

## CAPInv. 530: **he pro poleos speira**

### I. LOCATION

i. Geographical area	Thrace
ii. Region	Inland Thrace
iii. Site	Augusta Traiana

### II. NAME

i. Full name (original language)	ἡ πρὸ πόλεως σπεῖρα (SEG 39: 649, l. 2)
ii. Full name (transliterated)	<i>he pro poleos speira</i>

### III. DATE

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

ii. Name elements	Topographical:	For the different meanings and uses of the term πρὸ πόλεως, <i>pro poleos</i> , see Robert 1983: 171-5. Here the term should be interpreted as denoting a location outside the city walls. Cf. inscription <a href="#">CAPInv. 92</a> from Thasos and <a href="#">CAPInv. 161</a> from Melos.
iii. Descriptive terms	σπεῖρα, <i>speira</i>	
Note	<i>speira</i> : SEG 39: 649, l. 2	

### V. SOURCES

i. Source(s)	SEG 39: 649 (s. ii-f. iii AD) SEG 58: 679 (according to Sharankov) (s. ii-f. iii AD)
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<b>Note</b>	See also: SEG 39: 649: Jaccottet II no. 49; GRA I 84; AGRW 61 SEG 58: 679: Jaccottet II no. 181; IG XIV 925; CIL XIV 4 (according to Velkov and Nikolov); AGRW 62
<b>Online Resources</b>	<a href="#">SEG 39: 649</a> and <a href="#">AGRW ID 2569</a> <a href="#">AGRW ID 23295</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	SEG 39: 649: Dedication in Greek of an altar (βωμός, <i>bomos</i> , l. 4) by four μαγαρεῖς, <i>magareis</i> (l. 3), to the <i>speira</i> SEG 58: 679: Catalogue of names in Greek
<b>i.c. Physical format(s)</b>	SEG 39: 649: Square altar (0.90 X 0.45 X 0.45), molded on top and bottom SEG 58: 679: Limestone stele, broken at its upper part
<b>ii. Source(s) provenance</b>	SEG 39: 649: Found before 1989 (year of publication) at Stara Zagora, during construction work on road Dimităr Asenov, no 13. Subsequently lost SEG 58: 679: Found at Stara Zagora in 1979, reused at the stylobate of a building of the 4th-5th century AD

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	The title μαγαρεύς, <i>magareus</i> , occurring in both SEG 39: 649 and SEG 58: 679, points to the existence of a μάγαρον, <i>magaron</i> . Inscription SEG 39: 649 mentions the offer of a βωμός, <i>bomos</i> (= altar) to the <i>speira</i> .
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## VII. ORGANIZATION

<b>iii. Members</b>	In SEG 39: 649 all four dedicants are mentioned as μαγαρεῖς, <i>magareis</i> . In SEG 58: 679 the term μαγαρεύς, <i>magareus</i> , occurs for one person (l. 14: Ῥηγίνος Σουδίου, <i>Rheginos son of Soudios</i> ).
<b>v. Other staff</b>	The abbreviation ΒΑ occurring at the end of l. 15 has been interpreted as β' ἄ(ρχων), <i>b' a(rchon)</i> , by the first editor; but the reading βα(κχιαστής), <i>ba(kchiastes)</i> , has also been suggested by the editors of <i>An.Ép.</i>

## VIII. PROPERTY AND POSSESSIONS

<b>ii. Realty</b>	The use of the term μαγαρεῖς, <i>magareis</i> , indicates that the association should have owned a μάγαρον, <i>magaron</i> , as indicated by the name of the σπεῖρα, <i>speira</i> , this μάγαρον, <i>magaron</i> should have been located just outside the city walls.
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## IX. MEMBERSHIP

<b>i. Number</b>	Four persons named in SEG 39: 649 and 16 in SEG 58: 679 (though originally more, since the upper part is missing).
<b>ii. Gender</b>	Men

#### iv. Status

Of the four persons mentioned in the first inscription, one is a *gerousiastes* (SEG 39: 649, l. 5); but two are of humbler social status as indicated by their professions: in SEG 39: 649, ll. 6-7 a *koukoularis*, *koukoularis* (from *cucullus* = hood) and in SEG 39: 649, l. 11 a *κανδιάρης*, *kandidaris* (baker of a particular kind of white bread).  
An eastern origin is further suggested for the *gerousiastes*, on the evidence of his patronymic (Ναννᾶς, *Karteris* son of *Nannas*).

All persons named in the catalogue follow the Greek onomastic formula. Their names denote a mixed ethnic environment (25 personal names, of which 13 of Greek, 6 of Roman, 5 of Thracian origin, 1 person bearing the name Σαρμάθης, *Sarmathis*). In one case the profession is specified (SEG 58: 679, l. 8: *ιατρός*, *iatros*).

