

CAPInv. 1128: [Aphrode]isiastan Soteriastan [koinon]

## I. LOCATION

|                      |                        |
|----------------------|------------------------|
| i. Geographical area | Western Asia Minor     |
| ii. Region           | Caria (Rhodian Peraia) |
| iii. Site            | Tymnos                 |

## II. NAME

|                                  |   |
|----------------------------------|---|
| i. Full name (original language) | [Ἀφροδε]ισιαστᾶν Σωτηριαστᾶν [κοινόν] (Bresson, <i>Recueil Pérée</i> 97 l. 2) |
| ii. Full name (transliterated)   | [Aphrode]isiastan Soteriastan [koinon]  |

## III. DATE

|            |             |
|------------|-------------|
| i. Date(s) | 200 - 50 BC |
|------------|-------------|

## IV. NAME AND TERMINOLOGY

|                   |         |  |
|-------------------|---------|--|
| ii. Name elements | Cultic: | <i>Aphrodisiastai</i> : worshippers of Aphrodite<br><i>Soteriastai</i> : cultic epithet, often in relation to the cult of Zeus Soter, which is well attested in the Rhodian State, i.e. Lindos, see <a href="#">CAPInv. 77</a> . |
|-------------------|---------|--|

## V. SOURCES

|   |   |
|---|---|
| i. Source(s)                                | Bresson, <i>Recueil Pérée</i> 97 (300-50 BC)  |
| Note  | <i>I.Rhod.Per.</i> 204 (note the differences between the two editions with regard to the restoration of lines 3-4). |
| i.a. Source type(s)                         | Epigraphic source(s)  |
| i.b. Document(s) typology & language/script | Greek. Dedication by a foreigner from Patara to Apollo Dalios.  |

|                          |                    |
|--------------------------|--------------------|
| i.c. Physical format(s)  | Limestone block.   |
| ii. Source(s) provenance | Tymnos (Bozburun). |

## VII. ORGANIZATION

|                |  |
|----------------|--|
| ix. Privileges | The individual from Patara, member of the association, was exempted from all dues (l. 4, [ <i>ateleia pantjon</i> ]). It should be noted that the term <i>ateleia</i> is fully restored. |
|----------------|--|

## VIII. PROPERTY AND POSSESSIONS

|             |   |
|-------------|---|
| iii. Income | The exemption from dues ( <i>ateleia</i> ) bestowed to the foreigner from Patara suggests that membership of the association incurred some dues; see section VII.ix ( note that the term <i>ateleia</i> is fully restored). |
|-------------|---|

## IX. MEMBERSHIP

|            |  |
|------------|--|
| iv. Status | The honoree has the ethnic Παταρεὺς (from Patara). Membership was apparently extended to foreigners. |
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## X. ACTIVITIES

|                              |   |
|------------------------------|---|
| iii. Worship                 | The consecration is made to Apollo Dalios, whose civic cult is attested in Kamiros ( <i>Tit.Cam.</i> 50, l. 25; <i>Tit.Cam.</i> 90, col. I, l. 28). The Rhodian deme of Tymnos, where the inscription was found, is a deme of Kamiros and this inscription attests therefore to the cult of Apollo Dalios outside the physical confines of the city of Kamiros. It is not entirely clear, however, whether the association itself worshipped Apollo Dalios. Ignoring these basic facts, Boyxen thinks of an importation of the Delian Apollo, set up in the grounds of the association' sanctuary (Boyxen 2018, 258-9). |
| Deities worshipped           | Apollo Dalios   |
| iv. Honours/Other activities | The association honoured the individual from Patara with a foliate crown, a gold crown and <i>ateleia</i> (ll. 3-4).  |

## XII. NOTES

|                   |   |
|-------------------|---|
| iii. Bibliography | Boyxen, B. (2018), <i>Fremde in der hellenistischen Polis Rhodos Zwischen Nähe und Distanz</i> , (Klio Suppl. 29), Berlin-Boston.<br>Bresson, A. (1991), <i>Recueil des Inscription de la Pérée rhodienne (Pérée intégrée)</i> , Paris. |
|-------------------|---|

## XIII. EVALUATION

|                        |         |
|------------------------|---------|
| i. Private association | Certain |
|------------------------|---------|

**Note**

The composite name of the association, consisting of cultic elements, together with the obligations of members to pay dues, renders it certain that this group constituted a private association.