

CAPInv. 1655: to koinon ton chalkeon

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lycia
iii. Site	Tlos

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν χαλκέων (SEG 58: 1640 A ll. 2-3, 30, 40-41; B ll. 30-31; C ll. 24-25)
ii. Full name (transliterated)	<i>to koinon ton chalkeon</i>

III. DATE

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

ii. Name elements	Professional:	χαλκεῖς, <i>chalkeis</i> : bronze-workers, or more widely metalworkers.
iii. Descriptive terms	κοινὸν	
Note	<i>koinon</i> : A ll. 30, 40, B l. 30, C ll. 17, 24	

V. SOURCES

i. Source(s)	SEG 58: 1640 (mid 2nd c. BC)
Note	Arnaoutoglou 2012: 207-224, with new readings (mid 2nd c. BC) (SEG 62: 1497). Harland 2014: 398-409 no. 149. Parker 2010: 103-121
Online Resources	Harland, AGRW no. 149
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Composite dossier: Side A: Offer of an endowment (testamentary disposition) by Symmasis. Side B: Acceptance of the offer by the association. Side C: Formal acceptance by the association. Greek.
i.c. Physical format(s)	Marble block (top missing) inscribed on three faces (A, B and C).
ii. Source(s) provenance	Precise findspot unknown. Said to come from western Lycia. Now in a private collection in Fethiye. The attribution to Tlos (in preference to Xanthos-Myra) is discussed in Parker 2010: 103. For the <i>mnema</i> of one Symmasis at Myra, however, cf. Petersen-Luschan, <i>Reisen</i> II 35, no. 54.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	Sanctuary of Leto: A l. 30-31: ἐν τῷ τῆς Λητοῦς ἱερῶι, <i>en toi tes Letous hieroi</i> Altar set up by Symmasis: B l. 32-33: ἐπὶ τοῦ ἱδρυθησομένου ὑπ' αὐτοῦ βωμοῦ, <i>epi tou hidrythesomenou hyp' autou bomou</i> (altar) Funerary monument/ tomb: B l. 36: πρὸς τῷ τάφῳ, <i>pros toi taphoi</i> C l. 14: εἰς δὲ τὸν τάφον, <i>eis de ton taphon</i> C ll. 16-17: τὸ πῶμα μονόλιθον, <i>to poma monolithon</i>
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VII. ORGANIZATION

iv. Officials	<i>χειρισταί, cheiristai</i> : annually appointed administrators of the association, dealing with financial issues (i.e. lending out money) and taking care of issues related to maladministration (A ll. 34-40, B ll. 2-3, 36, C ll. 24-26)
Known practice of appointment	annually elected officials: B ll. 2-3: καὶ χειρίζειν κατ' ἐνιαυτὸν διὰ τῶν αἰρουμένων, <i>kai cheirizein kat' eniauton dia ton hairoumenon</i>
v. Other staff	B ll. 29-31: οἱ αἰρούμενοι ἄρχοντες τοῦ κοινοῦ τῶν χαλκέων, <i>hoi hairoumenoi archontes tou koinou ton chalkeon</i> B l. 37: οἱ ἄλλοι ἄρχοντες, <i>hoi alloi archontes</i>
Known practice of appointment	appointed officials: οἱ αἰρούμενοι ἄρχοντες, <i>hoi hairoumenoi archontes</i>
vi. Laws and rules	Faces A and C contain a set of rules regulating the administration of the endowment: A ll. 23-24: κατὰ τὰ γεγραμμένα, <i>kata ta gegrammena</i> - Cultic regulations setting out allocations of portions and who has the right to participate in the fest (A ll. 5-28) - Penalties against transgression of the rules regulating the annual feast. A fine of 1,000 dr. will be imposed on anyone violating the rules. The recipient of the fine is Helios (A ll. 40-49). -Sanctions and penalties against financial transgressions (C ll. 2-14) - Sanctions and penalties against the violation of the tomb (C ll. 14-23). In case of the violation of the tomb, a penalty to 100 dr will be imposed to the transgressor as if there was a court decision (C. 19 καθάπερ ἐγ δίκης, <i>kathaper eg dikes</i>).

