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CAPInv. 67: to hierotaton neon Bakchion

I. LOCATION

i.	**Geographical area**	Aegean Islands
ii.	**Region**	Thasos
iii.	**Site**	Thasos

II. NAME

i.	**Full name (original language)**	τὸ ἱερώτατον νέον Βακχῖον (IG XII.8, 387, ll. 2-3)
ii.	**Full name (transliterated)**	*to hierotaton neon Bakchion*

III. DATE

i.	**Date(s)**	211 - 217 AD

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic:	*hierotaton*: the most sacred
		Theophoric:	*Bakchion* (Dionysos): it derives from Bacchus, name of Dionysos. In this case it stands for the name of the association, though in other cases it can also denote the club building. The epithet *neon* before *Bakchion* bears connotations to *neos Dionysos*

V. SOURCES

i.	**Source(s)**	IG XII.8 387 (211-217 AD)
	Note	Edd. pr. Hicks & Bent 1887: 426-7 no. 32. Other editions: Jaccottet 2003: no. 34

ISSN 2446-2500

	Online Resources	IG XII.8 387
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Honorary inscription in Greek for Iunius Laberius Makedona, *hierophantes* of the *neon Bakchion*.
i.c.	**Physical format(s)**	High pedestal (dimensions not given but it might be of similar dimensions to the statue base of Flavia Vibia Sabina [see VI.i], ca. 2.10m high). Feet cuttings on the top surface for a marble statue (found fallen in front of the pedestal).
ii.	**Source(s) provenance**	The pedestal stood on the southern side on the left of the central opening of the Arch of Caracalla in the city of Thasos.

VI. BUILT AND VISUAL SPACE

i.	**Archaeological remains**	The inscribed pedestal is one of four high pedestals, flanking the central opening (4.45 m wide) of the Arch of Caracalla in the city of Thasos. Two pedestals stood in front of the northern side that faced in the direction of the agora and another two in front of the southern side that faced in the direction of the temple of Roma ands Augustus. The arch is dated to 212-217 AD on the basis of the dedicatory inscription, IG XII.8 382 (see also Guide de Thasos: no. 81). The draped marble statue of Junius Laberius Makedon (found fallen close to his pedestal) along with another draped male statue stood on the southern side of the arch (Picard 1912: 221). The pedestals that stood on the northern side of the arch supported two draped female statues; the base on the left side of the central opening of the arch supported a statue of Memmia Velleia Alexandra, whereas the base on the right was for the draped statue of Flavia Vibia Sabina (now in Istanbul). Their statues were set up by the gerousia. Both women were honoured as *archiereiai* and as Mothers of the gerousia.

VII. ORGANIZATION

ii.	**Leadership**	ἱεροφάντης (*hierophantes*, ll. 6-7, revealer of sacred things) The honorand is *hierophantes* of the association ([τὸ]ν ἑαυτῶν ἱεροφά[ντη]ν, *ton heauton hierophanten*). In the Dionysiac cult, the *hierophantes* is usually the highest ranking official. For the hierophantes in associations centered around mystery cults see Poland 1909: 395-6.

IX. MEMBERSHIP

ii.	**Gender**	Men
	Note	The *hierophantes* is a man.

X. ACTIVITIES

iv.	**Honours/Other activities**	As inferred by the honorific formula the association set up an honorific statue for Iunius Laberius Makedon, *hierphantes* of the association, who was opposed to nothing (μηθὲν ἀντεστ[ηκότα], ll. 7-8; perhaps with regard to religious or other duties). Iunius Laberius Makedon is also called ἀξιολογώτατον, *axiologotatos*, most important (ll. 3-4), a title given to prominent men and women of the local elite in the 3rd c. AD (Pflaum 1970: 182-184).

XI. INTERACTION

ii. Interaction abroad	The erection of the Junius Laberius Makedon's honorific statue in front of the arch of Caracalla is a clear statement of the association's political orientation and allegiance (Rome and the Imperial house).

XII. NOTES

i. Comments	Jaccottet (2003: vol. 2, 72) thinks that the *hierotaton neon Bakhion* is one and the same association with the *Bachcheion pro poleos* (CAP Inv. 92); the change of epithets in the name of the association might reflect a predilection of those in charge and not a juxtaposition between two different associations. This may well hold true, especially if the following is adduced: - the honorand in both cases is the *hierophantes* of the association - the honorand in both cases is a high-profile individual, holding Roman citizenship Nonetheless, given the popularity that the Dionyiac cult met in the late imperial period and in the light of the prominence of Dionysos' cult in Thasos already from earlier times, the existence of two associations should not be ruled out. Considering that a name is part of the identity of a group, the way in which the group fashions itself and is recognised by outsiders, I have created two CAP entries.
ii. Poland concordance	Poland B 152
iii. Bibliography	Guide de Thasos: Grandjean, Y. and Salviat, F. (2000), *Guide de Thasos*. Paris. Hicks, E.L. & Bent, J.T. (1887), 'Inscriptions from Thasos', *JHS* 8: 409-38. Jaccottet, A.-F. (2003), *Choisir Dionysos: les associations dionysiaques, ou, La face cachée du dionysisme*. Kilchberg. Pflaum, H.-G. (1970), 'Titulature et Rank Social sous 1e Haut-Empire', in C. Nicolet (ed.), *Recherches sur les structures sociales dans l'antiquité classique*, Caen 25-26 avril 1969. Paris: 159-85. Picard, Ch. (1912), 'Les fouilles de Thasos (1re partie)', *CRAI* 56.3: 193-221.

XIII. EVALUATION

i. Private association	Certain
Note	The name of the group points to a cultic group centred around the cult of Dionysos. The presence of a cult official (*hierophantes*) suggests an internal organization.