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## CAPInv. 815: hoi peri ton Dionyson [po]darioi

### I. LOCATION

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

### II. NAME

i. Full name (original language)	οἱ περὶ τὸν Διόνυσον [πο]δάριοι (TAM V.1 91, ll. 2-4)
ii. Full name (transliterated)	<i>hoi peri ton Dionyson [po]darioi</i>

### III. DATE

i. Date(s)	167 - 169 AD
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	ἡ σύνοδος τῶν νέων ποδαρίων, <i>he synodos ton neon podarion</i> , ‘the association of the new podarioi’ (TAM V.1 92, ll. 2-3)	
ii. Name elements	Professional:	For the possibility that <i>podarioi</i> designates a professional association, perhaps in relation to the theatre and similar to the <i>technitai</i> association see. Hermann 1962: 16-17; Cf. Herrmann and Polatkan 1961: 121-2
	Theophoric:	The name includes the name of the god Dionysos
iii. Descriptive terms	σύνοδος, <i>synodos</i> , (TAM V.1 92, l. 2)	

## V. SOURCES

i. Source(s)	TAM V.1 91 (167/8 AD) TAM V.1 92 (168/9 AD)
Online Resources	<a href="#">TAM V.1 91</a> <a href="#">TAM V.1 92</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	TAM V.1 91: probably honorific inscription TAM V.1 92: funerary inscription
i.c. Physical format(s)	Both are steles with pediment; TAM V.1 91 also with representation of a crown.
ii. Source(s) provenance	Both found in İcikler (ancient Saittai). TAM V.1 92 is now in Museum Manisa (Inv. 452).

## VII. ORGANIZATION

viii. Obligations	The association probably had funerary obligations (cf. TAM V.1 92)
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## IX. MEMBERSHIP

ii. Gender	Men
Note	TAM V.1 92: the only properly attested member is a man, who died at the age of 43.
iii. Age	Adults

## X. ACTIVITIES

iii. Worship	The name of the association implies that it worships Dionysos
Deities worshipped	Dionysos
iv. Honours/Other activities	The association probably organized funerary activities (cf. TAM V.1 92).

## XI. INTERACTION

i. Local interaction	The cult of Dionysos is attested in Saittai through the name of a <i>phyle</i> , which means an official importance of the cult. The association could have had some interaction with that cult, though there is no evidence of this.
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## XII. NOTES

i. Comments	<p>It is not certain if the two different names of the association implies the existence of two different associations, maybe one older than the other (cf. Herrmann 1962: 16), or perhaps one of younger members. In this last case, the attested member in TAM V.1 92 would not be a member of the association. For associations in Lydia called <i>neotera</i> cf. TAM V.1 537 (of Men Tiamu, Men Tyrannos and Zeus Masphalatenos in Maionia, 171/2 AD); TAM V.1 451 (of Asklepios in Ayazviran, 28/29 AD). For an association of <i>neaniskoi</i> of the gymnasium cf. TAM V.2 949 etc. (of Herakles in Thyateira, III AD), and cf. TAM V.3 1556: νέοι φιλάνπελοι, <i>neoi philanpeloi</i>. P. Herrmann 1962: 43 interprets the word <i>neotera</i> in the name of the association TAM V.1 537 as meaning 'ein jungerer, späten gegründeter Verein'.</p>
iii. Bibliography	<p>Herrmann, P., and Polatkan, K.Z. (1961), 'Grab- und Votivstelen aus dem nordöstlichen Lydien im Museum von Manisa', <i>AAWW</i> 98: 119-27. Herrmann, P. (1962), <i>Ergebnisse einer Reise in Nordostlydien</i>. Vienna. de Hoz, M.-P. (1999), <i>Die Lydischen Kulte im Lichte der griechischen Inschriften</i>. Bonn. Malay, H. (1994), <i>Greek and Latin Inscriptions in the Manisa Museum</i> Wien.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	Dionysos associations are private though many of them have an important role in the public sphere.