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CAPInv. 1156: **neomeniastai Metros Theon Pon[tia]s**

## I. LOCATION

i. Geographical area	Thrace
ii. Region	Euxine Coast
iii. Site	Dionysopolis

## II. NAME

i. Full name (original language)	νεομηνιασταὶ Μητρὸς Θεῶν Πον[τία]ς (SEG 60: 767)
ii. Full name (transliterated)	<i>neomeniastai Metros Theon Pon[tia]s</i>

## III. DATE

i. Date(s)	212 - 250 AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>neomeniastai</i> , celebrators of the new moon (the first day of the month).
	Theophoric:	<i>Meter Theon Pon[tia]</i>
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : SEG 60: 767, l. 6	

## V. SOURCES

i. Source(s)	Sharankov 2013: 55-7 (AD 212-250)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Catalogue (in Greek) of the members of the association.

i.c. <b>Physical format(s)</b>	Pedimental marble stele with relief representing the goddess with two persons on each side.
ii. <b>Source(s) provenance</b>	Dionysopolis, temple of the Pontic Mother of Gods (excavations).

## VI. BUILT AND VISUAL SPACE

i. <b>Archaeological remains</b>	The temple of the Pontic Mother of Gods, which is rather good preserved, has been completely excavated.
ii. <b>References to buildings/objects</b>	The stele itself was supposed to be engraved with the names of the members.

## VII. ORGANIZATION

ii. <b>Leadership</b>	Silanos Anthropionos, according to Sharankov: 'president (l. 7; the title, possibly πατήρ <i>pater</i> "father", is not preserved, but his leading position is evident from the text)'.  
iii. <b>Members</b>	Sharankov writes: 'The list originally contained 72 names, to which 13 more were added later (engraved by three or four different hands)'. Among the initial members were two <i>philotimoi</i> who carved the stele. A special mention is required by Aurelios Hermes <i>auletes</i> , who is the same as Hermes <i>heiairod[ou]los Metros theas Pontia[s] auletes</i> in <a href="#">CAPInv. 1157</a> .
iv. <b>Officials</b>	Pythokles Atta ἱερεὺς τῆς θύνης, <i>hiereus tes thynes</i> (l. 7-8), i.e. θοίνης, <i>thoines</i> ('priest of the feast'; cf. IGBulg I <sup>2</sup> 77 in <a href="#">CAPInv. 1153</a> and IGBulg I <sup>2</sup> 78 ter in <a href="#">CAPInv. 1469</a> from Odessos and IScM III 40-41 in <a href="#">CAPInv. 1158</a> , I. Kallatis 66 in <a href="#">CAPInv. 1159</a> and I. Kallatis 68 in <a href="#">CAPInv. 1161</a> ).

## IX. MEMBERSHIP

i. <b>Number</b>	72 + 13 (see VII.iii: Members)
ii. <b>Gender</b>	Men
<b>Note</b>	The attested names are male names.
iii. <b>Age</b>	Children Adults
<b>Note</b>	Pythokles Atta, the 'priest of the feast', is mentioned with his son Theomnestos, who might have been a child at the moment the stele was engraved. Therefore, the presence of children is not to be ruled out.
iv. <b>Status</b>	Theomnestos, son of Pythokles Atta, the 'priest of the feast', is "obviously identical with <i>Aurelius Theomnestos</i> , son of <i>Pythokles</i> , first archon of <i>Dionysopolis</i> in IGBulg I <sup>2</sup> 14" (Sharankov).

## XII. NOTES

iii. <b>Bibliography</b>	Lazarenko, I., <i>et al.</i> (2010), 'The Temple of the Pontic Mother of Gods in Dionysopolis', in E.K. Petropoulos and A.A. Maslennikov (eds.), <i>Ancient Sacral Monuments in the Black Sea</i> , Thessaloniki: 13-62 (SEG 60, 767). Sharankov, N. (2013), 'Inscriptions', in I. Lazarenko <i>et al.</i> (eds.), <i>The Temple of the Pontic Mother of Gods in Dionysopolis</i> , Varna.
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### XIII. EVALUATION

#### i. Private association

Certain

##### Note

The terminology employed points to a private association.