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CAPInv. 429: U-AEI-005

## I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Euboea
iii. Site	Chalkis

## II. NAME

i. Association with unknown name	U-AEI-005
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## III. DATE

i. Date(s)	25 BC
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## IV. NAME AND TERMINOLOGY

iii. Descriptive terms	σύνοδος, <i>synodos</i> κοινόν, <i>koinon</i>
Note	<i>synodos</i> (IG XII 9 916, l. 8) <i>koinon</i> (IG XII 9 916, l. 20)

## V. SOURCES

i. Source(s)	IG XII 9 916 (25 BC)
Online Resources	<a href="#">IG XII 9 916</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List recording financial contributions and the enrollment of 'gymnasiarchs' and other 'groups' in the gymnasiarchy of Aulos Salarios in Greek.
i.c. Physical format(s)	Marble stele with moulding. H. 31 x W. 44-51 x Th. 13 cm.
ii. Source(s) provenance	Found in the settlement of Dokos ? (Δουκός in IG) in Chalkis. Now in Chalkis museum.

## VII. ORGANIZATION

iii. <b>Members</b>	Enrollment of new members - three categories: ἀπὸ ἡβητηρίας, <i>apo hebeterias</i> (l. 22) - upon completion of the ephebate ἀπὸ κληρονομίων, <i>apo kleronomion</i> (l. 30) - hereditary line ἀπὸ [αγ]ών[ω]ν, <i>apo agonon</i> (l. 33) - contests
iv. <b>Officials</b>	γραμματεὺς, <i>grammateus</i> (l. 2) ταμίᾱς ἐπὶ τῶν περιόντων, <i>tamias epi ton perionton</i> (l. 3) ἱερεὺς, <i>hiereus</i> (l. 4) γυμνασιαρχὼν, <i>gymnasiarchon</i> (l. 5)
<b>Eponymous officials</b>	The secretary, the treasurer, the priest of Silanos and the gymnasiarch act as quasi-eponymoi; the text of the inscription is dated after the eponymous archon of Chalkis (Menephron, l. 1) and the aforementioned officials (Giannakopoulos 2012: 214).
<b>Known practice of appointment</b>	gymnasiarch: Aulos Salarios son of Manios took over the office of the gymnasiarchy after the promise to do so (ἐπαγγελ[ε]ῖται γυμνασιαρχήσειν τὸν ἐνιαυτὸν, <i>epangeilamenou gymnasiarchesein ton eniauton</i> , ll. 17-18).
v. <b>Other staff</b>	καταμήνιοι γυμνασάρχῳ, <i>katamenioi gymnasiarchoi</i> (l. 9): those contributing 120 denaria each to the <i>koinon</i> were appointed monthly gymnasiarchs. They were registered as gymnasiarchs, ἐνεγράφησαν γυμνασάρχῳ, <i>enegrapphesan gymnasiarchoi</i> (ll. 21-22)
<b>Known practice of appointment</b>	The <i>katamenioi gymnasiarchoi</i> were elected (l. 9, εἰρέθησαν) after donating 120 sacred denarii each (ll. 19-22).

## VIII. PROPERTY AND POSSESSIONS

i. <b>Treasury/Funds</b>	Leukios Kousonios Agathon dedicated (ἀνέθηκεν, <i>anetheken</i> ) to the <i>synodos</i> 3000 sacred denaria (ll. 6-8). Sixteen individuals donated (ἔδωκεν, <i>edoken</i> ) to the <i>koinon</i> 120 denarii each (ll. 19-22). On account of their benevolence they were elected <i>katamenioi gymnasiarchoi</i> and were registered as gymnasiarchs (εἰρέθησαν καταμήνιοι γυμνασάρχῳ, <i>heirethesan katamenioi gymnasiarchoi</i> , l. 9; ἐνεγράφησαν γυμνασάρχῳ, <i>enegrapphesan gymnasiarchoi</i> , ll. 21-22). In total they donated 1920 denarii. All this would point to the existence of a treasury.
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## IX. MEMBERSHIP

i. <b>Number</b>	The exact number of members cannot be determined with accuracy. There were sixteen <i>katamenioi gymnasiarchs</i> , sixteen members registered <i>apo hebeterias</i> (after completing their ephebate, ll. 21-2), six members registered <i>apo kleronomion</i> (rights of inheritance, ll. 29-30), ca. 49 members ἀπὸ [...]ων[...]ν (l. 33) (note that Ziebarth in IG restored ἀπὸ ἀγώνων). If one also counts the officials then the unnamed association would have been comprised of ca. 100 people.
ii. <b>Gender</b>	Men
<b>Note</b>	All names are males, something that can be further corroborated by the gymnasial connotations of the unnamed association.
iii. <b>Age</b>	Children Adults Elders
<b>Note</b>	Given the gymnasium context of the unnamed associations, members could belong to various age groups, most notably to adults and elders.

