

CAPInv. GR-27: syssitoi

## I. LOCATION

i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Athens

## II. GENERAL REFERENCE

i.a. Full reference (original language)	σύσσιτοι (Dig. 47.22.4 = <i>Gaius, libro quarto ad legem duodecimo tabularum</i> )
i.b. Full reference (transliterated)	<i>syssitoi</i>
ii. Reference context	The term occurs in a passage of the <i>Digesta</i> , a 6th century AD compilation of opinions expressed by leading classical Roman jurists. The rule in Greek was apparently quoted by Gaius, a mid 2nd century AD jurist. It states that whatever <i>syssitoi</i> agree between themselves is valid provided that it does not conflict with <i>polis</i> laws.

## III. DATE

i. Date(s)	Hell. - Imp.
------------	--------------

## V. SOURCES

i. Source(s)	Dig. 47.22.4 = <i>Gaius, libro quarto ad legem duodecimo tabularum</i> (Hell. - Imp.)
Note	Other publications: Ruschenbusch 1966: F77; Ruschenbusch and Bringmann 2010: F76a
Online Resources	The text is found at this address: <a href="http://droitromain.upmf-grenoble.fr/Corpus/d-47.htm#22">http://droitromain.upmf-grenoble.fr/Corpus/d-47.htm#22</a> (copy and paste link in address bar)
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	A passage from the commentary of Gaius on the legislation of the Twelve Tables: the passage is quoted in Greek.

## VIII. NOTES

### i. Comments

The date of the provision is highly disputed, since in the passage it is ascribed to Solon. Most scholars would follow the above date, e.g. Foucart (1873: 47), Beauchet (1897: 4.343), Radin (1910: 50), Pantazopoulos (1946: 259-61), Hatzopoulos (1980: 949-51), Leiwo (1997: 104), Jones (1999: 33-45, 313-6), Ustinova (2005: 183-5), Ismard (2007: 20-2). Busolt and Swoboda (1926: 252) and Davies (1996: 635) argued for a Cleisthenic date, while some others (Ferguson 1944: 64-6; Bravo 1980: 857; Whitehead 1986: 15) claimed that the regulation is a conflation of archaic elements with later ones; however, it has been argued that this is, at the earliest, a Hellenistic regulation, Arnaoutoglou (2003: 55-7) or a fifth-century BC re-edited law (Ismard 2010: 44-57).

### iii. Bibliography

- Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens.
- Beauchet, L. (1897), *Histoire du droit privé de la république athénienne*. 4 vols. Paris.
- Bravo, B. (1980), ‘Sylān. Représailles et justice privée contre des étrangers dans les cités grecques (Étude du vocabulaire et des institutions)’, *ASNP* 10.3: 857-987.
- Busolt, G., and Swoboda, H. (1920-26), *Griechische Staatskunde*. 2 vols. München.
- Davies, J. (1996), ‘Strutture e suddivisioni delle poleis archaiche: tribù, fratrici, ghene e ripartizioni minori: loro natura. I quadri istituzionali della vita cittadina’, in S. Settimi (ed.), *I Greci. Storia, cultura, arte, società. 2. Una storia greca I. Formazione*. Torino: 599-652.
- Ferguson, W. (1944), ‘The Attic orgeones’, *HThR* 37: 61-140.
- Foucart, P. (1873), *Les associations religieuses chez les Grecs. Thiases, éranes, orgéons*. Paris.
- Hatzopoulos, C. (1980), ‘Personae collectivae sto attikon dikaiōn’, *Nomikon Bema* 28: 949-51.
- Ismard, P. (2007), ‘Les associations en Attique de Solon à Clithène’, in J.-Chr. Couvennes and Milanezi, S. (eds.), *Individus, groupes et politique à Athènes de Solon à Mithridate* (Actes du colloque international, Tours, 7 et 8 mars 2005). Tours: 17-34.
- Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.* Paris.
- Jones, N. (1999), *The associations of classical Athens. A response to democracy*. New York.
- Lambert, S. (1993), *The phratries of Attica*. Ann Arbor, Michigan.
- Leiwo, M. (1997), ‘Religion, or other reasons? Private associations in Athens^’, in J. Frosen (ed.), *Early Hellenistic Athens. Symptoms of a change*. Helsinki: 103-18.
- Lipsius, J. (1905), *Das attische Recht und Rechtsverfahren mit Benutzung des attischen Prozesses*. Leipzig.
- Pantazopoulos, N. (1946), *Hai hellenikai koinoniai. Prolegomena eis to attikon somateiakon dikaiōn*. Athens.
- Pantazopoulos, N. (1948), ‘Orgeones’, *Polemon* 3: 97-128.
- Radin, M. (1910), *The legislation of Greeks and Romans on corporations*. diss. University of Columbia.
- Ruschenbusch, E. (1966), Solonos Nomoi. *Die Fragmente des solonischen Gesetzeswerkes mit einer Text- und Überlieferungsgeschichte*. Wiesbaden.
- Ruschenbusch, E., and Bringmann, K. (2010), *Solon: das Gesetzwerkes Fragmente*. Stuttgart.
- Ustinova, Y. (2005), ‘Lege et consuetudine: Voluntary cult associations in the Greek law’, in V. Dasen and M. Pierart (eds.), *Idia kai demosia. Les cadres “privés” et “publics” de la religion grecque antique* (Actes du IXe colloque du CIERGA tenu à Fribourg du 8 au 10 septembre 2003). Liege: 177-90.
- Willamowitz-Moellendorf, U. (1881), *Antigonos of Karytos*. Berlin.

## IX. EVALUATION

### i. Private associations

Probable

#### Note

*Syssitoi* are not epigraphically attested in Athens, but as private associations in neighbouring Boeotia.

### ii. Historical authenticity

The authenticity of the text is not in dispute, despite a textual corruption.