

CAPInv. 1323: *eispoiētoi adelphoi sebomenoi Theon Hypsiston*

I. LOCATION

i. Geographical area	Black Sea Region
ii. Region	North coast of the Black Sea
iii. Site	Tanais

II. NAME

i. Full name (original language)	εἰσποιητοὶ ἀδελφοὶ σεβόμενοι Θεὸν Ὑψίστων (CIRB 1281, 1283, 1285)
ii. Full name (transliterated)	<i>eispoiētoi adelphoi sebomenoi Theon Hypsiston</i>

III. DATE

i. Date(s)	211 - 230 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>sebomenoi Theon Hypsiston</i>
	Kinship-related:	<i>eispoiētoi adelphoi</i>
	Theophoric:	<i>Theos Hypsistos</i>

V. SOURCES

i. Source(s)	IGRR I 918 = CIRB 1281 (AD 211-227 or 233-235: king Rhescouporis II or III). IGRR I 920 = CIRB 1283 (AD 228). IGRR I 919 = CIRB 1285 (AD 225-227). CIRB 1286 (c. AD 220-230). Possibly also CIRB 1292 (c. AD 210-230).
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Online Resources	CIRB 1281 and AGRW ID 7912 CIRB 1283 and AGRW ID 1842 CIRB 1285 and AGRW ID 7937 CIRB 1286 and AGRW ID 7943 CIRB 1292
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedications to Θεὸς Ὑψίστος, <i>Theos Hypsistos</i> .
i.c. Physical format(s)	CIRB 1281: 24 joining pieces of a marble stele. The right part is lacking. Relief representing two eagles holding a wreath in their beaks. CIRB 1283: 68 joining pieces of a marble stele. CIRB 1285: 23 joining pieces of a marble stele + 2 joining pieces to be placed at the bottom. Relief representing two eagles holding a wreath in their beaks. CIRB 1286: 15 joining pieces of a marble stele + 3 not joining pieces belonging to the bottom of the stele. The beginning of the text is lacking. CIRB 1292: small fragment of a marble stele.
ii. Source(s) provenance	Village of <i>Nedvigovka</i> , near Tanais (CIRB 1281, 1283, 1285 and 1292). Tanais (CIRB 1286).

VII. ORGANIZATION

ii. Leadership	One πρεσβύτερος, <i>presbyteros</i> , (an anonymous one) in CIRB 1285, l. 9; four πρεσβύτεροι, <i>presbyteroi</i> , (M[- -] M[- -], Nigosas Herakl[eid]ou, Ariston Menestratu and Kalliglene]s Myronos) in CIRB 1283, ll. 8-10; at least six πρεσβύτεροι, <i>presbyteroi</i> , (Attias Ne[- -], Euschemon Menophilou, Pharno[xa]rthos Taureou, Herakl[eid]es Pappou, Strat[oneiko]s Mokko[u] and Herox[enos] Basilei[dou]) in CIRB 1286, ll. 5-11. In CIRB 1292 the word πρεσβύτερον, <i>presbyteron</i> (acc.) is restored.
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IX. MEMBERSHIP

i. Number	More than 23. The lists of members (in addition to the leader) give names with patronymics (some of them broken or completely lacking): 22 in CIRB 1281, ll. 10-21; 19 in CIRB 1283, ll. 11-19; at least 13 in CIRB 1285, ll. 10-16.
ii. Gender	Men
Note	The attested names are male names.
iii. Age	Elders
Note	See the references to πρεσβύτεροι, <i>presbyteroi</i> , as leader of the association (VII.ii).

XII. NOTES

i. Comments	<p>The prosopography shows that several ἀδελφοί, <i>adelphoi</i>, are also mentioned as θιασεῖται, θιασῶται, <i>thias(e)itai</i>, <i>thiasotai</i>, in the records produced by the association described in CAPInv. 1324, which is in honour of <i>Theos Hypsistos</i> too (list with references in Zavojkina 2012: 125-6; unfortunately not complete). The most spectacular cases are those of Sozomenos Styranou and Phourtas Agathou, θιασῶται, <i>thiasotai</i>, in AD 228, month of Loos (CIRB 1282, ll. 32 and 26 respectively), and only a month later (Gorpiaios) εἰσποιητοὶ ἀδελφοί, <i>eispoiētoi adelphoi</i> (CIRB 1283, ll. 11 and 18 respectively). Ustinova 1999: 186 argues that 'it is curious that nobody has ever appeared first as an <i>eispoiētos adelphos</i>, and later as a <i>thiasotes</i> but this is contradicted by the evidence (see Zavojkina 2012: 125-6, where for several persons membership among the <i>adelphoi</i> obviously precedes membership among the <i>thiasotai</i>. Nevertheless, Ustinova 1999: 186-7 might be right when she asks: 'Perhaps the status of an <i>eispoiētos adelphos</i> was considered more desirable, and their collegia a sort of élite?' On the other hand, it is noteworthy that πρεσβύτεροι, <i>presbyteroi</i>, are mentioned exclusively in our inscriptions concerning the εἰσποιητοὶ ἀδελφοί, <i>eispoiētoi adelphoi</i>. It is, therefore, to assume that the εἰσποιητοὶ ἀδελφοί, <i>eispoiētoi adelphoi</i>, were themselves πρεσβύτεροι, <i>presbyteroi</i>. As <i>thiasotai</i> they still remained members of their initial association but they also were promoted (age condition?) to members of the 'élite' association of εἰσποιητοὶ ἀδελφοί, <i>eispoiētoi adelphoi</i>.</p>
ii. Poland concordance	<p>Poland B 134 (CIRB 1281) Poland B 135 (CIRB 1285) Poland B 136 (CIRB 1283) Poland B 140 (CIRB 1286) Poland B 143 (CIRB 1292)</p>
iii. Bibliography	<p>Harland, P.A. (2014), <i>Greco-Roman Associations: Text, Translations, and Commentaries, II. North Coast of the Black Sea, Asia Minor</i>. Berlin, Boston: 32-9 no. 96. Jajlenko, V.P. (2010): <i>Tysjacheletnij Bosporskij Rejkh [A Thousand Year Bosporan Reich (sic)]</i>. Moscow: 590-5. Ustinova, Yu. (1991), 'The <i>Thiasoi</i> of Theos Hypsistos in Tanais', <i>HR</i> 31. no. 2: 150-80. Ustinova, Yu. (1999), <i>The Supreme Gods of the Bosporan Kingdom. Celestial Aphrodite and the Most High God</i>. Leiden, Boston, Cologne: 185-7. Zavojkina, N.V. (2012), <i>Bosporskie fiasy: mezhdru polisom i monarkhiej [Bosporan Thiasoi: Between Polis and Monarchy]</i>. Moscow: 120-29.</p>

XIII. EVALUATION

i. Private association	Certain
Note	The terminology employed suggests a private association.