vii. Judicial system	<p>A ll. 28-34: The association has the right to resolve issues arising from a dispute over who has the right to participate in the annual feast. The sanctuary of Leto is the physical setting where the dispute should be resolved.</p> <p>C ll. 12-14: prosecution against financial transgressions</p>
viii. Obligations	<p>Obligation to preserve intact the initial capital of the endowment: B ll. 8-11: καὶ παρόντες ἀνθωμολογήσαντο ἀπέχειν τὸ ἀργύριον πάν, ἐφ' ᾧ τὸ μὲν ἀρχαῖον διατηρήσουσιν σῶιον ἀεὶ τὸν ἅπαντα χρόνον, <i>kai parontes anthomologesanto apechein to argyrimon pan, eph' ho to men archaion diateresousin soion aei ton apant chronon</i></p>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	See below VIII.iv.
iv. Endowments	<p>The association is the recipient of an endowment set up by Symmasis in memory of himself and his wife (A ll. 34-40). The association is acting as the administration of the endowment. Any surplus generated by the interest should be added to the initial capital (A ll. 2-4).</p>

IX. MEMBERSHIP

i. Number	<p>The circle of Symmasis' relatives allowed to participate in the annual feast in honour of Symmasis and his wife is closely regulated: A ll. 33-34: τε μὴ πλείονας παρῆναι τῶν ἀνχιστέων ἀν[δ]ρῶν δέκα, <i>te me pleionas pareinai ton anchisteon andron deka</i></p>
ii. Gender	Men
iii. Age	Adults
Note	ἄνδρες, <i>andres</i>
v. Relations	<p>Those participating in the annual feast in honour of Symmasis and his wife are relatives and descendants of Symmasis:</p> <p>A ll. 16, 19, B ll. 24, 44: οἱ υἱοὶ μου, <i>hoi hyoi mou</i></p> <p>A ll. 17-18, 24: τοῖς ἐπιγενομένοις ἐκ τούτων, <i>tois epigeinomenois ek touton</i></p> <p>A l. 21: οἱ γαμβροὶ μοι, <i>hoi gambroi moi</i></p> <p>A l. 34: τῶν ἀνχιστέων ἀνδρῶν, <i>ton anchisteon andron</i></p> <p>B ll. 37-38: προγεγραμμένοι ἀνχιστεῖς, <i>progegrammenoi anchisteis</i></p> <p>B ll. 46-47: τοῖς ἐγγόνις διὰ γένους, <i>tois engoiois dia genous</i></p>

X. ACTIVITIES

i. Assemblies	<p>The association accepted the endowment by vote (C ll. 25-26: ἀναδοθείσης ψήφου, ἐκρίθη πάσαις, <i>anadotheises psefou, ekrithe pasais</i>)</p>
ii. Meetings and events	<p>Sacrifice of a three year old castrated animal to Helios on the 25th of the month Loios (end of July/early August?) (B ll. 14- 17), followed by a feast for ten of Symmasis' relatives</p> <p>Another sacrifice of a goat and a lamb followed by a feast for the administrators (<i>cheiristai</i>) and the archons of the koinon (B ll. 29-37). The feast will take place by the tomb.</p> <p>Introduction of an eponymous day for Symmasis and his wife Mamma, probably to be celebrated in the same day when the sacrifice to Helios takes place (A ll. 19-22).</p>

iii. Worship	Cult is to paid to, with portions from the sacrifices served to Symmasis and his wife Mamma as part of the endowment (B ll. 14-22).
Deities worshipped	Helios. Symmasis and Mama as heroes.
iv. Honours/Other activities	See above X ii.

XII. NOTES

iii. Bibliography	<p>Arnaoutoglou, I. (2012), 'Cultural transfer and law in Hellenistic Lycia: the case of Symmasis' foundation', in: B. Legras ed., <i>Transferts culturels et droits dans le monde grec hellénistique</i>, Paris: 205-24</p> <p>Harland, P.A. (2014), <i>Greco-Roman Associations: Texts, Translations, and Commentary, II. North Coast of the Black Sea, Asia Minor</i>, Berlin/Boston.</p> <p>Parker, R.C.T. (2010), 'A Funerary Foundation from Hellenistic Lycia', <i>Chiron</i> 40: 103-21.</p>
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XIII. EVALUATION

i. Private association	Certain
Note	The collectivity of bronze-workers connected with Symmasis' testamentary dispositions clearly seems to be a private professional (though multi-purpose) association.