

CAPInv. 542: Phokaeis (?)

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Corinthia
iii. Site	Kenchreai

II. NAME

i. Full name (original language)	Φοκαεῖς (IG IV 207)
ii. Full name (transliterated)	Phokaeis (?)

III. DATE

i. Date(s)	ii - iii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Ethnic: <i>Phokaeis</i> . See XII.i: Comments, below.
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V. SOURCES

i. Source(s)	IG IV 207 (II-III AD)
Note	See also: AGRW 25
Online Resources	IG IV 207 and AGRW ID 2516
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek funerary inscription
i.c. Physical format(s)	A marble plaque

ii. Source(s) provenance	Kenchreai, built into a house
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VII. ORGANIZATION

iii. Members	
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iv. Officials	βουκόλα <i>boukola</i> (?) (l. 3)
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IX. MEMBERSHIP

ii. Gender	Men Women
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Note	If the text is correctly interpreted as an indication of dionysiac association, it seems that both, men (Flavius Troilus) and women (Apphys) were members.
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X. ACTIVITIES

iii. Worship	If the term <i>boukola</i> is the female of <i>boukolos</i> (cowherd), it is to be connected with a dionysiac cult and perhaps indicates the existence of a bacchic association (cf. Jaccottet 2003: 16).
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Deities worshipped	Dionysos (?)
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iv. Honours/Other activities	If the text is to be connected with a dionysiac association called <i>Phokaeis</i> , they erected a gravestone in memory of their deceased fellow-members.
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XII. NOTES

<p>i. Comments</p>	<p>The text of the gravestone from Kenchreai poses several problems regarding both, the <i>Phokaeis</i> who erected it and the deceased individual(s). It is not clear whether Φλάβιοι Τρωίλοι, <i>Phlabioi Troiloi</i> is a plural form, as it appears in AGRW ID# 2516, apparently connected with Φωκαεῖς, <i>Phokaeis</i>, or it is to be read as Φλαβῖοι Τρωίλοι, <i>Phlabioi Troiloi</i>, as the IG editor, M. Fraenkel, suggested.</p> <p>In the first case, the deceased could not be a woman named Apphys (or Apphydis in AGRW ID# 2516), since the word ἀδελφῶν, <i>adelphoi</i>, has no natural position in the text. In this case, the deceased is to be recognized as a man who bears the name Βουκόλας, <i>Boukolas</i> (cf. the names Βουκόλος, Βουκόλις, Βουκολίων, <i>Boukolos, Boukolis, Boukolion</i>, and the female Βουκολίς, Βουκολία, <i>Boukolis, Boukolia</i>, cf. Pilhofer 2009: 399-401 no. 332a/G903, as well as the phratry of Βουκολίδαί, <i>Boukolidai</i>, on Rhodes, see IG XII.1 695 and Tit.Cam. 1) and is called ἀδελφός and ἀπφῶς (<i>adelphos</i> and <i>apphys</i>). The word <i>apphys</i> means "father" (cf. LSJ s.v.: "a term of endearment used by children to their father"). The designations <i>adelphos</i> and <i>apphys</i> are perhaps used not in their proper sense but in the sense of the "fellow-member" of an association, cf. Harland 2005: 491-513 who studies the sibling terminology in context of associations of a pagan nature, i.e. all associations except Christian circles or synagogues, as expressions of "relations of solidarity, affection, or friendship, indicating that the association was a second home". See also Harland 2007: 57-79.</p> <p>In the second case, Flavius Troilus is called by Phokaeis <i>adelphos</i> ("brother"). There follows the phrase (l. 3) καὶ Ἀπφύδι βουκόλα, <i>kai Apphydi boukolai</i>, which probably refers to a further deceased, a female called Apphys, who is designated as <i>boukola</i>; in this case, the following phrase, once more in singular, ἥρως χρηστῆ: χαῖρε (<i>heros chreste; chaire</i>, ll. 5-6) is problematic. Although the word <i>apphys</i> means "father" (see above), it also occurs as a proper name in Lydia in Asia Minor (TAM V.1 276, 351, 470a). It is possible that there was some relationship between Troilus and Apphys, perhaps husband and wife. The term <i>boukola</i> should be interpreted in this case as the female equivalent of <i>boukolos</i> (cowherd) and is perhaps to be connected with a dionysiac association (cf. Jaccottet 2003: 16). The designations <i>adelphos</i> for Flavius Troilus and <i>boukola</i> for Apphys are thus used for the "fellow-members" of a dionysiac association. The cult of Dionysos is attested in Kenchreai along with numerous cults (also of oriental deities) and magical practices, see Rife 2010: 391-432. As Roman Kenchreai, Corinth's port in the Saronic Gulf, developed as an important crossroads for communications and trade, it is to be expected that a mixed population of Greek, Roman and Oriental origin was mingling there, as it is reflected in the epigraphic texts and perhaps in a more characteristic way in the burial finds of the region (cf. Rife 2002-2006: 143-81, esp. 158, 162, 176) and as it arises from literary texts, such as Favorinus ('Dio' 37.8) and Apul. <i>Met.</i> 11.8-17. The <i>Phokaeis</i> of the inscription in question were perhaps immigrants from the region of Phokaia of Asia Minor and could have transplanted a dionysiac cult, which they served as a religious association.</p> <p>In both cases there are indications for the existence of an association, but by no means a proof.</p>
<p>ii. Poland concordance</p>	<p>Poland B 3</p>
<p>iii. Bibliography</p>	<p>Harland, P. (2007), 'Familial Dimensions of Group Identity (II): "Mothers" and "Fathers" in Associations and Synagogues of the Greek World', <i>JSJ</i> 38: 57-79.</p> <p>Harland, P. (2005), 'Familial dimensions of group identity: "Brothers" (ἀδελφοί) in associations of the Greek East', <i>JBL</i> 124.3: 491-513.</p> <p>Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i> Zürich.</p> <p>Nilsson, M.P. (1974), <i>Geschichte der griechischen Religion: Die hellenistische und römische Zeit</i>. München: 358.</p> <p>Pilhofer, P. (2009), <i>Philippi. Band II: Katalog der Inschriften von Philippi</i>, rev. edn. Tübingen.</p> <p>Rife, J. (2010), 'Religion and society at Roman Kenchreai', in: S. Friesen, D. Schowalter, and J. Walters (eds.), <i>Corinth in context. Comparative studies on religion and society</i>, Leiden, Boston: 391-432.</p> <p>Rife, J. (2007), 'Life and death at a port in Roman Greece. The Kenchreai cemetery project, 2002-2006', <i>Hesperia</i> 76: 143-81, esp. 158, 162, 176.</p>

XIII. EVALUATION

<p>i. Private association</p>	<p>Possible</p>
<p>Note</p>	<p>See above, XII.i: Comments.</p>