidence in support of this view.</p>
iii. Bibliography	<p>Abbreviations:</p> <p>CCCA I: Vermaseren, M.J. (1977), <i>Corpus cultus Cybelae Attidisque</i>. Vol. 1. Leiden.</p> <p>Bibliography"</p> <p>Graf, F. (2003), 'Lesser Mysteries and Dionysiac ritual', in M.B. Cosmopoulos (ed.), <i>Greek Mysteries: The Archaeology of Greek Secret Cults</i>. London: 241-62.</p> <p>Engelmann, H. (1976), <i>Die Inschriften von Kyme</i>. (IK 5). Bonn.</p> <p>Keil, J. (1911), 'Mysterieninschrift aus dem äolischen Kyme', <i>JÖAI</i> 14 (Beibl.): 133-40.</p> <p>Lane, E.N. 1996: 'The name of Cybele's priests the 'Galloi'', in E.N. Lane (ed.), <i>Cybele, Attis and Related Cults. Essays in Memory of M.J. Vermaseren</i>. Leiden: 117-33.</p> <p>Polito, M. (2005), 'IGK 5.37: un doumos a Cuma eolica?', in A. Mele et al. (edd.), <i>Eoli ed Eolide tra madrepatria e colonie</i>. Napoli: 525-32.</p> <p>Thonemann, P. (2006), 'Neilomadros. A contribution to the history of Greek personal names', <i>Chiron</i> 36: 11-43.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	Although the name of the group is rather vague standing for the cultic community, the group nevertheless displays features of a formally organised group (internal organization, property) which can be identified as a private association.