

CAPInv. 755: technitai peri ton Dionys[on ex Isthmou] kai Nemeas hoi eis Elin symporeuomenoi

I. LOCATION	
i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Eleia
iii. Site	Olympia

II. NAME	
i. Full name (original language)	τεχνῖται περὶ τὸν Διόνυσ[ον ἐξ Ἰσθμοῦ] καὶ Νεμέας οἱ εἰς Ἑλῖν συμπορευόμενοι (IvO 405, ll. 1-2)
ii. Full name (transliterated)	technitai peri ton Dionys[on ex Isthmou] kai Nemeas hoi eis Elin symporeuomenoi

III. DATE	
i. Date(s)	i BC

IV. NAME AND TERMINOLOGY		
ii. Name elements	Geographical:	ex Isthmou] kai Nemeas eis Elin
	Professional:	technitai
	Status-related:	technitai
	Theophoric:	peri ton Dionys[on
	Other:	symporeuomenoi

V. SOURCES	
i. Source(s)	IvO 405 (I BC)

Note	See also Le Guen I no. 37; Aneziri no. B16.
Online Resources	IvO 405
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorary inscription in Greek for an individual of Messenian origin, whose name is not preserved. He is honoured as <i>proxenos</i> (l. 3) and benefactor of the <i>technitai peri ton Dionyson ex Isthmou kai Nemeas hoi eis Elin symporeuomenoi</i> (ll. 1-2).
i.c. Physical format(s)	Two fragments of the upper block of a statue base; on the upper surface of the one fragment there is the footprint of the statue and in front of it a trace, perhaps of the setting of a bronze lamina.
ii. Source(s) provenance	Olympia, north of Leonideon

X. ACTIVITIES

iv. Honours/Other activities	The association honours a Messenian as <i>proxenos</i> and benefactor.
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XI. INTERACTION

ii. Interaction abroad	The relations of the Dionysiac artists of Elis with an individual from Messenia, who they name their <i>proxenos</i> , show that they had a superlocal activity or fame.
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XII. NOTES

i. Comments	<p>The existence of a branch of Dionysiac artists in Elis has nothing to do with the famous festival of Olympia, where no musical contests took place. It is probably to be connected with the important cult of Dionysos in Elis and the whole region of Eleia. Pausanias (VI. 26, 1-2: <i>μάλιστα Διόνυσον σέβουσιν Ἠλεῖοι, malista Dionyson sebousin Eleioi</i>) stresses the special respect of the Eleans for the cult of Dionysos, whilst Athenaios I. 34a (FGrHist II. B, 595-596, Nr. 277 [Theopompos von Chios, Nr. 115]) reports <i>ὅτι ὁ Θεόπομπος ὁ Χίος τὴν ἄμπελον ἱστορεῖ εὐρεθῆναι ἐν Ὀλυμπίᾳ παρὰ τὸν Ἀλφειόν, hoti ho Theopompos ho Chios ten ampelon historei eurethenai en Olympia para ton Alpheion</i>. For the Dionysiac festival <i>thyia</i> in Elis, the acclamation of the god "ἄξιε ταύρε", <i>axie taure</i> (Plutarch, <i>Qu. gr.</i> 36, 299 A-B) and generally the cult of Dionysos in Elis see Mitsopoulos-Leon 1984.</p> <p>Worship is known from other branches of the dionysiac <i>technitai</i> (see CAPInv. 753): it may be supposed for the present group too.</p> <p>The dedication of the monument in honour of their <i>proxenos</i> to Olympian Zeus is explained by the fact that they erect it in the famous sanctuary of Zeus in Olympia.</p>
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: 60, 368 B16.</p> <p>Mitsopoulos-Leon, V. (1984), 'Zur Verehrung des Dionysos in Elis. Nochmals: ΑΞΙΕ ΤΑΥΡΕ und die sechzehn heiligen Frauen', <i>MDAI (A)</i> 99: 275-90.</p>

XIII. EVALUATION

i. Private association	Certain
Note	The well-known character of the <i>technitai</i> proves that they were a private association.