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CAPInv. 897: U-AEI-012

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Delos
iii. Site	Delos

II. NAME

i. Association with unknown name	U-AEI-012
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III. DATE

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

iii. Descriptive terms	σύνδοχος, <i>synodos</i>
Note	I.Délos 1523, ll. 16-17

V. SOURCES

i. Source(s)	I.Délos 1523 (l. ii BC ?)
Note	old eds.: Homolle 1884: 121-2 Roussel 1915-16: 205-6, no. 217 see also: Trümper 2011: 78, no. 17
Online Resources	I.Délos 1523
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	fragmentary honorary text
i.c. Physical format(s)	two fragments forming the left side of the lower part of a <i>stèle</i>

ii. Source(s) provenance	Found in 1874 by Stamatakis, presumably in the area of the Egyptian sanctuaries. Roussel and Launey in I.Délos 1523; cf. Homolle 1884: 122; Roussel 1915-16: 10-11; 206.
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VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>εἰκών, <i>eikon</i> (I.Délos 1523, l. 6; 21) -- It is not clear whether these two references concern one and the same statue or whether there are two, nor is it clear what the nature of the statue(s) is: honorary or cultic (cf. Baslez 1977: 201). The first reference (l. 6) indicates that a statue was to be anointed and crowned at each new moon. The second reference (l. 21) concerns the inscribing of the honorary decree on a stone <i>stèle</i> and its setting up, possibly next to a statue.</p> <p>[σ]τήλη [λίθ]ινη, [<i>s</i>]tèle [<i>lithi</i>]ne (I.Délos 1523, l. 20) -- Although the words are (partly) restored, they seem quite certain. The decree is to be inscribed on a stone <i>stèle</i>.</p> <p>[ιερόν], <i>hieron</i> ? (I.Délos 1523, l. 6; 21) -- This reference to a sanctuary (as the place where the stone <i>stèle</i> with the decree was to be set up) depends completely on restoration.</p>
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VII. ORGANIZATION

iii. Members	συνοδῖται, <i>synoditai</i> (I.Délos 1523, l. 8)
iv. Officials	<p>[ἐπιμ]ελῆται, [<i>epim</i>]eletai (I.Délos 1523, l. 3) -- This word is restored and even if the restoration is correct, it is difficult to say whether they were officials of the <i>synodos</i>.</p> <p>ἱε[ροποιοί ?], <i>hie[ropoioi ?]</i> (I.Délos 1523, l. 4) -- The mention of <i>hieropoioi</i> also depends on restoration. Homolle (1884: 122; followed by Ziebarth 1896: 43; Roussel 1915-16: 205) instead provides a restoration of ἱε[ρεῖς], <i>hie[reis]</i>. Either way, these were officials who had the task of anointing and crowning a statue at each new moon.</p> <p>[γρα]μματεὺς, [<i>gra</i>]mmateus (I.Délos 1523, l. 18; cf. 1) -- The secretary, together with the honorand, had to inscribe the honorary decree on a <i>stèle</i> and set it up.</p>
vi. Laws and rules	None of the association members (I.Délos 1523, l. 8: <i>synoditai</i>) was allowed to do anything contrary to the prescribed honours. If they did, they would be considered guilty of sacrilege (l. 10: ἱεροσυλία, <i>hierosylia</i>) and had to pay a fine of 500 (?) drachmai (amount restored, ll. 11-12); anyone who wished to do so could take this in pledge.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Association members (I.Délos 1523, l. 8: <i>synoditai</i>) acting against the prescribed honours would be considered guilty of sacrilege (l. 10: ἱεροσυλία, <i>hierosylia</i>) and had to pay a fine 500 (?) drachmai (amount restored, ll. 11-12).
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IX. MEMBERSHIP

iv. Status	Baslez (1977: 201) has pointed out that there are parallels between the unidentified <i>synodos</i> of I.Délos 1523 and cultic associations attached to temples in Egypt. It is quite likely, therefore, that the <i>synodos</i> honoring Dekmos consisted of Egyptians, even if an identification with the <i>synodos</i> of <i>melanephoroi</i> remains uncertain. See below: 'Comments'.
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X. ACTIVITIES

iv. Honours/Other activities

The *synodos* awarded honours and privileges in perpetuity to a Roman whose name is only partly preserved. He is called Dekmos / Decimus and he is a son (or freedman) of a certain Maarkos / Marcus. Perhaps he can be identified with Δέκμος Αὐλῖος, *Dekmos Auilios* mentioned in a list of contributors dedicating a theatre to Haghe Aphrodite (ID 2628, col. III, l. 34). It is not clear why the *synodos* honored Dekmos, and what exactly his honors consisted of. The secretary (l. 1. 18: *grammateus*), together with Dekmos, had to inscribe the honorary decree on a stone *stèle* and set it up.

The *synodos* wishes everyone to take notice of their gratitude (I.Délos 1523, l. 17: [εὐχαρισ]τία, [*eucharis*]tia, restored) and magnificence (l. 17: μεγαλομέρεια, *megalomereia*).

XI. INTERACTION

i. Local interaction

The *synodos* honored a Roman, who may have been a member of the Roman / Italian community on Delos. See above: 'Honours/other activities'.

XII. NOTES

i. Comments

Based on the presumed provenance of the inscription (see above: 'Source(s) provenance'), Homolle (1884: 122; cf. Roussel 1915-16: 206) suggested that the *synodos* in I.Délos 1523 should be identified with the *synodos* of *melanephoroi* (CAPInv. 903; cf. CAPInv. 925; CAPInv. 216). This suggestion rests on little evidence and the identification is by no means certain. Cf. Roussel and Launey in I.Délos 1523; Roussel 1987: 93, n. 6.

The Egyptian character of the *synodos* (see above: 'Status') finds its parallel in another unidentified Egyptian *synodos* attested on Delos (CAPInv. 895).

ii. Poland concordance

Poland B 185

iii. Bibliography

Baslez, M.-F. (1977), *Recherches sur les conditions de pénétration et de diffusion des religions orientales à Délos (IIe-Ier s. avant notre ère)*. Paris.
Homolle, T. (1884), 'Les Romains à Délos', *BCH* 8: 75-158.
Roussel, P. (1915-16), *Les cultes égyptiens à Délos du IIIe au Ier siècle av. J.-C.* Paris.
Roussel, P. (1987), *Délos: colonie athénienne*. rev. ed. Paris.
Trümper, M. (2011), 'Where the non-Delians met in Delos: the meeting-places of foreign associations and ethnic communities in late Hellenistic Delos', in O.M. van Nijf and R. Alston (eds.) *Political culture in the Greek city after the classical age*, Leuven: 49-100.
Ziebarth, E. (1896), *Das griechische Vereinswesen*. Leipzig.

XIII. EVALUATION

i. Private association

Certain

Note

The descriptive term and the wellknown character and activity of this association guarantees its private status.