

CAPInv. 119: **he [ergasia] ton gnaphe[on kai bapheon kai] haplourgon**

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Laodikeia by the Lykos

## II. NAME

i. Full name (original language)	ἡ [ἐργασία] τῶν γναφέ[ων καὶ βαφέων καὶ] ἀπλουργῶν (CIG 3938, ll. 2-4)
ii. Full name (transliterated)	<i>he [ergasia] ton gnaphe[on kai bapheon kai] haplourgon</i>

## III. DATE

i. Date(s)	iii AD
------------	--------

## IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	Fullers Purple-dyers ("Schneckenpurpureinfachfärber" according to Corsten)
iii. Descriptive terms	[ἐργασία], [ergasia]	
Note	[ergasia]: CIG 3938, l. 2  <i>He [ergasia]</i> is restored by both Franz (CIG 3938) and Ramsay 1895: 74-5, no. 8, and accepted by Poland 1909: 117 and van Nijf 1997: 94, no. 106, but not by Corsten 1997: no. 50.	

## V. SOURCES

i. Source(s)	CIG 3938 (iii AD)
--------------	-------------------

<b>Note</b>	<p>See also: Dittmann-Schöne V.6.1 I.Laodikeia am Lykos 50</p> <p>All except Corsten restore not only [ἐργασία], [<i>ergasia</i>], but also a third craft: γναφέων καὶ βαφέων καὶ ἀπλουργῶν, <i>gnaphe[on kai bapheon kai] aplourgon</i>. This restoration might be too long. In l. 2, Chishull's copy has N, not H; the interpretation as an article introducing [<i>ergasia</i>] is thus based on the presumption that Chishull has misread the letter. Incidentally, it may be noted that according to Corsten's (uncertain) restorations of the seat inscriptions from the theater, the normal term for a professional association in Laodikeia would have been <i>synergasia</i>; in any case, it would be unusual to have one association for two or (with Franz, Ramsay et al.) even three crafts in this region (an exception would be gold- and silversmiths; cf. I.Smyrna 721, a <i>synergasia</i> of gold- and silversmiths, and IGR XVII.1 56 on a similar association in Palmyra).</p>
<b>Online Resources</b>	<a href="#">I.Laodikeia am Lykos 50</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Honorary inscription in Greek.
<b>i.c. Physical format(s)</b>	The stone is lost; there is only an old copy by Edmund Chishull, the accuracy of which is doubtful (none of the proposed restorations would fit Chishull's drawing exactly).
<b>ii. Source(s) provenance</b>	Reportedly seen just outside of Laodikeia.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	ἐμπόριον, <i>emporion</i> (l. 2). The honorary inscription is set up for someone who has something to do with (perhaps was in charge of) the <i>emporion</i> , presumably a market hall.
--	--

## X. ACTIVITIES

<b>iv. Honours/Other activities</b>	If the restorations of CIG and Ramsay are correct, the association honors a person who was in charge of the <i>emporion</i> . Corsten's restoration in I.Laodikeia am Lykos has the civic <i>phylai</i> (l. 9) award the honors.
-------------------------------------	--

## XI. INTERACTION

<b>i. Local interaction</b>	The practitioners of two (or three?) trades are joined together in this inscription.
-----------------------------	--

## XII. NOTES

<b>i. Comments</b>	Since <i>ergasia</i> is an insecure restoration, it is not clear if this is a cooperation of different associations, one association assembling practitioners of different trades, or no reference to associations at all.
<b>ii. Poland concordance</b>	Poland Z 70

### iii. Bibliography

Corsten, Th. (1997), *Die Inschriften von Laodikeia am Lykos I*. Bonn.  
Dittmann-Schöne, I. (2010), *Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien*. 2nd. ed. Regensburg: 247.  
Poland, F. (1909), *Geschichte des griechischen Vereinswesens*. Leipzig.  
Ramsay, W.M. (1895), *The Cities and Bishoprics of Phrygia*. Vol. 1.1. Oxford.  
Van Nijf, O. (1997), *The Civic World of Professional Associations in the Roman East*. Leiden.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

The uncertain restoration of *ergasia*, which runs counter to the text as copied by Chishull, makes this a doubtful reference to associations. If the inscription just mentions trades, it is not evident that they are organized as associations. In any case, the restoration *bapheon* should probably be discarded.

### ii. Historical authenticity

Probable (the stone has not been seen for 300 years).