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CAPInv. 1955: U-WAM-033

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Magnesia on the Maeander or Priene

II. NAME

i. Association with unknown name	U-WAM-033
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III. DATE

i. Date(s)	200 - 1 BC
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V. SOURCES

i. Source(s)	I.Priene ₂ 184
Note	Malay 1981: SEG 31 (1981 no. 983; Jaccottet 2003 no. 148
Online Resources	SEG 31 (1981) no. 983
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of donations
i.c. Physical format(s)	Marble block
ii. Source(s) provenance	Söke, and therefore either from Magnesia or Priene

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects

In l. 17 is mention of "the Bakchikon" (τῷ βακχικῷ, *to bakchiko*). This is most probably the private sanctuary of the association (cf. Jaccottet 2003: 250). Harland 2014: 350 (following Kloppenborg) understands this as a reference to the "Bacchic festival" but this is linguistically impossible.

VII. ORGANIZATION

iii. Members

The members of the association are designated as συνβάκχοι, *synbakchoi*, "fellow bakchants" in l. 16. The term clearly refers to the Dionysiac character of the association.

v. Other staff

The inscriptions mentions musicians and cooks (μαγε[υ]κούς ἐργάτας, *mage[irkous] ergatas*) who are involved in the festivities of the association but are obviously not themselves members of it.

VIII. PROPERTY AND POSSESSIONS

ii. Realty

The association receives a sum of money for the purchase "of the place adjacent to the Bakchikon" (l. 17-18: τοῦ προσκει[μένου] τῷ βακχικῷ τόπου, *to proskei[menou] to bakchiko topou*). Its not clear for what purpose this land near the association's sanctuary should be used.

iii. Income

The inscription lists several donations to the association, most probably from its members. They promise to provide wine, bread, cooks, and musicians.
One member donates a sum of money to his fellow bakchants for the purchase of land.

X. ACTIVITIES

ii. Meetings and events

The association received donations that were obviously used for banquets, with wine, bread, meat and music, but no specifics are given.

iii. Worship

The association is obviously devoted to Dionysos but nothing more specific about the cult activities can be said.

Deities worshipped

Dionysos

XII. NOTES

i. Comments

Since the inscription was discovered at Söke, the modern village between Priene and Magnesia on the Maeander, the ancient provenance of the text is not clear.

iii. Bibliography

Harland, Ph. A. (2014), *Greco-Roman Associations: Texts, Translations, and Commentary*. Vol. II. North Coast of the Black Sea, Asia Minor. Berlin/Boston.
Jaccottet, A.-F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. Kilchberg.
Malay, H. (1981), 'Une Inscription nouvelle d'Ionie', *RA* 1981: 77-78.

XIII. EVALUATION

i. Private association

Certain

Note

The terminology employed (*synbakchoi*) to describe the members of the association along with the cultic activities suggest a private association.