

CAPInv. 753: to koinon ton peri ton Dionyson techniton] ton ex Isthmou kai Nemeas tes en Arg[ei synodou

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Argolis
iii. Site	Argos

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν] τῶν ἐξ Ἰσθμοῦ καὶ Νεμέας τῆς ἐν Ἀργεὶ συνόδου (IG IV 558, ll. 2-3)
ii. Full name (transliterated)	<i>to koinon ton peri ton Dionyson techniton] ton ex Isthmou kai Nemeas tes en Arg[ei synodou</i>

III. DATE

i. Date(s)	114 / 113 BC
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IV. NAME AND TERMINOLOGY

i.	Name in other forms	οἱ [περὶ τὸν Διόνυσον τε]χνῖται οἱ ἐξ Ἰσθμοῦ καὶ Νεμέας τῆς ἐν Ἀργεὶ συνόδου <i>hoi peri ton Dionyson technitai hoi ex Isthmou kai Nemeas tes en Arg[ei synodou</i> (ll. 29-30) οἱ τεχνῖται (ll. 9, 10, 12, 17, 28)	
ii.	Name elements	Cultic:	<i>hoi peri ton Dionyson</i> (l. 2)
		Geographical:	<i>en Argei</i> (l. 3) <i>ex Isthmou kai Nemeas</i>
		Professional:	<i>technitai</i> (l. 2)
		Status-related:	<i>technitai</i>
iii.	Descriptive terms	σύνοδος, <i>synodos</i> κοινόν, <i>koinon</i>	
	Note	<i>synodos</i> : IG IV. 558, ll. 3, 5, 8, 11, 13, 14, 15, 23, 30, 34, 40, 41, 42. <i>koinon</i> : IG IV. 588, ll. 2, 5, 11, 19, 20, 33, 39.	

