

## CAPInv. 1801: to koinon ton peri ton Dionyson techniton ton en Ionia kai Hellesponti kai ton peri ton Kathegemonia Dionyson

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐν Ἰωνίᾳ καὶ Ἑλλησπόντῳ καὶ τῶν περὶ τὸν Καθηγεμόνα Διόνυσον (Aneziri 2003, D 11a l. 2-4)
ii. Full name (transliterated)	<i>to koinon ton peri ton Dionyson techniton ton en Ionia kai Hellesponti kai ton peri ton Kathegemonia Dionyson</i>

### III. DATE

i. Date(s)	237 (?) BC - 150 (?) AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Geographical:	Asia and the Hellespont
	Professional:	<i>technitai</i>
	Theophoric:	Dionysos Kathegemon
iii. Descriptive terms	κοινόν, <i>koinon</i> σύνοδος, <i>synodos</i> (Aneziri D11a, l. 7)	
Note	The full name seems to be the result of two associations joining forces: The <i>technitai</i> of Asia and the Hellespont and the (younger) <i>technitai</i> of Dionysos Kathegemon, presumably an Attalid creation (Aneziri 2003: 71-76).	

## V. SOURCES

i. Source(s)	<p>Aneziri D1 (IG IX 1<sup>2</sup>, 175)  Aneziri D2 (SEG 2,580)  Aneziri D3a-c (SEG 41,1003; 1005)  Aneziri D4 (IG IX 1<sup>2</sup>, 192)  Aneziri D5 (CID IV 97)  Aneziri D6 (SGDI II 2675)  Aneziri D7 (Iscr. Cos ED 79)  Aneziri D8 (I. Magn. 54)  Aneziri D9 (I. Magn. 89)  Aneziri D10 (IG XI 4,1136+1061)  Aneziri D11 (CIG 3068)  Aneziri D12 (I. Pergamon 163)  Aneziri D13 (IK Iasos 152)  Aneziri D15 (Iscr. Cos ED 141)  Aneziri D16 (IMT Kaikos 818)  Aneziri D17 (I. Lindos II 264)  Aneziri D18 (Iscr. Cos ED 7)  Aneziri D19 (IG XII 8, 163)  CIG 3072 (?)  CIG 3082  IK Tralles 50  IK Ephesos 1618</p>
Note	<p>Strab. 14,1,29</p> <p>Teos had already been the seat of the <i>technitai</i> of Asia and the Hellespont, and remained the seat of the new <i>synodos</i>, although Pergamon did not lose its importance at least for the Attalid branch. Strabo (14,1,29) tells how at some time in the late Attalid period, the <i>technitai</i> left Teos due to a sedition, and settled – after short stays in Ephesos and Myonnesos – in Lebedos. This information is supplemented by Aneziri D16, which shows that the Pergamene branch had moved from Pergamon to Elaia after 133 (the reasons are debated: contrast Rigsby 1988: 128-130 and Aneziri 2003: 84-86).</p>
Online Resources	<p>The inscriptions are mainly from the Hellenistic period, Aneziri D1 being the oldest (ca. 237/6 BCE). The bulk of the evidence comes from the Seleucid and Attalid periods. From the imperial Era, only three inscriptions are known (CIG 3082; IK Tralles 50; IK Ephesos 1618); the association had apparently been reduced to a local branch of the world-wide <i>synodos</i> of <i>technitai</i>.</p> <p><a href="#">Aneziri D1 (IG IX 1<sup>2</sup>, 175)</a>  <a href="#">Aneziri D2 (SEG 2,580)</a>  <a href="#">Aneziri D3a-b (SEG 41,1003)</a>  <a href="#">Aneziri D4 (IG IX 1<sup>2</sup>, 192)</a>  <a href="#">Aneziri D5 (CID IV 97)</a>  <a href="#">Aneziri D6 (SGDI II 2675)</a>  <a href="#">Aneziri D7 (Iscr. Cos ED 79)</a>  <a href="#">Aneziri D8 (I. Magn. 54)</a>  <a href="#">Aneziri D9 (I. Magn. 89)</a>  Aneziri D10 (<a href="#">IG XI 4,1136</a>+<a href="#">IG XI 4,1061</a>)  <a href="#">Aneziri D11 (CIG 3068)</a>  <a href="#">Aneziri D12 (I. Pergamon 163)</a>  <a href="#">Aneziri D13 (IK Iasos 152)</a>  <a href="#">Aneziri D15 (Iscr. Cos ED 141)</a>  <a href="#">Aneziri D16 (IMT Kaikos 818)</a>  <a href="#">Aneziri D17 (I. Lindos II 264)</a>  <a href="#">Aneziri D18 (Iscr. Cos ED 7)</a>  <a href="#">Aneziri D19 (IG XII 8, 163)</a>  <a href="#">CIG 3082</a>  <a href="#">IK Tralles 50</a>  <a href="#">IK Ephesos 1618</a></p>
i.a. Source type(s)	<p>Epigraphic source(s)  Literary source(s)</p>
i.b. Document(s) typology & language/script	<p>All in Greek.</p>

ii. Source(s) provenance

Aneziri D2, D3, D11 and CIG 3082 are from Teos;  
D1, D4, D5 and D6 are from Delphi (but for D4 and D6, a Teian copy exists as well);  
D7, D15 and D18 are from Kos;  
D8 and D9 are from Magnesia;  
D10 is from Delos;  
D12 is from Pergamon;  
D13 is from Iasos;  
D16 is from Kopazedes between Pitane and Elaia;  
D 17 is from Lindos;  
D19 is from Samothrake;  
IK Tralles 50 is from Tralleis;  
IK Ephesos 1618 is from Ephesos

## VII. ORGANIZATION

iv. Officials

ἱερεὺς, *hiereus* (Aneziri D11a, l. 1; 14,2): A priest was the nominal head and eponymous magistrate of the association.

