

CAPInv. 1645: to koinon tou andreiou ton syggenon

I. LOCATION

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| i. Geographical area | Aegean Islands |
| ii. Region | Thera |
| iii. Site | Ancient Thera |

II. NAME

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| i. Full name (original language) | τὸ κοινὸν τοῦ ἀνδρείου τῶν συγγενῶν (IG XII.3 330, ll. 22-23, 30-31, 74) |
| ii. Full name (transliterated) | <i>to koinon tou andreiou ton syggenon</i> |

III. DATE

| | |
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| i. Date(s) | l. iii - e. i BC |
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IV. NAME AND TERMINOLOGY

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|------------------------|---|------------------|---|--------|---|
| i. Name in other forms | <ul style="list-style-type: none">- τὸ κοινὸν τοῦ ἀνδρείου, <i>to koinon tou andreiou</i>, ll. 23, 40, 76-77- τὸ κοινεῖον τῶν συγγενῶν, <i>to koineion ton syggenon</i>, ll. 26-27- τὸ κοινόν, <i>to koinon</i>, ll. 28-29, 52, 53- τὸ κοινὸν τῶν συγγενῶν, <i>to koinon ton syggenon</i>, IG XII.3 330 l. 56 + IG XII Suppl. 154 (the term <i>koinon</i> is fully restored)- ὁ ἀνδρείος τῶν συγγενῶν, <i>ho andreios ton syggenon</i>, l. 61, 71, 114-115, 132 | | | | |
| ii. Name elements | <table><tr><td>Kinship-related:</td><td><i>syggeneis</i>: a term denoting family ties within individual families. In the case of the association under question, membership consisted of different families and thus, the term <i>syggeneis</i> also encompass constructed ties between members of different families.</td></tr><tr><td>Other:</td><td><i>ho andreios</i>: the masculine adjective denotes masculinity and prowess. It may stand for the personification of prowess, referring to the deceased male members of Epikteta's family, her husband and her two sons.</td></tr></table> | Kinship-related: | <i>syggeneis</i> : a term denoting family ties within individual families. In the case of the association under question, membership consisted of different families and thus, the term <i>syggeneis</i> also encompass constructed ties between members of different families. | Other: | <i>ho andreios</i> : the masculine adjective denotes masculinity and prowess. It may stand for the personification of prowess, referring to the deceased male members of Epikteta's family, her husband and her two sons. |
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iii. Descriptive terms

- κοινεῖον, *koineion*, l. 137
 - κοινὸν, *koionon*, ll. 52, 53, 137, 143, 146, 147, 165, 168, 177, 196, 202, 213, 215, 216, 217, 220, 222, 228, 233, 234, 236, 243, 245, 248, 251, 254, 258, 259, 263, 278, 285, 286

V. SOURCES**i. Source(s)**

IG XII.3, 330 (210-195 BC) + IG XII Suppl. 154 (ii/i BC)

Note

See also:
 Laum, *Stiftungen* no. 43; LGS II 129; LSCG 135; Ritti 1981 no. 31; BE 1991: no. 426
 Wittenburg 1990
 AGRW 243

Online Resources

[IG XII.3, 330](#)

[IG XII Suppl. 154](#)

[AGRW ID 1671](#)

i.a. Source type(s)

Epigraphic source(s)

i.b. Document(s) typology & language/script

IG XII.3 330:
 - Will of Epikteta in lines 1-108 (διαθήκη, *diatheke*, l. 274), and
 - Decree of the association in lines 109-288, including its statutes (νόμος, *nomos*, l. 276)

The text, composed in the Doric dialect with *koine* influences (Bile 2001), is intact, 288 lines long. It is arranged on eight columns of varying length.

The top line of the inscription contains the names of Epikteta and her two sons, followed by their patronymic. The names stand out from the rest of the text for they are inscribed in bigger letters and spread out across the pedestal.

The text was clearly inscribed after the monument was put up, for the simple reason that the text spreads over the joints of the stone blocks.

