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## CAPInv. 518: *synetheis*

### I. LOCATION

i. Geographical area	Macedonia
ii. Region	Chalkidike
iii. Site	Kassandraia

### II. NAME

i. Full name (original language)	συνήθεις (Robinson 1938: 63)
ii. Full name (transliterated)	<i>synetheis</i>

### III. DATE

i. Date(s)	i / ii AD
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### V. SOURCES

i. Source(s)	Robinson 1938: 63 (i/ii AD)
Online Resources	<a href="#">Robinson 1938: 63</a> (see XII.i: Comments, below)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorific inscription (?)
i.c. Physical format(s)	Lower fragment of a stele.
ii. Source(s) provenance	Found at Nea Potidaia.

### VII. ORGANIZATION

ii. Leadership	ἀρχισυνάγωγος, <i>archisynagogos</i> (Robinson 1938: 63) is the leader of the <i>synetheis</i> . It should be noted that this <i>archisynagogos</i> may be a woman, depending on the restoration of the text (see XII.i: Comments, below).
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### iii. Members

The members are termed συνήθεις, *syntheis* (Robinson 1938: 63)

## IX. MEMBERSHIP

### ii. Gender

Men  
Women

#### Note

For the possibility that the association's leader is a woman, see XII.i: Comments, below.

## X. ACTIVITIES

### iv. Honours/Other activities

Honours for an individual or for the association's leader (see XII.i: Comments, below).

## XII. NOTES

### i. Comments

Both versions of the text offered by Robinson are inexact. Ll. 1-2 are given as [- - -]IAN · Σεκο(ῶ)νδ[ον] | [- - -] ἀρχισυναγωγὸς[ν] ([- - -]IAN · Seko(u)nd[on] - - -] *archisynagogo[n]* by Robinson 1938: 63 and as [- - -]IAN · Σεκο(ῶ)νδ[ον] | [- - -] ἀρχισυναγωγ[ος] ([- - -]ian[oi] Seko(u)nd[oi] - - -] *archisynagog[oi]* by Robinson 1939: 62.

The inscription in fact reads (photo and squeeze): [- - -]IAN · Σεκονδ[- - -] | [- - -] ἀρχισυναγωγ[- - -] | [- - -]vac συνήθεις vac, [- - -]IAN · Sekond[- - -] | [- - -] *archisynagog*[- - -] | [- - -]vac *syntheis vac*

In l. 2 a faint trace of a circular letter can either be an omicron or an omega. Robinson's (1939: 62) [- - -]IAN[ῶ], [- - -]ian[oi], in l. 1 is impossible, given the presence of the middle dot; the dative is possible only if we assume an omission of the letter by the engraver. Moreover, the editorial correction Σεκο(ῶ)νδ[ον], *Seko(u)nd[oi]* (or Σεκο(ῶ)νδ[ον], *Seko(u)nd[on]*) is unwarranted, since Σεκόνδος, *Sekondos*, and Σεκόνδα, *Sekonda*, are forms epigraphically attested.

Robinson seems to be certain that the name in l. 1 is the name of the *archisynagogos* mentioned in l. 2, either in the accusative (1938) or in the dative (1939). If that is the case, the accusative of l. 1 (unless we suppose an engraver's mistake) would oblige us to supplement ἀρχισυναγωγ[όν], *archisynagog[on]* in l. 2 and understand that this *archisynagogos* was a woman, with a nomen ending in -ia. Nevertheless, the name in the accusative can also be the name of an honorand, and the *archisynagogos* (of unknown name and gender), in the nominative, may simply be the dedicant along with the rest of the *syntheis*.

### iii. Bibliography

Robinson, D.M. (1938), 'Inscriptions from Macedonia', *TAPA* 69: 43-76, esp. 63.  
Robinson, D.M. (1939), 'Addenda to T.A.P.A. LXIX, 43-76', *TAPA* 70: 62-3.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

A name for the members (*syntheis*) and a leader (*archisynagogos*) are the two elements pointing to a private association in this case.