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CAPInv. 132: to koinon ton lampadiston ton en Patmoi kai metechonton tou aleimmatos

I. LOCATION

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

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν λαμπαδιστῶν τῶν ἐν Πάτμωι καὶ μετεχόντων τοῦ ἀλείμματος (Syll.[3] 1068, ll. 1-3)
ii. Full name (transliterated)	*to koinon ton lampadiston ton en Patmoi kai metechonton tou aleimmatos*

III. DATE

i. Date(s)	ii BC

IV. NAME AND TERMINOLOGY

i. Name in other forms	οἱ λαμπαδισταί, *hoi lampadistai (l. 11)* *οἱ λαμπαδισταὶ καὶ ἀλειφόμενοι*, hoi lampadistai kai aleiphomenoi *(ll. 18-9)*	
ii. Name elements	Geographical:	*en Patmoi*
	Other:	*lampadistai*: the name derives from the term *lampas*. It refers to runners in a torch race. *metechontes tou aleimmatos - aleiphomenoi*: a group closely related to the world of the gymnasium (literally those who anoint themselves with oil and thus partake in physical exercise)
iii. Descriptive terms	κοινόν, *koinon*	
Note	ll. 1-2	

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V. SOURCES

i.	**Source(s)**	Syll.^{3}, 1068 (ii BC)
	Note	The decree is dated after Sopolis (l. 1). Although his office is not indicated, he is most likely the stephanephoros of Miletos (Haussoullier 1902: 138; followed by Manganaro). The Milesian stephanephoroi for most of the 2nd c. BC are unknown. Two homonymous stephanephoroi are attested for the years 30/29 BC and 26/5 BC (Milet I 3 no. 126) but our inscription dates probably before Augustan times. See also Manganaro 1963/64: 331 no. 32; Chankowski 2010: 456 no. 53. For lines 13-18 see Laum 1914, II no. 53.
	Online Resources	Syll.^{3}, 1068
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Honorific decree in Greek for Hegemandros son of Menekrates by the *koinon of the lampadistai ton en Patmoi kai metechonton tou aleimmatos*. Hegemandros held the office of gymnasiarchy for seven times, was lampadarch and victor at the long-distance race. He was also appointed *chrysonomos* of the lampadistai and promised to set up an Herm and to donate (ἀναθήσειν, *anathesein* l. 14) 200 drachmas (to the lampadistai). He also promised to finance the sacrifices (to Hermes) at his own expense for the rest of his life and to take over the organization of the Hermaia.
i.c.	**Physical format(s)**	Pedimental stele. Broken off below. Wreath in relief depicted in the pediment.
ii.	**Source(s) provenance**	Seen by Ross (1834) in the courtyard of the Greek School near the Cave of the Apocalypse on Patmos. Later moved by Sakkelion (1862) to the archaeological collection of the Monastery of Patmos.

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	- Ἑρμὴς λίθινος, *Hermes lithinos*, Herm (ll. 13-4) - χρήμ[ατ]α, *chremata*, property (ll. 11-2) - χρυσὸς στέφανος, *chrysos stephanos*, golden crown (l. 20) - εἰκόνα γραπτήν, *eikona grapten*, painted portrait (l. 21)

VII. ORGANIZATION

iv.	**Officials**	- γεγυμνασιαρχηκώς, *gegumnasiarchekos* (l. 8) - λελαμπαδαρχηκώς, *lelampadarchekos* (l. 8) - χρυσονόμος, *chrysonomos* (l. 11) - the office of *chrysonomos* is attested in conjunction with the association of *temenitai* (see CAP Inv. 998; CAP Inv. 999; CAP Inv. 1000; CAP Inv. 1001; CAP Inv. 1003; CAP Inv. 1020; CAP Inv. 1022). Outside Miletos the office of *chrysonomos* is found in the island of Leros; there the *chrysonomos* functions as the treasurer of the Milesian community residing on Leros (Manganaro 1963/64).
	Known practice of appointment	Hegemandros was appointed *chrysonomos*: κατασταθεὶς δὲ καὶ χρυσονόμος, *katastatheis de kai chrysonomos* (ll. 10-11). The word αἱρέσει, *airesei* in line 18 refers probably to Hegemandros' conduct of his offices.
ix.	**Privileges**	ἡ δὲ ἱερωσύν[η τοῦ Ἑρμοῦ], *he de hierosun[e tou Hermou]* (ll. 22-23): Hegemandros shall take over the priesthood of Hermes.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The office of *chrysonomos*, equivalent to that of *tamias*, is positive evidence for the existence of a treasury. ll. 10-12: καταστα̣θεὶς δ[ὲ] [κ]αὶ χρυσονόμος τῶν λαμπαδιστῶν τά τε χρήμ[ατ]α̣ συνφυλάσσει: Hegemandros having been appointed *chrysonomos* of the *lampadistai*, he keeps guard of the property along with others (presumably with the president of the association).
iv. Endowments	Hegemandros promised to donate 200 drachmas to the *lampadistai* so that they will be farmed out (ὅπως ἐκδανείσωνται, l. 15)

IX. MEMBERSHIP

ii. Gender	Men
Note	Given the gymnasion/ athletic context, we can safely assume that members were male.

