

CAPInv. 436: **xynoi daitymones**

## I. LOCATION

|                      |                                   |
|----------------------|-----------------------------------|
| i. Geographical area | Peloponnese with Adjacent Islands |
| ii. Region           | Arcadia                           |
| iii. Site            | Megalopolis                       |

## II. NAME

|                                  |                                     |
|----------------------------------|-------------------------------------|
| i. Full name (original language) | ἄγνοι δαιτυμόνες (IG V.2 461, l. 6) |
| ii. Full name (transliterated)   | <i>xynoi daitymones</i>             |

## III. DATE

|            |       |
|------------|-------|
| i. Date(s) | ii BC |
|------------|-------|

## IV. NAME AND TERMINOLOGY

|                   |        |  |
|-------------------|--------|--|
| ii. Name elements | Other: | <i>xynoi daitymones</i> (collective activity)<br>Their name indicates their common<br>banquets |
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## V. SOURCES

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| i. Source(s)                                | IG V.2 461 (ii BC)   |
| Online Resources                            | <a href="#">IG V.2 461</a>   |
| i.a. Source type(s)                         | Epigraphic source(s)   |
| i.b. Document(s) typology & language/script | An epigram in Greek commemorating the benefactions of Megakleia, daughter of Damokrates, a priestess of Aphrodite, who built a wall around the temple of the goddess and a house for the <i>xynoi daitymones</i> . |

|                                 |   |
|---------------------------------|---|
| i.c. <b>Physical format(s)</b>  | A slab, whose upper part was formed in an arc for a second use in a later period. |
| ii. <b>Source(s) provenance</b> | Found in a field between the village Sinani and the river Helisson.               |

## VI. BUILT AND VISUAL SPACE

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| ii. <b>References to buildings/objects</b> | ναοῖο πέριξ εὐερκεία θρινκόν, <i>naio perix euerkea thrinkon</i> , l. 5.<br>οἶκία, <i>o[i]kia</i> , l. 6 |
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## VII. ORGANIZATION

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| iv. <b>Officials</b> | It is uncertain whether Megakleia, who was a priestess of Aphrodite, functioned as a member of an association. |
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## X. ACTIVITIES

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|---------------------------|--|
| iii. <b>Worship</b>       | It is not certain, whether <i>xynoi daitymones</i> are to be regarded as an association and moreover whether they conduct worship. If they are connected with a cult, it could be the cult of Aphrodite, as their <i>oikia</i> is mentioned together with a temple of Aphrodite. It is remarkable that Aphrodite bears the definition <i>xenia</i> , l. 4 [τᾶς] ξενίας [ἀγνὰ]ν Κύπριδος ἱροπόλον, [ <i>tas xenias [hagna]n Kypridos hiropolon</i> ], while Megakleia is praised for her virtue of <i>euxenia</i> , l. 2 [ξε]ῖνε Μεγακλείας αἶνεσον εὐξενίαν, [ <i>xe]ine Megakleias aineson euxenian</i> . |
| <b>Deities worshipped</b> | Aphrodite (?)  |

## XI. INTERACTION

|                             |  |
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| i. <b>Local interaction</b> | If the group forms an association, they had a considerable impact on a local level, as the priestess of Aphrodite, who seems to be a prominent woman, takes care of their <i>oikia</i> , which was perhaps near the temple of the goddess. |
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## XII. NOTES

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| i. <b>Comments</b>            | It is questionable whether the <i>xynoi daitymones</i> is the definition of an association: they may have had common meals, as their name, "diners", may imply. The fact that their <i>oikia</i> is mentioned together with a temple of Aphrodite, is an indication of a connection with the cult.<br><br>Megakleia was a descendant of Philopoemen, as she advertises in the inscription. In the comments of IG V.2 461 a possible stemma of her family is restored.<br>van Bremen (1983: 223) interprets the <i>xynoi daitymones</i> as "public guests". This interpretation does thus not regard the group as an association. |
| ii. <b>Poland concordance</b> | Poland B 28  |

### iii. Bibliography

Bielman, A. (2002), *Femmes en public dans le monde hellénistique. IVe - Ier s. av. J.-C.* Paris: 31.  
Momigliano, A. (1992), 'Men and women in Roman religion', in: R. Di Donato (ed.), *Nono contributo alla storia degli studi classici e del mondo antico*, Roma: 577-92, esp. 585.  
van Bremen, R. (1983), 'Women and wealth', in: A. Cameron and A. Kuhrt (eds.), *Images of women in Antiquity*, London: 223-42.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

It is uncertain, whether the *xynoi daitymones* are to be regarded as an association, since they are not defined as such and there is no indication that they form an organized group with a certain structure and a regular activity. The only possible indication of regular meetings and common meals is the house, the construction of which was financed by Megakleia. van Bremen (1983: 223) interprets them indeed as "public guests".