

CAPInv. 221: Attabokaoi

I. LOCATION

i. Geographical area	Eastern Asia Minor
ii. Region	Galatia
iii. Site	Pessinous

II. NAME

i. Full name (original language)	Ἀτταβοκαοί (I.Pessinous 17 l. 20; I.Pessinous 18 ll. 7)
ii. Full name (transliterated)	<i>Attabokaoi</i>

III. DATE

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

ii. Name elements	Cultic:	Attas may be a reference to the Pessinuntine priesthood; reference to a divinity Attas/Attis seems less likely.
	Theophoric:	The name could refer to a divinity Attas/Attis, but this seems unlikely (cf. above).

V. SOURCES

i. Source(s)	I.Pessinous 17 (s. ii) I.Pessinous 18 (l. ii)
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Note	IGR III 230; OGIS 540; Ascough et al. 2012: no. 216; a full list of earlier edition is provided in I.Pessinous 17
	IGR III 225; OGIS 541; Harland 2014: no. 151; a full list of earlier editions is provided in I.Pessinous 18
	On the dates cf. Notes
Online Resources	I.Pessinous 17 I.Pessinous 18
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>I.Pessinous 17: Honorary inscription for Tib. Claudius Heras. I.Pessinous 18: Honorary inscription for Tib. Claudius Deiotaros.</p> <p>In Greek.</p>
i.c. Physical format(s)	<p>I.Pessinous 17: Marble slab, probably part of a base. I.Pessinous 18: Marble slab.</p>
ii. Source(s) provenance	<p>I.Pessinous 17; 18: Sivrihisar, in the Armenian cemetery; now lost. As many other inscriptions, both stones must have been brought to Sivrihisar from the site of Pessinous (modern Ballıhisar) to Sivrihisar.</p>

iii. Members	οἱ τῶν τῆς θεοῦ μυστηρίων μύσται, <i>hoi ton tes theou mysterion mystai</i> (I. Pessinous 17 ll. 20-21) οἱ τῶν τῆς θεοῦ μυστηρίων συνμύσται, <i>hoi ton tes theou mysterion synmystai</i> (I. Pessinous 18 ll. 7-9)
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<p>iv. Status</p>	<p>The identity of the <i>mystai</i> is unclear. Poland (Vereinswesen, 68) suggested that the Attabokaoi could be a term for the worshippers as a whole as well as for a association within the cult. Roller 1999, 341 identifies the Attabokaoi as a 'group responsible for conducting the mysteries of the goddess. ... [T]he use of the name Attas in their title probably refers to an association with the Pessinuntine priesthood and not to a divinity named Attis.'</p> <p>The benefactor in I.Pessinous 18, who is honored by the Attabokaoi as his 'fellow initiates' (<i>synmystai</i>) and is therefore a member of the association, is a priest of the Mother of Gods; he is a Roman citizen, most probably of equestrian rank.</p>
<p>v. Relations</p>	<p>The honorand in I.Pessinous 18, who is a member of the association himself is the son of the honorand in I.Pessinous 17, who is most probably also a member.</p>

Deities worshipped	Megale Meter Theon

iv. Honours/Other activities

In I.Pessinous 17, the Attabokaoi honor Tib. Claudius Heras. He is priest for life of the great Mother of Gods (διὰ βίου ἱερεὺς Μητρός θεῶν μεγάλης, *dia biou hierous Metros theon megales*) in Pessinous and in Meidaëion, the tenth after the high-priest and the fifth of the Galatians. He was six times high-priest (ἀρχιερεύς, *archiereus*) of the Emperors and ἀγονοθέτης, *agonothetes*, of the provincial *koinon* of the Galatians, the first σεβαστοφάντης, *sebastophantes*, of the Temple in Pessinous. He acted as gymnasiarch and had made voluntary contributions. As an equestrian officer in an auxiliary unit and the legions he had been honored with *dona militaris* by the Emperors.

I.Pessinous 18 honors Tib. Claudius Deiotaros, the son of Heras honored in I.Pessinous 17. Like his father, he was priest of the Mother of Gods, the ninth after the high-priest, and as such bore the name Ἄττις ἱερεύς, *Attis hierous*. He was high-priest of the Emperors of the Galatian *koinon* twice and *sebastophantes*. The Attabokaoi, his fellow initiates in the mysteries of the goddess, honor Deiotaros as their friend and benefactor for his virtue and benevolence.

XI. INTERACTION

i. Local interaction

The association might be responsible or is at least directly involved in the cult of the Mother of God, but the exact role remains unclear.

XII. NOTES

i. Comments

Name:

The expression οἱ τῶν τῆς θεοῦ μυστηρίων (συν)μύσται, *hoi ton tes theou mysterion (syn)mystai*, describing the members of the association could also be taken as an element of the name.

Date:

Mitchell --- argues for the dating of these inscriptions to the late first century AD. This is well possible, but a date in the late second century is still more likely.

ii. Poland concordance

Poland B *437a (I.Pessinous 17)

Poland B *437b (I.Pessinous 18)

iii. Bibliography

Ascough, S., Harland, Ph.A., and Kloppenborg, J.S. (2012), *Associations in the Greco-Roman World. A Sourcebook*. Waco.

Harland, Ph.A. (2014), *Greco-Roman Associations: Texts, Translations and Commentary. II. North Coast of the Black Sea, Asia Minor*. Berlin, Boston.

Mitchell, S. (2008), 'The Imperial Cult in Galatia from Claudius to Traja', in E. Winter (ed.), *Vom Euphrat bis zum Bosporus : Kleinasien in der Antike : Festschrift für Elmar Schwertheim zum 65. Geburtstag*. Bonn: 471-484.

Roller, L. E. (1999), *In Search of God the Mother. The Cult of Anatolian Cybele*. Berkeley.

XIII. EVALUATION

i. Private association

Probable

Note

cf. the comments on the status of the association's members.