The first part (1-108) contains the testament of Epikteta with an outline of its provisions. In particular, it lays out the circumstances that led to the creation of the endowment, then the constituent parts of the endowment, the recipient of the endowment, its purpose (three day festivals in honour of the Muses and the heroized dead) and stipulates the membership of the *koionon*; it ends with the names of the persons who are witnesses of the testament.

The second part of the text (109-288) contains the decree of the association. The *koionon* confirms the acceptance of the endowment and sets out to regulate its organization (officials) and the way in which it shall operate (statutes).

IG XII Suppl. 154:

Testamentary dispositions. The text is inscribed in two stelae. The inscription has been attributed to the *koionon* founded by Epikteta on the basis of prosopography (see stemma in IG XII Suppl. 154) and the mention of the *koionon* of the relatives in line 11. According to letterforms the inscription dates to the 2nd/1st c. BC.

i.c. Physical format(s)

IG XII.3 330
 Pedestal (ca. 3m long), consisting of four separate blocks of dark stone that join neatly together.

IG XII Suppl. 154
 stele broken to the left: H. (max.) 33 x W. 22 cm.

ii. Source(s) provenance

IG XII.3 330
 IG XII.3 330 was found in the ancient city of Thera (no further indications about the findspot). Boeckh in the *Corpus Inscriptionum Graecum* attributed the stone to the island of Thera on the basis of language (Doric dialect), prosopography and the material of the stone (grey volcanic stone).

The findspot of the inscription is unknown. Since the 16th century the inscription has been in the town of Verona, as part of the antiquities collection of the Duke Matthei. The inscribed pedestal reached Verona via Crete and Venice in 1586 and after a short stay in Paris during the Napoleonic wars (1797-1816), it is now on display in the Maffei Museum in Verona.

IG XII Suppl. 154: found by the guard in the ancient city of Thera (no further indications about the findspot)

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects

Upon the request of her husband and son, Epikteta built a *Mouseion* that included a temenos of heroa – a sacred precinct with the funerary monuments of the deceased. Statues of the Muses and of the deceased adorn this sanctuary, while another set of statues of the deceased is put up in the temenos of the funerary monuments. The *Mouseion* and the temenos of the heroes were bequeathed to Epithelia, Epikteta's daughter. The association, however, held the three-day festivities in the *Mouseion*. According to the testament, the association was the overseer of the *Mouseion* (ll. 52-54).

ζῶια, *zoia* (l. 11)
Μοῦσαι, *Mousai* (l. 15)
οἱ ἀνδριάντες, *hoi andriantes* (l. 12, 15)
τὰ ἡρώια, *ta heroia* (l. 13, 15)
τὸ Μουσεῖον, *to Mouseion* (l. 10, 14, 29, 35, 50, 55, 62)
τὰ ἀγάλματα τὰ ἐν τῷ Μουσεῖῳ, *ta agalmata ta en toi Mouseioi* (l. 43-44)
τὸ τέμενος τῶν ἡρώϊων, *to temenos ton heroion* (l. 35-36, 43, 45)
to temenos (l. 48-49)
στοά, *stoa* (l. 49)
οἶνος ξενικὸς, *oinos xenikos* (l. 140)
στέφανος, *stephanos* (l. 140, 181)
μουσικόν, *mousikon* (l. 140)
μύρον, *myron* (l. 140)
ἱερεῖον, *hiereion* (l. 179)
ἱερά, *hiera* (l. 179)
τυρός καπυρός, *tyros kapyros* (l. 180)
ἐλλύτης, *ellytes*, a kind of cake (l. 181, 184, 190-191, 196)
ἄρτος, *artos* (l. 191)
πάραξ (or βάραξ), *parax*, a kind of cake (l. 191)
ὀψάρια, *opsaria* (l. 191)
σπλάχνα, *splachna* (l. 197)
ἡ ὑπόβασις τῶν ἀγαλμάτων, *he hypobasis ton agalmaton* (l. 275)
δέλτος, *deltos* (l. 276, 281)
γλωσσόκομος, *glossokomos* (l. 277-278)
βυβλία, *byblia* (l. 284)

