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CAPInv. 921: U-WAM-020

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Area of Apollonia?

II. NAME

i. Association with unknown name	U-WAM-020
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III. DATE

i. Date(s)	168 - 164 BC
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	κοινόν, <i>koinon</i> κοινεῖον, <i>koineion</i> σύνοδος, <i>synodos</i>
Note	A l. 24, B l. 23 A l. 15 A l. 10

V. SOURCES

i. Source(s)	SEG 52: 1197 (168-164 BC)
Online Resources	AGRW ID 12271
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	<p>Inscription of a <i>koinon</i>. A 1 - B 18: statutes/ regulations of the <i>koinon</i> (A 1-5: perhaps on sacrifices and the following banquet; A 6-15: on the proclamation of crowns (<i>stephanon</i>); A 16-28: on the enforcement of claims (<i>yper paragraphon</i>); A 29-31: on income (<i>yper prosodon</i>); B 1-9: on fines during athletic contests?; B 10-12: on record keeping by the <i>grammateus</i> (?; B 13-18: on judges?) B 19-28: fragmentary decree of the <i>koinon</i></p> <p>In Greek.</p>
i.c. Physical format(s)	<p>Fragment of a white marble opisthographic stele, i.e. inscribed on front [A] and back [B]). H. ca 39 x W (bottom) 49.9 - W (top) 48.3 Th. 12-11.7 cm.</p>
ii. Source(s) provenance	<p>Found allegedly between Kınık and Soma in the upper Kaikos valley, but it is also possible that the stone was transferred from somewhere else.</p>

VII. ORGANIZATION

iv. Officials	<p>ἀρχεπιμήνιοι, <i>archepimenioi</i> (A 8, 17) - the number of archepimenioi is not specified. The term is otherwise unattested. The <i>archepimenioi</i> undertook various duties ranging from the reward of crown and the organization of the banquet to financial management (i.e. procurement of necessary funds).</p> <p>ἱερεύς, <i>hiereus</i> (A 21; B 21) The ἱερεὺς τῆς συνόδου, <i>hiereus tes synodou</i> in line A 10 is probably to be identified with the priest in lines A 21 and B 21.</p> <p>γραμματεὺς, <i>grammateus</i> (A 12; 17; 21; 23; B 10; 11; 17): the <i>grammateus</i> was responsible for entering the income into the records. He was also responsible for book keeping.</p>
v. Other staff	<p>σπλαγχνίτας, <i>splagchnitas</i> (A 3) - the term may refer to persons charged with duties related to sacrifices. The term is otherwise unattested.</p> <p>δικασταί, <i>dikastai</i> (A 26; B 15): their duties are laid out in the section on <i>paragraphoi</i>. Lines B 14-18 probably concern the <i>dikastai</i> too. Yet, due to the poor preservation of these lines the content cannot be further defined.</p> <p>Known practice of appointment ἀποδεικνύομενοι δικασταί, <i>apodeiknyomenoi dikastai</i> (A 25-26) - appointed judges</p>
vi. Laws and rules	<p>τ[ᾠ]τι νόμοι (B 14)</p>
vii. Judicial system	<p>δικασταί, <i>dikastai</i> (A 26; B 15) δικάζοντες, <i>dikazontes</i> (B 18)</p> <p>In the section of <i>paragraphai</i>, <i>dikastai</i> are to be elected (<i>apodeikynmenoi</i>) in case no agreement concerning outstanding claims can be reached. A fine of 3 oboloi (<i>triobolos</i>, A 1. 27) is imposed on functionaries of the association (possibly the <i>dikastai</i>?) in case of disobedience.</p>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The association had its own funds. This is made explicit by two sections included in the inscription, one on *paragraphoi* which is fully preserved (A ll. 16-28) and another on *prosodoi* (A l. 29-31), regrettably poorly preserved. Although the poor preservation of the section on *prosodoi* does not allow us to define the nature of the revenues, the section on liabilities reveals that the officials were under scrutiny for the management of the account. The section on *paragraphoi* (I follow SEG 52: 1198), a technical term, concerns the enforcement of (financial) claims, consisting probably of rents, interests on capital, and other income generating business. The *grammateus* was in charge of entering the income into the records (A l. 21). In lines A ll. 22-23 there is a clause on τῶν ἐπικρίσεων διορθώματα, *ton epikriseon diorthomata*: this may refer to either written statements of the decisions made by the priest and the secretary concerning the impossibility of receiving claimed income by the *archepimenioi* or a revised version of the *paragraphai* after having accommodated unsuccessful attempts to implement a claim (ἄπρακτα εἶναι, *aprakta einai*, l. 20).

The term *koineion* in A 15 may perhaps have designated the treasury of the *koinon* (Müller & Wörrle 2002: 195-6 n. 8). However, as Müller & Wörrle point out it seems more likely that it is interchangeably used with the term *koinon* to designate the association.

