

Author: BENEDIKT ECKHARDT

## CAPInv. 1626: **to koinon ton Aphrodisiaston**

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν Ἀφροδισιαστῶν (SEG 43: 773, ll. 7-8 et passim.)
ii. Full name (transliterated)	<i>to koinon ton Aphrodisiaston</i>

### III. DATE

i. Date(s)	200 (?) - 100 (?) BC
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	ἡ σύνοδος Ἀφροδίτης, <i>he synodos Aphroditei</i> (SEG 43: 773, l. 33)
ii. Name elements	Theophoric: Aphrodite
iii. Descriptive terms	κοινόν, <i>koinon</i> σύνοδος, <i>synodos</i>
Note	<i>koinon</i> : SEG 43: 773, ll. 7-8 et passim <i>synodos</i> : SEG 43: 773, l. 33 et passim

### V. SOURCES

i. Source(s)	SEG 43: 773 (200 (?) - 100 (?) BC)
Note	See also: Suppl. Ephes. 14*1 Knibbe et al. 1993: 125-6

Online Resources	<a href="#">Suppl. Ephes. 14*1</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific decree, Greek
i.c. Physical format(s)	Fragment of a marble column
ii. Source(s) provenance	South of the quay of the harbour canal

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	κλισίον, <i>klision</i> (SEG 43: 773, l. 30): The term designates a sanctuary, because the painted portrait of Damophilos is to be set up "in the most conspicuous place in the <i>klision</i> ".
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## VII. ORGANIZATION

iv. Officials	οἰκονόμος, <i>oikonomos</i> (SEG 43: 773, l. 28)  γραμματεὺς, <i>grammateus</i> (SEG 43: 773, l. 28)  Both officials are responsible for the coronation of the benefactor during the rituals.
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## X. ACTIVITIES

iii. Worship	The inscription mentions in l. 32 τελεταί, <i>teletai</i> ("rituals"), but no specific information is given.
Deities worshipped	Aphrodite
iv. Honours/Other activities	The association honors its benefactor Damoteles; he receives a crown, a regular proclamation during the rituals, and a portrait to be set up in the shrine.

## XI. INTERACTION

ii. Interaction abroad	According to the ed. pr. (Knibbe et al. 1993: 125-6), this was an association of Rhodian merchants. But this has to remain a hypothesis.
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## XII. NOTES

iii. Bibliography	Knibbe, D., Engelmann, H., and Iplikçioğlu, B. (1993), 'Neue Inschriften aus Ephesos XII', <i>JÖAI</i> 62: 124-30.
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### XIII. EVALUATION

i. Private association	Certain
Note	Theophoric names on <i>-stai</i> can securely be taken as evidence for private associations.
ii. Historical authenticity	Certain