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## CAPInv. 182: to koinon ton Lykion

### I. LOCATION

i. Geographical area	Egypt
ii. Nome	Alexandria (I.00)
iii. Site	Alexandria

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν Λυκίων (I.Alex. Ptol. 27, l. 4 and 9)
ii. Full name (transliterated)	<i>to koinon ton Lykion</i>

### III. DATE

i. Date(s)	182 - 180 BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Ethnic:	Lycians
iii. Descriptive terms	Κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : I.Alex. Ptol. 27, l. 4 and 9	

### V. SOURCES

i. Source(s)	I.Alex. Ptol. 27 (ca 182-180 BC)
Note	Other editions of the text are: OGIS 99, SB V 8274 (with SEG 27: 1029 and SEG 30: 1721).
Online Resources	<a href="#">OGIS 99</a> <a href="#">TM 6315</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication of a statue by the <i>koinon</i> of Lycians.
i.c. Physical format(s)	Statue base in green basalt.

## IX. MEMBERSHIP

iv. Status	Ptolemaios, the man honoured by the <i>koinon</i> with a statue, bore the aulic title of <i>archisomatophylax</i> and was <i>archikynegos</i> , Chief-Hunter of the King (a Palace official). His father was also <i>archikynegos</i> and bore the title of <i>protos philos</i> of the King. They were Alexandrian citizens and appear in other inscriptions (I.Th.Sy. 314 and probably I.Philae 9): cf. Mooren 1975: nos. 0290, 0291 and Mooren 1977: 174-6.
vi. Proper names and physical features	Πτολεμαῖον τὸν ἀρχισωματοφύλακα καὶ ἀρχικύνηγον, τὸν Πτολεμαίου τῶν πρώτων φύλων καὶ ἀρχικυνήγου υἱόν

## X. ACTIVITIES

iv. Honours/Other activities	The <i>koinon</i> of Lycians honours with a statue Ptolemaios son of Ptolemaios, on account of his father's devotion and benevolence towards the Royal House and the <i>koinon</i> of Lycians ( <i>pace</i> the interpretation by the ed. of I.Alex. Ptol. 27). It is unclear why the <i>koinon</i> did not honour the father directly, but rather set up a statue of the son: perhaps the father had already been granted a statue before, or he suggested to give honours to the new generation, or the <i>koinon</i> strategically planned to win the son's support for the future. At all events, both father and son were certainly important personages, whose favour was highly valued by the <i>koinon</i> of the Lycians.
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## XII. NOTES

i. Comments	The origin of the inscription was originally assigned to Lycia, Cyprus, or Egypt. De Meulenaere 1977 finally proved the Alexandrian origin of the base. It has been object of scholarly debate whether the <i>koinon</i> of Lycians in the present text is the Lycian League or rather a private association (to be compared with the ethnic <i>politeumata</i> of Egypt): cf. now the discussion in Lazzarini 1980: 134-6. Recently, Kruse 2015: 295 seems to take it as a private association, with the cautious hypothesis that this <i>koinon</i> may appear in the sources, promoted to <i>politeuma</i> , three centuries later (see <a href="#">CAPInv. 1492</a> ).
iii. Bibliography	Kruse, T. (2015), 'Ethnic <i>koina</i> and <i>politeumata</i> in Ptolemaic Egypt', in V. Gabrielsen and C. A. Thomsen (eds.), <i>Private associations and the public sphere</i> . Copenhagen, 270-300. Mooren, L. (1975), <i>The aulic titulature in Ptolemaic Egypt</i> . Brussel. Mooren, L. (1977), <i>La hiérarchie de cour ptolémaïque</i> . Lovanii. De Meulenaere, H. (1977), 'La provenance alexandrine d'OGIS I,99', <i>CE</i> 52, 122-4. Lazzarini, M. L. (1980), 'Due iscrizioni greche del Museo Egizio di Torino', <i>RFIC</i> 108: 129-41.

## XIII. EVALUATION

i. Private association	Discarded
Note	On the basis of our evidence and given the absence of further specifications of the group in the text, it seems very probable that the <i>koinon</i> of Lycians attested here was the Lycian League and not a local private association.