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## CAPInv. 142: U-AEI-003

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Anaphe
iii. Site	Anaphe

### II. NAME

i. Association with unknown name	U-AEI-003
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### III. DATE

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

iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	l. 4

### V. SOURCES

i. Source(s)	IG XII.3 253 (ii/i BC)
Note	See also Chankowski 2010: 447 no. 19. The date of the inscription is based on letterforms.
Online Resources	<a href="#">IG XII.3 253</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Regulations about the finances of the gymnasium in Greek with some Doric features.
i.c. Physical format(s)	Stele, broken in the upper part, moulded below. H. pres. 39 x W. 29 cm.
ii. Source(s) provenance	Found east of the town of Anaphe.

## VI. BUILT AND VISUAL SPACE

### ii. References to buildings/objects

- ἐστάλαν, *estalan* (instead of: εἰς στήλην, *eis stolen*) (ll. 7-8) - stele of the inscription  
- μετρητής ἐλαίου, *metretes elaiou* (ll. 11-12) - *metretes* is a measure unit of liquids equal to ca. 39 litres.  
- Although the word χαλκοῦ, *chalkou* in line 13 probably stands for copper money, there is another interpretation that is worth taking into account; the word χαλκοῦ, *chalkou* may stand for a vessel (e.g. cauldron) or bronze plates (*LSJ* s.v. χαλκός 2). The donation of oil, however, would rather speak in favour of a cauldron.

## VII. ORGANIZATION

### iv. Officials

γυμνασίαρχος, *gymnasiarchos* (ll. 3, 5-6)

## VIII. PROPERTY AND POSSESSIONS

### i. Treasury/Funds

ἐκ του κοινοῦ, *ek tou koinou* (l. 9) - common treasury  
The expenses for setting up the stele would be covered from the common treasury.

### iii. Income

Income flowed into the treasury in the following ways:

- fines (for penalties): τὰ γεγονότα τίμια, *ta gegonota timia* (l. 7): the gymnasiarch was responsible for writing up in a stele the fines that had already been paid to the *koinon*. What might have incurred the fines is unknown, but earlier in the text it is stated that an offender had to pay the gymnasiarch ([ἀποδιδότ]ω ἀεὶ [τ]ῶι κατ' ἀμ[ε] γει[νομένη]ι γυμνασιάρχῳ[ι], ll. 2-3) or owe to the *koinon* 1000 drachmas ([ῆ] ὀφειλέ[τ]ω τῶι κοινῶι δρα[χ]μὰς χιλ[ί]ας, ll. 4-5).

- gifts/ donations: Thrasyleon son of Hyperides Theraios gave freely (ἐπέδωκε, *epedoke*, ll. 9-10) one *metretes* of oil (the supply of oil was one of the most prestigious donations in a gymnasium context) (ll. 10-12). Isokles son of Timotheos gave freely money of a value of 30 drachmas (or a cauldron worth of 30 drachmas, see VI.ii) (*chalkou drachmas triakonta*, ll. 12-13).

## IX. MEMBERSHIP

### i. Number

The actual number of the members is unknown. Two members are attested, Thrasyleon and Isokles.

### ii. Gender

Men

#### Note

In light of the gymnasium context, we can safely assume that the members were all men.

### iii. Age

Adults

#### Note

As the text does not contain any reference to *paides* or *ephebes*, we can assume that the association consisted of adult males.

iv. Status	<p>Thrasyleon son of Hypereides came from Thera (Θηραῖος, l. 11). It seems therefore that membership to this association was open to citizens of other places.</p> <p>The ethnic is missing in the case of Isokles son of Timotheos, probably because he was a citizen of Anaphe and there was no need to denote his place of origin. The same name, Isokles son of Timotheos, is carved on a small dark stone base found in Anaphe (<a href="#">IG XII.3 296</a>) and the deceased or honorand (the name is in the nominative) is probably the member of the <i>koinon</i>.</p> <p>Thrasyleon son of Hypereides is a well-attested citizen of Thera, descending from a well off family. He was gymnasiarch in Thera (<a href="#">IG XII.3, 1299/1300</a>). He is probably the son of Hypereides son of Thrasyleon, husband of Epiteleia, Epikteta's daughter (<a href="#">IG XII.3 330</a>).</p> <p>He and his brother, Teisandros, are recorded together in two name lists from Thera (<a href="#">IG XII.3 340, ll. 20-21</a>; <a href="#">IG XII.3 733</a>).</p>
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## XI. INTERACTION

ii. Interaction abroad	<p>The presence of Hypereides son of Thrasyleon Theraios in an association in Anaphe might be explained in light of his family connections (descendant of Epikteta's family). Andragoras, the son of Epiteleia (Epikteta's daughter) was a proxenos of Anaphe. The proxenia was also passed to this descendants as stated in the inscription (<a href="#">IG XII.3 252 ll. 5-10</a>).</p>
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## XII. NOTES

i. Comments	<p>The language of the text displays some Doric features e.g. ἀμέ (l. 2) instead of ἡμᾶς, ἐστάλαν (ll. 7-8) instead of εἰς στήλην.</p>
iii. Bibliography	<p>Chankowski, A.S. (2010), <i>L'éphébie hellénistique. Étude d'une institution civique dans les cités grecques des îles de la mer Égée et de l'Asie Mineure</i>. Paris.</p>

## XIII. EVALUATION

i. Private association  Note	<p>Probable</p> <p>A fine of 1000 drachmas should be paid to the <i>koinon</i>. The term may refer to the common treasury which is indeed attested in line 9. However, the syntax ὀφειλέτω + dative would rather point to the recipient of the fine and not to the treasury to which the fine should be paid in. It is possible therefore that the text sheds light on the financial administration of an association (<i>koinon</i>) centered around the gymnasium. The private character of this association seems to be implied by the way in which the gymnasiarch was appointed. He was appointed by those recording the text of the inscription (note the first plural: κατ' ἀμ[ἐ] γε[νομένων] γυμνασιάρχῳ[ι], ll. 2-3). The non-involvement of civic authorities in the appointment of the gymnasiarch suggests that he was not under the scrutiny of the <i>polis</i>, and consequently he was probably the official of a private association.</p>
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