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CAPInv. 57: to koinon Samothrakiastan Aphrodisiastan Borboritan

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Syme
iii. Site	Syme

II. NAME

i. Full name (original language)	τὸ κοινὸν Σαμοθρακιστῶν Ἀφροδισιαστῶν Βορβοριτῶν (IG XII.3 6, II.1-2)
ii. Full name (transliterated)	<i>to koinon Samothrakiastan Aphrodisiastan Borboritan</i>

III. DATE

i. Date(s)	1. i BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>Samothrakiastai</i> - worshippers of the Samothracian gods. As Cole (1984) has shown the associations of <i>Samothrakiastai</i> need not be initiates of the Samothracian Mysteries; instead, possible sailing interests of the members could explain the choice of the name (the Great gods of Samothrace were protectors of sailors).
	Theophoric:	<i>Aphrodiastai</i> - worshippers of Aphrodite.
	Other:	<i>Borboritai</i> - LSJ ⁹ : βόρβορος, <i>borboros</i> : mire, filth; distd.fr. clay, moist earth; sewer; metaph. foul abuse. The meaning of <i>Borboritai</i> has perplexed scholars, admitting that 'what is meant...is not known' (Cole 1984: 86). In the 4th c. AD, the theologian Epiphanius of Salamis in Cyprus in his treatise against sects records that a group of Christian heretics, the 'knowers', were called <i>Borboritai</i> , among other names. (see Marksches 2001: 40). In the <i>Codex Justinianus</i> , the <i>Borboritai</i> are listed among heretics against whom several penalties were established (e.g. <i>CJ</i> 1.5.18).
iii. Descriptive terms	κοινόν	
Note	<i>koinon</i> , ll. 1, 15	

V. SOURCES

i. Source(s)	IG XII.3 6 (l. i BC)
Note	Cole 1984: Appendix I no. 43 The date of the inscription is based on letterforms. See also Constantakopoulou 2012: 315-6 (with English translation)
Online Resources	IG XII.3 6
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific inscription in Greek for Euphrosynos Idymeus, metic and benefactor of the <i>koinon</i> by the <i>koinon Samothrakiastan Aphrodisiastan Borboritan</i> to the gods (<i>theois</i>).
i.c. Physical format(s)	Limestone block
ii. Source(s) provenance	The block is built into the exterior wall of the church of Agios Ioannis tou Gialou in Syme.

VII. ORGANIZATION

ix. Privileges	The <i>koinon</i> bestowed the title <i>euergetes</i> (benefactor) to Euphrosynos.
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IX. MEMBERSHIP

ii. Gender	Men
Note	Euphrosynos, metec and benefactor of the koinon.
iv. Status	Euphrosynos is a metec, μέτοικος (<i>metoikos</i> , IG XII.3 6, 1. 3).

X. ACTIVITIES

iii. Worship	Euphrosynos' honorific portrait (see X.iv and XII.i) is dedicated to θεοῖς, <i>theois</i> (IG XII.3 6 l. 16).
Deities worshipped	<i>theoi</i>
iv. Honours/Other activities	The text of the inscription records honours for Euphrosynos passed by the <i>koinon Samothrakiastan Aphrodisiastan Borboritan</i> . Euphrosynos was εὐεργέτης τοῦ κοινοῦ (<i>euergetes tou koinou</i> , benefactor of the <i>koinon</i> , ll. 3-4). The <i>koinon Samothrakiastan Aphrodisiastan Borboritan</i> set up an honorific statue for Euphrosynos as implied by the phrase ὑπὲρ + genitive (see Comments XII.i), praised him (l. 4: ἐπαιν[εῖ]) and crowned him (l. 4: στεφανοῖ) with a golden crown for life on account of his virtue and goodwill towards them at all times (εἰς τὸν ἅπαντα χρόνον) (ll. 4-7). The inscription also lists past honours granted to Euphrosynos. Euphrosynos before being granted the highest of honours (an honorific portrait), had already been crowned by the <i>koinon Samothrakiastan Aphrodisiastan Borboritan</i> three or four times (the inscription is broken off and only the letter 't' has been preserved) (ll. 7-8). Lines 14-15 refer to an unspecified <i>koinon</i> (l. 15) which should be identified with the <i>koinon Samothrakiastan Aphrodisiastan Borboritan</i> as this is the honouring body. The past honours for Euphrosynos was on account of his <i>kalokagathia</i> towards the <i>koinon</i> .

XI. INTERACTION

i. Local interaction	Euphrosynos was honoured by another private association, Ἀ[δ]ωνιαστῶν Ἀφροδισιαστῶν Ἀσκληπιαστῶν Σύρων (<i>Adoniastan Aphrodistiastan Asklapiastan Syron</i>) (CAPInv. 151) and by two <i>ktoinaí</i> , i.e. public organizations of a territorially defined character, ὑπὸ τῆς κτοίνης τῆς ΗΛ[...] (<i>hypo tas ktoinas tas HEL</i>) and ὑπὸ τῆς κτο[ίν]ης τῆς Ἐπι[β]ομοῦς (<i>hypo tas ktoinas tas Epibomous</i>) (IG XII.3 6, ll. 9-15).
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XII. NOTES

i. Comments	The editor of IG XII.3 6 reads E[ὐ]φροσύνο[υ] Ἰδυμέως, <i>Idymeos</i> probably stands for an ethnic (i.e. Idyma in Karia was a member of the Delian League, see Hansen 2004: 1119) and not for a personal name, the latter being unattested so far (contra Cole 1984: 85 and Constantakopoulou 2012: 315). Harland (AGRW no. 258), on the other hand, takes <i>Idymeus</i> as an ethnic, Idumea (Edom), the region south of Judea and considers that the association consisted of Syrian immigrants. The stone is broken off on the left side. There might be some space for the restoration of a letter before <i>Idymeos</i>. One could perhaps restore a 'S' and read <i>Sidymeos</i> (ethnic name). Sidyma was a city in Lycia. Sculptors from Sidyma were active in Rhodes. As Ma has shown (2013: 166), the phrase ὑπὲρ + genitive (on behalf of, on account for) is mostly found in the SE Aegean (notably Rhodes), the neighbouring areas in Asia Minor and on the Black Sea. The phrase evokes the religious character of the statue, a religious offering 'as an act of thanksgiving, the fulfillment of a vow, a prayer; a religious gesture' (Ma 2013: 166).
ii. Poland concordance	Poland B *246

iii. Bibliography

Cole, S.G. 1984: *Theoi Megaloi: the cult of the great gods at Samothrace*. Leiden: esp. pp. 85-6.
Constantakopoulou, Ch. 2012: Beyond the polis: island *koina* and other non-polis entities in the Aegean, *REA* 114: 301-21.
Ma, J. 2013: *Statues and Cities. Honorific Portraits and Civic Identity in the Hellenistic World*. Oxford.
Markschies, C. 2001: *Die Gnosis*. Munich.

XIII. EVALUATION

i. Private association

Certain

Note

The term *koinon* followed by along a compound name suggests a private association. Although nothing is known about its internal organization the fact that the *koinon* had its own *euergetas* suggests some sort of durability.