

CAPInv. 1666: **hiera synodos**

I. LOCATION

i. Geographical area	Unlocated
ii. Region	Mysia or Etruria? (see below I.iii and XII.i)
iii. Site	Pergamon or Florence/ Rome? The provenance of the inscription is unknown. The text has been included under the <i>Inscriptiones locorum incertorum</i> of the CIG. However, scholars tended to attribute the inscription to Pergamon on account of the mention of Dionysos Kathegemon. The provenance of the stone has been questioned by Merklebach (1985), arguing that the inscription was originally set up somewhere in Italy. The stone is in Florence. See also below XII.i

II. NAME

i. Full name (original language)	ἱερὰ σύνοδος (SEG 35: 1040/1732 l. 9)
ii. Full name (transliterated)	<i>hiera synodos</i>

III. DATE

i. Date(s)	198 - 209 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>hiera</i>
iii. Descriptive terms	<i>synodos</i>	

V. SOURCES

i. Source(s)	SEG 35: 1040/1732 (198-209 AD)
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Note	Ed. pr. CIG 6829 See also IGRR IV, 468 Lüders 1873: no. 103. MDAI(A) 27, 1902: 182
Online Resources	SEG 35: 1040/1732
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication set up by the philosopher L. Septimius Trypho for <i>soterias kai neikes kai aionias diamones</i> of the emperors, the imperial house and the <i>hieras synodou</i> (ll. 1-8). Greek
i.c. Physical format(s)	No information is provided.
ii. Source(s) provenance	Unknown (see I.iii)

VII. ORGANIZATION

iv. Officials	ἱερεὺς, <i>hiereus</i> (l. 9) λογιστεῦον, <i>logisteuon</i> (l. 15) ἄρχων, <i>archon</i> (ll. 16, 20-21) γραμματεὺς, <i>grammateus</i> (ll. 18, 22) νομοδίκτης, <i>nomodiktes</i> (ll. 19, 24) L. Septimius Tryphon was priest of Dionysos twice (ll. 9-10). The <i>logistes</i> (curator in Latin) was responsible for the finances of the association. This official is otherwise not attested in a <i>synodos</i> of the Dionysiac <i>technitai</i> (Merklebach 1985: 138)
Eponymous officials	<i>epi archontos</i> (ll. 16, 20-21): L. Septimius Tryphon promised to restitute the statue of Dionysos when archon was Bentidios son of Sotas, <i>pythaulos periodoneikeis paradoxos</i> (ll. 16-17), while his promise was fulfilled when <i>archon</i> was Aur. Agcharenos Phaidros, Ephesions, <i>komodos periodoneikes, Kapetoleioneikes paradoxos</i> (ll. 20-22).

IX. MEMBERSHIP

ii. Gender	Men
Note	All officials are men.
iv. Status	The officials of the associations are designated by their professional activities and achievements, all denoting victors at dramatic contests. - Benditos son of Sotas <i>pythaulos, periodoneikes paradoxos</i> - Aulus son of Oineus, <i>tragodos paradoxos</i> - Aur. Agcharenos Phaidros, <i>Ephesios, komodos periodoneikes, Kapetolioneikes paradoxos</i> - Menekrates son of Assyrios, <i>Sylleos, komodos periodoneikes paradoxos</i> - Tib. Klaudios Alexandros, <i>Laodikeus, tragodos kai poietes paradoxos</i> Not all members bear the tria nominee, indicative of Roman citizenship. From the eight members attested in the text, four of them hold Roman citizenship: L. Septimius Tryphon, M. Oulyssios Perikles, Aur. Agcharenos Phaidros and Tib. Klaud. Alexandros. All attested members are of various places, including Alexandria, Ephesos, Sylleion in Pamphylia and Laodikeia. One of them was victor at the contests of Capitolia in Rome, while three of them were <i>periodoneikes</i> (victors at the Panhellenic contests). Aelius Agathemeros, <i>kitharodos paradoxos</i> , (ll. 18-19) is also attested in an inscription from Smyrna (P. Aelius Agathemeros <i>Ephesios kai Smyrnaios kai Pergamenos</i> , I.Smyrna 659 ll. 22-24).

X. ACTIVITIES

iii. Worship	The priest of Dionysos, L. Septimius Tryphon was also <i>archiereus</i> of Dionysos Kathegemon for life (ll. 10-11) and <i>archiereus</i> for life of Marcus Aurelius Antoninus Sebastos the Neos Dionysos (= Caracalla) (ll.11-12).
Deities worshipped	Dionysos Dionysos Kathegemon Marcus Aurelius Antoninus Sebastos the Neos Dionysos (= Caracalla)
iv. Honours/Other activities	The priest of the association restored the statue of Dionysos, <i>ton Dionyson anakosmesas</i> , at his own expenses after he promised to do so (ll. 14, 20).

XI. INTERACTION

i. Local interaction	The priest of the association was also the hereditary priest of Dionysos Kathegemon and archipriest for life of Marcus Aurelius Antoninus Sebastos the New Dionysos.
ii. Interaction abroad	The inscription is set up for the safety, victory and eternal distribution of the emperors and the imperial house.

XII. NOTES

i. Comments	The <i>hiera synodos</i> has been identified with the <i>synodos</i> of the Dionysiac <i>technitai</i> (Lüders 1873: no. 101; von Prott 1902: 182; Merkelbach 1985: 137). The three officials attested in the text, the <i>archon</i>, the <i>grammateus</i> and the <i>nomodeiktes</i> are well-attested officials of the Dionysiac <i>technitai</i> (Merkelbach 1985: 137). In light of Dionysos Kathegemon (patron god of Pergamon), the stone has been attributed to Pergamon (von Prott 1902: 182). Merkelbach (1985: 137), however, argued that the inscription does not need to originate from Asia Minor but may have been set up either in the headquarters of the association in Rome or somewhere else in the vicinity of Florence where the stone is said to come from.
iii. Bibliography	Lüders, O. (1873), <i>Die dionysischen Künstler</i> . Berlin. Merkelbach, R. (1985), 'Eine Inschrift des Weltverbandes der dionysischen Technika (CIG 6829)', <i>ZPE</i> 58: 136-8. von Prott, H. (1902), 'Dionysos Kathegemon', <i>MDAI(A)</i> 27: 161-88.

XIII. EVALUATION

i. Private association	Certain
Note	Although the name of the association at first glance may seem too generic (<i>hiera synodos</i>), the professional affiliation of members (<i>technitai</i>), the fact that the priest of the <i>synodos</i> is at the same time the priest of Dionysos Kathegemon and archipriest of the imperial cult renders the identification of the <i>hiera synodos</i> with the Dionysian <i>technitai</i> indisputable.