VII. ORGANIZATION

i. Founder(s)

The original idea for the foundation of a *koinon* stems from Epikteta's son Andragora. However, Epikteta with the endowment realised the foundation of the *koinon*.

ii. Leadership

ἐπίσσοφος, *epissophos* (ll. 203, 209, 224, 234, 250, 267, 271, 281)

The duties of the *epissophos* range from administrative to financial issues (ll. 202-221, 267-279), clearly defined in the decree of the association. For example,

- he is responsible for convening the assembly (*syllogon*) on the second day of the three-day festivities on an annual basis (ll. 203-205: ὁ δὲ αἰρεθεὶς συναγ[έ]τω σύλλογον καθ' ἐνιαυτὸν ἐν ταῖς δευτέρ[αι]ς ἡμέραις, *ho de airetheis synag[et]o syllogon kath' eniauton en tai deuter[ai]s ameraï*).

- he shall take care of the good administration of the association, as prescribed by the testament and the statutes (ll. 205-207: καὶ προνοεῖσθω πάντων τῶν κατὰ τὸ κοινόν ὅπως διοικῆται τὰ γεγραμμένα ἐν ταῖς διαθήκαι καὶ τῶν νόμοις, *kai pronoeistho panton ton kata to koinon hopos dioiketai ta gegrammena en te tai diathekai kai toi nomoi*).

- he is responsible for recording all financial transactions: revenues, expenditure, fines (ll. 213-215: γραφέτω δὲ καὶ τὰν ἔσοδον καὶ ἔξοδον τὰν γινομένων[ν ἐπ'(?)] αὐτοῦ καὶ εἴ τίς τι καὶ ἄλλο ὀφείλεται τῷ κοινῷ, *grapheto de kai tan esodon kai exodon tan ginomena[n ep'(?)] autou kai ei tis ti kai allo opheletai toi koinoi*).

If he fails to do so, a fine of 300 drachmas will be imposed and he will be excluded from the association (l. 215-218: εἰ δὲ καὶ μὴ ποιεῖ τὰ ποτιτεταγμένα, ὀφείλε[έ]τω τῷ κοινῷ δραχμὰς τριακοσίας, καὶ τοῦ κοινου μὴ μετεχέτω ἐς ὃ καὶ ἐκτεῖση, *ei de kai me poei ta potitetagmena, ophel[et]o toi koinoi drachmas triakosias, kai tou koinou me metecheto es ho ka ekteisei*).

- he shall inscribe the testament and the statute of the association on the pedestal of the statues as well as on a wooden tablet and he shall build a casket for book-keeping (ll.273-279).

Gauthier (BE 1991: no. 426) thinks that the stone-cutter made a mistake in lines 199-200 and in the place of *epissophos* one should rather read *epimenios*. This suggestion makes perfect sense as this section of the text prescribes the duties of the *epimenioi* with the duties of the *epissophos* only being introduced a few lines further down in the text.

