

CAPInv. 1655: to koinon ton chalkeon

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lycia
iii. Site	Tlos

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν χαλκέων (SEG 58: 1640 A ll. 2-3, 30, 40-41; B ll. 30-31; C ll. 24-25)
ii. Full name (transliterated)	<i>to koinon ton chalkeon</i>

III. DATE

i. Date(s)	m. ii BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	χαλκεῖς, <i>chalkeis</i> : bronze-workers, or more widely metalworkers.
iii. Descriptive terms	κοινὸν	
Note	<i>koinon</i> : A ll. 30, 40, B l. 30, C ll. 17, 24	

V. SOURCES

i. Source(s)	SEG 58: 1640 (mid 2nd c. BC)
Note	Arnaoutoglou 2012: 207-224, with new readings (mid 2nd c. BC) (SEG 62: 1497). Harland 2014: 398-409 no. 149. Parker 2010: 103-121
Online Resources	Harland, AGRW no. 149
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Composite dossier: Side A: Offer of an endowment (testamentary disposition) by Symmasis. Side B: Acceptance of the offer by the association. Side C: Formal acceptance by the association. Greek.
i.c. Physical format(s)	Marble block (top missing) inscribed on three faces (A, B and C).
ii. Source(s) provenance	Precise findspot unknown. Said to come from western Lycia. Now in a private collection in Fethiye. The attribution to Tlos (in preference to Xanthos-Myra) is discussed in Parker 2010: 103. For the <i>mnema</i> of one Symmasis at Myra, however, cf. Petersen-Luschan, <i>Reisen</i> II 35, no. 54.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	Sanctuary of Leto: A l. 30-31: ἐν τῷ τῆς Λητοῦς ἱερῷ, <i>en toi tes Letous hieroi</i> Altar set up by Symmasis: B l. 32-33: ἐπὶ τοῦ ἱδρυθησομένου ὑπ' αὐτοῦ βωμοῦ, <i>epi tou hidrythesomenou hyp' autou bomou</i> (altar) Funerary monument/ tomb: B l. 36: πρὸς τῷ τάφῳ, <i>pros toi taphoi</i> C l. 14: εἰς δὲ τὸν τάφον, <i>eis de ton taphon</i> C ll. 16-17: τὸ πῶμα μονόλιθον, <i>to poma monolithon</i>
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VII. ORGANIZATION

iv. Officials	<i>χειρισταί, cheiristai</i> : annually appointed administrators of the association, dealing with financial issues (i.e. lending out money) and taking care of issues related to maladministration (A ll. 34-40, B ll. 2-3, 36, C ll. 24-26)
Known practice of appointment	annually elected officials: B ll. 2-3: καὶ χειρίζειν κατ' ἐνιαυτὸν διὰ τῶν αἰρουμένων, <i>kai cheirizein kat' eniauton dia ton hairoumenon</i>
v. Other staff	B ll. 29-31: οἱ αἰρούμενοι ἄρχοντες τοῦ κοινοῦ τῶν χαλκέων, <i>hoi hairoumenoi archontes tou koinou ton chalkeon</i> B l. 37: οἱ ἄλλοι ἄρχοντες, <i>hoi alloi archontes</i>
Known practice of appointment	appointed officials: οἱ αἰρούμενοι ἄρχοντες, <i>hoi hairoumenoi archontes</i>
vi. Laws and rules	Faces A and C contain a set of rules regulating the administration of the endowment: A ll. 23-24: κατὰ τὰ γεγραμμένα, <i>kata ta gegrammena</i> - Cultic regulations setting out allocations of portions and who has the right to participate in the fest (A ll. 5-28) - Penalties against transgression of the rules regulating the annual feast. A fine of 1,000 dr. will be imposed on anyone violating the rules. The recipient of the fine is Helios (A ll. 40-49). -Sanctions and penalties against financial transgressions (C ll. 2-14) - Sanctions and penalties against the violation of the tomb (C ll. 14-23). In case of the violation of the tomb, a penalty to 100 dr will be imposed to the transgressor as if there was a court decision (C. 19 καθάπερ ἐγ δίκης, <i>kathaper eg dikes</i>).

