

CAPInv. 832: **hoi apo tou gymnasiou neoi**

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Edonis
iii. Site	Amphipolis

II. NAME

i. Full name (original language)	οἱ ἀπὸ τοῦ γυμνασίου νέοι (SEG 33: 501, l. 1)
ii. Full name (transliterated)	<i>hoi apo tou gymnasiou neoi</i>

III. DATE

i. Date(s)	105 BC - 77 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	οἱ νέοι <i>hoi neoi</i> (SEG 30: 546, l. 2; SEG 43: 371, l. 1) Ἀμφιπολίται οἱ ἀπὸ γυμνασίου <i>Amphipolitai hoi apo gymnasiou</i> (SEG 30: 546, l. 40-1, see SEG 51: 786, l. 40-1) οἱ ἀπὸ τοῦ γυμνασίου <i>hoi apo tou gymnasiou</i> (SEG 30: 546, l. 13, see SEG 51: 786, l. 13)	
ii. Name elements	Topographical:	<i>apo tou gymnasiou</i>
	Other:	<i>neoi</i> (age group)

V. SOURCES

i. Source(s)	SEG 30: 546 (for. ll. 1-25 and 40-41 see SEG 51: 786 from 105/4 BC) SEG 33: 501 (76/7 AD) SEG 43: 371 (e. i BC) SEG 40: 522e (f. i AD, unpublished)
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Online Resources	SEG 30: 546 SEG 33: 501 SEG 43: 371 SEG 51: 786
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	SEG 30: 546, SEG 43: 371 and SEG 40: 522e are honorific decrees of the <i>neoi</i> , while SEG 33: 501 is an honorific inscription on a statue base. All texts are in Greek.
i.c. Physical format(s)	SEG 30: 546, SEG 43: 371 and SEG 40: 522e are engraved on steles, while SEG 33: 501 on a statue base.

VII. ORGANIZATION

ii. Leadership	The <i>προστάτης</i> , <i>prostates</i> , whose name was used for dating purposes in the genitive in SEG 33: 501, ll. 5-6, was not necessarily an official in charge of the <i>neoi</i> in particular; he may have been an official of the gymnasium of Amphipolis, whose authorization was necessary for the setting up of an honorific statue.
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	It is clear from the kind of honours they bestowed to benefactors of the gymnasium that the <i>neoi</i> possessed discretionary funds at their disposal. These funds may have derived from <i>ad hoc epidoseis</i> (as in SEG 30: 546, ll. 11-7, see SEG 51: 786) and / or endowments bequeathed by benefactors but regulated by state authorities (as was the case in Beroia, see I.Beroia 7, l. AB 45).
iv. Endowments	See VIII.i: Treasury/funds, above.

IX. MEMBERSHIP

ii. Gender	Men
Note	All members were obviously men.
iii. Age	Adults
Note	As is well-known, the <i>neoi</i> were an age-group consisting of young men, immediately after their ephebic service.

X. ACTIVITIES

iv. Honours/Other activities	All known sources are honorific activities of the <i>neoi</i> for officials and benefactors of the gymnasium of Amphipolis.
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XI. INTERACTION

i. Local interaction	See under XIII.i: Evaluation, below.
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XII. NOTES

ii. Poland concordance	Poland N 34
iii. Bibliography	Nigdelis, P.M. (2001), 'Μία ἐπίδοσις εἰς ἔλαιον ἀπὸ τὴν Ἀμφίπολη στὰ τέλη τοῦ 2ου αἰ. π.Χ. (παράτηρήσεις στὸ ψήφισμα SEG 30, 1980, 546)', <i>Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς</i>, Thessaloniki: 91-109. Fröhlich, P. (2013), 'Les groupes du gymnase d'Iasos et les <i>presbyteroi</i> dans les cités à l' époque hellénistique', in P. Fröhlich and P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)</i>, Genève: 59-111. Gauthier, Ph. and Hatzopoulos, M.B. (1993), <i>La loi gymnasiarchique de Béroia</i>. Athens: 155-76 (on the institution of the gymnasium in Macedonia). Juhel, P.O. and Nigdelis, P.M. (2015), <i>Un danois en macédoine à la fin du 19e siècle. Karl Frederik Kinch et ses notes épigraphiques</i>. Thessaloniki. Samsaris, D. (1989), 'La vallée du Bas-Strymon à l'époque impériale. Contribution épigraphique à la topographie, l'onomastique, l'histoire et aux cultes de la province romaine de Macédoine', <i>Dodone</i> 18: 203-382. van Bremen, R. (2013), 'Neoi in Hellenistic Cities: age class, institution, association?', in P. Fröhlich and P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)</i>, Genève: 31-58.

XIII. EVALUATION

i. Private association	Discarded
Note	The precise status, organization and connection to the civic authorities of the various age-groups related to the gymnasium in Greek cities has been discussed for over a century (for two recent studies with opposing views and reference to all earlier literature, see van Bremen 2013 and Fröhlich 2013). As far as the <i>neoi</i> of Amphipolis and Macedonia in general are concerned, the evidence points to the following conclusions: a) In Amphipolis, at least, the <i>neoi</i> are equated to the <i>apo gymnasiou</i> (see already Gauthier and Hatzopoulos 1993: 63, n. 4) and there is no other structured group related to the gymnasium apart from the age-groups of ephebes, <i>neoi</i> and, perhaps, the <i>presbyteroi</i> (mentioned, but not necessarily as an organized group, in SEG 43: 371, l. 15 and SEG 30: 546, l. 32). A recently published inscription from Thessaloniki (Juhel and Nigdelis 2015: no 10; IG X.2.1 Suppl. 1045) also equate the <i>apo tou gymnasiou</i> with the <i>neoi</i> (see ll. 2 and 8). b) As in Thessalonike (IG X.2.1 4 and, now, Juhel and Nigdelis 2015: no 10; IG X.2.1 Suppl. 1045) and Serrhai (Samsaris 1989: no 37), the <i>neoi</i> may enact their own decrees and appear to possess the funds necessary for lavish honours for the benefactors of the gymnasium; they therefore appear to have a structured organization. There is nothing, however, in our sources which would allow us to label them as an association independent from the authorities of the gymnasium and the civic structures of Amphipolis (Nigdelis' convincing restoration [δεδόχθαι Ἀμφί]πολιτῶν τοῖς ἀπὸ τοῦ γυμνασίου, [<i>dedochthai Amphi</i>]politon tois apo tou gymnasiou] in SEG 30: 546, ll. 40-41 is indicative). In other words, the situation attested in Hellenistic Beroia, with the <i>neoi</i> clearly subjugated to the authority of the gymnasiarch (see I.Beroia 1, <i>passim</i>), may well have been the norm in Roman Macedonia in general. The <i>neoi</i> were an organized group, voted decrees, bestowed honours and benefited from endowments (see I.Beroia 7, l. AB 45, where the <i>neoi</i> are called a συνήθεια, <i>synetheia</i>, a term most often connected with private associations), but they were clearly part of the civic structure of a Macedonian city and not an independent association.