

CAPInv. 436: *xynoi daitymones*

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Arcadia
iii. Site	Megalopolis

II. NAME

i. Full name (original language)	ξυνοὶ δαιτυμόνες (IG V.2 461, l. 6)
ii. Full name (transliterated)	<i>xynoi daitymones</i>

III. DATE

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

ii. Name elements	Other:	<i>xynoi daitymones</i> (collective activity) Their name indicates their common banquets
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V. SOURCES

i. Source(s)	IG V.2 461 (ii BC)
Online Resources	IG V.2 461
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	An epigram in Greek commemorating the benefactions of Megakleia, daughter of Damokrates, a priestess of Aphrodite, who built a wall around the temple of the goddess and a house for the <i>xynoi daitymones</i> .

i.c. Physical format(s)	A slab, whose upper part was formed in an arc for a second use in a later period.
ii. Source(s) provenance	Found in a field between the village Sinani and the river Helisson.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	ναοῖο περίξ εὐερκεία θρινκόν, <i>naoio perix euerkea thrinkon</i> , l. 5. οἶκία, <i>oijkia</i> , l. 6
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VII. ORGANIZATION

iv. Officials	It is uncertain whether Megakleia, who was a priestess of Aphrodite, functioned as a member of an association.
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X. ACTIVITIES

iii. Worship	It is not certain, whether <i>xynoi daitymones</i> are to be regarded as an association and moreover whether they conduct worship. If they are connected with a cult, it could be the cult of Aphrodite, as their <i>oikia</i> is mentioned together with a temple of Aphrodite. It is remarkable that Aphrodite bears the definition <i>xenia</i> , l. 4 [τᾶς] ξενίας [ἀγνὰ]ν Κύπριδος ἱροπόλον, [<i>tas xenias [hagna]n Kypridos hiropolon</i>], while Megakleia is praised for her virtue of <i>euxenia</i> , l. 2 [ξε]ῖνε Μεγακλείας ἀίνεσον εὐξενίαν, [<i>xe]ine Megakleias aineson euxenian</i>].
Deities worshipped	Aphrodite (?)

XI. INTERACTION

i. Local interaction	If the group forms an association, they had a considerable impact on a local level, as the priestess of Aphrodite, who seems to be a prominent woman, takes care of their <i>oikia</i> , which was perhaps near the temple of the goddess.
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XII. NOTES

i. Comments	It is questionable whether the <i>xynoi daitymones</i> is the definition of an association: they may have had common meals, as their name, "diners", may imply. The fact that their <i>oikia</i> is mentioned together with a temple of Aphrodite, is an indication of a connection with the cult. Megakleia was a descendant of Philopoemen, as she advertises in the inscription. In the comments of IG V.2 461 a possible stemma of her family is restored. van Bremen (1983: 223) interprets the <i>xynoi daitymones</i> as "public guests". This interpretation does thus not regard the group as an association.
ii. Poland concordance	Poland B 28

iii. Bibliography

Bielman, A. (2002), *Femmes en public dans le monde hellénistique. IVe - Ier s. av. J.-C.* Paris: 31.
Momigliano, A. (1992), 'Men and women in Roman religion', in: R. Di Donato (ed.), *Nono contributo alla storia degli studi classici e del mondo antico*, Roma: 577-92, esp. 585.
van Bremen, R. (1983), 'Women and wealth', in: A. Cameron and A. Kuhrt (eds.), *Images of women in Antiquity*, London: 223-42.

XIII. EVALUATION

i. Private association

Possible

Note

It is uncertain, whether the *xynoi daitymones* are to be regarded as an association, since they are not defined as such and there is no indication that they form an organized group with a certain structure and a regular activity. The only possible indication of regular meetings and common meals is the house, the construction of which was financed by Megakleia. van Bremen (1983: 223) interprets them indeed as "public guests".