vii. Judicial system	A ll. 28-34: The association has the right to resolve issues arising from a dispute over who has the right to participate in the annual feast. The sanctuary of Leto is the physical setting where the dispute should be resolved. C ll. 12-14: prosecution against financial transgressions
viii. Obligations	Obligation to preserve intact the initial capital of the endowment: B ll. 8-11: καὶ παρόντες ἀνθωμολογήσαντο ἀπέχειν τὸ ἀργύριον πάν, ἐφ' ᾧ τὸ μὲν ἀρχαῖον διατηρήσουσιν σῶιον ἀεὶ τὸν ἅπαντα χρόνον, <i>kai parontes anthomologesanto apechein to argyrimon pan, eph' ho to men archaion diateresousin soion aei ton apant chronon</i>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	See below VIII.iv.
iv. Endowments	The association is the recipient of an endowment set up by Symmasis in memory of himself and his wife (A ll. 34-40). The association is acting as the administration of the endowment. Any surplus generated by the interest should be added to the initial capital (A ll. 2-4).

IX. MEMBERSHIP

i. Number	The circle of Symmasis' relatives allowed to participate in the annual feast in honour of Symmasis and his wife is closely regulated: A ll. 33-34: τε μὴ πλείονας παρῆναι τῶν ἀνχιστέων ἀν[δ]ρῶν δέκα, <i>te me pleionas pareinai ton anchisteon andron deka</i>
ii. Gender	Men
iii. Age	Adults
Note	ἄνδρες, <i>andres</i>
v. Relations	Those participating in the annual feast in honour of Symmasis and his wife are relatives and descendants of Symmasis: A ll. 16, 19, B ll. 24, 44: οἱ υἱοὶ μου, <i>hoi hyoi mou</i> A ll. 17-18, 24: τοῖς ἐπιγενομένοις ἐκ τούτων, <i>tois epigeinomenois ek touton</i> A l. 21: οἱ γαμβροὶ μοι, <i>hoi gambroi moi</i> A l. 34: τῶν ἀνχιστέων ἀνδρῶν, <i>ton anchisteon andron</i> B ll. 37-38: προγεγραμμένοι ἀνχιστεῖς, <i>progegrammenoi anchisteis</i> B ll. 46-47: τοῖς ἐνγόνοις διὰ γένους, <i>tois engoiois dia genous</i>

X. ACTIVITIES

i. Assemblies	The association accepted the endowment by vote (C ll. 25-26: ἀναδοθείσης ψήφου, ἐκρίθη πάσαις, <i>anadotheises psefou, ekrithe pasais</i>)
ii. Meetings and events	Sacrifice of a three year old castrated animal to Helios on the 25th of the month Loios (end of July/early August?) (B ll. 14- 17), followed by a feast for ten of Symmasis' relatives Another sacrifice of a goat and a lamb followed by a feast for the administrators (<i>cheiristai</i>) and the archons of the koinon (B ll. 29-37). The feast will take place by the tomb. Introduction of an eponymous day for Symmasis and his wife Mamma, probably to be celebrated in the same day when the sacrifice to Helios takes place (A ll. 19-22).

iii. Worship	Cult is to paid to, with portions from the sacrifices served to Symmasis and his wife Mamma as part of the endowment (B ll. 14-22).
Deities worshipped	Helios. Symmasis and Mama as heroes.
iv. Honours/Other activities	See above X ii.

XII. NOTES

iii. Bibliography	Arnaoutoglou, I. (2012), 'Cultural transfer and law in Hellenistic Lycia: the case of Symmasis' foundation', in: B. Legras ed., <i>Transferts culturels et droits dans le monde grec hellénistique</i>, Paris: 205-24 Harland, P.A. (2014), <i>Greco-Roman Associations: Texts, Translations, and Commentary, II. North Coast of the Black Sea, Asia Minor</i>, Berlin/Boston. Parker, R.C.T. (2010), 'A Funerary Foundation from Hellenistic Lycia', <i>Chiron</i> 40: 103-21.
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XIII. EVALUATION

i. Private association	Certain
Note	The collectivity of bronze-workers connected with Symmasis' testamentary dispositions clearly seems to be a private professional (though multi-purpose) association.