Author: NIKOLAOS GIANNAKOPOULOS

CAPInv. 681: **syngenikon**

I. LOCATION

i.	**Geographical area**	Western Asia Minor
ii.	**Region**	Bithynia
iii.	**Site**	Nikaia

II. NAME

i.	**Full name (original language)**	συνγενικόν (l. συγγενικόν, I.Iznik 1035, l. 5-6)
ii.	**Full name (transliterated)**	*syngenikon*

III. DATE

i.	**Date(s)**	140 / 141 AD

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Kinship-related: συγγενικόν, *syngenikon*
iii.	**Descriptive terms**	συνγενικόν (l. συγγενικόν), *syngenikon*
	Note	*syngenikon*: I.Iznik 1035, l. 5-6

V. SOURCES

i.	**Source(s)**	I.Iznik 1035 (140 / 141 AD)
	Online Resources	I.Iznik 1035
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Dedication in Greek of an altar to Apollo Lykios by the *syngenikon*.

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i.c. Physical format(s)	Marble altar.
ii. Source(s) provenance	The inscription was found built into a well at the village Keskin in the vicinity of Iznik. It was brought there from a nearby ancient cemetery.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	An altar is dedicated by the *syngenikon*.

VII. ORGANIZATION

viii. Obligations	On the possibility of contributions imposed on the members see below under field XII.i 'Comments'.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The altar dedicated by the *syngenikon* was probably in the group's possession.

X. ACTIVITIES

iii. Worship	The altar dedicated to Apollo Lykios by the *syngenikon* suggests that the latter performed cultic activities addressed to that deity (cf. Fernoux 2004: 136).
Deities worshipped	Apollo Lykios

XII. NOTES

i. Comments	The dedication is dated to the third year of Antoninus Pius' principate. The provenance of the inscription suggests that the members of the *syngenikon* were not urban dwellers but residents of one or more villages in the vicinity of Nikaia. The epithet Lykios attributed to Apollo is very frequent and refers either to the Lykian origin of the God or to his function as protector of herds from wolves (see Şahin in I.Iznik 1035, p. 171b). In this respect, the *syngenikon*'s devotion to Apollo Lykeios may be related either to the rural activities of its members or to a possible Lykian origin of them. The cost of the altar dedicated to Apollo Lykios suggests the existence of a common treasury of the *syngenikon*, but there is no clear proof for this. The money may have come from *ad hoc* contributions paid by the members of the group.
iii. Bibliography	Fernoux, H.-L. (2004), *Notables et elites des cités de Bithynie aux époques hellénistique et romaine (IIIe siècle av. J.-C. – IIIe siècle ap. J.-C.). Essai d'histoire sociale*. Lyon.

XIII. EVALUATION

i. Private association	Probable
Note	On associations defined as *syngeneia* or with other correlated terms see Poland 1909: 88. Whether the *syngenikon* of our inscription corresponded to an organized association or was just a group of relatives collaborating on the erection and the dedication of the altar cannot be established with certainty. The dedication of the altar suggests lasting cultic activities on the part of the *syngenikon*, but does not necessarily imply a permanent organisational structure. An identification of the *syngenikon* which made the dedication to Apollo Lykios with the *syngenikon* on behalf of which a dedication to Apollo Gorzaios was made (I.Iznik 1034, CAPInv. 677) cannot be established with certainty due to the different locations where the two inscriptions were found.

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