

CAPInv. 290: naukleroi kai emporoi hoi pherontes ten synodon tou Dios tou Xeniou

I. LOCATION

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

II. NAME

i. Full name (original language)	ναύκληροι καὶ ἔμποροι οἱ φέροντες τὴν σύνοδον τοῦ Διὸς τοῦ Ξενίου (IG II ² 1012 II. 14-6)
ii. Full name (transliterated)	<i>naukleroi kai emporoi hoi pherontes ten synodon tou Dios tou Xeniou</i>

III. DATE

i. Date(s)	112 / 111 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	These are traders and shipowners; <i>naukleroi kai emporoi.</i>
	Theophoric:	Zeus <i>Xenios</i> .
iii. Descriptive terms	σύνοδος, <i>synodos</i>	
Note	<i>synodos</i> : IG II ² 1012, II. 17, 25.	

V. SOURCES

i. Source(s)	IG II ² 1012 (112 / 111 BC)
Note	Ed. pr. <i>CIG</i> 124. Other publications: Lueders no. 30; Michel no. 1502; <i>Syll³</i> 706; GRA I 42; AGRW 5. Cf. SEG 53: 2201; SEG 54: 11. <i>BE</i> 1926, p. 264; 1946/7, no. 103.

Online Resources		IG II² 1012 and AGRW ID 3009
i.a. Source type(s)	Epigraphic source(s)	
i.b. Document(s) typology & language/script	Greek decision of the Athenian Boule granting the <i>synodos</i> the right to erect a painted picture of their <i>proxenos</i> , Diodoros, son of Theophilos of Halai, <i>epimeletes</i> of the port, in front of his office.	
i.c. Physical format(s)	Pedimental stele with a bust in the pediment.	
ii. Source(s) provenance	It was found in Athens, now in Museo Naniano, Venice.	

VII. ORGANIZATION

iv. Officials	Treasurer (ταμίας, <i>tamias</i> , ll. 13-14).
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IX. MEMBERSHIP

ii. Gender	Men
Note	Διόγνητος ἐξ Οἴου, <i>Athenian Onomasticon</i> s.v. 42.
iii. Age	Adults
iv. Status	Citizen

X. ACTIVITIES

Deities worshipped	Ζεὺς Ξένιος, <i>Zeus Xenios</i>
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XI. INTERACTION

i. Local interaction	<p>The association submitted a request, through its treasurer, to the Athenian Boule (πρόσοδον ποιησάμενος πρὸς τὴν βουλὴν, <i>prosodon poiesamenos pros ten Boulēn</i>, ll. 12-16) to confirm (ἐπικυρώσαι, <i>epikurosai</i>) the erection of a painted picture (γραφτῆς εἰκόνας ἐν ὅπλοι, <i>graptēs eikonos en hoploi</i> ll. 17-18, 25-26), of their <i>proxenos</i> and <i>epimeletes tou limenos</i> in front of his office (ἀρχεῖον, <i>archeion</i>). The submitted request was interpreted as a proof of an obligation to do so (Radin 1910, 55) and of control of the group by the Athenian council (Jones 1999, 43-45), although I cannot see it as a requirement devised especially for associations.</p> <p>It is also noteworthy the appropriation of the title πρόξενος, <i>proxenos</i> (drawn from the field of inter-poleis relations) by the association to describe its relation to the honoured person. <i>Proxenos</i> is essentially a representative of the associations' interests in Athens, providing access to local (commercial and political) networks.</p>
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XII. NOTES

i. Comments	The decree of the Athenian people is dated in the archonship of Dionysios following Paramonos.
ii. Poland concordance	Poland E4
iii. Bibliography	Jones, N. (1999), <i>The associations of classical Athens. A response to democracy</i> . New York. Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i> . Los Angeles: 278. Radin, M. (1910), <i>The legislation of the Greeks and Romans on corporations</i> . New York. Reed, Ch. (2003), <i>Maritime traders in the ancient Greek world</i> . Cambridge. Vélissaropoulos, J. (1980), <i>Les naoclères grecs. Recherches sur les institutions maritimes en Grèce et dans l'Orient hellénisé</i> . Genève: 104.

XIII. EVALUATION

i. Private association	Certain
Note	The group displays all the required features of a structured association, despite the reservations of Velissaropoulos 1980: 104.