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| <p>Known practice of appointment</p> | <p>The <i>episophos</i> was appointed by the <i>koinon</i> (Il. 203-4, 267) αἰρεθεῖς, <i>hairetheis</i> His appointment takes place on the 10th of the month of Diosthyos (Il. 270-271).</p> |
| <p>iii. Members</p> | <p>συγγενεῖς, <i>syggeneis</i> (l. 79)</p> <p>It seems that Angradoras had instructed his mother, Epikteta, to found an association consisting of men only (Il. 79-80: τῶν δὲ συγγενῶν ὧν συναγάγοχα ὀνόματά, <i>ton den syggenon hon synagagocha onomata</i>). However, Epikteta expanded membership to women and their children (Il. 94-106) (See below IX)</p> |
| <p>iv. Officials</p> | <p>- ἱερατεῖα τῶν Μουσῶν καὶ τῶν ἡρώων, <i>hierateia tan Mousan kai ton heroion</i> (Il. 57-58): the priesthood is held by Andragoras, son of Epiteleia, Epikteta's daughter. If something happens to him, then the priesthood will be taken over by the eldest from Epiteleia's family line (Il. 59-61).</p> <p>- ἀρτυτήρ, <i>artyter</i> (Il. 159, 163, 166, 169, 173, 198, 202, 208, 221): financial administrator. He is the one ensuring that any fines owed to the association are being paid off. His duties include, e.g.: reimbursement of the sacrificial priests (<i>epimenioi</i>) for the expenses of the sacrifices during the festivities; (Il. 146-149)</p> <p>- ἐπιμήνιοι, <i>epimenioi</i> (Il. 65, 138, 142, 155, 173, 178, 208, 194, 199, 210, 225, 239): three <i>epimenioi</i> in total are to be designated by the association. They are responsible for the sacrifices during the three-day annual festivities in the month Delphinios. Each <i>epimenios</i> is responsible for providing the offerings and the performance of sacrifices for one day only (out of the three day-long festivities). The offerings provided by the <i>epimenioi</i> are further specified, including wine, crowns, music and perfume (Il. 140-141: οἶνον...στεφάνος, μουσικόν, μύρον, <i>oinon...stephanos, mousikon, myron</i>). They are expected to undertake on their own the expenses of the sacrifices (ἐπιμηνησίαν δωρεάν, <i>epimeneian dorean</i>, l. 138-139; ἐγ δωρεᾶς ἐπιμήνιοι, <i>eg doreas epimenioi</i>, l. 155; ἐπιμηνησία δωρεάν, <i>epimeneia dorean</i>, l. 199). The office is clearly described as a liturgy in the inscription (λειτουργγέν, <i>leitourgen</i>, l. 137). The <i>epimenioi</i> are to be selected among the members of the association and more specifically, among the young men who had completed the ephebate (Il. 136-137: γενομένος ἐκ τῶν ἐφήβων, <i>genomenos ek ton ephebon</i>). If they fail to do, then they will be fined 100 drachmas, will be called on to pay up the fine by the <i>artyter</i> and will be excluded from the <i>koinon</i> till they pay back the fine εἰ δὲ κά τις μὴ ἐπιμηνησίῃ κατὰ τὰ γεγραμμένα, ἀποτεισάτω τῷ κοινῷ δραχμὰς ἑκατὸν καὶ πρᾶσσέσθω ὑπὸ τοῦ [κατα]τυγχάνοντος ἀρτυ τήρος κατὰ [τὸς] νόμος καὶ μὴ μετεχέτω τοῦ κοινουῦ ἐς ὃ [κα ἐκ]τέισθ (Il. 142-146). Provisions are laid out in case there are not any sacrificial priests who can serve at their own expense (Il. 155-161). Then, the members of the association will assume the charge in turn in order of seniority (l. 156: ἀνὰ πρεσβύτατα, <i>ana presbytata</i>). In this case, the sacrificial priests will receive from the administrator 50 dr, ten days before the assembly takes place. If they refuse to serve as <i>epimenioi</i> then they will be fined 150 drachmas and excluded from the <i>koinon</i> (Il. 161-165). In this case, the <i>artyter</i> will serve as a sacrificial priest (<i>epimenios</i>), while the sacrifice will be funded by the revenues (l. 165-167).</p> <p>- γραμματοφύλαξ, <i>grammatophylax</i> (l. 279-288): he is responsible for book-keeping</p> <p>In lines 219, 238, the elected men (αἰρεθέντες ἄνδρες, <i>airethentes andres</i>), probably encompass all appointed officials of the association.</p> |
| <p>Known practice of appointment</p> | <p><i>artyter</i>: elected l. 221: ὁ δὲ ἀρτυτήρ ὁ αἰρεθεῖς, <i>ho de artyter ho hairetheis</i></p> <p><i>epimenioi</i>: In the first part of the inscription (Epikteta's testament) we hear of an <i>epimenios</i> appointed among the members of the association: ἀποδείξας ἐπιμηνίος ἐξ αὐτῶν, <i>apodeixas epimenios ex auton</i> (lines 65-66). In the second part of the inscription (decree of the association) we hear that three <i>epimenioi</i> in total are designated by the association, one for each of the sacrificial days in the month Delphinios. It is again underlined the <i>epimenioi</i> are to be designated among members of the association: τὸς ἐκ τούτων γενομένος (l. 136).</p> <p><i>grammatophylax</i>: αἰρεθεῖς, <i>hairetheis</i>, elected (Il. 279, 286-287)</p> |
| <p>v. Other staff</p> <p>Known practice of appointment</p> | <p>ἐγδανεισταί, <i>egdaneistai</i> (l. 150)</p> <p>αἰρεθέντες, <i>airethentes</i>: elected (l. 149-150)</p> |

