

## CAPInv. 829: *hoi syggeneis*

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Caria
iii. Site	Halikarnassos

### II. NAME

i. Full name (original language)	οἱ συγγενεῖς (Robert 1937: 466-68, lines 3-5)
ii. Full name (transliterated)	<i>hoi syggeneis</i>

### III. DATE

i. Date(s)	200 (?) BC - 100 (?) AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Kinship-related: <i>syggeneis</i> i.e. relatives, whether a coherent, expanded or fictive family.
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### V. SOURCES

i. Source(s)	Robert 1937: 466-8 (ca. 200 BC - 100 AD, with improved text).
Note	First edition: Bérard 1891: 550-1, no. 22.
Online Resources	<a href="#">PHI: Halikarnassos 118</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Unclear type, possibly the charter (foundational) document of the association, as it covers both the property and the rituals of the group, apparently in some detail (for a much better preserved comparandum from Halikarnassos, see <a href="#">CAP Inv. 830</a> ). In Greek.

<b>i.c. Physical format(s)</b>	Marble block, broken on all sides, though the left margin of the inscription appears to be consistently preserved.
<b>ii. Source(s) provenance</b>	No archaeological context, found reused in the house of Hadji Ahmet Tagliouglou in Bodrum (Halikarnassos). Now presumed lost.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	<p>οἰκία, <i>oikia</i> (line 4) This is probably reference to a cultic building, belonging to the familial association.</p> <p>ἀγρός, <i>agros</i> (lines 13 [probably] and 16) These lines refer to a field, perhaps bequeathed as part of the constitution of the group; the field was likely extra-urban.</p> <p>ἐμ πόλει, <i>em polei</i> (line 7) A fragmentary phrase, ἐμ πόλει πρὸς τοῖς... appears to situate a building or an activity of the group in the city of Halikarnassos itself.</p>
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## VII. ORGANIZATION

<b>iii. Members</b>	<p>οἱ συγγενεῖς, <i>hoi syggeneis</i> (lines 3-5) Family members, definitely male but possibly of both genders.</p> <p>οἱ ἐκ τοῦ γένους, <i>hoi ek tou genous</i> (line 10) Apart from the name οἱ συγγενεῖς, there is also a reference to τῶν ἐκ τοῦ γένους, implying male descendants (perhaps of the individual called Epikrates, see below XII.Notes).</p>
<b>vi. Laws and rules</b>	The inscription clearly seems to be a set of rules, possibly as part of a charter document for the group: cf. the imperatives ἔστω (line 4) and ἐξέστω (line 15), as well as an apparent penalty clause, lines 13-14: ἢ εἴκοσι μηδὲ ὁμόρω[ν —] μηδὲ παρευρέσει μη[δεμία —]. Line 11 highlights that these rules envisage the passage of time and the perpetuation of certain aspects of the group, its property and obligations: ... ὁ χρόνος διέλθῃ εἰς [—].
<b>ix. Privileges</b>	<p>γέρα, <i>gera</i> (line 8) Apart from the attribution of the <i>oikia</i> (cultic building, line 4) which is granted to the <i>syggeneis</i>, and other fragmentary sections, the text makes an allusive mention of priestly perquisites in lines 8-9: γέρα ἐν ο[— + (pars) τῶν   σ]πλάγγων. These privileges may have been granted to the founder or priest (or both); the remaining meat from sacrifices was perhaps distributed to members.</p>

## VIII. PROPERTY AND POSSESSIONS

<b>i. Treasury/Funds</b>	The group administered funds, see VIII.iii below.
<b>ii. Realty</b>	<p>οἰκία, <i>oikia</i> (line 4) See above VI.ii.</p> <p>ἀγρός, <i>agros</i> (lines 13 [probably] and 16)</p>
<b>iii. Income</b>	Line 13 mentions the probable requirement to lease out the field (see VIII.ii): [μ]ισθώσοντας τὸν ἀγρὸν [—]. Funds for the cult were no doubt derived from the renting out of this field.

## IX. MEMBERSHIP

<b>ii. Gender</b>	Men Women
<b>Note</b>	Definitely men, perhaps women too, see above VII.iii. Women may reasonably be presumed to have also been included in the group of <i>syggeneis</i> .

## X. ACTIVITIES

<b>iii. Worship</b>	From the mention of <i>gera</i> (see above VII.ix), it is clear that the association engaged in cult, specifically in sacrificial ritual.
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## XII. NOTES

<b>i. Comments</b>	Founder or priest: possibly the individual called Ἐπικράτης, <i>Epikrates</i> (no father's name, line 8), who seems to receive the <i>gera</i> (priestly perquisites) of the cult.
<b>iii. Bibliography</b>	Bérard, V. (1891), 'Inscriptions d'Asie Mineure', <i>BCH</i> 15: 538-62. Robert, L. (1937), <i>Etudes anatoliennes</i> , Paris.

## XIII. EVALUATION

<b>i. Private association</b>	Probable
<b>Note</b>	The Carian <i>syngeneia</i> is almost always a civic subdivision from the late Classical period, though no doubt also one with familial roots (see e.g. <a href="#">CAP Inv. 843</a> ). Here, given the character of the inscription and the absence of evidence for public <i>syngeneiai</i> at Halikarnassos, the term <i>syggeneis</i> very probably indicates a 'private' familial association.