

CAPInv. 290: naukleroι kai emporoi hoi pherontes ten synodon tou Dios tou Xeniou

I. LOCATION

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| i. Geographical area | Attica with Salamis |
| ii. Region | Attica |
| iii. Site | Athens |

II. NAME

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| i. Full name (original language) | ναύκληροι καὶ ἔμποροι οἱ φέροντες τὴν σύνοδον τοῦ Διὸς τοῦ Ξενίου (IG II ² 1012 ll. 14-6) |
| ii. Full name (transliterated) | <i>naukleroι kai emporoi hoi pherontes ten synodon tou Dios tou Xeniou</i> |

III. DATE

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| i. Date(s) | 112 / 111 BC |
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IV. NAME AND TERMINOLOGY

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| ii. Name elements | Professional: | These are traders and shipowners; <i>naukleroι kai emporoi.</i> |
| | Theophoric: | Zeus <i>Xenios</i> . |
| iii. Descriptive terms | σύνοδος, <i>synodos</i> | |
| Note | <i>synodos</i> : IG II ² 1012, ll. 17, 25. | |

V. SOURCES

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| i. Source(s) | IG II ² 1012 (112 / 111 BC) |
| Note | Ed. pr. <i>CIG</i> 124. Other publications: Lueders no. 30; Michel no. 1502; <i>Syll</i> ³ 706; GRA I 42; AGRW 5. Cf. SEG 53: 2201; SEG 54: 11. <i>BE</i> 1926, p. 264; 1946/7, no. 103. |

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| Online Resources | IG II² 1012 and AGRW ID 3009 |
| i.a. Source type(s) | Epigraphic source(s) |
| i.b. Document(s) typology & language/script | Greek decision of the Athenian Boule granting the <i>synodos</i> the right to erect a painted picture of their <i>proxenos</i> , Diodoros, son of Theophilos of Halai, <i>epimeletes</i> of the port, in front of his office. |
| i.c. Physical format(s) | Pedimental stele with a bust in the pediment. |
| ii. Source(s) provenance | It was found in Athens, now in Museo Naniano, Venice. |

VII. ORGANIZATION

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| iv. Officials | Treasurer (ταμίας, <i>tamias</i> , ll. 13-14). |
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IX. MEMBERSHIP

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| ii. Gender | Men |
| Note | Διόγνητος ἐξ Οἴου, <i>Athenian Onomasticon</i> s.v. 42. |
| iii. Age | Adults |
| iv. Status | Citizen |

X. ACTIVITIES

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| Deities worshipped | Ζεὺς Ξένιος, <i>Zeus Xenios</i> |
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XI. INTERACTION

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| i. Local interaction | <p>The association submitted a request, through its treasurer, to the Athenian Boule (πρόσοδον ποιησάμενος πρὸς τὴν βουλὴν, <i>prosodon poiesamenos pros ten Boulēn</i>, ll. 12-16) to confirm (ἐπικυρώσαι, <i>epikurosai</i>) the erection of a painted picture (γραπτῆς εἰκόνας ἐν ὄπλοι, <i>graptēs eikonos en hoploi</i> ll. 17-18, 25-26), of their <i>proxenos</i> and <i>epimeletes tou limenos</i> in front of his office (ἀρχεῖον, <i>archeion</i>). The submitted request was interpreted as a proof of an obligation to do so (Radin 1910, 55) and of control of the group by the Athenian council (Jones 1999, 43-45), although I cannot see it as a requirement devised especially for associations.</p> <p>It is also noteworthy the appropriation of the title πρόξενος, <i>proxenos</i> (drawn from the field of inter-poleis relations) by the association to describe its relation to the honoured person. <i>Proxenos</i> is essentially a representative of the associations' interests in Athens, providing access to local (commercial and political) networks.</p> |
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XII. NOTES

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| i. Comments | The decree of the Athenian people is dated in the archonship of Dionysios following Paramonos. |
| ii. Poland concordance | Poland E4 |
| iii. Bibliography | Jones, N. (1999), <i>The associations of classical Athens. A response to democracy</i> . New York. Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i> . Los Angeles: 278. Radin, M. (1910), <i>The legislation of the Greeks and Romans on corporations</i> . New York. Reed, Ch. (2003), <i>Maritime traders in the ancient Greek world</i> . Cambridge. Vélissaropoulos, J. (1980), <i>Les naoclères grecs. Recherches sur les institutions maritimes en Grèce et dans l'Orient hellénisé</i> . Genève: 104. |

XIII. EVALUATION

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| i. Private association | Certain |
| Note | The group displays all the required features of a structured association, despite the reservations of Velissaropoulos 1980: 104. |