V. SOURCES

i. Source(s) Note Online Resources	IG IV 558 (114/3 BC) See also: Aneziri no. B 9; Le Guen I no. 36. IG IV 558
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorary decree in Greek of the Argive branch of the <i>koinon</i> of the dionysiac <i>technitai</i> from Corinth and Nemea for Zenon, son of Hekatomoros, from Argos.
i.c. Physical format(s)	A limestone block broken at its right side and at its bottom.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	It arises from the decree that the Argive branch of the <i>koinon</i> of the <i>technitai</i> from Ishtmos and Nemea possessed a <i>temenos</i> in Argos. It is in this <i>temenos</i> that the honorand, Zenon, son of Hekatomoros, took care of several works. These works are not always to be defined with certainty, as the text is at several points fragmentary. The restoration given in IG and the restoration by Vollgraff 1929 which is adopted by Aneziri 2003: 364-366 B 9, display several differences. Zenon took care for the construction of a <i>topos</i> devoted to the god (i.e. Dionysos) and for the monumental appearance of its entrance which was supplied with a lintel (l. 26: ὑ<πε>ρθυρω[θῆναι τὴν εἴσοδον], <i>hy<pe>rthyro[thenai ten eisodon]</i>). He further took care for the roofing of the <i>topos</i> (ll. 26-27) ἐν ᾧ ἔσται θ[υσία τῷ θε[ῷ], <i>en hoi estai th[ysia toi th[e]oi]</i>, (IG) or ἐν ᾧ ἔσται θέσ[ις] ἐλαίου τῇ συνόδῳ], <i>en hoi estai thes[is elaiou tei synodoi]</i>, (reading reproduced by Aneziri), it depends on the restoration of the text; in the former case the <i>topos</i> of the god was roofed and it was there that the sacrifice took place, in the latter case we are dealing with a further space in the <i>temenos</i>, which was reserved for θέσις ἐλαίου, <i>thesis elaiou</i>, of the <i>synodos</i>. In ll. 17-18 some works conducted by Zenon in the <i>temenos</i> are mentioned. The lacunose text does not allow us to restore with certainty Zenon's activity. The reading and restoration of IG is παρακληθεὶς ὑπὸ τῶν τεχνιτῶν π[οιήσασθαι] ἐπιμέλειαν το[ύτων πάντων, ἐποιή]σατο τὰς ἐγδόσεις τ[ῶν] ἔργων πάσας [τὰς εἰς τὰ ἱερὰ μετὰ πάσας [σπουδῆς], <i>parakletheis hypo ton techniton p[oiesasthai] epimeleian to[uton panton epoie]sato tas egdoseis t[on] ergon pasas [tas eis ta h]iera meta pasas [spoudes]</i>, whilst Aneziri prefers the restoration that Zenon took care of the <i>entemenia hiera</i>, the <i>hiera</i> that are placed in the <i>temenos</i> and paid for the necessary works. A gap in the text (l. 16) prevents our knowledge about a further work conducted by Zenon, ὑπὲρ τοῦ κατασκευοθῆναι π[ρὸς] □ □ □ □ □ □ □ σ[ι]ν ἐν τῷ τεμένει [- -], <i>hyper tou kataskeuothēnai p[ro]ss[i]n en toi temenei [- -]</i>, (reading of IG). Zenon undertook the dedication on the part of the <i>synodos</i> of a statue to Dionysos which is described as <i>akrolithon</i> with a golden garment (ll. 13-14); instead of the text ἐξαπε[ι]πούσης δὲ τῆς οὐσίας] τῆς συνόδου ἔδωκεν τὰ διάφορα ἐκ τῶν ἀναπ[ραχθέν]των ὑπ' αὐτοῦ, <i>exape[ipouses de tes ousias] tes synodou edoken ta diaphora ek ton anap[rachthen]ton hyp' autou</i>, (ll. 14-15) restored by IG, Aneziri adopts Vollgraff's restoration ἐξάπε[δον, ψηφισαμένης δὲ] τῆς συνόδου, <i>exape[don, psephisamenes de] tes synodou</i>. Zenon paid further for the bacchic tripods (l. 20). While the text in ll. 22-23 is restored in IG as ἀνεγκλήτως αἴτιος ᾧ]ν καὶ τῶν [δ]ε φ[ανερῶ]ν τ[ε] εὐεργετημάτων ὑπὲρ τῆς συνόδου, <i>aneg[kletos aitios o]n kai ton [d]e ph[anero]n t[ε] euergetematon hyper tes s]ynodou</i>, Aneziri prefers the restoration ἀνεγκλήτως ᾧ]ν καὶ τῶν χερνίβων ἐ]ν τῷ [τεμένει προῦνόει ὑπὲρ τῆς συνόδου, <i>aneg[kletos o]n kai ton che[rnibon e]n toi [temenei prounoei hyper tes s]ynodou</i>. He took care for the construction of a <i>bathron</i> for the statue of the benefactor of the <i>synodos</i> King Nikomedes and for the dedication of this statue, whilst he also erected another statue, even more prominent, in the <i>temenos</i>. For all these benefactions the <i>synodos</i> voted for crowning Zenon with a golden crown and for the erection of a bronze statue of Zenon in the <i>temenos</i>.
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VII. ORGANIZATION

iii. Members	<i>hoi peri ton Dionyson technitai</i> (l. 2)
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iv. Officials

ταμία, *tamias*. Zenon is defined as the *tamias* of the *synodos* εἰς τὸ δεύτερον καὶ τριακ[οστὸν ἔτος], *eis to deuteron kai triak[oston etos]* (l. 7), (32nd year, i.e. counting down from 146 BC), whilst a further *tamias*, Xenon (l. 35) is mentioned in the decree, who is to take care for the expenses for the statue of Zenon. For the *tamias* of the Argive *synodos* see Aneziri 2003: 143-6.

γραμματεὺς, *grammateus* A certain Aristokles is the *grammateus* (l. 36) who undertakes the supervision of the manufacture of the golden crown which is to be awarded to Zenon; his further responsibilities in the procedure of honouring Zenon are not to be restored with certainty, as the text is lacunose. On the office of the *grammateus* (secretary) of the associations of dionysiac *technitai* see Aneziri 2003: 149-150.

