

## CAPInv. 64: *synodos neaniskon ek tou Osireiou*

### I. LOCATION

i. Geographical area	Egypt
ii. Nome	Arsinoites (00)
iii. Site	Theadelphia

### II. NAME

i. Full name (original language)	σύνοδος νεανίσκων ἐκ τοῦ Ὀσιρείου (I.Fayoum II 119)
ii. Full name (transliterated)	<i>synodos neaniskon ek tou Osireiou</i>

### III. DATE

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

ii. Name elements	Topographical:	<i>Osireion</i> (temple of Osiris)
	Other:	<i>neaniskoi</i> (age-group)
iii. Descriptive terms	σύνοδος, <i>synodos</i>	
Note	<i>Synodos</i> : I.Fayoum II 119, l. 1	

### V. SOURCES

i. Source(s)	I.Fayoum II 119 (ii/i BC)
Note	Other editions: SB I 5022.
Online Resources	<a href="#">I.Fayoum II 119</a> <a href="#">TM 7195</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication.
i.c. Physical format(s)	Stele. Above the inscription there is a religious relief with the gods Osiris and Harpocrates, and a winged animal (dog or cat).

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The association of the <i>neaniskoi</i> was attached to the temple of Osiris, where they probably met.
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## VII. ORGANIZATION

ii. Leadership	προστάτης, <i>prostates</i> (ll. 3-4). The man is called Petosoronophris.
Eponymous office	ἐπὶ Πετοσορονῶφρος   προ[στάτου], <i>epi Petosoronophros pro[statou]</i> (ll. 3-4)
iv. Officials	The (eponymous) expression in ll. 2-3 ἐπὶ Φανίου τοῦ γενομένου   ἀρχιερέως, <i>epi Phaniou tou genomenou archiereos</i> , clearly indicates that Phantias occupied an official position in the association. However, his office of (former) high-priest is to be linked to the <i>Osireion</i> . Perhaps Phantias was also priest of the association, charge which he retained even after retiring from his office in the temple of Osiris. Unless one should restore προ[στατῶν], <i>pro[staton]</i> in l. 4 and Phantias and Petosoronophris shared the presidency of the association. However, the presence of the preposition ἐπὶ, <i>epi</i> , before both names and titles seems to suggest that the two men occupied two different positions.
Eponymous officials	Phantias, the former high-priest of Osiris, is used for dating purposes: ἐπὶ Φανίου τοῦ γενομένου   ἀρχιερέως, <i>epi Phaniou tou genomenou archiereos</i> (ll. 2-3).

## IX. MEMBERSHIP

ii. Gender	Men
Note	The preserved names are male names.
iii. Age	Adults
Note	The <i>neaniskoi</i> are an age-group of young lads or adults, normally older than ephebes.
iv. Status	The term <i>neaniskoi</i> may indicate young lads, linked or not to the gymnasium, or cadets in the army: cf. Sacco 1979; Kleijwegt 1991: 56 and Chankowski 2004: 62–63. It is not easy to say whether the present association stemmed from a gymnasial or military background. Both often somewhat overlapped.
vi. Proper names and physical features	Φανίας ὁ γενόμενος ἀρχιερεὺς Πετοσορονῶφρις προ[στάτης]

## XI. INTERACTION

i. Local interaction	The association was linked with the local temple of Osiris.
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## XII. NOTES

### iii. Bibliography

Chankowski, A. (2004), 'L'entraînement militaire des éphèbes dans les cités grecques d'Asie Mineure à l'époque hellénistique: nécessité pratique ou tradition atrophiée?', in J.-C. Couvenhes and H.-L. Fernoux (eds.), *Les cités grecques et la guerre en Asie mineure à l'époque hellénistique. Actes de la journée d'études (Lyon, 10 octobre 2003)*, Tours: 55–76.

Kleijwegt, M. (1991), *Ancient youth. The ambiguity of youth and the absence of adolescence in Greco-Roman society*. Amsterdam.

Sacco, G. (1979), 'Sui νεανίσκοι dell'età ellenistica', *RFIC* 107: 39–49.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The term *synodos*, the internal organisation, and the presence of officials make it certain that this group was a private association.