

## CAPInv. 115: hoi technitai hoi peri ton Dionyson kai theous Adelphous kai hoi ten synodon nemontes

I. LOCATION	
i. Geographical area	Egypt
ii. Nome	Thinites (U08)
iii. Site	Ptolemais Hermeiou

II. NAME	
i. Full name (original language)	οἱ τεχνῖται οἱ περὶ τὸν Διόνυσον καὶ θεοὺς Ἀδελφοὺς καὶ οἱ τὴν σύνοδον νέμοντες (I.Prose 3, ll. 1-3)
ii. Full name (transliterated)	<i>hoi technitai hoi peri ton Dionyson kai theous Adelphous kai hoi ten synodon nemontes</i>

III. DATE	
i. Date(s)	269 - 246 BC

IV. NAME AND TERMINOLOGY	
i. Name in other forms	οἱ τεχνῖται οἱ [περὶ] τὸν μέγαν Διόνυσον καὶ θεοὺς Ἀδελφοὺς <i>hoi technitai hoi [peri] ton megan Dionyson kai theous Adelphous</i> (I.Prose 3, ll. 7-8); οἱ τεχνῖται οἱ περὶ τὸν Διόνυσον καὶ θεοὺς Ἀδελφοὺς <i>hoi technitai hoi peri ton Dionyson kai theous Adelphous</i> (I.Prose 6, ll. 1-2); τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν <i>to koinon ton peri ton Dionyson techniton</i> (I.Prose 6, l. 14)
ii. Name elements	<div>Professional: <i>technitai</i></div> <div>Theophoric: Dionysus <i>theoi Adelphoi</i> (royal cult of Ptolemy II and Arsinoe II)</div>
iii. Descriptive terms	<div>σύνοδος, <i>synodos</i></div> <div>κοινόν, <i>koinon</i></div> <div>τεχνίτευμα, <i>techniteuma</i></div>
Note	<div><i>Synodos</i>: I.Prose 3, l. 3.</div> <div><i>Koinon</i>: I.Prose 6, l. 14.</div> <div><i>Techniteuma</i>: I.Prose 6, l. 11</div>

## V. SOURCES

i. Source(s)	I.Prose 3 (269-246 BC) I.Prose 6 (269-246 BC)
Note	Other editions of I.Prose 3: OGIS I 50; SB V 8854; Feste 57; AGRW 297; Aneziri E1; Le Guen I 60. Other editions of I.Prose 6: OGIS I 51; SB V 8855; Feste 58; AGRW 298; Aneziri E2; Le Guen I 61.
Online Resources	<a href="#">I.Prose 3; TM 6374; AGRW ID 2939</a> <a href="#">I.Prose 6; TM 6375; AGRW ID 2966</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorific decrees by the association.
i.c. Physical format(s)	Stelai.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	κισσός / κιττός στέφανος, <i>kissos / kittos stephanos</i> (I.Prose 3, l. 5; I.Prose 6, l. 16) ψήφισμα, <i>psephisma</i> (I.Prose 3, l. 11; I.Prose 6, l. 24) στήλη, <i>stèle</i> (I.Prose 3, ll. 11, 13; I.Prose 6, l. 24) νεὸς τοῦ Διονύσου, <i>neos tou Dionysou</i> (I.Prose 3, l. 12; I.Prose 6, l. 25) εἰκὼν γραπτὴ, <i>eikon grapte</i> (I.Prose 6, l. 22) προστάς τοῦ πρυτανείου, <i>prostas tou prytaneiou</i> (I.Prose 6, l. 22)
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## VII. ORGANIZATION