ἄρχοντες, *archontes*. In l. 35 *archontes* are mentioned but nothing more precise is known about them because of the fragmentary state of the inscription. On the *archontes* of associations of dionysiac *technitai* see Aneziri 2003: 147-149.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The existence of a *tamias* and the reference to Zenon's reports in the *synodos* about the missing sums of money and to the fact that the *technitai* charged Zenon to levy the gambling debts, [ἀπέφηνε] πολλὰ τῶν τῆς συνόδου διαφόρων ἀποστατοῦντα τῶν κεφαλαίων [καὶ πάντας τοὺς τούτων τι] ἐφελκωμένους ἐξ ἐτῶν καὶ πλειόνων ἐνεφάνισέν τε τῶι πλή[θει τῶν τεχνιτῶν καὶ πα]ρακληθεὶς ὑπὸ τῶν τεχνιτῶν ἐποίησας τὴν ἐπιμέλειαν τῆς ἀν[απράξεως], [apephene] polla ton tes synodou diaphoron apostatounta ton kephalaion [kai pantas tous touton ti] ephelkomenous ex eton kai pleionon enephanisen te toi ple[thei ton techniton kai pa]rakletheis hypo ton techniton epoiesato ten epimeleian tes an[apradeos], (ll. 7-10, restoration of IG), show that there was a treasury of the *synodos*. Zenon further financed several needs of the *synodos* from his own pocket.

ii. Realty

The *synodos* possessed a *temenos* (see above VI.ii)

X. ACTIVITIES

i. Assemblies

The reference to Zenon's financing the sacrifices that take place every month during the days of the assembly of the *synodos*, κατὰ μῆνα τοῖς τε[χνίταις ἐν ταῖς ἡμέραις] τῆς συνόδου, *kata mena tois te[chnitais en tais hemerais] tes synodou*, (ll. 12-13), shows that the assemblies of the *technitai* were conducted every month.

ii. Meetings and events

In ll. 11-13, καὶ ἐκ τῶν ἀνα[πραχθέντων ὑπ' αὐτοῦ διαφόρων ἐπετέλεσεν κατὰ μῆνα τοῖς τε[χνίταις ἐν ταῖς ἡμέραις] τῆς συνόδου τὰς κατὰ τοὺς νόμους θυσίας, *kai ek ton ana[prachthentōn hyp' autou diaphoron epetelesen kata mena tois te[chnitais en tais hemetais] tes synodou tas kata tous nomous thysias*, it is mentioned that during the monthly assemblies prescribed sacrifices took place.

iii. Worship

The possible reference to *hiera* (sanctuaries, l. 17 according to the Vollgraff's restoration) in the *temenos* of the dionysiac *technitai*, the reference to a *topos* devoted to the god, to a cultic statue of Dionysos and to prescribed monthly sacrifices (l. 13, perhaps also l. 27) imply that worship was one of the activities of the *synodos*.

Deities worshipped

Dionysos

iv. Honours/Other activities

The honorary decree from Argos shows that Zenon, who held the office of *tamias* of the *synodos*, was honoured by the *technitai* as benefactor.

XI. INTERACTION

ii. Interaction abroad

For the interconnection of the different branches of the associations of the dionysiac *technitai* see Aneziri 2003: 305-16.

XII. NOTES

i. Comments

It is not clear whether there were more branches of the *koinon ton peri ton Dionyson techniton ton ex Isthmou kai Nemeas* in the Peloponnese. An indication for the existence of a branch in Messene is perhaps to be found in Plut., *Kleomenes* 12. 2: ...τοὺς περὶ τὸν Διόνυσον τεχνίτας ἐκ Μεσσήνης διαπορευομένους..., *tous peri ton Dionyson technitas ek Messenes diaporeuomenous...* although διαπορευόμενοι, *diaporeuomenoi*, is not to be with certainty equalized with συμπορευόμενοι, *symporeuomenoi*, of other references to branches of Dionysiac associations; perhaps Messene is merely an intermediate station of the *technitai's* route, cf. Aneziri 2003: 60 and no. 232 who does not exclude the existence of an Arkadian branch given the engagement of Arcadians with music and theatre. An inscription from Olympia offers a stronger indication for a Elean branch of the *koinon ton peri ton Dionyson techniton ton ex Isthmou kai Nemeas* (IvO 405, see [CAPInv. 755](#)).

iii. Bibliography

Aneziri, S. (2003), *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine*. Stuttgart.

Kotsidu, H. (2000), *Τιμὴ καὶ δόξα. Ehrungen für hellenistische Herrscher im griechischen Mutterland und in Kleinasien unter besonderer Berücksichtigung der archäologischen Denkmäler*. Berlin: 108-11.

Robert, L. (1926), 'Notes d' épigraphie hellénistique', *BCH* 50: 498.

Vollgraff, W. (1929), 'Novae inscriptiones Argivae', *Mnemosyne* 57: 244-50.

XIII. EVALUATION

i. Private association

Certain

Note

The well-known character of the *technitai* poses no doubts about the fact that they were a private association.