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CAPInv. 815: *hoi peri ton Dionyson [po]darioi*

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ περὶ τὸν Διόνυσον [πο]δάριοι (TAM V.1 91, ll. 2-4)
ii. Full name (transliterated)	<i>hoi peri ton Dionyson [po]darioi</i>

III. DATE

i. Date(s)	167 - 169 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	ἡ σύνοδος τῶν νέων ποδαρίων, <i>he synodos ton neon podarion</i> , ‘the association of the new podarioi’ (TAM V.1 92, ll. 2-3)	
ii. Name elements	Professional:	For the possibility that <i>podarioi</i> designates a professional association, perhaps in relation to the theatre and similar to the <i>technitai</i> association see. Hermann 1962: 16-17; Cf. Herrmann and Polatkan 1961: 121-2
	Theophoric:	The name includes the name of the god Dionysos
iii. Descriptive terms	σύνοδος, <i>synodos</i> , (TAM V.1 92, l. 2)	

V. SOURCES

i. Source(s)	TAM V.1 91 (167/8 AD) TAM V.1 92 (168/9 AD)
Online Resources	TAM V.1 91 TAM V.1 92
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	TAM V.1 91: probably honorific inscription TAM V.1 92: funerary inscription
i.c. Physical format(s)	Both are steles with pediment; TAM V.1 91 also with representation of a crown.
ii. Source(s) provenance	Both found in İcikler (ancient Saittai). TAM V.1 92 is now in Museum Manisa (Inv. 452).

VII. ORGANIZATION

viii. Obligations	The association probably had funerary obligations (cf. TAM V.1 92)
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IX. MEMBERSHIP

ii. Gender	Men
Note	TAM V.1 92: the only properly attested member is a man, who died at the age of 43.
iii. Age	Adults

X. ACTIVITIES

iii. Worship	The name of the association implies that it worships Dionysos
Deities worshipped	Dionysos
iv. Honours/Other activities	The association probably organized funerary activities (cf. TAM V.1 92).

XI. INTERACTION

i. Local interaction	The cult of Dionysos is attested in Saittai through the name of a <i>phyle</i> , which means an official importance of the cult. The association could have had some interaction with that cult, though there is no evidence of this.
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XII. NOTES

i. Comments	It is not certain if the two different names of the association implies the existence of two different associations, maybe one older than the other (cf. Herrmann 1962: 16), or perhaps one of younger members. In this last case, the attested member in TAM V.1 92 would not be a member of the association. For associations in Lydia called <i>neotera</i> cf. TAM V.1 537 (of Men Tiamu, Men Tyrannos and Zeus Masphalatenos in Maionia, 171/2 AD); TAM V.1 451 (of Asklepios in Ayazviran, 28/29 AD). For an association of <i>neaniskoi</i> of the gymnasium cf. TAM V.2 949 etc. (of Herakles in Thyateira, III AD), and cf. TAM V.3 1556: νέοι φιλάνπελοι, <i>neoi philanpeloi</i> . P. Herrmann 1962: 43 interprets the word <i>neotera</i> in the name of the association TAM V.1 537 as meaning 'ein jungerer, spaten gegründeter Verein'.
iii. Bibliography	Herrmann, P., and Polatkan, K.Z. (1961), 'Grab- und Votivstelen aus dem nordöstlichen Lydien im Museum von Manisa', <i>AAWW</i> 98: 119-27. Herrmann, P. (1962), <i>Ergebnisse einer Reise in Nordostlydien</i> . Vienna. de Hoz, M.-P. (1999), <i>Die Lydischen Kulte im Lichte der griechischen Inschriften</i> . Bonn. Malay, H. (1994), <i>Greek and Latin Inscriptions in the Manisa Museum</i> Wien.

XIII. EVALUATION

i. Private association	Certain
Note	Dionysos associations are private though many of them have an important role in the public sphere.