vi. Laws and rules

νόμος, *nomos*

The word *nomos* appears 16 times in the text: ll. 145, 164, 176, 207, 210-11, 212, 226, 239, 241, 243, 246, 266, 269, 273, 274, 282.

It should be noted, however, that in some instances (e.g. in lines 166, 176, 220, 239, 266) the term *nomos* may denote the laws of the city.

The association accepted the terms laid out in the testament and it proceeded to lay out the laws that would regulate its administration.

In lines 274-276 it is explicitly stated that the testament (διαθήκη, *diatheke*) and the statute/ law (νόμος, *nomos*) of the association shall be inscribed in the pedestal (ὑπόβασις, *hypobasis*) of the statues.

vii. Judicial system

Although the association did not have ownership of the *Mouseion* and the *temenos*, however, it acted as the general overseer of the *Mouseion* and the *temenos*:

ll. 52-57: The association has full power (κύριον ἔστω, *kyrion esto*) to act against anyone who might appropriate, sale, alienate or make any changes to the sanctuary of the Muses and the *temenos* of the tombs and their sculptural decoration.

ll. 41-51: No one is to use the *Mouseion* for his/ her own purpose or is allowed to carry away anything from there. The only exception is made for the female relatives of Epikteta's daughter, who are allowed to hold their wedding in the sanctuary of the Muses. In addition, the only alteration to the physical layout of the sanctuary that is permitted is the construction of a stoa (portico), presumably for facilitating the gathering of the association and its 3-day parties. It is to be noted, however, that the *Mouseion* and all the monuments there were bequeathed to Epiteleia, Epikteta's daughter and not to the *koinon*, which act as an overseer.

See above VII.iv for the *epimenioi* in case they do not undertake the prescribed duties of the *epimeneia*.

An elaborate system of fines and temporary withdrawal of membership comes into force in case officials fail to fulfill their duties or fail to comply by the statutes of the association (ll. 161-165, 172-177, 215-221, 235-239).

The second part of the text that sets out the financial obligations of the officials is permeated by the notion of debt, in that the official who fails to fulfill his financial duties is bound to another official responsible to exact payment. For example the *epimenioi* are called on to pay up by the *artyter* (ll. 144-145: *πρασέσθω ὑπὸ τοῦ [κατα]τυγχάνοντος ἀρτυ|τῆρος κατὰ [τὸς] νόμος*).

See also XI.i.

ix. Privileges

l. 51: Female relatives of Epikteta's daughter were allowed to hold their wedding in the sanctuary of the Muses.

The *epimenioi* were to be granted priestly prerequisites, in particular half of the entrails: οἱ δὲ ἐπιμήν[τοι] οἱ θύον|τες τὰς θυσίας ταύτας ἀποδωσο[ῦ]ντι τῶι |κοινῶι τὸς τε [ἐ]λλύτας πάντας κ[α]ὶ τῶν |σπλάγχθων τὰ ἡμίση· τὰ δὲ λοιπὰ [ἐ]ξοῦντι αὐτοί, *hoi de epimen[ioi] hoi thyon/tes tas thysias tautas apodoso[y]nti toi |koinoi tos te [e]llytas pantas k[a]i ton |splagchnon ta hemise ta de loipa [e]xounti autoi* (l. 194-199)

Those participating in the three-day festivities are entitled to the *hiera* (sacrificial meat) distributed by the *artyter* (l. 198-199: ὁ {τ} δὲ ἀρτυτῆρ διελεῖ τὰ ἱερά τ[ο]ς παροῦσι, *ho {i} de artyter dielei ta hiera t[o]is parou/si*).

