

CAPInv. 1637: ne[oko]roi tou soterōs Asklep[iou]

I. LOCATION

i. Geographical area	Thrace
ii. Region	Inland Thrace
iii. Site	Pautalia

II. NAME

i. Full name (original language)	νε[ωκό]ροι τοῦ σωτήρος Ἀσκληπι[ιοῦ] (IGBulg IV 2192, ll. 2-3)
ii. Full name (transliterated)	ne[oko]roi tou soterōs Asklep[iou]

III. DATE

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

ii. Name elements	Theophoric:	Σωτήρ Ἀσκληπιός, <i>Soter Asklepios</i>
	Other:	νεωκόροι, <i>neokoroi</i>
Note		

V. SOURCES

i. Source(s)	IGBulg IV 2192 (ii - iii AD)
Online Resources	IGBulg IV 2192
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Donation and list in Greek of names under the heading ὀνοματογραφία, <i>onomatographia</i> .
i.c. Physical format(s)	Rectangular marble plaque (0.76 X 0.85 X 0.27)

ii. Source(s) provenance	The text originates from Konjavo, a site lying by the artery leading from Pautalia (modern Kyustendil) to Serdica (modern Sofia), at a distance of appr. 10 km to the NE of Kyustendil.
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VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Architectural remains attributed to a settlement of the Roman period - to be identified as the κώμη Σπινοπάρα, <i>kome Spinopara</i> , mentioned in the text (ll. 3-4) - and a cemetery of tile graves and stone sarcophagi have been unearthed at a certain distance from the inscription's findspot; see Oppermann 2006: 171.
ii. References to buildings/objects	Τhe κτήμα (<i>ktema</i>) and the τενία (<i>tenia</i>) donated to the <i>neokoroi</i> (ll. 4-5) are explicitly indicated as lying at the κώμη Σπινοπάρα, <i>kome Spinopara</i> . For the meaning of the term τενία, <i>tenia</i> , see the comments in IGBulg.

VII. ORGANIZATION

ii. Leadership	ll. 6-7: πατήρ, <i>pater</i> (Μουκιανὸς πατήρ, <i>Moukianos pater</i>, mentioned in two consecutive lines, first as the donor and then as the first among the <i>neokoroi</i>). For the meaning of the title πατήρ and its use in an associative context, see Poland 1909: 371-3 and, more recently, Aliquot 2009: 93-4, no. 1; cf. e.g. a πατήρ σπείρης, <i>pater speires</i>, in an inscription from Nicopolis ad Istrum (see CAPIInv. 696) a πατήρ κοινού τῆς τριακάδος, <i>pater koinou tes triakados</i>, from Berutys (see CAPIInv. 713) and a πατήρ ὀργεωνικῆς συνόδου, <i>pater orgeonikes synodou</i>, at Piraeus (see CAPIInv. 240).
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VIII. PROPERTY AND POSSESSIONS

ii. Realty	Τhe κτήμα (<i>ktema</i>) and the τενία (<i>tenia</i>) donated to the <i>neokoroi</i> (ll. 4-5), lying at the κώμη Σπινοπάρα, <i>kome Spinopara</i> .
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IX. MEMBERSHIP

i. Number	21 persons mentioned in the text (though originally probably more, since the end of the text seems not preserved).
ii. Gender	Men
Note	The preserved names are male names.
iii. Age	Adults
iv. Status	All persons are mentioned with their first names (no patronymics); this may be interpreted either as a sign of low social status or of familiarity among members of the group.

XII. NOTES

i. Comments	The word ὀνοματογραφία, <i>onomatographia</i>, used at the text's heading (Il. 2-3: ὀνοματογραφία νεωκόρων τοῦ σωτῆρος Ἀσκληπιοῦ, <i>onomatographia neokoron tou soterou Asklepiou</i>) seems an <i>hapax</i>, though it obviously refers to the list of names that follows. The term <i>neokoroi</i> implies the existence of a temple; most scholars agree that this should be identified as the Asclepieion of Pautalia.
ii. Poland concordance	Poland B *80A
iii. Bibliography	Aliquot, J. (2009), 'Les antiquités de Deir el-Qalaa (Liban) dans les archives du P. S. Ronzevalle', <i>MUSJ</i> 42: 75-128. Oppermann, M. (2006), <i>Der thrakische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditionen</i>. Langenweißbach. Parissaki, M-G. (2016), 'Some thoughts on Pautalia's religious life: IGBulg IV 2072, 2192 and 2214 revisited', in M. Slavova and N. Sharankov (eds.), <i>Monuments and Texts in Antiquity and Beyond. Volume dedicated to the memory of Professor Georgi Mihailov (Studia Classica Serdicensia 5)</i>. Sofia: 189-207.

XIII. EVALUATION

i. Private association	Possible
Note	Lack of further evidence suggests caution regarding the character of the group as private association.