

## CAPInv. 1600: *hoi epi to telonion tes ichthyikes pragmateuomenoi*

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Ephesos

### II. NAME

i. Full name (original language)	οἱ ἐπὶ τὸ τελωνίον τῆς ἰχθυικῆς πραγματευόμενοι (I.Eph(esos) 1503, ll. 8-10)
ii. Full name (transliterated)	<i>hoi epi to telonion tes ichthyikes pragmateuomenoi</i>

### III. DATE

i. Date(s)	138 - 161 AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	<i>pragmateuomenoi</i>
	Topographical:	<i>epi to telonion tes ichthyikes</i>

### V. SOURCES

i. Source(s)	I.Eph(esos) 1503 (138 - 161 AD)
Note	See also: Dittmann-Schöne II.1.33
Online Resources	<a href="#">I.Eph(esos) 1503</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedicatory inscription, Greek

i.c. <b>Physical format(s)</b>	Round base of a statue
ii. <b>Source(s) provenance</b>	Harbor of Ephesos

## X. ACTIVITIES

iii. <b>Worship</b>	Cominia Iunia has dedicated a statue of Isis to the emperor, the city and the <i>pragmateuomenoi</i> . This does not necessarily mean that the association (if there was one) had a cult of Isis.
<b>Deities worshipped</b>	Isis (?)

## XII. NOTES

i. <b>Comments</b>	The <i>telonion</i> had been erected under Nero; cf. the entry on <i>haliéis kai opsariopolai</i> . The latter could be the <i>pragmateuomenoi</i> mentioned here, as assumed by Dittmann-Schöne 2010: 151. But we do not even know how the structure was originally used, let alone 100 years later. In addition, a dedication to those making business at the <i>telonion</i> does not presuppose a form of corporate organization. The terminology is rather loose, but cf. the <i>epi to geuma pragmateuomenoi</i> , who are called <i>synergasia</i> in other inscriptions.
iii. <b>Bibliography</b>	Dittmann-Schöne, I. (2010), <i>Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasiens</i> . 2nd. ed. Regensburg.

## XIII. EVALUATION

i. <b>Private association</b>	Probable
<b>Note</b>	Professional associations in the 2nd/3rd century were often very close to the official civic institutions, but they probably remained essentially private associations.
ii. <b>Historical authenticity</b>	Certain