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CAPInv. 774: [synetheia (?) Arte]midos Akraias

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Thessalonike

II. NAME

i. Full name (original language)	[συνήθεια (?) Ἀρτέ]μιδος Ἀκραίας (IG X.2.1 Suppl. 1339, l. 7)
ii. Full name (transliterated)	[synetheia (?) Arte]midos Akraias

III. DATE

i. Date(s)	117 / 118 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	<i>Artemis Akraias</i>
iii. Descriptive terms	συνήθεια, <i>synetheia</i>	
Note	<i>synetheia</i> : IG X.2.1 Suppl. 1339, l. 7	

V. SOURCES

i. Source(s)	IG X.2.1 Suppl. 1339 (AD 117/8)
Note	Other editions: SEG 56: 765
Online Resources	IG X.2.1 Suppl. 1339
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Stele in Greek with inscription in a moulded panel.

ii. Source(s) provenance	In the eastern part of the city.
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VII. ORGANIZATION

ii. Leadership	According to Nigdelis' restoration, the association was led by a <i>ἱέρεια</i> , <i>hiereia</i> (priestess) (l. 8).
Eponymous office	The official is mentioned in the genitive, in a dating formula.
iv. Officials	A γραμματεὺς, <i>grammateus</i> , and an ἐξεταστής, <i>exetastes</i> are also attested (ll. 9-11).
Eponymous officials	All officials are mentioned in the genitive, in a dating formula.
ix. Privileges	The association paid for the funerary monument of one of its members, along with the association of Herakles (CAP 756).

IX. MEMBERSHIP

ii. Gender	Men Women
Note	The two officials below the priestess were men, but the association was led by a woman.
iv. Status	The not very common <i>nomen</i> Titinnius born by the priestess does not allow safe conclusions as to her status. The metronymy of the <i>exetastes</i> may point to the lower strata, but not necessarily so.

XI. INTERACTION

i. Local interaction	A member of the association appears to have been simultaneously a member of the association of Herakles (CAP 756).
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XII. NOTES

i. Comments	<p>The restoration συνήθεια, <i>synetheia</i>, is not entirely certain; συνήθεις, <i>synetheis</i> is equally possible.</p> <p>On Artemis Akraia, see the comments of Nigdelis 2006: 156-7.</p> <p>The fact that two associations (this and CAPInv. 756) worshipping two traditional Macedonian deities (presiding over rites of passage and the coming of age of young men, Herakles, and women, Artemis Akraia) appear to operate jointly in Imperial Macedonia is particularly noteworthy.</p>
iii. Bibliography	Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i> , Thessaloniki: 152-9 no. 5.

XIII. EVALUATION

i. Private association	Certain
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