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The *koinon* received 210 drachmas in the month of Delphinios for a three-day celebration. The amount was handed over by Epikteta's successors (*diadochoi*). There is a clause in Epikteta's testament according to which if her successors fail to hand over this amount, then the *koinon* is entitled to the usufruct (καρπεία, *karpeia*, l. 72) of designated lands up to the value of 210 dr (ll. 71-75). Alternatively, Epiteleia's successors have the possibility of substituting the lands to which the capital of 3000 dr is bound.

It seems that at some point after the foundation of the *koinon*, the association had in its possession its own funds which were managed by designated officials, called *egdaneistai*. From the revenues accrued from annual interest (πίπτουσαν πρόσδοον, *piptousan prosodon*, l. 147), the association has to deduct money for the sacrifices to the Muses and the heroes (ll. 152-153) as well as 15 dr for the συλλογευτικόν, *syllogeutikon*, a term otherwise unattested (l. 153-155) and probably referring expenses related to the assembly (*syllogos*) (see also Wittenburg 1990: 108, 114).

ii. Realty

The presence of officials (*egdaneistai*) responsible for lending at interest on landed mortgages shows that the association had financial interests tied to this kind of business (ll. 150-151).

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| <p>iii. Income</p> | <p>τὰ ὀφειλόμενα, <i>ta ophelomena</i> (l. 222): money due to the association would constitute part of the association's income. The collection of due payment was the responsibility of the <i>artyter</i>.</p> <p>Fines imposed on officials if they fail to fulfill their duties as prescribed by the statutes of the association. See also above VII.ii and VII.iv</p> <ul style="list-style-type: none"> - a fine of 300 dr is imposed on the <i>epissophos</i> in case he does not assume his duties - a fine of 100 dr is imposed on the <i>epimenios</i> who had completed the ephēbate - the fine is called ἐκ τοῦ νόμου ἐπίτιμον, <i>ek tou nomou epitimon</i> (l. 209-211) - if the <i>artyter</i> does not hand in to the <i>epimenios</i> the prescribed amount for the sacrifices, then he shall pay double the prescribed amount (l. 232) - a fine of 500 dr is imposed on anyone who says or writes something in favour of the dissolution of the association (l. 263) <p>Additional income would have been generated by the investment of the money reserved for the sacrifices (150 dr) for a period during which the epimenioi would perform their duties at their own expense. Wittenburg (1990: 116 n. 75) has calculated this income to amount to around 1000 dr. provided that the epimenioi would perform their duties at their own expense for a period of at least 8 years.</p> <p>IG XII Suppl. 154 ll. 10-12: the <i>koinon</i> will receive 1/10 of a 1000 dr fine in case someone acts against the stipulations of the testament, i.e. burial (Hiller 1014: 112). The city of Thera will be the recipient of the fine (see XI.i.)</p> |
| <p>iv. Endowments</p> | <p>Epikteta established an endowment for the purpose of the annual three-day gathering of the <i>koinon</i>. The principal was 3000 drachmas and was managed by her daughter, Epiteleia. It seems that it consisted of mortgaged land. The rate of interest at which the principal was lent was 7%, generating an amount of 210 drachmas for the annual celebration. See also above VIII.i.</p> |

