

## CAPInv. 13: to koinon ton Samothraikiaston

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Lesbos
iii. Site	Methymna

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν Σαμοθραικιαστῶν (IG XII.2 507, l. 5)
ii. Full name (transliterated)	<i>to koinon ton Samothraikiaston</i>

### III. DATE

i. Date(s)	l. iii - ii BC
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	οἱ Σαμοθραικιασταὶ, <i>hoi Samothraikiastai</i> (IG XII.2 507, ll. 3-4, 9, 12; cf. IG XII.2 506, ll. 7-8) -- shorter (without koinon)
ii. Name elements	Theophoric: Samothracian Gods
iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	<i>koinon</i> : IG XII.2 507, l. 5

### V. SOURCES

i. Source(s)	IG XII.2 506 in new ed. IG XII Suppl. pp. 30-1 (l. iii - e. ii BC, based on letter forms: Labarre 1996: 177, no. 54) IG XII.2 507 (ii BC, based on letter forms: Labarre 1996: 177, no. 54)
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<b>Note</b>	Other editions: CIG II Add. 2167b (outdated ed. IG XII.2 506) Wilhelm 1896 (different eds. of both texts, not mentioned in IG XII.2, but taken into account in the new updated ed. of IG XII.2 506 in IG XII Suppl. pp. 30-1)
<b>Online Resources</b>	<a href="#">IG XII.2 506 (old ed.)</a> <a href="#">IG XII.2 506 in new ed. IG XII Suppl. pp. 30-1</a> <a href="#">IG XII.2 507</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Honorific decrees in Greek.
<b>i.c. Physical format(s)</b>	Fragmentary marble <i>stelai</i>
<b>ii. Source(s) provenance</b>	IG XII.2 506 seen at the church of Taxiarchis, Molyvos (Boeckh 1843, from Kiepert, in CIG II Add. 2167b); later recorded at the church of Aghios Panteleimon, Molyvos (Conze 1865: 22 and Paton 1899 in IG XII.2 506); subsequently moved to the museum in Mytilene, Inv. 1032 (Von Gaertringen 1939 in IG XII Suppl. pp. 30-1 and Charitonidis, 'Επιγραφαί: p. 81). IG XII.2 507 seen built into the wall of the church of Taxiarchis, Molyvos (Wilhelm 1896: 237); subsequently recorded by Paton at 'Molivos in aula ecclesiae B. Virginis' (in IG XII.2 507, without mention of Wilhelm 1896).

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	<p>buildings/spaces:  <i>ἱερόν, hieron</i> (IG XII.2 507, l. 13) -- Procession (restored) of the <i>Samothraikiastai</i> from the <i>prytaneion</i> to the <i>hieron</i> -- it is not clear whether this sanctuary was owned by the association.  <i>τέμενος, temenos</i> (IG XII.2 506, l. 18; cf. l. 2) -- Prescribed location of the <i>stèle</i> with the honorific decree for Iolaos; possibly also the location where an <i>eikon</i> was set up for him.  For discussion of <i>hieron</i> and <i>temenos</i>, see Buchholz 1975: 62, A 17; Labarre 1996: 177-8.</p> <p><i>πρυτανεῖον, prytaneion</i> (IG XII.2 507, l. 13) -- This building was used as a starting point for the procession (restored) of the <i>Samothraikiastai</i> to the <i>hieron</i>. See below: Local interaction.</p> <p>objects:  <i>[ε]ἰκό[ν χαλκῇ], [e]iko[n chalke]</i> (IG XII.2 506, l. 1) -- An image, possibly a statue of bronze (restored), may have formed part of the honours for Iolaos.  <i>στήλη λιθ[ίνη], stèle lith[inē]</i> (IG XII.2 506, l. 17) -- The honorific decree for Iolaos was to be inscribed on a stone <i>stèle</i> which was to be set up at the <i>temenos</i>.</p>
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## VII. ORGANIZATION

<b>iv. Officials</b>	<i>[γραμμα]τέυς, [gramma]teus</i> (IG XII.2 506, ll. 15-16) -- It is possible that the <i>Samothraikiastai</i> had a secretary, but the mention of this <i>grammateus</i> depends on restoration.
<b>v. Other staff</b>	Some kind of staff must have been mentioned in the honorific decree for Iolaos (IG XII.2 506, ll. 14-15), with suggested restorations varying between <i>[ἐπιμήνιοι, epimēnioi]</i> (Paton 1899 in IG XII.2 506) and <i>[ἱεροποιοί, hieropoi]oi</i> (Wilhelm 1896: 239, followed by Von Gaertringen in IG XII Suppl. p. 31; cf. Labarre 1996: 177).

