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CAPInv. 1470: **he synergasia ton lanarion**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Ephesos

II. NAME

i. Full name (original language)	ἡ συνεργασία τῶν λαναρίων (I.Eph(esos) 727, ll. 6-7)
ii. Full name (transliterated)	<i>he synergasia ton lanarion</i>

III. DATE

i. Date(s)	138 (?) - 161 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional: <i>lanarioi</i>
iii. Descriptive terms	συνεργασία, <i>synergasia</i>
Note	<i>synergasia</i> : I.Eph(esos) 727, l. 6

V. SOURCES

i. Source(s)	I.Eph(esos) 727 (138 (?) - 161 (?) AD)
Note	See also: Dittmann-Schöne II.1.6
Online Resources	The inscription is normally dated to the time of Antoninus Pius. I.Eph(esos) 727
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Statue base, greek
ii. Source(s) provenance	Found near the <i>bouleuterion</i>

X. ACTIVITIES

iv. Honours/Other activities	The association honours Publius Veditus Antoninus (presumably the third bearer of that name; cf. Kalinowski 2002: 133-4, who also points to his connections to other associations involved in the production or sale of woven products). He is referred to by this group as well as by other associations as founder of the city.
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XII. NOTES

i. Comments	Dittmann-Schöne 2010: 132 discusses the possibility that the <i>lanarioi</i> and the <i>eripolai</i> are in fact identical, and that the reason for the erection of a statue of P. Veditus Antoninus was his help in obtaining seat reservations in the gymnasium of Veditus (cf. CAPInv. 1466). But as Kalinowski 2002: 133 points out, "wool making and wool selling are very different processes".
iii. Bibliography	Dittmann-Schöne, I. (2010), <i>Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien</i> . 2nd. ed. Regensburg: 132. Kalinowski, A. (2002), 'The Vedii Antonini: Aspects of Patronage and Benefaction in Second-Century Ephesos', <i>Phoenix</i> 56: 109-49.

XIII. EVALUATION

i. Private association	Probable
Note	Professional associations in the 2nd/3rd century were often very close to the official civic institutions, but they probably remained essentially private associations.
ii. Historical authenticity	Certain