IX. MEMBERSHIP

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| <p>i. Number</p> | <p>The names of 25 males, called <i>syggeneis</i> (l. 79), are inscribed in the stone, including the names of Epikteta's half brother (he was adopted by Epikteta's father so that the family line would be preserved by a male heir) and her son-in-law (i.e. Epiteleia's husband). The male names are followed by the names of females who were to be admitted in the <i>koinon</i> together with their husband and children. Eight female names are listed among members. One can estimate that this association comprised at least 60-70 members, a fairly large number of people compared to other contemporary associations. Stavrianopoulou (2006: 295) places the lowest estimate to 60 people, while Wittenburg to 70 people (1990: 131 n. 51).</p> |
| <p>ii. Gender</p> <p>Note</p> | <p>Men Women</p> <p>See IX.i. The names of the male members precede those of the females and children.</p> |
| <p>iii. Age</p> <p>Note</p> | <p>Children Adults Elders</p> <p>Children were admitted to the association (l. 95); girls were presented by their father (l. 95-96); boys and the offsprings who came into age were likewise presented by their father (l. 96-97).</p> <p>Some members had completed the ephēbeia (<i>ephebes</i>, l. 138).</p> |
| <p>iv. Status</p> | <p>All names are followed by patronymics, while ethnics are missing. On the basis of the prosopography, members of the association were citizens of Thera. It seems that citizenship and family ties among members were basic prerequisites for membership to the association.</p> <p>Some members are well attested in the epigraphic record, coming from well-off families. For example,</p> <ul style="list-style-type: none"> - Archinikos, son of Gorgopas, was honoured in Delos: he was named benefactor and proxenos and was granted citizenship in Delos (IG XI 4, 709-710). - The descendants of Prokleidas' family became gymnasiarchs and subgymnasiarchs of the gymnasium in Thera in the 2nd c. BC (IG XII 3, 1314), while members of this family set up family monuments in Thera (IG XII 3, 340). - Other members, e.g., are attested in manumission lists, evidence that they owned slaves (IG XII 3, 337). |

v. Relations

See above IX.i. Number

Although the names of male members are presented first, separately from those of their wives (*hai toutois synoikousai gynaikes*) and children, it becomes apparent however that the association consisted of several families. Female members also include *epiklaroi* (l. 98), whereas their husbands (*hoi synoikountes autais*) and children (*tekna*) are likewise members of the association (ll. 98-100).

X. ACTIVITIES

i. Assemblies

σύλλογος, *syllogos* (ll. 149, 203, 229, 231, 268, 286)

On the second day of the three-day festivities, a meeting presided over by the *episophos* took place (ll. 203-204: *synageto syllogon*).

Another assembly is convened on the 10th of *Diosthyos* when the *episophos* is elected (ll. 269-271).

ii. Meetings and events

The association met annually for a three-day celebration (*συναγωγάν, synagogan*) in the month *Delphinion* (ll. 61-63, 118-119, 132). The festivities were conducted at the *Mouseion*, a sanctuary of the *Muses* built by *Epikteta* herself upon instructions she received by her late husband and her late son.

σύνοδος, *synodos* (l. 160)

iii. Worship

On the first day of the three-day gathering (*synagogan*, see above X.ii) the *koinon* performed sacrifices to the *Muses*; on the second day to *Phoenix* and *Epikteta*; and on the third day to their two sons, *Kratesilochos* and *Andragoras*; all sacrifices were followed by a banquet and a drinking party.

Andragoras, the son of *Epiteleia*, *Epikteta*'s daughter, held the priesthood of 'the *Muses* and the heroes'.

Deities worshipped

Mousai
heroes (heroized deceased)

XI. INTERACTION

i. Local interaction

In IG XII Suppl. 154 ll. 10-12 the city of *Thera* (if the restoration is correct) will be the recipient of a fine of 1000 dr. in case the stipulations as laid out in the testament are not observed. The transgressor (*ypodikos* l. 10) is liable to civic authorities.

XII. NOTES

i. Comments

IG XII Suppl. 154, if correctly attributed to the *koinon* of the relatives, shows the durability of the group a few decades after its foundation.

iii. Bibliography

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XIII. EVALUATION

i. Private association

Certain

Note

The inscription attests to the foundation of a private association. The initiative was taken by Epikteta, who provided the gathering space and a capital the accrued interest of which funded a three-day gathering on an annual basis. The *raison d'être* of this association was the commemoration of deceased family members and the cult of the Muses. Membership was restricted to a number of families and their descendants. The second part of the text shows great concern about the financial vitality of the association; officials assume financial duties and there is a great concern to ensure the annual celebration for the Muses and the deceased members and by extension the durative character of the association.