

CAPInv. 831: [to koinon ton] eisporeuomenon en ? AL[...]

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Caria
iii. Site	Herakleia-on-the-Latmos

II. NAME

i. Full name (original language)	[τὸ κοινὸν τῶν] εἰσπορευομένων ἐν ? ΑΛ[—] (Haussoullier 1899: 286-287, no. 8, line 2)
ii. Full name (transliterated)	[to koinon ton] eisporeuomenon en ? AL[...]

III. DATE

i. Date(s)	300 (?) BC - 200 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Other:	<i>to koinon ton eisporeuomenon en AL[...]</i> - The name is largely restored and its type is very unclear. Literally, it suggests a group or association of those "who go" into a certain place (<i>en AL...</i> ; topographical or otherwise).
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V. SOURCES

i. Source(s)	Haussoullier 1899: 286-7, no. 8 (ca. 300-200 BC?).
Online Resources	PHI: Herakleia Latmia 21
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	The text appears to be an honorific inscription in Greek for one Agathon the son of Andron (line 1). Further lines of the inscription seem to specify the honouring agents (lines 2ff.).

i.c. Physical format(s)

Marble plaque.

VII. ORGANIZATION

iv. Officials

ἐπιστάτης, *epistates* (line 5)

Possibly a reference to a president of the group or of another body, though the context is fragmentary: [—]ΛΙΟΣ ἐπιστα[τήσαντα —].

Another passage of the inscription may mention the duty of ἐπιμέλεια ([ἐ]π[ι]μ[ε]λησ[άμενον? —], line 3).

XII. NOTES

iii. Bibliography

Haussoullier, B. (1899), 'Inscriptions d'Héraclée du Latmos', *RPh* 23: 274-92.

XIII. EVALUATION

i. Private association

Possible

Note

The name is largely restored by Haussoullier (the idea of a *koinon* is entirely speculative). Accordingly, the type of private association, if indeed correctly presumed, remains very unclear, though its name may suggest analogies with cultic groups of "those who go into" (a given sanctuary), "gather together" for a cult. Cp. for instance the οἱ τοῦ Διὸς θεραπευταὶ τῶν εἰς] τὸ ἄδυτον εἰσπορευομένων of *Sardis* 7,1 22 (cp. also *SEG* 29, 1205), or e.g. *to koinon ton symporeuomenon para Dia Hyetion*, [CPI 1879](#). However, other possibilities for the interpretation of this fragment cannot be excluded.