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CAPInv. 906: **oinopolai**

I. LOCATION

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

II. NAME

i.	**Full name (original language)**	οἰνοπῶλαι (I.Délos 1711, l. 1)
ii.	**Full name (transliterated)**	*oinopolai*

III. DATE

i.	**Date(s)**	98 / 97 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Professional:	*oinopolai*

V. SOURCES

i.	**Source(s)**	I.Délos 1711 (98/7 BC)
	Note	old ed.: Roussel 1908: 429-30, no. 40 see also: Durrbach, *Choix* 142 (incl. French translation) Trümper 2011: 79, no. 26 AGRW 236 (incl. English translation)
	Online Resources	I.Délos 1711
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Dedication. Greek.
i.c. Physical format(s)	small marble base with socket on top
ii. Source(s) provenance	south of the 'Agora des Compétaliastes'

IX. MEMBERSHIP

iv. Status	Parallel to the *olearei* or *elaiopolai* (CAPInv. 905), it is thought that the *oinopolai* were also Italians (*vinarii*), involved in trade between Italy and the East (Roussel and Launey in I.Délos 1711; Roussel 1987: 95, n. 6; Bruneau 1970: 589: Rauh 1993: 29; 94; 97), but there is no direct evidence in support of this proposed Italian origin (cf. Hatzfeld 1912: 144, n. 2; Durrbach, *Choix* 142; Hasenohr 2007: 87; 2008: 36), unless the texts which are thought to concern *elaiopolai* (I.Délos 1713 and 1714; in both inscriptions, the term *elaiopolai* is largely restored) should in fact be connected to the *oinopolai*. See 'Comments' with CAPInv. 905.

X. ACTIVITIES

iii. Worship	The *oinopolai* made a dedication to Hermes, Dionysos, and Apollo.
Deities worshipped	Hermes Dionysos Apollo

XII. NOTES

i. Comments	The dedication was made when Medeios, son of Medeios, from Peiraieus was epimelete of the island; and when Dionysios, son of Athenobios, from Eupyridai was epimelete of the *emporion* (98/7 BC: Roussel and Launey in I.Délos 1711; cf. SEG 45.116bis).
iii. Bibliography	Bruneau, P. (1970), *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*. Paris. Hasenohr, C. (2007), 'Italiens et Phéniciens à Délos: organisation et relations de deux groupes d'étrangers résidents (IIe-Ier siècles av. J.-C.)', in R. Compatangelo-Soussignan and C.-G. Schwentzel (eds.) *Étrangers dans la cité romaine*, Rennes: 77-90. Hasenohr, C. (2008), 'Mercure à Délos', in A. Bouet (ed.) *D'Orient et d'Occident: mélanges offerts à Pierre Aupert*, Bordeaux: 27-38. Hatzfeld, J. (1912), 'Les Italiens résidant à Délos mentionnés dans les inscriptions de l'île', *BCH* 36: 5-218. Rauh, N.K. (1993), *The sacred bonds of commerce: religion, economy, and trade society at Hellenistic Roman Delos, 166-87 B.C.* Amsterdam. Roussel, P. (1908), 'Les Athéniens mentionnés dans les inscriptions de Délos', *BCH* 32: 303-444. Roussel, P. (1987), *Délos: colonie athénienne*. rev. ed. Paris. Trümper, M. (2011), 'Where the non-Delians met in Delos: the meeting-places of foreign associations and ethnic communities in late Hellenistic Delos', in O.M. van Nijf and R. Alston (eds.) *Political culture in the Greek city after the classical age*, Leuven: 49-100.

XIII. EVALUATION

i. Private association	Possible

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Note	While the wine merchants (*oinopolai*) are commonly considered an association (e.g., Bruneau 1970: 589; Rauh 1993: 29; 34; 97; cf. Trümper 2011: 79, no. 26; AGRW 236), they could be a group making a one-off dedication, and there is no direct evidence to suggest that they formed a durable organized body (cf. Hasenohr 2007: 87).