ἀγωνοθέτης, *agonothetes* (Aneziri D11a, l. 1; D10, l. 27-28): The second text shows that the *agonothetes* was responsible for “the festival of the association” (ἡ τοῦ κοινοῦ πανήγυρις), a designation presumably used here to distinguish this festival from the civic Dionysia (Aneziri 2003: 89). It was possible, but unusual to be priest and *agonothetes* at the same time: Aneziri D10, l. 9.

ἱερεὺς βασιλέως Εὐμένου, *hiereus basileos Eumenou* (Aneziri D11a, l. 1 and 16; D14, l. 3): This priest, to be distinguished from the priest of Dionysos, was apparently responsible for the association’s ruler cult under Eumenes II. In both inscriptions, the priesthood is connected to an *agonothesia* which is not identical to the regular *agonothesia*; the ruler cult seems to have been institutionally separated from the association’s other activities.

μερισταί, *meristai* (Aneziri D8, l. 36): Subordinate officials who were responsible for providing the *theoroi* sent to Magnesia with money for the sacrifices.

Eponymous officials

The priest was the eponymous official of the association

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The association was wealthy enough to mint its own coinage at some time between 155 and 145 BCE (Lorber/Hoover 2003).

ii. Realty

In one of the earliest attestations, the city of Teos decides to buy an estate “either in the city or in the *chora*” and to give it to the *koinon* (Aneziri D2; on the question whether or not this was the site where the temple of Dionysos stood, cf. Aneziri 2003: 174-179, with negative results).

iii. Income

Membership fees, contributions by magistrates and donations or even payments by the organizers of festivals can be surmised, but none of this is securely attested for the Asian *koinon*. Another source of income seems to have been the organization of the association’s *panegyris*. The fragmentary dossier of correspondence with Eumenes II (Aneziri D12) shows that the association tried to control the income from this festival even in the *chora* via its *panegyriarcheis* (cf. Aneziri 2003: 98-99), but was unsuccessful; this nevertheless points to income generated from the festival, although it was not as high as the association wished.

## X. ACTIVITIES

ii. Meetings and events

Aneziri D10, l. 27-28 mentions ἡ τοῦ κοινοῦ πανήγυρις, to be distinguished from the civic Dionysia.

iii. Worship

The association sent *theoroi* and performers to various festivals in Asia Minor. It worshipped Dionysos and the Attalid kings.

Deities worshipped	Dionysos (Kathegemon) Attalid rulers
iv. Honours/Other activities	The association honours Kraton (Aneziri D11), who had been both priest and <i>agonothetes</i> (on him, cf. <a href="#">CAPIInv. 1692</a> )

## XI. INTERACTION

i. Local interaction	The main partner of local interaction was the city of Teos. There normally seems to have been close cooperation, as when the city bough an estate for the <i>technitai</i> (Aneziri D2). Teos could profit from its famous artists' association: The Delphic and Aitolian <i>asylia</i> -decrees for Teos refer to the <i>technitai</i> as a precedent (Aneziri D4-D6). Aneziri D12 nevertheless points to conflicts under Eumenes II about the extent of autonomous jurisdiction and the income generated from the association's <i>panegyris</i> .
ii. Interaction abroad	The association acted as if it was a separate state, and was treated as such by others. It received <i>asylia</i> and other privileges from several major institutions of the Hellenistic world (the Delphic amphictyony Aneziri D1; Antiochos III D3; the Aitolians D4). It sent <i>theoroi</i> to festivals, and when Eumenes II proposed a <i>synoikismos</i> with Teos, he treated the association as a separate state at least on a terminological level (Aneziri 2003: 100-104). Beside this maintenance of truly international relations, the association entertained relations to the Isthmian <i>koinon</i> of <i>technitai</i> and to its own branch, the <i>koinon</i> of <i>synagonistai</i> . D15 and D18 also point to rather early relations with the Romans.

## XII. NOTES

ii. Poland concordance	Δ 11-21
iii. Bibliography	<p>Aneziri, S (2003), <i>Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine</i>, Stuttgart.</p> <p>Lorber, K./Hoover, O. (2003), 'An Unpublished Tetradrachm Issued by the Artists of Dionysus', <i>Numismatic Chronicle</i> 163, 59-68.</p> <p>Rigsby, K. (1988), 'Provincia Asia', <i>TAPA</i> 118, 123-153.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	The Dionysiac artists largely surpass the social and legal framework that normally governed the life of private associations. They can nevertheless be regarded as an essentially private network that had made itself indispensable for the religious ceremonies organized by both rulers and cities.
ii. Historical authenticity	Certain