

CAPInv. 817: *hoi mystai Apollonos Pleurenou*

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lydia
iii. Site	Sardeis

II. NAME

i. Full name (original language)	οἱ μύσται Ἀπόλλωνος Πλευρευνοῦ (SEG 32: 1237, ll. 3-4)
ii. Full name (transliterated)	<i>hoi mystai Apollonos Pleurenou</i>

III. DATE

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

ii. Name elements	Cultic:	the term <i>mystai</i> has cultic implication
	Theophoric:	Apollon <i>Pleurenos</i>

V. SOURCES

i. Source(s)	SEG 32: 1237 (ii BC) de Hoz 1999: 5.26a (ii BC) de Hoz 1999: 5.26b (i BC)
Note	See also: SEG 32: 1237: de Hoz 1999: 5.26
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	de Hoz 1999: 5.26: honorific inscription; 5.26a: cult command; 5.26b: Ex voto. Greek.

i.c. Physical format(s)	Stele with pediment; de Hoz 1999: 5.26a with representation of an olive branch on the pediment.
ii. Source(s) provenance	Kemeramlari (Sardeis) de Hoz 1999: 5.26a and b now in Bergama Museum

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	Reference to a sanctuary and to a stele (de Hoz 1999: 5.26a)
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VII. ORGANIZATION

ii. Leadership	The priest of the cult (attested in all three inscription) is probably a member of the association and has the leadership. The priesthood was probably hereditary, since all attested cases have Kadoas either as name or as patronym.
iii. Members	<i>mystai</i>
ix. Privileges	The <i>mystai</i> and the priest had the privilege of having their names inscribed on a marble stele (de Hoz 1999: 5.26a)

VIII. PROPERTY AND POSSESSIONS

iii. Income	In SEG 32: 1237, ll. 5-6 (de Hoz 1999: 5.26) an ἐπὶ ἱερῶν προσόδων, <i>epi hieron prosodon</i> (person responsible for the sacred revenues) is attested. He was probably a royal official of the Attalids at Pergamon. Cf. Malay and Nalbantoglu 1996: 79.
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IX. MEMBERSHIP

i. Number	de Hoz 1999: 5.26: at least 18 <i>mystai</i> and the priest (?) de Hoz 1999: 5.26a: at least two <i>mystai</i> besides the priest de Hoz 1999: 5.26b: at least 37 <i>mystai</i> besides the priest
ii. Gender	Men
Note	There is no woman attested in any of the three inscriptions.

X. ACTIVITIES

iii. Worship	de Hoz 1999: 5.26b is an ex-voto.
Deities worshipped	Apollon <i>Pleurenos</i>
iv. Honours/Other activities	SEG 32: 1237 (de Hoz 1999: 5.26) is an honorific inscription to the ἐπὶ ἱερῶν προσόδων, <i>epi hieron prosodon</i> (responsible for the sacred revenues) for being nice and good to the association.

XI. INTERACTION

ii. Interaction abroad

The ἀρχιερεύς (*archiereus*) of the cult (de Hoz 1999: 5.26, 5.26a) was probably the chief priest of the royal cult of the Attalids.

The οἰκονόμος (*oikonomos*) attested in de Hoz 1999: 5.26a, l. 14, was probably a royal official responsible for the royal land as well as for the sanctuaries.

Both offices, unparalleled for the Attalid period, were probably adopted by the Attalids from the Seleucid administration. In the 2nd century B.C. the sanctuary of Apollon *Pleurenos* seems to have been under the direct control of the royal administration. Cf. Malay and Nalbantoglu 1996: 78-9.

XII. NOTES

iii. Bibliography

de Hoz, M.-P. (1999), *Die Lydischen Kulte im Lichte der griechischen Inschriften*. Bonn: nos. 5.26, 5.26a and 5.26b.

Herrmann, P. (1996), 'Mystenvereine in Sardeis', *Chiron* 26: 315-48, esp. 318-21.

Malay, H., and Nalbantoglu, C. (1996), 'The cult of Apollon Pleurenos in Lydia', *Arkeoloji Dergisi* IV. Izmir: 75-9. and 79-81, no. 2, pl. XVII.

Robert, L. (1982), 'Documents d'Asie Mineure', *BCH* 106.1: 309-78, esp. 361-7.

XIII. EVALUATION

i. Private association

Certain

Note

The terminology used is indicative of a private cultic association.