iii. Members	I.Prose 3 makes a distinction between the <i>technitai</i> proper (οἱ τεχνῖται οἱ περὶ τὸν Διόνυσον καὶ θεοὺς Ἀδελφούς, <i>hoi technitai hoi peri ton Dionyson kai theous Adelphous</i> , ll. 1-2) and those who took part in the association without properly being <i>technitai</i> (οἱ τὴν σύνοδον νέμοντες, <i>hoi ten synodon nemontes</i> , ll. 2-3) – Dunand 1986: 92 and n. 37, however, thinks that we are dealing here with two distinct (although connected) associations. I.Prose 6 records the list of members according to their discipline or speciality (tragic poets, comic poets, epic poets, citharoedic singers, citharists, dancers, tragic actors, comedians, tragic second actors, chorus leaders, tragic flute-players, trumpeters, costumers), among whom there also appear πρόξενοι, <i>proxenoi</i> (l. III.34) and φιλοτεχνῖται, <i>philotechnitai</i> (l. III.41).
iv. Officials	The association had an οἰκονόμος, <i>oikonomos</i> , who took care of the expenses for the setting up of the stelai; his name was Sosibios (I.Prose 3, ll. 12-14; I.Prose 6, ll. 25-26). There was also a γραμματεὺς τοῦ κοινοῦ, <i>grammateus tou koinou</i> , called Demarchos (I.Prose 6, ll. 23-24). The association also had a religious official in charge of the celebrations for the triennial and yearly festivals: ὁ πρὸς τοῖς ἱεροῖς τῆς τριετηρίδος καὶ ἀμφοιτηρίδος, <i>ho pros tois hierois tes trieteridos kai amphieteridos</i> (I.Prose 6, ll. 27-28). The man was called Zopyros and was assisted in the performance of his duties by his two brothers Dionysius and Taurinos.

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>technitai</i> had common funds which were used to set up the mentioned inscriptions and were administered by the treasurer or <i>oikonomos</i> (I.Prose 3, ll. 12-14; I.Prose 6, ll. 25-26).
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## IX. MEMBERSHIP

i. Number	The association of <i>technitai</i> had more than 38 members (as attested by the fragmentary list in I.Prose 6).
ii. Gender	Men
Note	The list in I.Prose 6 only records men. Given the 'professional' character of the association, it seems reasonable to believe that the membership was made up of men only.
v. Relations	At least three members of the association of <i>technitai</i> were linked by family bonds: the three brothers Dionysius, Taurinos, and Zopyros (who was in charge of the religious celebrations for the triennial and yearly festivals, I.Prose 6 ll. 27-1.29).
vi. Proper names and physical features	<p>I.Prose 3: Διονύσιος Μουσαίου πρύτανις διὰ βίου: he is honoured by the <i>technitai</i> Σωσίβιος οἰ[κον]όμο[ς]</p> <p>I.Prose 6 Λυσίμαχος Πτολεμαίου Σωστράτεως, ὁ ἱπάρχης καὶ πρύτανις διὰ βίου: he is honoured by the <i>technitai</i> Δήμαρχος γραμματεὺς τοῦ κοινοῦ (he was probably an epic poet, cf. infra) Σωσίβιος οἰκονόμος Ζώπυρος ὁ πρὸς τοῖς ἱεροῖς τῆς τριετηρίδος καὶ ἀμφιετηρίδος (he was probably a tragic second actor, cf. infra) Διονύσιος, Zopyros' brother Ταυρίνος, Zopyros' brother τραγωδιῶ ποιηταί: Φαίνιππος, Διόγνητος κωμωιδιῶν ποιηταί: Στραταγός, Μουσαῖος ἐπὶ ποιηταί: Δήμαρχος (most probably the γραμματεὺς τοῦ κοινοῦ), Θεογένης, Ἀρτεμίδωρος κιθαρωδός: Μένιππος κιθαριστής: Ἡράκλειτος ὄρχηστής: Πτολεμαῖος τραγωδός: Μητρόδωρος κωμωδοί: Τελέμαχος, Ἀγαθόδωρος, Ἀπολλώνιος, Ἀσκληπιόδωρος Ἀπολλωνίου, Ἀπολλώνιος, Διόδωρος συναγωνισταὶ τραγικοί: Ἀπολλωνίδης Ἀρδώνος, Κλείτος, [Π]τολεμαῖος, [Ζώ]πυρος (most probably ὁ πρὸς τοῖς ἱεροῖς τῆς τριετηρίδος καὶ ἀμφιετηρίδος) αὐλητὴς τραγικός: Θραικίδης σαλπικτής: Θρασύμαχος σκευοποιός: Βάτων πρόξενοι: Δημήτριος, Φαίδιμος, Ἀρτεμίδωρος, Σπουδί[ας], Διονύσιος φιλοτεχνῖται: Δημήτριος, Στέφανος, Λέων, Ἀρτεμίδωρος, Δημήτριος, Ἀριστόνους</p>