X. ACTIVITIES

ii. Meetings and events	Hermaia (1. 17): the gymnasion contest in honour of Hermes, the patron deity of the gymnasion, that marked the end of the 'gymnasion' year.
iii. Worship	- priesthood of Hermes (ll. 22-3) - celebration of the Hermaia (gymnasion contests in honour of Hermes) (l. 17) - the Hermaia were preceded by sacrifices (θυσίας, *thysias*, l. 16), financed at Hegemandros' own expense for the rest of his life (ll. 15-6: ἐπήνγελται δὲ κ̣αὶ ἕω̣[ς ἄ]ν ζῃ ἐκ τῶν ἰδίων τάς τε θυσίας ἐπιτ̣ελέσα[ι])
Deities worshipped	Hermes
iv. Honours/Other activities	The decree enumerates Hegemandros' past and present benevolence, not confined to members of the association alone: - piety towards the gods (l. 4) - kindness towards the *syggeneis* (relatives) and *politas* (citizens) (ll. 5-6) - readily providing services from a young age to everybody in private and in public (ll. 6-7) - office-holder of the gymnasiarchy seven times (l. 8) - office-holder of the lampadarchy (l. 8) - victor at the long distance race (l. 9) - while being chrysonomos of the lampadistai, he kept guard of the property and took care of everything (ll. 10-13) - promise to set up an Herm (ll. 13-4) - promise to donate 200 drachmas (l. 14) - promise to perform the sacrifices at his own expense for life (ll. 15-6) - promise to organise the contest of Hermaia (l. 17) Hegemandros was praised for his appointment (ll. 17-8). Hegemandros was bestowed the following honors by *the lampadistai and aleiphomenoi* (ll. 19-23): - crowned with golden crown worth of 5 golden Alexandrian drachmas - painted portrait - foundation of festival in his honour (day bearing his name; see BE 1966 no. 321) - priesthood of Hermes

XII. NOTES

i. Comments	Haussoullier (1902: 138-40) and Ziebarth (1913: 94-5) thought that the *koinon* consisted of two age groups; *hoi lampadistai* and *hoi metechontes tou aleimmatos*, also called *aleiphomenoi* in the text. They assumed that the lampadarch was the official of the *lampadistai*, whereas the *aleiphomenoi* were presided by the gymnasiarch. Hegemandros took on both offices. Chankowski (2010: 456-7 no. 53), due to the absence of the definitive article before *aleiphomenoi* and *metechontes tou aleimmatos* (ll. 2, 19), put forward that these two terms probably refer to the *lampadistai*. However, *lampadistai* and *aleiphomenoi* are not used interchangeably in the inscription; they clearly designate two different groups, (i) the runners in the torch race and (ii) gymnasion users. Whereas the *aleiphomenoi* could encompass the *lampadistai* in the sense that the latter were also training in the gymnasion, participation in specialized athletic events (*lampas*) sets the *lampadistai* apart from the aleiphomenoi. *Lampadistai* could be *aleiphomenoi*, but not all *aleiphomenoi* were *lampadistai*. These two groups acted collectively in conferring honours to Hegemandros. Although *lampadistai* are well attested in the epigraphic record, the inscription from Patmos is the only attestation (to my knowledge) of a formally organized group of *lampadistai* (i.e. with their own official). Both the *lampadistai* and the *aleiphomenoi* centrered in the gymnasion. Patmos was in the sphere of influence of Miletos. Patmos was part of the deme of Leros. This seems to have an impact on the structure of the association, at least in the terminology used for the officials (i.e. *chrysonomos*; see above VII.iv).
ii. Poland concordance	Poland N 49
iii. Bibliography	Chankowski, A.S. (2010), *L'éphébie hellénistique. Étude d'une institution civique dans les cités grecques des îles de la mer Égée et de l'Asie Mineure*. Paris. Haussoullier, B. (1902), 'Les îles milésiennes', *RPh* 26: 125-43. Manganaro, G. (1963/64), 'Le iscrizioni delle isole milesie', *ASAtene* 41/2: 293-349. Ross, L. (1834), *Inscriptiones Graecae ineditae. I.*. Naupliae. Sakkelion, I. (1862), 'Ελληνικαί Επιγραφαί. Α. νησιωτικαί', *AEph*: 257-68. Ziebarth, E. (1913), *Aus der antiken Schule, Sammlung griechischer Texte auf Papyrus, Holzafeln, Ostraka*. Bonn.

XIII. EVALUATION

i. Private association	Certain
Note	The term *koinon*, the presence of an official (*chrysonomos*) and the decision-making process (decree) are positive evidence for a private association centered in the gymnasion.

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