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## CAPInv. 913: *hoi bakchoi tou euastou theou*

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Pergamon

### II. NAME

i. Full name (original language)	οἱ βάκχοι τοῦ εὐαστοῦ θε[εοῦ] (MDAI(A) 27 (1902): 94 no. 86, l. 3)
ii. Full name (transliterated)	<i>hoi bakchoi tou euastou theou</i>

### III. DATE

i. Date(s)	b. 158 BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>Bakchoi</i> - followers of Bakchos (Dionysos)  <i>eaustes theos</i> - the epithet εὐαστής, <i>euastes</i> is attested in epigrams for Dionysos and quite often in Orphic poetry (see Ohlemutz 1968: 94; Müller 1989). Cf. <i>LSJ</i> s.v. εὐαστής: one who cries εὐαί
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### V. SOURCES

i. Source(s)	MDAI(A) 27 (1902): 94 no. 86 (before or after 158 BC: Ohlemutz 1968: 93).
Note	Jaccottet 2003, II no. 91 AGRW 113  Date: according to Hansen (1971: 465) this inscription dates after the death of Eumenes II.

<b>Online Resources</b>	<a href="#">MDAI(A) 27 (1902): 94 no. 86</a> <a href="#">AGRW ID 549</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Dedication in Greek to king Eumenes II, saviour god and benefactor, by the <i>bakchoi tou euastou theou</i> .
<b>i.c. Physical format(s)</b>	Rectangular block of white marble with moulding on top and bottom, broken in the right side. H. 57 x W. 41.5 x L. 23 cm. A dowel hole on the bottom for inserting the block into a plinth. A cutting on the upper surface. Pratt and Kolbe (1902: 94) described this block of stone as an altar. However, the dative formula (βασιλεῖ Εὐμένει) along with the cutting on the upper surface of the block would rather indicate a base.
<b>ii. Source(s) provenance</b>	Found 'in the side street, that leads from the "Burgstrasse" to the rectangular tower of the byzantine wall'.

## VII. ORGANIZATION

<b>iii. Members</b>	βάκχοι, <i>bakchoi</i> (l. 3)
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## X. ACTIVITIES

<b>iii. Worship</b>	The <i>Bakchoi</i> are designated as <i>Bakchoi tou euastou theou</i> .
<b>Deities worshipped</b>	euastos theos (Dionysos)
<b>iv. Honours/Other activities</b>	The <i>Bakchoi</i> set up a dedication to king Eumenes II, saviour god and benefactor (ll. 1-2, θε[ῶι] σωτήρι καὶ εὐεργέ[τηι]).

## XI. INTERACTION

<b>i. Local interaction</b>	The <i>Bakchoi</i> demonstrate their close links to king Eumenes II by setting up an offering to him and by endorsing the cult of Dionysos, ancestor of the Attalids.
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## XII. NOTES

<b>i. Comments</b>	The findspot of the inscription not far away from the 'Podiensaal' (where two altars set up by the <i>boukoloι</i> were found) led scholars to tentatively suggest that the Podiensaal may have been used as the meeting place of a Dionysiac association already from the 2nd c. BC (Jaccottet 2003, II, 174; Schwarzer 2008: 92-7).
<b>ii. Poland concordance</b>	Poland B *403.

### iii. Bibliography

- Jaccottet, A.-F. (2003), *Choirs Dionysos. Les associations dionysiaques ou la face cachée du Dionysisme. II. Documents*. Paris.
- Müller, H. (1989), 'Ein neues hellenistisches Weihepigramm aus Pergamon', *Chiron* 19: 499-553.
- Nilsson, M. (1957), *The Dionysiac Mysteries of the Hellenistic and Roman Age*. Lund.
- Ohlemutz, E. (1968), *Die Kulte und Heiligtümer der Götter in Pergamon*. Darmstadt.
- Protz, H.v. and Kolbe, W. (1902), 'Die 1900-1901 in Pergamon gefundenen Inschriften', *MDAI (A)* 27: 44-151.
- Schwarzer, H. (2008), *Die Stadtgrabung. Teil 4. Das Gebäude mit dem Podiensaal in der Stadtgrabung von Pergamon. Studien zu Sakralen Banketträumen mit Liegepodien in der Antike. (AvP 15.4)*. Berlin - New York.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

The term *Bakchoi* alone does not suffice to qualify this group as a private association.