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CAPInv. 1787: **hoi koinonoi kai metochoi hoi meta Neonos Nou**

I. LOCATION

i. Geographical area	Eastern Asia Minor
ii. Region	Cilicia
iii. Site	Lamos

II. NAME

i. Full name (original language)	οἱ κοινωνοὶ καὶ μέτοχοι οἱ μετὰ Νέωνος Νου (Hagel-Tomaschitz, <i>Repertorium Ada</i> 4d, ll. 8-9)
ii. Full name (transliterated)	<i>hoi koinonoi kai metochoi hoi meta Neonos Nou</i>

III. DATE

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

ii. Name elements	Personal:	οἱ μετὰ, <i>hoi meta</i> , followed by the personal name of the leading individual.
	Other:	οἱ κοινωνοὶ καὶ μέτοχοι, <i>hoi koinonoi kai metachoi</i> , are partners and associates.

V. SOURCES

i. Source(s)	Hagel-Tomaschitz, <i>Repertorium Ada</i> 4 (ii (?) AD)
Note	Other editions/commentaries: Bean-Mitford 1962: 209-10, no. 33d Paribeni-Romanelli 1914: 166-7, no. 114 SEG 20: 92
Online Resources	SEG 20: 92

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscription in Greek with regulations about the use of the tomb, similar to CAPInv. 1786 , but the beginning and the end of the regulations are no longer extant.
i.c. Physical format(s)	This is a two-storeyed monument, the lower level of which consists of a right-angled cavity carved into the rock. The inscription is to be found on the left, beside the framed front door. The upper floor consists of an enormous sarcophagus, which forms the lid for the burial chamber below it. Medallions with busts have been carved into the sides of the sarcophagus, and, next to them, a wreath decorated with ribbons and an eagle with outstretched wings, carrying the head of a boar in its talons. Acroteria in the form of palmettes and two recumbent lions are to be found on the lid of the sarcophagus.
ii. Source(s) provenance	Adanda, on the eastern summit

VII. ORGANIZATION

ii. Leadership	The group is formed around an individual, from whom it also takes its name: 'the partners and associates with Neon son of Nous ' (lines 8-9), followed by a list of these men. We can assume from this that Neon is the leader of the group.
iii. Members	The members of the group of Neon are collectively called <i>κοινωνοί</i> , <i>koinonoi</i> , and <i>μέτοχοι</i> , <i>metochoi</i> (l. 8). The list is fragmentary, documented are 8 men: Neon and Tamous and Kendias, the sons of [---], Dmoutos, son of Nes, [---]dous, son of Indos, Allas, son of Rhamotas, [---]us, son of Motas, Oubramys, son of Nait[-----]
vi. Laws and rules	<p>The beginning of the inscription is missing. It must have included several regulations about the use of the tomb, because the lines 1-6 mention the funerary fine to be imposed for contravention of the regulations, consisting of coins and animals to the benefit of the <i>demoi</i> of Lamos.</p> <p>In lines 6 and 7, reference is made to the individuals named in the missing section being able to grant permission for further burials. Since the <i>koinonoi</i> and <i>metochoi</i> associated with a certain Neon, mentioned in the following passage, are not able to decide to have a share in the grave as well without the consent of these grave owners, Bean and Mitford had a grammatical confusion in mind at the time (Bean-Mitford 1962: 210). It is probable that the lines should be interpreted so that ἔδοξε, <i>edoxe</i>, is to be associated with the original grave owners – the <i>progegrammenoi</i> in line 7. The infinitive, <i>μετέχειν</i> (<i>metechain</i>), should be understood in the sense of <i>μετεῖναι</i>, <i>meteinai</i> or the group of Neon refers to <i>μετέχειν</i> (<i>metechain</i>) and it should be put in the accusative case. The decision would then have included a special permission for an additional grave occupancy for the men surrounding Neon, exactly as was the case in inscription CAPInv. 1786 (on the back of the monument). The beneficiaries are subsequently listed in this fashion.</p>

VIII. PROPERTY AND POSSESSIONS

ii. Realty	Common burial space
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IX. MEMBERSHIP

i. Number	The list is fragmentary, documented are 8 men.
ii. Gender	Men

XI. INTERACTION

i. Local interaction	<p>The recipient of the funerary fine, consisting of five hundred drachmas, ten white and ten black bulls, is the <i>demos</i> of Lamos.</p> <p>The men around Neon are allowed to be buried in the tomb in addition to an unknown group of owners of the grave. The relation between the two groups is not clear.</p>
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XII. NOTES

iii. Bibliography	<p>Bean, G.E., and Mitford, T.B. (1962), 'Sites Old and New in Rough Cilicia', <i>AS</i> 12: 209-10, no. 33d.</p> <p>Paribeni, R., and Romanelli, P. (1914), 'Studii e ricerche archeologiche: nell'Anatolia meridionale', <i>Monumenti antichi</i> 23: 166-7, no. 114.</p>
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XIII. EVALUATION

i. Private association	Certain
Note	In similarity to the inscription CAPInv. 1786 we may assume that the <i>koinonoi</i> and <i>metochoi</i> with Neon are a private organized association with a longer-term existence.
ii. Historical authenticity	Certain