#### v. Relations

One possible case of father and son (l. 6: Μουκιανὸς Πανχᾶ, *Moukianos* son of *Panchas* (*sic*) and l. 13: Ἑρμογένης Μουκιανοῦ, *Hermogenes* son of *Moukianos*) and two cases of brothers (ll. 10-12 for Περγάμης, *Pergamis*, Βάλης, *Bales* and Πολέμης, *Polemis* sons of Ὀλυμπιοδόρου, *Olympiodoros* (*sic*) and ll. 15-16 for Ἀπλινάρις, *Aplinaris* (*sic*) and Δαιτειμούνης, *Deiteimounes* sons of Ἀπλιναρίου, *Aplinarios*).

## XI. INTERACTION

#### i. Local interaction

The presence of a *gerousiastes* among the four *μαγαρεῖς*, *magareis* of SEG 39: 639 shows a certain degree of interaction with local civic authorities.

#### ii. Interaction abroad

For the possible presence of this *σπεῖρα*, *speira* in the western part of the Roman empire, see XII.i.

## XII. NOTES

#### i. Comments

Shopova 1999 considers that there were two *σπεῖραι*, *speirai* at Augusta Traiana, one at the city's vicinity (πρὸ πόλεως, *pro poleos*) and one at Cillae (see [CAPInv. 650](#)). Based on the evidence of personal names in SEG 39: 649 (presence of Ναννᾶς and absence of distinct names of Thracian origin), she further suggests that the first gathered foreign settlers, while the second native inhabitants, this reflecting (Shopova 1999: 319) 'specific differences in the organisation of the cult association and in the ritual practice'. But the evidence for suggesting this differentiation is insufficient; both set of inscriptions present the same mixed onomastic environment, common for the interior of Thrace; cf. also SEG 39: 64: 'onomastic grounds do not suffice'. Moreover, Cillae may not have belonged to the territory of Augusta Traiana at all, see there for relevant discussion.

That the two inscriptions SEG 39: 649 and SEG 58: 679 should refer to the same association has been suggested by Sharankov on the evidence of their general provenance and the presence of the name Καρτέρις, *Karteris*, on both texts, in one case as a personal name (SEG 39: 649, l. 4) and in the other probably as a papponymic (SEG 58: 679, l. 15). This second inscription is actually a partially preserved catalogue of names, where one person is further defined as a *ιατρός*, *iatros* (l. 8), one as a *μαγαρεὺς*, *magareus* (l. 14), while the name of Ἀπλινάρις Ἀπλιναρίου Καρτερίου *Aplinaris Aplinariou Karteriou*, *Aplinaris* son of *Aplinarios* and grandson of *Karteris* (the possible grandson of the Καρτέρις, *Karteris*, mentioned in SEG 39: 649) is followed by the letters □ □ : β' (=δεύτερος, *deuteros*) ἄ(ρχων), *a(rchon)*, according to the first editor, βα(κχιαστής), *ba(kchiastes)*, according to *An.Ép.*

Α *σπεῖρα* Τραϊανησίων, *speira Traianesion*, mentioned in a bilingual inscription from Portus Traiani near Rome (IG XIV 925: ἀγνῆς εὐσέμνοιο σπείρης Τραϊανησίων, *hagnes eusemnoio speires Traianesion*) has been interpreted either as referring to a *σπεῖρα*, *speira*, of immigrants from the eastern part of the Roman empire (Asia Minor for Bruhl and Jaccottet II, or Augusta Traiana for Dessau, Velkov and Nikolov) or to the inhabitants of a vicus of Portus (Sacco). The use of the Greek language points to the first direction. The term *Traianenses* also occurs in a latin dedication to Artemis from Ostia (CIL XIV 4, cf. Velkov and Nikolov 1989: 17 and n. 23 and Jaccottet 2003: 294). If indeed referring to the same association (as accepted by Dessau, Velkov and Nikolov), then these inscriptions would offer the additional information that the *σπεῖρα*, *speira*, honoured not only Dionysos but also Artemis, having at its head priests and priestesses.

### iii. Bibliography

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- Velkov, V., and Nikolov, D. (1989), 'Kultovo sdrouzhenie (σπείρη) v Avgusta Trajana' [= 'Association cultuelle (σπείρη) à Augusta Trajana (Thrace)'], *Arheologija* 31/1: 16-20 (SEG 39: 649 and An.Ép 1991: no. 1399).

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The terminology and character of the group point to a private association.