

CAPInv. 1608: **hoi en toi topoï pragmateuomenoi Androkleidai**

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Ephesos

## II. NAME

i. Full name (original language)	οἱ ἐν τῷ τόπῳ πραγματευόμενοι Ἀνδροκλεῖδαι (I.Eph(esos) 3079, ll. 11-14)
ii. Full name (transliterated)	<i>hoi en toi topoï pragmateuomenoi Androkleidai</i>

## III. DATE

i. Date(s)	132 - 211 AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	<i>pragmateuomenoi</i>
	Theophoric:	<i>Androkleidai</i>
	Topographical:	<i>en toi topoï</i>

## V. SOURCES

i. Source(s)	I.Eph(esos) 3079 (132 - 211 AD)
Online Resources	<a href="#">I.Eph(esos) 3079</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific decree, Greek

i.c. Physical format(s)	Part of a marble base
ii. Source(s) provenance	Agora, lower Eastern hall

## X. ACTIVITIES

iii. Worship	Androklos was the mythical founding hero of Ephesos; on his presence in epigraphic and numismatic sources, see Rathmayr 2010. The association might have had a cult of Androklos, but the name could also be used in a more loose fashion - all Ephesians were Androkleidai after all. It might also not be irrelevant that the honorific decree refers to P. Vedius Papianus Antoninus as κτίστης τῆς πατρίδος ἡμῶν, <i>ktistes tes patridos hemon</i> (ll. 9-11), which may have led the association to bring in as an analogy the name of the city's other, mythical κτίστης, <i>ktistes</i> .
Deities worshipped	Androklos (?)

## XI. INTERACTION

i. Local interaction	This is another instance of a professional group setting up honors that were decreed not by itself, but by the city, indicating a quasi-official status.
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## XII. NOTES

iii. Bibliography	Rathmayr, E. (2010), 'Die Präsenz des Ktistes Androklos in Ephesos', <i>AAWW</i> 145: 19-60.
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## XIII. EVALUATION

i. Private association	Possible
Note	Professional associations in the 2nd/3rd century were often very close to the official civic institutions, but they probably remained essentially private associations. The nature of this group is, however, less clear.
ii. Historical authenticity	Certain