

CAPInv. 917: *he Dioskouriton symbiosis andron*

I. LOCATION

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

II. NAME

i. Full name (original language)	ἡ Διοσκουριτῶν συμβίωσις ἀνδρῶν (CIG 3540, ll. 2-3)
ii. Full name (transliterated)	<i>he Dioskouriton symbiosis andron</i>

III. DATE

i. Date(s)	Imp. (?)
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IV. NAME AND TERMINOLOGY

ii. Name elements	Status-related:	<i>andron</i> - membership would have been a prerogative exclusive to adult men (as opposed to <i>paides</i> and <i>ephebes</i>).
	Other:	It is unclear whether the name <i>Dioskouritai</i> derives from <i>Dioskouroi</i> (theophoric; cf. Fränkel) or denotes the place of origin of the members of the association (geographical; cf. Poland 1909: 82; Ohlemutz (1968: 200) or stands for a local toponym (topographical; cf. Ohlemutz (1968: 200). Ohlemutz (1968: 200) <i>Διοσκουριός</i> is attested in Stephanus Byzantius (Meineke) p. 233 s.v. ' <i>Διοσκουριός</i> ' (one of the <i>Leukai nesoi</i> in Libya; city in Pontos). Ohlemutz (1968: 200) puts forward that the name <i>Dioskourias</i> could have been a local toponym, designating a neighbourhood or an area in the vicinity of Pergamon.

iii. Descriptive terms	συμβίωσις, <i>symbiosis</i>
Note	CIG 3540, II. 2-3

V. SOURCES

i. Source(s)	CIG 3540 (probably of Imperial date)
Note	Cf. I.Pergamon 321 (notes)
Online Resources	CIG 3540 AGRW ID 580
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedicatory inscription in Greek.
i.c. Physical format(s)	'inscriptio in parte inferiore sculpta est, in superiore anaglyphum nunc fractum'. Besides this description by Vidua (1826: 16, XVI.1) and a drawing of the text (Pl. XVI.1) nothing else is known about the stone and its present whereabouts.
ii. Source(s) provenance	Found in an area called 'Abagi Mabalé, penes Tuream in parvo stylobate'. In light of this information Harland (2014: 122) mentions that 'the text was inscribed on the stylobate (upper step) of a structure, perhaps a sanctuary'.

VII. ORGANIZATION

ii. Leadership	προεστῶτος, <i>proestotos</i> (l. 3): presiding
iv. Officials	γραμματεῦντος, <i>grammateuontos</i> (l. 4): secretary

IX. MEMBERSHIP

ii. Gender	Men
Note	The <i>symbiosis</i> is designated as <i>symbiosis</i> of men (<i>andron</i>).
iii. Age	Adults
Note	The term <i>andres</i> is indicative of the age of the members, setting them apart from <i>paides</i> , <i>ephebes</i> and perhaps elders.

XII. NOTES

i. Comments	<p>Boeckh does not provide a date for the text (CIG 3540). The name Telesphorion is attested in another Pergamene text that dates to the second century AD (CAP Inv. 912; MDAI(A) 1912: 286 no. 13). In this text Asklepiake, wife/ daughter of Telesphorion set up a dedication to her own <i>speira</i>.</p> <p>The upper part of the text is missing. The dedication would have been originally addressed to a deity followed by: καὶ τῇ Διοσκουριτῶν συμβίῳσει ἀνδρῶν (ll. 1-2; <i>kai tei Dioskouriton symbioseis andron</i>).</p> <p>Fränkel (1896) thought that the name <i>Dioskouriton</i> was suggestive of a religious function or a religious affiliation of the <i>symbiosis</i> (i.e. Dioskouroi) and he restored IPergamon 321 accordingly. A sanctuary of Dioskouroi is mentioned in I.Pergamon 245 C l. 31, whereas I.Pergamon 336 attests to statues of Dioskouroi, consecrated in Roman times.</p>
ii. Poland concordance	Poland B 391.
iii. Bibliography	<p>Fränkel, M. (1896), <i>Die Inschriften von Pergamon. Römische Zeit. Inschriften auf Thon</i>. (Altertümer von Pergamon VIII.2). Berlin.</p> <p>Ohlemutz, E. (1968), <i>Die Kulte und Heiligtümer der Götter in Pergamon</i>. Darmstadt.</p>

XIII. EVALUATION

i. Private association	Certain
Note	<p>In Roman Asia Minor the <i>symbiosis</i> is often used to denote a brotherhood/ a group with close ties not necessarily based on kinship. In this case the <i>symbiosis</i> has a clear internal structure (officials). It bears a distinct name.</p>