iv. Status	<p>From the 18 individuals making contributions to the <i>synodos</i> and the <i>koinon</i>, including the gymnasiarch who took over the expenses of the office at his own expense, seven of them bore Greek names, two of them bore Roman names, whereas the remaining nine were freedmen or Italians active in Greece (Roman gentilicium with Greek cognomen).</p> <p><i>apo hebeterias:</i> 9 members with Greek names 7 members with Roman names</p> <p><i>apo kleronomion:</i> 4 members with Greek name 1 member with Roman name 1 member whose name combines Greek and Roman elements</p> <p><i>apo agonon:</i> 25 members bearing Greek names 2 members with Roman name 20 members who had a Roman gentilicium with a Greek cognomen</p> <p>Some contributors and some new members share the same <i>gentilicium</i> (Lollii, Cornelii, Septomii, Lutatii) (Giannakopoulos 2012: 216).</p>
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## X. ACTIVITIES

iii. Worship	<p>Leukios Kousonios Agathon (Lucius Cusonius Agathon) dedicated to the <i>synodos</i> 3000 sacred denarii (<i>hiera dinaria trischilia</i> l. 8). The adjective <i>hieros</i> pertains to the religious sphere, and it would thus seem reasonable to suggest that the money would have been allocated to religious purposes/ cultic activities.</p> <p>ἱερεὺς Μάρκου Ἰουνίου Σειλανοῦ, <i>hiereus Markou Iouniou Seilanou</i>, l. 4: Eukles son of Bakchides was the priest of Marcus Iunius Silanos.</p>
Deities worshipped	Marcus Iunius Silanus

## XI. INTERACTION

ii. Interaction abroad	<p>The cult of Marcus Iunius Silanus, underlines the close links between the association and Roman power, if not a direct link to the Roman Imperial house, at least a link to Romans exerting influence on a political level. M. Iunius Silanus was Mark Antony's <i>proquaestor</i> (<i>antitamias</i>) and consul in 25 BC under Augustus.</p>
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## XII. NOTES

i. Comments	<p>It is not clear whether the terms, <i>synodos</i> and <i>koinon</i>, mentioned in the text refer to the same body or whether they denote two distinct bodies. These two entities, the <i>synodos</i> and the <i>koinon</i> are the recipients of donations; 3000 denaria were dedicated to the <i>synodos</i> for cultic purposes by Lucius Cusonius Agathon, whereas 1920 denaria were donated to the <i>koinon</i> by the <i>katamenioi gymnasiarchoi</i>. Although our unnamed entity was active in a gymnasial context (gymnasiarch and new members enrolled upon completion of the ephebate), it should not be identified with the <i>ephebes</i> or the <i>neoi</i>, the <i>gymnasium</i> groups <i>par excellence</i>. Membership fell into three different categories (completion of the ephebate, hereditary rights and probably victories in contests), that transcended the traditional age groups. Giannakopoulos (2012: 215-6), on the basis of the priest of Silanus and the money set aside for cultic purposes, puts forward that this group was also engaged in cultic activities.</p>
iii. Bibliography	<p>Giannakopoulos, N. (2012) <i>Θεσμοί και λειτουργία των πόλεων της Εύβοιας κατά τους ελληνιστικούς και ρωμαϊκούς χρόνους</i>. Thessalonike: esp. 211-19.</p>

### XIII. EVALUATION

#### i. Private association

Possible

##### Note

The descriptive terms, *synodos* and *koinon*, and the internal hierarchy (officials) point towards a formally organized group, centered in the gymnasium (see XII.i) but not to be identified with the ephebes or the neoi, as membership was more inclusive (three categories of members). What remains problematic is the private nature of the group in light of the gymnasium context.