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CAPInv. 916: **Pakoritai**

I. LOCATION

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

II. NAME

i. Full name (original language)	Πακορῖται (I.Pergamon 297, l. 5)
ii. Full name (transliterated)	*Pakoritai*

III. DATE

i. Date(s)	i AD

IV. NAME AND TERMINOLOGY

ii. Name elements

Other:

Pakoritai - Fränkel (1896: 224) takes it to refer to Pakoria on the Euphrates, a town mentioned by Ptolemaios, *Geography* 5.18.7.
Pakoria may also have been a toponym in the vicinity of Pergamon or it may have designated a residential quarter in the city of Pergamon (Schwarzer 2002: 243). It is not uncommon to find groups in Mysia whose name terminates in -itai and whose name probably derives from toponyms or neighbourhoods (e.g. *Paspareitai*, *Kynosoureitai*, *Hippikeitai*).
The name *Pakoritai* can also be connected to a personal name, i.e. Pakoros (Merkelbach 1988: 24 n. 34). Pakoros, for example, was a Parthian king.
The name *Pakoritai* is otherwise unattested.

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V. SOURCES

i.	**Source(s)**	I.Pergamon 297 (probably Imperial)
	Note	IGRR IV, 281 Jaccottet 2003, II, no. 102.
	Online Resources	I.Pergamon 297
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Dedicatory inscription in Greek by Ioulios Karpophoros, called Gettix. The dedication is composed in hexameter.
i.c.	**Physical format(s)**	Slab of trachyte. H. 35 x W. 42 cm.
ii.	**Source(s) provenance**	Found reused in a private property in Seraï Machala in Pergamon, in the south foot of the citadel.

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	αὐτοῖσι στύλοις πρόπυλον, *autoisi stylois propylon* (ll. 3-4; propylon with its columns)

IX. MEMBERSHIP

v.	**Relations**	Karpophoros is attested in two other inscriptions from Pergamon (MDAI(A) 1899: 184 no. 40; MDAI(A) 1910: 461 no. 43).

X. ACTIVITIES

iii.	**Worship**	The propylon was dedicated to Bromios.
	Deities worshipped	Bromios (cult epithet of Dionysos)

XII. NOTES

i.	**Comments**	The *Pakoritai* worshipped Bromios, a cult epithet of Dionysos, as inferred by the text. Bromios was also worshipped in Smyrna (I.Smyrna 728). A propylon with columns (perhaps one should envisage a gateway with a colonnaded porch) was dedicated to Bromios. The propylon would have allowed access to an enclosed area or a building, presumably a meeting place of the *Pakoritai* where Dionysos would have been worshipped. Ohlemutz (1968: 114) attributed the inscription to Bau H in light of AM 1910: 461 no. 43 (dedication by Karpophoros) and put forward that the building was connected to a Dionysiac thiasos. However, Bau H has been tentatively identified with the Prytaneion by Schwarzer (2004).
ii.	**Poland concordance**	Poland B *401

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iii. Bibliography	Merkelbach, R. (1988), *Die Hirten des Dionysos. Die Dionysos-Mysterien der römischen Kaiserzeit und der bukolischen Roman des Longus*. Stuttgart. Ohlemutz, E. (1968), *Die Kulte und Heiligtümer der Götter in Pergamon*. Darmstadt. 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. Schwarzer, H. (2004), 'Der sog. Bau H - Zum mutmaßlichen Prytaneion von Pergamon', *IstMitt* 54: 173-83.

XIII. EVALUATION

i. Private association	Possible
Note	The text of the inscription provides hints to the existence of a building, where (Dionysos) Bromios was worshipped by the *Pakoritai*. The collective name (*Pakoritai*), albeit ambiguous in meaning, designates a group (it is unclear whether is was formally or loosely organized), whose identity and role is otherwise unknown.

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