

CAPInv. 1400: **ho hieros oikos ton en Klidoni**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Magnesia on the Maiandros

II. NAME

i. Full name (original language)	ὁ ἱερὸς οἶκος τῶν ἐν Κλίδωνι
ii. Full name (transliterated)	<i>ho hieros oikos ton en Klidoni</i>

III. DATE

i. Date(s)	f. ii AD
------------	----------

IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical:	Κλίδων, <i>Klidon</i> , place in or near Magnesia
	Other:	ἱερὸς, <i>hieros</i>
iii. Descriptive terms	οἶκος, <i>oikos</i>	
Note	<i>Oikos</i> is most probably a descriptive term for the association. It cannot be excluded, however, that the term does refer to a specific building.	

V. SOURCES

i. Source(s)	I. Magnesia 117
Note	Hiller von Gaertringen 1893: 31; I. Magnesia 117; SEG 17, 496; Jaccottet 2003: II no. 147; Harlan 2014: 349-350.
Online Resources	I.Magnesia 117

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Register of testamentary donations for sacrifices for the dead. Greek.
i.c. Physical format(s)	Block of marble
ii. Source(s) provenance	Magnesia, west of the gymnasium

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	cf. notes of IV.iii above
-------------------------------------	---------------------------

VII. ORGANIZATION

ii. Leadership	ἀρχιμύστης, <i>archimystes</i> (I.Magnesia 117 l. 2)
iii. Members	μύσται, <i>mystai</i> (I.Magnesia 117 l. 3-4)
iv. Officials	<p>ἄππας Διονύσου, <i>appas Dionysou</i>, "foster-father"; ἱέρεια καὶ στεφανηφόρος, <i>hiereia kai stephanephoros</i>, "priestess and crown-bearer"; ἱεροφάντης, <i>hierophantes</i>, "initiating priest"; ἡ ὑπότροφος, <i>he hypotrophos</i>, "assistent-nurse" (I.Magnesia 117)</p> <p>Some of the terms used for the officials of the association ("foster-father", "nurse") seem to refer to mystique rites in which the infancy of the god was reenacted (cf. Jaccottet 2003: I 88-89; 114-15; 129-30; II 248).</p>

VIII. PROPERTY AND POSSESSIONS

iv. Endowments	<p>Several members bequeathed small sums of money to the association. The money was to be used for the customary offerings in the month of <i>Lenaion</i>.</p> <p>The funds seem to have been lent out at interest by the initiates, so that the sacrifices could be paid from the revenues.</p>
----------------	--

IX. MEMBERSHIP

ii. Gender	Men Women
------------	--------------

X. ACTIVITIES

iii. Worship	The association was obviously formed around the cult of Dionysos. Specific cultic activities are not recorded.
--------------	--

Deities worshipped	Dionysos
iv. Honours/Other activities	The <i>mystai</i> perform the customary rites for the former members who left money for that purpose (cf. VIII.iv).

XII. NOTES

iii. Bibliography	<p>Harland, Ph.A. (2014), <i>Greco-Roman Associations: Texts, Translations and Commentary. II. North Coast of the Black Sea, Asia Minor</i>. Berlin, Boston.</p> <p>Jaccottet, A.-F. (2003), <i>Choirs Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i>. Kilchberg.</p> <p>Hiller von Gaertringen, F. (1893), 'Une inscription des ΜΥΣΤΑΙ de Magnésie du Méandre', <i>BCH</i> 17, 1983: 31-34.</p>
-------------------	---

XIII. EVALUATION

i. Private association	Certain
Note	The terminology (<i>oikos</i>) and the religious character suggests a private association.