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CAPInv. 757: doumos Aphrodeites Epiteuxidias

I. LOCATION

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

II. NAME

i. Full name (original language)	δοῦμος Ἀφροδείτης Ἐπιτευξιδίας (IG X.2.1 Suppl. 1354, ll. 1-3)
ii. Full name (transliterated)	*doumos Aphrodeites Epiteuxidias*

III. DATE

i. Date(s)	90 / 91 AD

IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	The *doumos* bears the name of the goddess worshiped (Aphrodite *Epiteuxidia*).
iii. Descriptive terms	δοῦμος, *doumos*	
Note	*doumos*: IG X.2.1 Suppl. 1354, l. 1 On the term *doumos*, see the comments on its only other attestation in Macedonia (see CAPInv. 750) (IV.iii).	

V. SOURCES

i. Source(s)	IG X.2.1 Suppl. 1354 (AD 90/1)
Note	Previous editions: SEG 42: 625. See also: AGRW 49
Online Resources	IG X.2.1 Suppl. 1354 and SEG 42: 625 and AGRW ID 2327

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i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek funerary inscription
i.c. Physical format(s)	Uncrowned stele with inscribed panel and a low relief of a ship beneath it.
ii. Source(s) provenance	Found in the area of the Galerian complex (i.e. outside the city walls at the time of the erection of the monument).

VII. ORGANIZATION

ii. Leadership	The *doumos* was led by an ἀρχισυνάγωγος, *archisynagogos* (ll. 3-4).
Eponymous office	As all officials mentioned in this inscription, the *archisynagogos* is recorded in the genitive, as in a dating formula.
iv. Officials	A γραμματεύς, *grammateus* (ll. 7-8) (secretary), and an ἐξεταστής, *exetastes* (l. 9) (auditor), are mentioned alongside the *archisynagogos* (IG X.2.1 Suppl. 1354); all of the above jointly served as ἐπιμεληταί, *epimeletai* (l. 12) for the erection of the monument.
Eponymous officials	All officials mentioned in this inscription are recorded in the genitive, as in a dating formula.
ix. Privileges	As so often in the context of ancient associations, the *doumos* paid for the funerary monument of its members.

IX. MEMBERSHIP

ii. Gender	Men
Note	All officials, as well as the deceased, are men.
iv. Status	Two of the officials, the *archisynagogos* and the *grammateus*, had Roman citizenship; their relatively rare *nomina* may point to an Italian origin. The deceased was a foreigner (citizen of Amastris in Pontos) who resided in Thessalonike. The relief portraying a ship, the fact that the deceased died abroad, the foreign origins of the deceased, and even the name of the deity in the group's name make clear that the association most probably consisted of members professionally involved in long-distance trade (see in detail Voutiras 1992; cf. Bounegru 2007).

XII. NOTES

i. Comments	The group has Aphrodite *Epiteuxidia* in its nomenclature (on the nature of the deity -protector of sea voyages- see Voutiras 1992; on the cult of Aphrodite in Thessaloniki in general, cf. Voutiras 1999).
iii. Bibliography	Bounegru, O. (2007), 'Oikos ton naukleron. The Shipowners Organisation in the Pontic and Aegean Area', in *Acta XII Congressus Internationalis Epigraphiae Graecae et Latina*. Barcelona: 191-5. Voutiras, E. (1992), 'Berufs- und Kultverein: ein δοῦμος in Thessalonike', *ZPE* 90: 87-96. Voutiras, E. (1999), 'Η λατρεία της Αφροδίτης στην περιοχή τοῦ Θερμαίου κόλπου', *Ancient Macedonia* VI: 1329-43.

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XIII. EVALUATION

i. **Private association**	Certain
Note	A distinctive name, a possible clubhouse, officials and the very probable professional nature of the group are all clear signs of a private association.

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