

CAPInv. 478: hoi synetheis hoi peri Posidonin ton archisynagogon

## I. LOCATION

i. Geographical area	Macedonia
ii. Region	Bottia
iii. Site	Beroia

## II. NAME

i. Full name (original language)	οἱ συνήθεις οἱ περὶ Ποσιδόνιν τὸν ἀρχισυνάγωγον (I.Beroia 371)
ii. Full name (transliterated)	<i>hoi synetheis hoi peri Posidonin ton archisynagogon</i>

## III. DATE

i. Date(s)	s. ii - f. iii AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	<i>hoi peri Posidonin ton archisynagogon</i>
	Other:	<i>synetheis</i> , common collective

## V. SOURCES

i. Source(s)	I.Beroia 371 (ii/iii AD)
Note	See also: SEG 27 267
Online Resources	<a href="#">I.Beroia 371</a> and <a href="#">AGRW ID 15411</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek funerary inscription.
i.c. Physical format(s)	Stele with reliefs portraying the deceased and his widow in two zones.

**ii. Source(s) provenance**

The stele was discovered in second use in a northwestern cemetery of Beroia.

## VII. ORGANIZATION

**ii. Leadership**

Posidonis the ἀρχισυνάγωγος, *archisynagogos*, is the leader of the association.

**iii. Members**

The common collective term οἱ συνήθεις, *hoi synetheis*, is used.

**ix. Privileges**

As so often in the context of associations, the members seem to receive at least part of the cost for their funerary monument.

## XII. NOTES

**i. Comments**

The nature of the association is unclear. Συνήθεις, *synetheis* is a term used for the devotees of Zeus *Hypsistos* at nearby Edessa ([CAPInv. 473](#)); the term ἀρχισυνάγωγος, *archisynagogos*, often qualifies the leaders of associations of Zeus *Hypsistos*; finally, the phrase οἱ περὶ τόν, *hoi peri ton*, “those around X” is used in the terminology of the association of Zeus *Hypsistos* at Beroia itself (I.Beroia 28, see [CAPInv. 477](#)). It seems therefore highly probable that the reference here is to the cult association of Zeus *Hypsistos*.

Nevertheless, the use of the term συνήθεια, *synetheia* in Beroia itself for a professional association (see I.Beroia 372: [CAPInv. 479](#)) and the use of the term *archisynagogos* for cultic associations for other gods in other parts of Macedonia warrant caution. Neither the connection to Zeus *Hypsistos*, nor even the religious nature of the association should be taken for granted.

## XIII. EVALUATION

**i. Private association**

Certain

**Note**

Although the nature of this association is far from clear (see XII.i: Comments, above), the fact that it was an association is certain.