

Author: VINCENT GABRIELSEN

CAPInv. 1921: Hermaistan Athana[i]stan Hali[adan] Haliastan [.....]n koinon

I. LOCATION

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|----------------------|----------------|
| i. Geographical area | Aegean Islands |
| ii. Region | Rhodes |
| iii. Site | City of Rhodes |

II. NAME

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| i. Full name (original language) | Ἑρμαιοστᾶν Ἀθανα[ι]στᾶν Ἀλι[αδᾶν] Ἀλιαστᾶν [.....]ν κοινόν (ASAA 22 (1939/40) 151, no. 6, ll. 20-1). |
| ii. Full name (transliterated) | <i>Hermaistan Athana[i]stan Hali[adan] Haliastan [.....]n koinon</i> |

III. DATE

- | | |
|------------|------|
| i. Date(s) | i BC |
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IV. NAME AND TERMINOLOGY

ii. Name elements	<p>Theophoric: One element of the name derives from the god Hermes: D. Morelli, <i>I culti in Rodi</i>. Studi Classici e Orientali 8. Pisa, 1959, 44-45, 133-35. Another element derives from a major Rhodian deity, Athana: ibid. 2-13, 80-89. Finally, the couplet <i>Haliadai Haliastai</i> is associated to the supreme god in Rhodes, Helios, Doric Halios: ibid. 15-20, 94-99.</p> <p>Other: Only the letter <i>nu</i> is preserved from the fifth and last element of the name of this association. Since it is attested in the genitive, G. Pugliese Carratelli is correct to give the nominative as [.....]ῑ (ASAA 22 (1939/40) 181). One possibility is that this element was formed from a personal name, which would be in accord with the custom of Rhodian <i>koīna</i> with composite names to have the personal names follow the theophoric ones. If so, then this last name element may have ended either in -αι (e.g. Ἀριστοβουλιασταί) or in -οι (e.g. Μηνοδόρειοι).</p>
iii. Descriptive terms	<p>The association is called κοινόν (<i>koinon</i>) twice: ASAA 22 (1939/40) 151, no. 6, ll. 21, 23.</p>

V. SOURCES

i. Source(s) Online Resources	<p>ASAA 22 (1939/40) 151, no. 6, ll. 20-1.</p> <p>ASAA 22 (1939/40) 151, no. 6</p>
i.a. Source type(s)	<p>Epigraphic source(s)</p>
i.b. Document(s) typology & language/script	<p>Honorary-dedicatory inscription in Doric.</p>
i.c. Physical format(s)	<p>Fragmentary rectangular statue base of Lartian marble: photo in ASAA 22 (1939/40) Tav. IX.</p>
ii. Source(s) provenance	<p>The provenance is simply given as Rhodes, the capital city of Rhodes.</p>

VII. ORGANIZATION

iii. Members	<p>The unknown individual to whom this monument belonged, a foreigner from Heraclea, was probable a member of this association.</p>
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IX. MEMBERSHIP

ii. Gender Note	<p>Men</p> <p>On the probability that the unknown person to whom this monument belonged was a member.</p>
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iv. Status

If, as seems probable, the unknown person to whom this monument belonged was a member, his ethnic, *Herakleotas* shows that he was a foreigner. Heraclea Pontica is just one among several possibilities for this person's city of origin. From the fact that he had performed the liturgy of the *choregia* it can be inferred that he was residing permanently on Rhodes.

X. ACTIVITIES

iv. Honours/Other activities

This association honoured an individual from Heraclea with two wreaths -- one of olive the other of gold -- for his *eunoia* and *philodoxia* towards the association. The same inscription records similar honours by three other *koina*: (i) the *Aristobouliastai Soteriastai Hephaistiastai Agathodaimoniastai Menekrateioi toi syn Menekratei*; (ii) the *Diossoteriastai Zenoniastai*; and (iii) the *Aphrodisiastai Epitynchanonteioi kai Aphrodisiastai Meneteioi*

XIII. EVALUATION

i. Private association

Certain

Note

The composition of this group's name by at least three theophoric elements, together with the use of the word *koinon* renders it certain that it was a private association.