The cost of extra portions of meat are to be paid at the expense of the *koineion* (εἰς τὴν δαπάνην τοῦ κοινείου, *eis ten dapanen tou koineiou*, A l. 14)). If this is not applied, then the deficit is to be brought into the account (A. ll. 13-15). In this case a technical term is used: *anapheresthai* (A l. 14), in the sense of bringing expenses and income into account. Similarly, to *Iephten* (A l. 15) is used as a technical term for receiving income.

iii. Income

ὑπὲρ προσόδων, *hyper prosodon* (A 29) - regulations on income.
This part of the text is poorly preserved.

A fine of 3 oboloi (*triobolos*, A l. 27) is imposed on functionaries of the association (possibly the *dikasta*?) in case of disobedience.

In lines B 1-9 the terms βραβεύειν (*brabeuein* B 3-4), δραχμαὶ (*drachmai* B 3), πρᾶξις (*praxis* B 4) and δίαφορον (*diaphoron*, B 5) point to regulations about fines in the context of contests organised by the association.

X. ACTIVITIES

ii. Meetings and events

σύνοδος, *synodos* (A 10) (see VII.iv ἱερεὺς τῆς συνόδου): a *hiereus* was presiding at the *synodos* (festive gathering [dining/ drinking] that would follow the sacrifice: see also Müller & Wörrle 2002: 195 n. 6) or of the *synodos* (i.e. the associations, SEG 52: 1197). The latter seems more probable to me.

The association came together at a dinner-party, *deipnon* (A l. 6). After the dinner, the *archepimenioi* (i.e. officials of the association) proclaimed the crowns bestowed on honorands in a hierarchical order:
- the Attalids (Attalos I and Apollonis, dead by the date of the inscription, the reigning couple: Eumenes II and Stratonike and the brothers of the king)
- the Attalid high-priest (*archiereus*),
- and officials of the association (A ll. 6-12: *hemiolios ho epi tes poleos, dioiketes, archeglogistes, oikonomos, eglogistes, hieronomos, agonothetes*).

The honorands will receive a special honorific portion (γέρα, *geras*, A l. 12) either a backleg (σκέλος, *skelos*, A l. 13) or a foreleg (ὄμος, *omos*, A l. 13) or any other portion they will request.

In B l. 6 there is mention of contests held by the association: τῆμενοι ἀγῶνες, *tithemenoi agones*. The games would be presided over by the *agonothetes* mentioned in line A 11-12. That the artists of Dionysos held their own contests (*panegyris*) is known from other inscriptions ([IMagnesia 54](#); [IMagnesia 89](#)) and victor-lists (see Ma 2007 on victor-lists from Teos). The organization of contests presided over by the *agonothetes* of the associations corroborates the view that the unknown association recalls the associations of the *Attalistsai* from Teos and the *synagonistai* (see XII.i.).

XI. INTERACTION

i. Local interaction

The text concerns declarations of loyalty to the Attalid royal house: proclamation of crowns to the Attalid royal house, the Attalid high-priest (*archiereus*) and other civic officials. All this demonstrates the close links of the association with the ruling power.

XII. NOTES

i. Comments

The full name of the *koinon* is not preserved in the text.

hiereus tes synodou: for parallels see *Attalistai* in Teos ([CIG 3069](#)) and the *basilistai* in Thebes ([Thèbes à Syène 303](#)).

Similarities with the Dionysiac *technitai* in Teos cannot be passed unnoticed (Müller & Wörrle 2002: 199):

- internal organizational structure: a *hiereus* and an *agonothetes* are attested in both cases
- common ritual activity: annual agonistic festival that included a banquet for the association's members

Taking into account all this, it is reasonable to assume that the association under question is somehow connected to the *Attalistai* in Teos ([CAGInv. 1692](#)).

Attalos I and Apollonis were dead by the date of the inscription. Note the designation *theoïs* in A l. 8. The names of the reigning couple are not mentioned: they are referred to as *basileus* and *basilissa* (i.e. Eumenes II and Stratonike).

The phrase in B 26 *καίροϊ ἐπιπόλεμοι*, *kairoi epipolemoi* is of historical importance, as it may be connected to the war against the Galatians (168-166 BC).

iii. Bibliography

- Ma, J. (2007), 'A Horse from Teos: Epigraphical Notes on the Ionian-Hellespontine Association of Dionysiac Artistis', in P. Wilson (ed.), *The Greek Theatre and Festivals. Documentary Studies*. Oxford: 215-45.
- Müller, H. & Wörrle, M. (2002), 'Ein Verein im Hinterland Pergamons zur Zeit Eumenes II', *Chiron* 32: 191-235.

XIII. EVALUATION

i. Private association

Certain

Note

Although the name of the association is not fully preserved the internal organization of this group leaves no doubt about its corporate character.