

Author: STELLA SKALTSA

CAPInv. 438: to koinon ton thiasiton ton Syron ton eikadiston hous synegage he theos

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Delos
iii. Site	Delos

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν θιασιτῶν τῶν Σύρων τῶν εἰκαδιστῶν οὗς συνήγαγε ἡ θεός (BCH 92 [1968]: p. 359-74)
ii. Full name (transliterated)	<i>to koinon ton thiasiton ton Syron ton eikadiston hous synegage he theos</i>

III. DATE

i. Date(s)	b. 166 (?) BC
------------	---------------

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasitai</i> - <i>thiasos</i> <i>eikadistai</i> : those meeting and holding celebrations on the 20th day
	Ethnic:	<i>Syroi</i> : from the region of Syropalaistine
iii. Descriptive terms	κοινόν, <i>koinon</i>	

V. SOURCES

i. Source(s)	BCH 92 [1968]: p. 359-74 (not much before 166 BC or in the early years of the Second Athenian Occupation)
--------------	---

Note	For the date of the inscription see Siebert 1968: 368, 371. See also: RICIS no. 202/0194
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Thank-offering to Hagne Thea recording building works in Greek.
i.c. Physical format(s)	Slab of bluish marble. The slab is roughly picked at the back and sides. It was probably built into a wall. H.(max.) 25 x W. 35.5 x Th. 6.5 cm.
ii. Source(s) provenance	Found in 1967 in the SW corner of the sanctuary of the Oriental Gods.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Sanctuary of the Oriental Gods (GD 98; EAD 35).
ii. References to buildings/objects	ὁ προϋπάρχων οἶκος, <i>ho proyparchon oikos</i> (ll. 3-4) ὁ τοῦ Σαράπιδος ναός, <i>ho tou Sarapidos naos</i> (l. 4) ἡ ἐπισκευὴ τοῦ οἴκου, <i>he episkeue tou oikou</i> (ll. 7-8)

VII. ORGANIZATION

i. Founder(s)	The phrase 'οὗς συνήγαγε ἡ θεός' (<i>hous synegage he theos</i>) indicates that the goddess was acting as the founder or leader of the <i>koinon</i> (Baslez 1976: 199). The same formula appears in CAPInv. 439 (ID 2225).
iv. Officials	ὁ ἱερεὺς, <i>ho hierews</i> (l. 1) ἡ ἱέρεια, <i>he hiereia</i> (l. 1) It should be noted, however, that it is unclear whether the priest and priestess were indeed officials of the <i>koinon</i> .

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>koinon</i> raised funds through the opening of a subscription for the repair of the <i>oikos</i> . The fund amounted to 50 Delian drachmas (l. 11).
ii. Realty	

IX. MEMBERSHIP

ii. Gender	Men Women
Note	There was a priest and a priestess, though it is not clear that they were the priests of the <i>koinon</i> .

iii. Age	Adults
v. Relations	The priest, Nikon son of Apollonios and the priestess Onesako daughter of Xenon were couple. Onesako is explicitly called his wife (ἡ γυνὴ αὐτοῦ, <i>he gyne autou</i>, l. 2). The priestess Onesako may be identified with Onesako who made a dedication to Artemis (id 2374; 153/2 BC). Onesako, as a donor of a τύπιον ἀργυροῦν ἐπὶ στανιδίου is recorded in the inventory of Kallistratos (156/5 BC; ID 1417 B ll. 46-7).

X. ACTIVITIES

iii. Worship	The repair of the <i>oikos</i> is presented as a thank-offering to Hagne Thea (for the cult of Hagne Thea see Bruneau 1970: 470).
Deities worshipped	Hagne Thea

XII. NOTES

i. Comments	This is the earliest attestation of a private association in the sanctuary of the Syrian gods. The <i>oikos</i> may have belonged to the <i>koinon</i>, at least in the sense that the <i>koinon</i> together with the priest and priestess took care in repairing it. It seems that the newly repaired <i>oikos</i> was lying by the <i>naos</i> of Sarapis and arrangements had to be done to accommodate the new structure (the <i>naos</i> of Sarapis took up area previously occupied by the <i>oikos</i>). Associations taking their name from the day of the month they met and celebrated are attested in Delos and elsewhere but this is the first attestation of <i>eikadistai</i> on Delos. The Epicureans, celebrating the anniversary of the death of Epicuros on the 20th of the month Gamelion, were known as <i>Eikadistai</i> (Clay 2009: 24-5). Despite the fact that the priest and priestess bear Greek names, Baslez (2013: 231) supports that the foreign element prevails in light of the composition of the name of the association and the way in which the goddess is involved in the organization of the association (founder).
iii. Bibliography	EAD 35: Will, E. (1985), <i>Le sanctuaire de la déesse syrienne</i>. Paris. Baslez, M.-F. (1976), <i>Recherches sur les conditions de pénétration et de diffusion des religions orientales à Délos (Ile-Ier s. avant notre ère)</i>. Paris. Baslez, M.-F. (2013), 'Les associations à Délos: depuis les débuts de l'indépendance (fin du IV^e siècle) à la période de la colonie athénienne (milieu du II^e siècle)', in P. Fröhlich & P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (III^e siècle av. J.-C. - II^e siècle apr. J.-C.)</i>. Paris: 229-49. Bruneau, Ph. (1970), <i>Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale</i>. (BEFAR 217). Paris. Clay, (2009), 'The Athenian Garden', <i>The Cambridge Companion to Epicureanism</i>. Cambridge: 9-28. Siebert, G. (1968), 'Sur l'histoire de sanctuaire des dieux syriens à Délos', <i>BCH</i> 92: 359-74. Will, E. (1985), <i>Le sanctuaire de la déesse syrienne</i>. (EAD 35). Paris.

XIII. EVALUATION

i. Private association	Certain
Note	The terminology used (<i>koinon</i>) makes it certain that we have here a private association.