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CAPInv. 1955: U-WAM-033

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Magnesia on the Maeander or Priene

## II. NAME

i. Association with unknown name	U-WAM-033
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## III. DATE

i. Date(s)	200 - 1 BC
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## V. SOURCES

i. Source(s)	I.Priene <sub>2</sub> 184
Note	Malay 1981: SEG 31 (1981 no. 983; Jaccottet 2003 no. 148
Online Resources	<a href="#">SEG 31 (1981) no. 983</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of donations
i.c. Physical format(s)	Marble block
ii. Source(s) provenance	Söke, and therefore either from Magnesia or Priene

## VI. BUILT AND VISUAL SPACE

## ii. References to buildings/objects

In l. 17 is mention of "the Bakchikon" (τῷ βακχικῷ, *to bakchiko*). This is most probably the private sanctuary of the association (cf. Jaccottet 2003: 250). Harland 2014: 350 (following Kloppenborg) understands this as a reference to the "Bacchic festival" but this is linguistically impossible.

## VII. ORGANIZATION

### iii. Members

The members of the association are designated as συνβάκχοι, *synbakchoi*, "fellow bakchants" in l. 16. The term clearly refers to the Dionysiac character of the association.

### v. Other staff

The inscriptions mentions musicians and cooks (μαγε[υ]κούς ἐργάτας, *mage[irkous] ergatas*) who are involved in the festivities of the association but are obviously not themselves members of it.

## VIII. PROPERTY AND POSSESSIONS

### ii. Realty

The association receives a sum of money for the purchase "of the place adjacent to the Bakchikon" (l. 17-18: τοῦ προσκει[μένου] τῷ βακχικῷ τόπου, *to proskei[menou] to bakchiko topou*). Its not clear for what purpose this land near the association's sanctuary should be used.

### iii. Income

The inscription lists several donations to the association, most probably from its members. They promise to provide wine, bread, cooks, and musicians.  
One member donates a sum of money to his fellow bakchants for the purchase of land.

## X. ACTIVITIES

### ii. Meetings and events

The association received donations that were obviously used for banquets, with wine, bread, meat and music, but no specifics are given.

### iii. Worship

The association is obviously devoted to Dionysos but nothing more specific about the cult activities can be said.

#### Deities worshipped

Dionysos

## XII. NOTES

### i. Comments

Since the inscription was discovered at Söke, the modern village between Priene and Magnesia on the Maeander, the ancient provenance of the text is not clear.

### iii. Bibliography

Harland, Ph. A. (2014), *Greco-Roman Associations: Texts, Translations, and Commentary*. Vol. II. North Coast of the Black Sea, Asia Minor. Berlin/Boston.  
Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. Kilchberg.  
Malay, H. (1981), 'Une Inscription nouvelle d'Ionie', *RA* 1981: 77-78.

### XIII. EVALUATION

#### i. Private association

Certain

##### Note

The terminology employed (*synbakchoi*) to describe the members of the association along with the cultic activities suggest a private association.