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CAPInv. 59: to koinon ton boukolon

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Euboea
iii. Site	Eretria

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν βουκόλων (IG XII.9 262)
ii. Full name (transliterated)	<i>to koinon ton boukolon</i>

III. DATE

i. Date(s)	ii / i BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<p><i>boukoloi</i> (herdsmen): the term often refers to male members of Dionysiac communities, taking part in dance performances (Lucian, <i>Saltatione</i> 79; schol. Lycoph. 212).</p> <p>Etymologically the name relates to:</p> <ol style="list-style-type: none"> 1. shepherds in mythical stories who have been converted to servants of the god by witnessing a miracle (Eur., <i>Bacch.</i> 660-774) 2. the transformation of Dionysos from human to animal form, especially as a bull (Plut., <i>Quaest. Graec.</i> 299b). <p>According to <i>LSJ</i>, <i>boukolos</i> stands for:</p> <ol style="list-style-type: none"> 1. a worshipper of Dionysos in bull-form, 2. a herdsman, 'a man tending kine'. <p>In Greek novels the <i>boukoloi</i> are depicted as nomadic bandits active in the Nile Delta (Achilleus Tatios 3.9, 21, 4.12; Heliodoros 1.5-6; cf. Rutherford 2000).</p>
	Other:	<p>The funerary nature of the inscription does not reveal much about the identity of the <i>boukoloi</i>, that is whether the name underlines a cultic element in their identity (followers of Dionysos) or reveals their status/ occupation (herdsmen).</p>
iii. Descriptive terms	κοινόν, <i>koinon</i>	

V. SOURCES

i. Source(s) Note Online Resources	<p>IG XII.9 262 (ii/i BC)</p> <p>Edd. pr. Kourouniotis 1911: 37-8 no. 33 (Fig. 34).</p> <p>IG XII.9 262</p>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscription in Greek of Zopyros, son of Asklepiades. The name of the deceased is in the accusative in accordance therefore to the formula of funerary inscriptions as attested in Tanagra (Boiotia).
i.c. Physical format(s)	Marble stele (H. 37 x W. 25 x Th. 10 cm)
ii. Source(s) provenance	The stele along with other funerary stelai was found built into the side walls of graves north of the modern city of Eretria (Kourouniotis 1911: 37 nos. 33-46).

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Western necropolis of ancient Eretria.
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IX. MEMBERSHIP

v. Relations	According to the editor of IG XII.9 Zopyros, son of Asklepiades, may have been the son of Asklepiades, son of Herakleitos, the latter honoured by a <i>synodos</i> (IG XII.9 239, l. 21 ; CAPInv. 425).
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X. ACTIVITIES

iv. Honours/Other activities	The <i>koinon</i> set up a funerary stele for Zopyros, son of Asklepiades.
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XII. NOTES

iii. Bibliography	<p>Gordon, R. L. (2014), 'Boukoloi', in H. Cancik and H. Schneider (edd.), <i>Brill's New Pauly</i>. Brill Online. Antiquity volumes.</p> <p>Kourouniotis, K. (1911), 'Ἑρετρικαὶ ἐπιγραφαί', <i>AEph</i>: 1-38.</p> <p>Rutherford, I. (2000), 'The Genealogy of the Boukoloi: How Greek Literature Appropriated an Egyptian Narrative-Motif', <i>JHS</i> 120: 106-21.</p>
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XIII. EVALUATION

i. Private association	Certain
Note	The name (<i>koinon ton boukolon</i>) suggests a private association. The commemoration of a deceased member points to a formal group rather than an <i>ad hoc</i> group.