## VIII. PROPERTY AND POSSESSIONS

<b>ii. Realty</b>	It is not clear who owned the <i>hieron</i> (destination of the procession of the <i>Samothraikiastai</i> : IG XII.2 507, l. 13) or the <i>temenos</i> (in which the <i>stèle</i> for Iolaos was to be set up: IG XII.2 506, l. 18; cf. 2). See above: 'References to buildings/objects'.
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## X. ACTIVITIES

i. Assemblies	The <i>Samothraikiastai</i> issued decrees (IG XII.2 507, l. 7; cf. IG XII.2 506, l. 16), but our sources do not inform us about assemblies, unless these are in fact the meetings (σύνοδοι, <i>synodoi</i> ) at which honours to benefactors were announced/renewed. See below: Meetings & Events.
ii. Meetings and events	σύνοδος, <i>synodos</i> (IG XII.2 507, l. 11; cf. IG XII.2 506, l. 12) -- The fact that benefactors were to be crowned 'at each <i>synodos</i> for the rest of their lives' (IG XII.2 507, ll. 10-11) suggests that these <i>synodoi</i> were regular gatherings.
iii. Worship	<p>[πομπ]ή, [<i>pomp</i>]e (IG XII.2 507, ll. 11-12) -- It is likely that the <i>Samothraikiastai</i> held a procession from the <i>prytaneion</i> to the <i>hieron</i>, even though the word <i>pompe</i> is largely restored. The wording 'of the <i>Samothraikiastai</i>' (τῶν Σαμοθραικιστῶν, <i>ton Samothraikiston</i>, l. 12) suggests that this was a procession of the <i>Samothraikiastai</i> themselves, even though it may have been part of wider local celebrations, considering that the <i>prytaneion</i> was used as starting point.</p> <p>It is possible that the honours for Iolaos were proclaimed after libations (σπονδαί, <i>spondai</i>) had been made, but the mention of these <i>spondai</i> depends entirely on restoration (IG XII.2 506, l. 6).</p> <p>Note also that sacrifices (<i>thysiai</i>) may have been performed by the honoured Iolaos. See below: Honours/other activities.</p>
iv. Honours/Other activities	<p>The <i>Samothraikiastai</i> honoured a certain Iolaos (son of Hegesipolis? restored; cf. Buchholz 1975: 186, H.115) as well as some unknown individuals.</p> <p>The fragmentary text of the honorific decree for Iolaos (IG XII.2 506) has significant gaps and different restorations have been proposed in the various editions of the text. Iolaos may have received an image, possibly a statue of bronze (l. 1, restored), as part of his honours. He was honoured for his goodwill (ἀρετή, <i>arete</i>, l. 4) toward the <i>Samothraikiastai</i>. Iolaos possibly performed sacrifices (θυσίαι, <i>thysiai</i>, l. 8, restored) and he supervised something (l. 10). There was most likely a proclamation or renewal of Iolaos's honours at each gathering (<i>synodos</i>, l. 12, restored) for the rest of his life (l. 13). The honorific decree was to be inscribed on a stone <i>stele</i> and to be set up at the <i>temenos</i> (ll. 16-18).</p> <p>The unknown individuals (IG XII.2 507) were praised for their reverence (εὐσέβεια, <i>eusebeia</i>) toward the gods and their munificence (ll. 9-10: φιλοτιμία, <i>philotimia</i> or φιλοδοσία, <i>philodosia</i>; different restorations Wilhelm 1896: 238 and Paton 1899 in IG XII.2 507) toward the <i>Samothraikiastai</i> (ll. 7-10). There is also mention of their benevolence (εὐνοία, <i>eunoia</i>, l. 3). The honorands were to be crowned at each gathering (<i>synodos</i>) for the rest of their lives (ll. 10-11).</p> <p>More generally, the <i>Samothraikiastai</i> state that they want it to be clear to all that they honour those who show benevolence (φιλοτιμουμένοι, <i>philotimoumenoi</i>) toward them (IG XII.2 507, ll. 4-6).</p>

## XI. INTERACTION

i. Local interaction	The procession of the <i>Samothraikiastai</i> (see above: Worship) may well have been part of wider local celebrations. It went from the local <i>prytaneion</i> to a <i>hieron</i> , about which we know nothing more (Buchholz 1975: 62, A 17; cf. Labarre 1996: 177-8). The <i>prytaneion</i> is attested also in other texts (cf. Buchholz 1975: 62, A 13; Labarre 1996: 174-5 and 177).
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## XII. NOTES

ii. Poland concordance	Poland B 156a (IG XII.2 507 = Cole 1984: 151, no. 21) Poland B 156b (IG XII.2 506 = Cole 1984: 150-1, no. 20)
iii. Bibliography	<p>Buchholz, H.-G. (1975), <i>Methymna: archäologische Beiträge zur Topographie und Geschichte von Nordlesbos</i>. Mainz.</p> <p>Cole, S.G. (1984), <i>Theoi Megaloi: the cult of the great gods at Samothrace</i>. Leiden.</p> <p>Conze, A.C.L. (1865), <i>Reise auf der Insel Lesbos</i>. Hannover.</p> <p>Labarre, G. (1996), <i>Les cités de Lesbos aux époques hellénistique et impériale</i>. Paris.</p> <p>Wilhelm, A. (1896), 'Beschlüsse lesbischer Samothrakiasten', <i>MDAI(A)</i> 21: 237-9.</p>

### XIII. EVALUATION

#### i. Private association

Certain

##### Note

The use of the term *koinon* and the theophoric name *Samothraikiastai* together with the regularity of meetings (*synodoi*) suggest that this group is a private association. To this should perhaps be added the sense of durable collectivity speaking from the general comment about honouring 'those who show benevolence' toward the *Samothraikiastai*.