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CAPInv. 913: **hoi bakchoi tou euastou theou**

I. LOCATION

i.	**Geographical area**	Western Asia Minor
ii.	**Region**	Mysia
iii.	**Site**	Pergamon

II. NAME

i.	**Full name (original language)**	οἱ βάκχοι τοῦ εὐαστοῦ θ[εοῦ] (MDAI(A) 27 (1902): 94 no. 86, l. 3)
ii.	**Full name (transliterated)**	*hoi bakchoi tou euastou theou*

III. DATE

i.	**Date(s)**	b. 158 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic:	*Bakchoi* - followers of Bakchos (Dionysos) *eaustes theos* - the epithet εὐαστής, *euastes* is attested in epigrams for Dionysos and quite often in Orphic poetry (see Ohlemutz 1968: 94; Müller 1989). Cf. *LSJ* s.v. εὐαστής: one who cries εὐαί

V. SOURCES

i.	**Source(s)**	MDAI(A) 27 (1902): 94 no. 86 (before or after 158 BC: Ohlemutz 1968: 93).
	Note	Jaccottet 2003, II no. 91 AGRW 113 Date: according to Hansen (1971: 465) this inscription dates after the death of Eumenes II.

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	Online Resources	MDAI(A) 27 (1902): 94 no. 86 AGRW ID 549
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Dedication in Greek to king Eumenes II, saviour god and benefactor, by the *bakchoi tou euastou theou.*
i.c.	**Physical format(s)**	Rectangular block of white marble with moulding on top and bottom, broken in the right side. H. 57 x W. 41.5 x L. 23 cm. A dowel hole on the bottom for inserting the block into a plinth. A cutting on the upper surface. Prott and Kolbe (1902: 94) described this block of stone as an altar. However, the dative formula (βασιλεῖ Εὐμένει) along with the cutting on the upper surface of the block would rather indicate a base.
ii.	**Source(s) provenance**	Found 'in the side street, that leads from the "Burgstrasse" to the rectangular tower of the byzantine wall'.

VII. ORGANIZATION

iii.	**Members**	βάκχοι, *bakchoi* (l. 3)

X. ACTIVITIES

iii.	**Worship**	The *Bakchoi* are designated as Bakchoi *tou eaustou theou.*
	Deities worshipped	euastos theos (Dionysos)
iv.	**Honours/Other activities**	The *Bakchoi* set up a dedication to king Eumenes II, saviour god and benefactor (ll. 1-2, θε[ῶι] σωτῆρι καὶ εὐεργέ[τηι]).

XI. INTERACTION

i.	**Local interaction**	The *Bakchoi* demonstrate their close links to king Eumenes II by setting up an offering to him and by endorsing the cult of Dionysos, ancestor of the Attalids.

XII. NOTES

i.	**Comments**	The findspot of the inscription not far away from the 'Podiensaal' (where two altars set up by the *boukoloi* were found) led scholars to tentatively suggest that the Podiensaal may have been used as the meeting place of a Dionysiac association already from the 2nd c. BC (Jaccottet 2003, II, 174; Schwarzer 2008: 92-7).
ii.	**Poland concordance**	Poland B *403.

iii. Bibliography	Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du Dionysisme. II. Documents*. Paris. Müller, H. (1989), 'Ein neues hellenistisches Weihepigramm aus Pergamon', *Chiron* 19: 499-553. Nilsson, M. (1957), *The Dionysiac Mysteries of the Hellenistic and Roman Age*. Lund. Ohlemutz, E. (1968), *Die Kulte und Heiligtümer der Götter in Pergamon*. Darmstadt. Prott, H.v. and Kolbe, W. (1902), 'Die 1900-1901 in Pergamon gefundenen Inschriften', *MDAI (A)* 27: 44-151. Schwarzer, H. (2008), *Die Stadtgrabung. Teil 4. Das Gebäude mit dem Podiensaal in der Stadtgrabung von Pergamon. Studien zu Sakralen Banketträumen mit Liegepodien in der Antike*. (AvP 15.4). Berlin - New York.

XIII. EVALUATION

i. Private association	Possible
Note	The term *Bakchoi* alone does not suffice to qualify this group as a private association.

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