## X. ACTIVITIES

ii. Meetings and events	The honours conferred by the <i>technitai</i> in I.Prose 3 are to be announced during the festivals of Dionysus (τὰ Διονύσια, <i>ta Dionysia</i> : I.Prose 3, ll. 9-10). In I.Prose 6, the association's benefactor was to be crowned on 11 <i>Perittios</i> , during the festivals of Dionysus (I.Prose 6, ll. 15-17). The association was therefore to meet in that circumstance, as well as for the triennial festivals (I.Prose 6, ll. 27-28).
iii. Worship	The <i>technitai</i> showed a particular devotion for the god Dionysus as the stelai were to be set up in front of his temple (I.Prose 3, ll. 11-12 and I.Prose 6, l. 25) and the association was active and present during the annual festivals of the god (I.Prose 3, ll. 9-10 and I.Prose 6, ll. 15-17). The <i>technitai</i> also met and organised festivals (probably in honour of Dionysus too) celebrated every other year (I.Prose 6, ll. 27-28).
Deities worshipped	Dionysus
iv. Honours/Other activities	The <i>technitai</i> honoured two life- <i>prytaneis</i> of the <i>polis</i> of Ptolemais Hermeiou: 1) Dionysius, son of Mousaios, (the man also appears in an honorific inscription by the <i>polis</i> : I.Prose 4), was honoured with an ivy crown and a stele for his benevolence towards the city and the association and the honours were to be solemnly announced during the festivals of Dionysus (I.Prose 3). 2) Lysimachos, son of Ptolemaios, of the deme <i>Sostrateus</i> , <i>hipparches</i> , (he served as <i>grammateus</i> of the <i>boule</i> and was honoured by the council and the assembly of Ptolemais Hermeiou: cf. I.Prose 5, 276/5 BC) was to be crowned with an ivy crown during the festivals of Dionysus because of his devotion towards King Ptolemy II, Dionysus and the other gods, and for his benevolence towards the King and his parents, and the <i>technitai</i> . A portrait of the man was also commissioned and was to be hung at the entrance of the <i>prytaneion</i> . Finally the honorific decree was to be inscribed on stone at the association's expense (I.Prose 6).

## XI. INTERACTION

### i. Local interaction

The *technitai* entertained relations with the local authorities, as they honoured two life-*prytaneis* of the *polis* of Ptolemais Hermeiou, who do not seem to be members (I.Prose 3 and 6). Furthermore, a portrait of one of the benefactors is to be set up in the vestibule of the *prytaneion* itself (I.Prose 6, ll. 21-22: ἀναθεῖναι δ' αὐτ[οῦ] | καὶ εἰκόνα γραπτὴν ἐν τῇ προστάδι τοῦ πρυτανείου, *anatheinai d'autou kai eikona graptēn en te prostadi tou prytaneiou*). The association seems to have been also somehow connected with the local temple of Dionysus, as the two honorific stelai were to be set up in front of the said temple: πρὸ τοῦ νεὸ τοῦ Διονύσου, *pro tou neo tou Dionysou* (I.Prose 3, l. 12 and I.Prose 6, l. 25).

## XII. NOTES

### iii. Bibliography

Dunand, F. (1986), 'Les associations dionysiaques au service du pouvoir lagide (IIIe s. av. J.-C.)', in *L'association dionysiaque dans les sociétés anciennes. Actes de la table ronde organisée par l'École française de Rome*, Rome: 85-103.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The terminology used (*technitai*, *synodos*, *koinon*, *techniteuma*), the internal organisation, and the officials make it certain that we have here a private association.