

CAPInv. 539: U-WAM-006

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Bithynia
iii. Site	Kalchedon

II. NAME

i. Association with unknown name	U-WAM-006
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III. DATE

i. Date(s)	iii BC
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V. SOURCES

i. Source(s)	I.Kalch 13
Note	See also: Syll. ² 595; Syll. ³ 1010; Sokolowski 1955: no.2;
Online Resources	I.Kalch 13 AGRW ID# 13204
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Regulation in Greek regarding the rights of a priest.
i.c. Physical format(s)	Marble pedimental stele.
ii. Source(s) provenance	The inscription was found at Hieron (Anadolu Kavađi), near Kalchedon.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The association was in possession of a common building called κοινὸν Νικομάχειον, <i>koinon Nikomacheion</i> (I.Kalch 13, l. 7-8). To this building was presumably attached the βωμὸς τῶν θεῶν τῶν δωδέκα, <i>bomos ton theon ton dyodeka</i> , mentioned in l. 9-10.
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VII. ORGANIZATION

i. Founder(s)	
Gender	Male
iii. Members	The members are described as θιασῶται, <i>thiasotai</i> (l. 7)
iv. Officials	A priest of the Twelve Gods served for life (ll. 4-5). He may have been aided by subaltern officials called <i>hieroi</i> , who, if they did exist, certainly were regular (perhaps annual) officials, as Dittenberger's (Syll. ² 595) reading of ll. 8-9 (ποταγόντω δὲ τ[ὸ] ἰ]ε[ρ]ο[ὶ] τ[ὸ] ἑ]καστάκι γινόμενοι τὰ ἱέρεια, <i>potagonto de toi hieroi toi hekastaki ginomenoi ta hiereia</i>) would imply. But this reading is not unanimously accepted (see below under field VII.vi: Laws and rules).
Known practice of appointment	The priesthood of the Twelve Gods was obtained by purchase (13, l. 3: ὁ πριάμενος τὰν ἱερωτε[αν], <i>ho priamenos tan hieroteian</i>).
vi. Laws and rules	Whoever purchased the priesthood of the Twelve Gods was to serve for life. Sacrificial animals were to be led to the altar of the Twelve Gods and their skin and thigh-bones with flesh was to be given to the priest. Non-obedience was punished but the content of the prescribed penalties is unknown, as the inscription breaks off in l. 11. Whether the implementation of this rule fell upon the <i>thiasotai</i> themselves, or to some subaltern staff attached to the priest depends on the restoration of ll. 7-8: ποταγόντω δὲ τ[ὸ] —] — τ[ὸ] ἑ]καστάκι γινόμενοι τὰ ἱέρεια (<i>potagonto de toi — / — toi hekastaki ginomenoi ta hiereia</i>). Dittenberger (Syll. ² 595), followed by Hiller v. Gaertringer (Syll. ³ 1005) suggested τ[ὸ] ἰ]ε[ρ]ο[ὶ] τ[ὸ] ἑ]καστάκι γινόμενοι τὰ ἱέρεια (<i>toi hieroi toi</i>), considering these <i>hieroi</i> to be servants of the priest. If accepted, this restoration would mean that the <i>thiasotai</i> were to hand the sacrificial animals to the <i>hieroi</i> who in their turn had to perform the sacrifices according to the rules described above. On the other hand, Sokolowski (1955: 13) rejected this restoration, pointing out that it does not comply with Bechtel's squeeze, and suggested the reading τ[ὸ] θιασῶται τ[ὸ] ἑ]καστάκι γινόμενοι τὰ ἱέρεια (<i>toi thiasotai toi</i>), which would imply that the actual sacrifice and the observation of the rules regarding the portions reserved for the priest was entirely the responsibility of the <i>thiasotai</i> .
viii. Obligations	There seems to have been no regular obligation imposed on the members to perform sacrifices but when they chose to do so, they were regularly obliged to give portions to the priest (either themselves or via the <i>hieroi</i> ; see above under field VII.vi: Laws and Rules).

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The association is known to have owned a common building, styled as κοινὸν Νικομάχειον, <i>koinon Nikomacheion</i> (l. 7-8) and a βωμὸς τῶν θεῶν τῶν δωδέκα, <i>bomos ton theon ton dyodeka</i> (l. 9-10), presumably attached to this building.
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X. ACTIVITIES

iii. Worship	Both the name of the priesthood offered for sale (<i>hieroteia ton theon ton dyodeka</i> , ll. 1-2) and the name of the altar (<i>bomos ton theon ton dyodeka</i> , l. 9-10) indicate that the association was devoted to the worship of the Twelve Gods. Within this framework the individual members offered sacrifices. There is no direct reference to common sacrifices performed by the association, but their existence seems very possible.
Deities worshipped	Twelve Gods

XII. NOTES

i. Comments	Judging by the name of the common building (<i>koinon Nikomacheion</i> , l. 8), it appears that the association was founded by a certain Nikomachos.
ii. Poland concordance	Poland B 418 (I.Kalch 13)
iii. Bibliography	Sokolowski, F. (1955), <i>Lois sacrées de l'Asie Mineure</i> . Paris.

XIII. EVALUATION

i. Private association	Certain
Note	The use of the term <i>θιασῶται</i> , <i>thiasotai</i> , and the regulations regarding the rights of the priest indicate that this was an organized private religious association.