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CAPInv. 348: U-WAM-028

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lydia
iii. Site	Philadelpheia

II. NAME

i. Association with unknown name	U-WAM-028
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III. DATE

i. Date(s)	ii BC - i AD
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	οἶκος, <i>oikos</i> (?)
Note	<i>oikos</i> : TAM V.3 1539, ll. 5, 15, 32, 52. It is not certain whether the word <i>oikos</i> means 'association' in all or even some of these cases.

V. SOURCES

i. Source(s)	TAM V.3 1539 (ii BC - i AD)
Note	Ed.pr.: Keil and von Premerstein 1911: no. 18 Syll. ³ 985 Sokolowski 1955: no. 20 de Hoz 1999: no. 1.2 AGRW 121
Online Resources	AGRW ID# 141 CGRN 191
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Religious regulations of a private cult or a private cult association. Greek.

i.c. Physical format(s)	Stele
ii. Source(s) provenance	Philadelphieia

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The term <i>oikos</i> could be used, at least in some instances (l. 15?), to refer to the meeting building of the association or to a private sanctuary. The <i>lex sacra</i> is said to be located at the goddess Agdistis, protector of the house, sanctuary or association (ll. 50-52). It probably means 'at the altar' of the goddess. There is also mention of altars (or images) of all the other gods worshipped (ll. 6-11). Cf. ll. 33-39 for altar and sacral objects (<i>hiera</i>) of the gods.
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VII. ORGANIZATION

i. Founder(s)	Dionysios by indication of Zeus through a dream (ll. 4, 12-14)
Gender	Male
ii. Leadership	The content of the inscription induces to belief that all members were equal status inside the <i>oikos</i> .
iii. Members	All persons, men and women, free and slaves, are accepted in the cult or association (ll. 5-6, 15-16, 53-54).
vi. Laws and rules	The rules, transmitted to Dionysios by the gods through a dream, are moral in character: (1) no use of harmful magic. (2) no use or knowledge of use of harmful enchantments. (3) no use, complicity or knowledge of magic potions, poisons, abortives or any resources for killing children. (4) refraining of not thinking well-disposed towards the association (5) if somebody has knowledge of some of these things, he shall not permit or silent them, but make them public and reject them. (6) a man shall have no intercourse with another woman apart of his own, whether free or slave, who has a man, neither with a child or a virgin, neither be accomplice of these facts; if he knows of other man doing it, he shall make it public. (7) any man or woman behaving like that shall not be able to enter the association. (8) a free woman must be chaste (<i>hagne</i>) and not live or have intercourse with any other man besides her own. If she doesn't behave like that she will be poluted and not worth of worshipping the gods.
vii. Judicial system	There is no civic judicial system attested in relation to it, but a metaphorically judicial system imposed by the gods. The gods will punish any person not observing the rules (ll. 48-50)
viii. Obligations	Members who follow all the rules and are pious will demonstrate it by touching, in presence of the others and during the monthly and anual sacrifices, the stele where the rules are written. This is the way to know who is following the rules and who is not (ll. 54-60).
ix. Privileges	The gods will award members who follow the rules with every good thing that gods grant to humans (ll. 46-48, 60-64).

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The association or cult owns a private house with altars (or images) and other cult objects.
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IX. MEMBERSHIP

ii. Gender	Men Women
iv. Status	Free and slaves

X. ACTIVITIES

ii. Meetings and events	<p>(1) oath related to the observance of the cult or association rules when becoming a member (Il. 14ff.).</p> <p>(2) celebration of <i>mysteria</i> (τὰ μυστήρια ἐπιτελεῖν, <i>ta mysteria epitelein</i>, Il. 13-14, cf. l. 41).</p> <p>(3) sacrifices for spiritual and ritual purification (ἁγνισμὰ καὶ καθαρμά, <i>hagnisma kai katharma</i>, l. 40, cf. 12-14).</p> <p>(4) monthly and annual sacrifices, probably the same mentioned in (3) (Il. 55-57).</p> <p>(5) a sort of ordeal by which the pious members will show their purity by touching the stele with the rules written on it, whereas the impious will be recognised as such.</p>
iii. Worship	<p>All the events mentioned in the inscription are related to the worship of the gods.</p> <p>The main goddess is Agdistis, the indigenous one of the whole divine group. She is the <i>oikodespoina</i> of the sanctuary or association.</p>
Deities worshipped	<p>Agdistis, Zeus <i>Eumenes</i>, Hestia, all the saviour gods, [Eudai]monia, Plutos, Arete, Hygieia, Tyche <i>Agathe</i>, Agathos [Daimon], [Mne]me, Charites, Nike</p>

XII. NOTES

i. Comments	<p>It has been stated that the word <i>oikos</i> is used for association in the Greco-Roman world, but there are in fact few instances of that meaning, since in most cases it refers to a building of the association, and the few sure cases belong to Imperial times (IG XIV 760; <i>BCH</i> 25: no. 184; I.Tomis 60, 132, 153; Ehrhardt and Günther 2013: 199-220; I. Magnesia 117; SEG 51: 2016). On the other hand, the word is very frequently used to denote a god's house. With reference to the Philadelphian text, Weinreich 1919: 7 says: 'das passende Wort zur Bezeichnung eines Privatheiligtums'. For the sense of temple or building related to a sacral space cf. LSCG 118 (Chios, IV BC); I.Mylasa 336 (II BC); LSCG 65, ll. 112-3; Andania 91 BC or maybe 23AD); TAM V.1 538 (Maionia, Lydia, late Hell-beginning Imp); I.Eph(esos) 18 and Add. p. 1 (I AD); I.Erythrai 132 (II AD); I.Smyrna 725 (III AD); SEG 35: 1158 (Katakekaumene, Lydia: οἰκία τοῦ θεοῦ, <i>oikia tou theou</i>). On the other hand, many private associations are thought to have developed from a household structure. In fact, already Barton and Horsley 1981: 22, n. 68. Roller (1999) and Harland (2003) consider this <i>oikos</i> a type of association based on a household structure. The mentioned οἰκιακός, <i>oikiakos</i> in another inscription from Philadelphia (TAM V.3 1513, I BC - I AD) could indicate a member of an association called <i>oikos</i>.</p> <p>The text is presenting new rules and mentioning already existing ones: one may therefore suppose that these rules concerned the renovation of a private cult or association (cf. the associations called <i>neotera</i> in Lydia), but it can also be interpreted as an invitation by Dionysios for people to join, invitation that could lead to the formation of a future association.</p>
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iii. Bibliography

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XIII. EVALUATION

i. Private association

Possible

Note

It is not sure if it is an association or just a private cult. Cf. comments.