

Author: MARIO C.D. PAGANINI

CAPInv. 64: *synodos neaniskon ek tou Osireiou*

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Arsinoites (00)
iii. Site	Theadelphia

II. NAME

i. Full name (original language)	σύνοδος νεανίσκων ἐκ τοῦ Ὀσιρείου (I.Fayoum II 119)
ii. Full name (transliterated)	<i>synodos neaniskon ek tou Osireiou</i>

III. DATE

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

ii. Name elements	Topographical:	<i>Osireion</i> (temple of Osiris)
	Other:	<i>neaniskoi</i> (age-group)
iii. Descriptive terms	σύνοδος, <i>synodos</i>	
Note	<i>Synodos</i> : I.Fayoum II 119, l. 1	

V. SOURCES

i. Source(s)	I.Fayoum II 119 (ii/i BC)
Note	Other editions: SB I 5022.
Online Resources	I.Fayoum II 119 TM 7195
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication.
i.c. Physical format(s)	Stele. Above the inscription there is a religious relief with the gods Osiris and Harpocrates, and a winged animal (dog or cat).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The association of the <i>neaniskoi</i> was attached to the temple of Osiris, where they probably met.
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VII. ORGANIZATION

ii. Leadership	προστάτης, <i>prostates</i> (ll. 3-4). The man is called Petosoronophris.
Eponymous office	ἐπὶ Πετοσορονῶφρος προ[στάτου], <i>epi Petosoronophros pro[statou]</i> (ll. 3-4)
iv. Officials	The (eponymous) expression in ll. 2-3 ἐπὶ Φανίου τοῦ γενομένου ἀρχιερέως, <i>epi Phaniou tou genomenou archiereos</i> , clearly indicates that Phantias occupied an official position in the association. However, his office of (former) high-priest is to be linked to the <i>Osireion</i> . Perhaps Phantias was also priest of the association, charge which he retained even after retiring from his office in the temple of Osiris. Unless one should restore προ[στατῶν], <i>pro[staton]</i> in l. 4 and Phantias and Petosoronophris shared the presidency of the association. However, the presence of the preposition ἐπὶ, <i>epi</i> , before both names and titles seems to suggest that the two men occupied two different positions.
Eponymous officials	Phantias, the former high-priest of Osiris, is used for dating purposes: ἐπὶ Φανίου τοῦ γενομένου ἀρχιερέως, <i>epi Phaniou tou genomenou archiereos</i> (ll. 2-3).

IX. MEMBERSHIP

ii. Gender	Men
Note	The preserved names are male names.
iii. Age	Adults
Note	The <i>neaniskoi</i> are an age-group of young lads or adults, normally older than ephebes.
iv. Status	The term <i>neaniskoi</i> may indicate young lads, linked or not to the gymnasium, or cadets in the army: cf. Sacco 1979; Kleijwegt 1991: 56 and Chankowski 2004: 62–63. It is not easy to say whether the present association stemmed from a gymnasial or military background. Both often somewhat overlapped.
vi. Proper names and physical features	Φανίας ὁ γενόμενος ἀρχιερεὺς Πετοσορονῶφρις προ[στάτης]

XI. INTERACTION

i. Local interaction	The association was linked with the local temple of Osiris.
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XII. NOTES

iii. Bibliography

Chankowski, A. (2004), 'L'entraînement militaire des éphèbes dans les cités grecques d'Asie Mineure à l'époque hellénistique: nécessité pratique ou tradition atrophiée?', in J.-C. Couvenhes and H.-L. Fernoux (eds.), *Les cités grecques et la guerre en Asie mineure à l'époque hellénistique. Actes de la journée d'études (Lyon, 10 octobre 2003)*, Tours: 55–76.

Kleijwegt, M. (1991), *Ancient youth. The ambiguity of youth and the absence of adolescence in Greco-Roman society*. Amsterdam.

Sacco, G. (1979), 'Sui νεανίσκοι dell'età ellenistica', *RFIC* 107: 39–49.

XIII. EVALUATION

i. Private association

Certain

Note

The term *synodos*, the internal organisation, and the presence of officials make it certain that this group was a private association.