

CAPInv. GR-35: **hai synodo[i]**

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Hierapolis

## II. GENERAL REFERENCE

i.a. Full reference (original language)	αἱ σύνοδο[ι] (Altertümer von Hierapolis 32, l. 6)
i.b. Full reference (transliterated)	<i>hai synodo[i]</i>
ii. Reference context	The <i>synodoi</i> are mentioned alongside other, official institutions: [ <i>boule</i> ], [ <i>de]mos</i> , <i>gerousia</i> , <i>synedrion ton Rhomaion</i> , <i>neoi</i> . All these institutions have repeatedly honoured a Roman citizen.

## III. DATE

i. Date(s)	iii AD
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## IV. TERMINOLOGY

i. Descriptive terms	σύνοδοι, <i>synodoi</i>
Note	<i>synodoi</i> : Altertümer von Hierapolis 36, l. 6

## V. SOURCES

i. Source(s)	Altertümer von Hierapolis 32 (iii AD)
Online Resources	<a href="#">Altertümer von Hierapolis 32</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific decree
ii. Source(s) provenance	The "Hall" near the theatre of Hierapolis

## VIII. NOTES

i. Comments	<p>If Ritti is correct in restoring [ἡ νεοκόρος βουλή], [<i>he neokoros boule</i>] in l. 1 (instead of Judeich's [ἡ λαμπροτάτη βουλή], [<i>he lamprotate boule</i>]; cf. Altertümer von Hierapolis 34), the inscription should be dated no earlier than 214-217 CE, because that is presumably the time when Hierapolis received the <i>neokoria</i>.</p> <p>The term <i>synodos</i> is applied only to the Dionysiac artists in Hierapolis. It is therefore unlikely that <i>hai synodoi</i> refers to the city's many professional associations (<i>ergasiai</i>).</p>
ii. Poland concordance	Poland Δ *49C
iii. Bibliography	Ritti, T. (2003), 'La neocoria di Hierapolis di Frigia', in <i>Epigraphica. Atti delle Giornate di Studio di Roma e di Atene in memoria di Margherita Guarducci (1902-1999)</i> , Rome: 177-215.

## IX. EVALUATION

i. Private associations	Possible
Note	If the <i>synodoi</i> were regarded as private associations, they would be the only exception in a list of public institutions. This possibility cannot be excluded (it would fit the general trend of the late 2nd/early 3rd century CE), but one might also see the inscription as evidence for the public nature of the <i>synodoi</i> .
ii. Historical authenticity	Certain