

CAPInv. 812: **diataxis**

I. LOCATION

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

II. NAME

i. Full name (original language)	διάταξις (TAM V.3 1462, l. 8)
ii. Full name (transliterated)	<i>diataxis</i>

III. DATE

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

i. Name in other forms	II. 10-2: οἱ περὶ τὸν καθηγεμόνα Διόνυσον μύσται, <i>Hoi peri ton kathegemonon Dionysou mystai</i> .	
ii. Name elements	Other:	Term probably denoting the organization of an association in subgroups.
iii. Descriptive terms	διάταξις, <i>diataxis</i>	
Note	<i>diataxis</i> : TAM V.3 1462, l. 8	
	ἐκ τῆς διατάξεως (<i>ek tes diataxeos</i>): translation of Petzl in TAM: "nach dem Statut" following Keil and Premierstein interpretation. Cf. Nisson 1975: 50, 55 for the interpretation of the word as subgroup inside the association.	

V. SOURCES

i. Source(s)	TAM V.3 1462 (ii AD)
Note	See also: Keil and Premerstein 1911: 28f., no. 42 Quandt 1912: 179 Merkelbach 1988: 20f de Hoz 1999: 191, no. 15.26 Jaccottet II no. 113
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific inscription dedicated by the association to T. Ail. Glykon Papias Antonianos, a <i>mystes</i> , member of the <i>diataxis</i> and son of an <i>archiereus</i> and <i>logistes</i> of the sacred <i>boule</i> . Greek.
i.c. Physical format(s)	Marble base with the inscription on one side. Under the text, representation of a dancing <i>mystes</i> dressed as a satyr with an animal skin and holding a <i>thyrsos</i> in the left hand.
ii. Source(s) provenance	Floor of a room in the house of Kassab Hadji-Ahmed in the quarter Abubat Mahalle, in Alasehir, ancient Philadelphiea.

VII. ORGANIZATION

iii. Members	The members are called οἱ περὶ τὸν καθηγεμόνα Διόνυσον μύσται (<i>hoi peri ton kathegemonon Dionyson mystai</i> , ll. 10-12)
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IX. MEMBERSHIP

ii. Gender	Men
Note	The only individually attested member is male.

X. ACTIVITIES

iv. Honours/Other activities	The <i>mystes</i> attested is honoured probably by the city (the first lines are lost).
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XI. INTERACTION

i. Local interaction	If the dedication is a decision of the city that probably means that the association has local interaction. The father of the honoured is <i>archiereus</i> and <i>logistes</i> of the sacred council. The cult of Dionysos Kathegemon, an official cult in Pergamon, is probably introduced as such in Thyateira and Philadelphiea, last one colony of the Attalids. Cf TAM V.2 976, 979 from Thyateira and Keil and Premerstein 1911: no. 29 from Philadelphiea for the relation of the cult personal with important offices of the city.
ii. Interaction abroad	This association had surely interaction with the cult of Dionysos in Thyateira and in Pergamon, though there is no explicit evidence. It could even be a branch of the main one in Pergamon, what would explain the term <i>diataxis</i> .

XII. NOTES

iii. Bibliography

de Hoz, M.-P. (1999), *Die Lydischen Kulte im Lichte der griechischen Inschriften*. Bonn: 191, no. 15.26.
Jaccottet, A.-F. (2003), *Chosir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich: 204, no. 113.
Keil, J., and von Premerstein, A. (1911), *Bericht über eine zweite Reise in Lydien ausgeführt 1908*, (Denkschriften Akad. Wien Band 54.2). Vienna: 28f., no. 42.
Nisson, P. (1975), *The Dionysiac Mysteries of the Hellenistic and Roman Age*. New York: 50, 55.
Merkelbach, R. (1988), *Die Hirten des Dionysos. Die Dionysos-Mysterien der römischen Kaiserzeit und der bukolische Roman des Longus*. Stuttgart: 20f.
Quandt, G. (1912), *De Baccho ab Alexandri aetate in Asia Minore culto*. Halle: 179.

XIII. EVALUATION

i. Private association

Probable

Note

The cult of Dionysos Kathegemon is an official cult of the city, though there is no reason to think the association is a public one.