

Author: BENEDIKT ECKHARDT

CAPInv. 456: **he homotechnia ton kepouron Steunenon**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Aizanoi

II. NAME

i. Full name (original language)	ἡ ὁμοτεχνία τῶν κηπουρῶν Στευνηνῶν (MAMA IX 49, ll. 2-4)
ii. Full name (transliterated)	<i>he homotechnia ton kepouron Steunenon</i>

III. DATE

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

IV. NAME AND TERMINOLOGY

ii. Name elements	Geographical:	Steunos was a cave near Aizanoi.
	Professional:	<i>kepouroi</i> , gardeners
iii. Descriptive terms	ὁμοτεχνία, <i>homotechnia</i>	
Note	<i>homotechnia</i> : MAMA IX 49, ll. 2-3	

V. SOURCES

i. Source(s)	MAMA IX 49 (i - ii AD)
Note	See also: Dittmann-Schöne V.3.I
Online Resources	MAMA IX 49
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedicatory inscription, greek
i.c. Physical format(s)	Marble altar
ii. Source(s) provenance	Agari (5km north of Aizanoi)

X. ACTIVITIES

iii. Worship	Two men, Neikophanes (l. 4) and Agathenor (l. 5), dedicate the altar to Zeus <i>Bennios</i> . If the genitive Μήνιος, <i>Menitos</i> (l. 5), refers to both names and not just to the second, Neikophanes and Agathenor are brothers.
Deities worshipped	Zeus <i>Bennios</i>

XII. NOTES

i. Comments	The "gardeners of Steunene" are usually believed to have worked on the territory belonging to the sanctuary of Meter <i>Steunene</i> (named after the cave Steunos, where she was worshipped in conjunction with Zeus).
iii. Bibliography	Dittmann-Schöne, I. (2010), <i>Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien</i> . 2nd. ed. Regensburg: 213-4. Drew-Bear, Th., and Naour, C. (1990), 'Divinités de Phrygie', <i>ANRW</i> 18.3: 1907-2044, esp. 1983-6, no. 18. Royer, A. (2005), <i>Associations professionnelles et groupes de gens de métier dans les cités grecques d'Asie Mineure à l'époque impériale (Ier - Ve siècles ap. J.-C.)</i> . Lyon: 329-30.

XIII. EVALUATION

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