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## CAPInv. 902: Midapedeiton speira

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Pergamon

### II. NAME

i. Full name (original language)	Μιδάπεδειτῶν σπείρα (I.Pergamon 319, 320)
ii. Full name (transliterated)	<i>Midapedeiton speira</i>

### III. DATE

i. Date(s)	i (?) AD
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### IV. NAME AND TERMINOLOGY

**ii. Name elements**

Cultic: *speira* - the term is often used for associations of *mystai* ('Mystenverein', cf. Poland 1909: 153).

Topographical: The editor of the inscriptions, Fränkel (followed by Poland 1909: 84), thought that the name of the association derived from a region in Phrygia, called *Midapedion* on the basis of the first compound of the word (*Midas*: name of Phrygian origin). This region, however, is otherwise unattested. In other words, the first compound does not need denote a place in Phrygia, and the assumption that the members of the *speira* originated from Phrygia seems rather ambiguous.

In an ephebic list from Pergamon a couple of ephebes are designated as coming from τῶν ἐκ] Μιδάπεδίου (MDAI(A) 1902: 121 no. 133 ll. 3, 5; 1907: 441 no. 312). In light of this Robert convincingly argued that *Midapedion* was a village in Pergamene territory (Robert 1935: 79; see also Ohlemutz 1968: 110; Schwarzer 2002: 243). Robert (1973: 485) explained the toponyme *Midapedion* in light of the name of the Pergamene mythical hero Midios, putting forward that the area would have been in the vicinity of the Pergamene capital.

Jaccottet (2003: 191) does not take into account the literature after Fränkel and Poland. Thus, one should read with some reservations her interpretation.

**iii. Descriptive terms**σπεῖρα, *speira***V. SOURCES**

<b>i. Source(s)</b>	I.Pergamon 319, 320 (i c. AD)
<b>Note</b>	Jaccottet 2003: nos. 100, 101
<b>Online Resources</b>	<a href="#">I.Pergamon 319</a> <a href="#">I.Pergamon 320</a> <a href="#">AGRW ID 8857</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	I.Pergamon 319: Dedication to Dionysos Kathegemon and the <i>Midapedeiton speira</i> by <i>Dionysios son of Dionysios</i> .  <i>I.Pergamon 320: Partly preserved dedication to Dionysios Kathegemon and the Midapedeiton speira.</i>  <i>In Greek.</i>
<b>i.c. Physical format(s)</b>	I.Pergamon 319: Altar of trachyte (Altar aus Trachyt) with elaborate mouldings on top and bottom. H. 113 x W. 69 x L. 69 cm. (the dative would rather indicate a base for a votive offering than an altar).  I.Pergamon 320: fragment of a marble altar or a base. H (max.) 38 x W (max.) 33 x L (max.) 14 cm.

**ii. Source(s) provenance**

I.Pergamon 319: Found built into a medieval wall south of the Upper Agora.

I.Pergamon 320: Found south of the Upper Agora.

**X. ACTIVITIES****iii. Worship**Dionysios son of Dionysios set up an offering to Dionysos Kathegemon and the *Midapedeiton speira* (I.Pergamon 319).

The cult of Dionysos Kathegemon was especially endorsed by the Attalids, but its cult continued to enjoy prominence even after the end of the dynasty.

**Deities worshipped**

Dionysos Kathegemon

**XII. NOTES****i. Comments**

Fränkel (I.Pergamon 319, p. 235) thought that the *speira* was a closed circle of members within the *boukoloï*, on grounds that both associations worshipped Dionysos Kathegemon. The name of the *speira*, i.e. *Midapedeiton speira*, however, would set it apart from the *boukoloï*. It seems that the cult of Dionysos Kathegemon, was endorsed by various groups, active in Pergamon (*boukoloï*) as well as in the Pergamene territory (*Midapedeiton speira*) (Ohlemutz 1968:110, 112). The name of the dedicator, Dionysios son of Dionysios, underlines a personal relation with the god (Dionysos Kathegemon) and the *speira*.

**ii. Poland concordance**

I.Pergamon 319: Poland B 399α

I.Pergamon 320: Poland B 399β

**iii. Bibliography**Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du Dionysisme. II. Documents*. Paris.Ohlemutz, E. (1968), *Die Kulte und Heiligtümer der Götter in Pergamon*. Darmstadt.Robert, L. (1935), *Villes d'Asie Mineure: études de géographie antique*. Paris.Robert, L. (1973), 'Sur les inscriptions de Délos, in *BCH Suppl.* 1: 435-89.Schwarzer, H. (2002), 'Vereinslokale im hellenistischen und römischen Pergamon', in U. Egelhaaf-Gaiser & A. Schäfer (eds.), *Religiöse Vereine in der römischen Antike: Untersuchungen zu Organisation, Ritual und Raumordnung*: 221-60.**XIII. EVALUATION****i. Private association**

Certain

**Note**The association was centered around the cult of Dionysos, as suggested by the name *speira* and further confirmed by the dedication being addressed to both *Dionysos Kathegemon* and the *Midapedeiton speira*. The name of the association probably derives from a locale within the Pergamene territory.