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CAPInv. 802: U-AEI-008

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Naxos
iii. Site	Naxia (Le Ridder 1897: 20)

II. NAME

i. Association with unknown name	U-AEI-008
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III. DATE

i. Date(s)	ii - iii AD
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V. SOURCES

i. Source(s)	IG XII.5, 54
Online Resources	IG XII.5, 54
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of officials in Greek. The text is partly preserved. The text records officials and personal names, all in the genitive. The right part of the inscription is not preserved.
i.c. Physical format(s)	Oblong base. H. 26-27 x W. 42.5 x Th. 71 cm.
ii. Source(s) provenance	It was found in Naxia (in the Jewish quarter of the town: IG XII.5, 54) in the house of Nikitas Kaparellis in 1892.

VII. ORGANIZATION

iv. Officials	<p>- βασιλ[έ]ω[ς] (<i>basil[e]os</i>, l.3) (Note that Woerrle 1983, <i>Chiron</i> 13: 34 considers it a civic office)</p> <p>- γραμμα[τέ]ως καὶ τραπε[ζ]εῖτου (<i>gramma[teos kai trape]zeitou</i>, ll. 4-5)</p> <p>Bogaert (1968: 202) considers the <i>trapezeites</i> a civic official, who at the same time acted as a secretary of the association. However, a distinction would have been expected if this office pertained to different bodies.</p> <p>The aforementioned offices have been attributed to the personnel of a religious association. Although the titles of the offices refer to a cult, it should be left open to question whether the cult was public or private.</p> <p>Note that the offices recorded in lines 1-2: ἄρχοντος τὸ δεύτερον τ[οῦ καὶ ἀρχ]ι[ε]ρ[έ]ω[ς] τῶν Σεβαστ[ῶν] (<i>archontos to deutron tou kai archiereos ton Sebaston</i>, ll. 1-2) are related to civic offices and they may have been used as a dating formula.</p>
v. Other staff	<p>The following functionaries are recorded:</p> <p>- κήρυκος (<i>kerykos</i>, l. 6)</p> <p>- μ[α]γείρου(?) (<i>m[ageirou]</i>, l. 7)</p> <p>- φ[α]σ[το]φόρου (<i>tf[as]s[to]forou</i>, l. 8)</p>

IX. MEMBERSHIP

ii. Gender	Men
Note	Only male names are recorded.
iv. Status	Although the inscription is poorly preserved it seems that all personal names are followed by patronymics.

XII. NOTES

i. Comments	<p>Several interpretations have been put forward.</p> <p>According to the editor of IG XII.5, 54 the text contains a list of officials of an (Isiac?) association, of its functionaries, its members and perhaps names of mystai.</p> <p>According to Herbst (1935) the offices, except those of the <i>archon</i> and the archipriest, pertain to religious functionaries with a liturgical character.</p> <p>According to Bogaert (1968: 202) the text probably relates to a list of donors, recorded in an hierarchical order in accordance to their office. He correlates some of the offices with a religious association of an oriental cult. This view is also endorsed by Nigdelis (1988: 155, 'thiasos') and Savo (2004: 201, 'un'organizzazione religiosa orientale').</p> <p>Carlier (1984: 430-1) dismisses the view that the inscription lists the leaders and members of a religious association (SEG 38: 858).</p>
iii. Bibliography	<p>Bogaert, R., 1968. <i>Banques et banquiers dans les cites grecques</i>. Leiden.</p> <p>Carlier, P. 1984: <i>La Royauté en Grèce avant Alexandre</i>. Strasbourg.</p> <p>Herbst, R., 1935. s.v. Naxos, <i>RE</i> XVI, col. 2092.</p> <p>Le Ridder, A. 1897. 'Inscriptions de Paros et de Naxos', <i>BCH</i> 21: 16-25.</p> <p>Kontoleon, N., 1953. 'Επιγραφαί εκ Τήνου', in <i>Γέρας Αντωνίου Κεραμοπούλου</i>. 224-41.</p> <p>Nigdelis, P.M., 1988. <i>Πολίτευμα και κοινωνία των πόλεων των Κυκλάδων κατά την ελληνιστική και αυτοκρατορική εποχή</i>. Thessalonike.</p> <p>Savo, M.B. 2004: <i>Culti, Sacerdozi e Feste delle Cicladi dell'età arcaica all'età romana. I. Io, Nasso, Sifno, Serifo, Cinto, Siro</i>. Tivoli.</p>

XIII. EVALUATION

i. Private association	Discarded
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Note

It is not clear whether the offices in lines 3-8 pertain to the organization of a public cult or they stand for the cult personnel of a private cult association. See also XII.i.