

CAPInv. 112: to koinon tou thiasou ton patrion theon

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Astypalaia

II. NAME

i. Full name (original language)	τὸ κοινὸν τοῦ θιάσου τῶν πατρίω[ν θε]ῶν (IG XII.3 178, ll. 3-4)
ii. Full name (transliterated)	<i>to koinon tou thiasou ton patrion theon</i>

III. DATE

i. Date(s)	iii / ii BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasos</i>
	Theophoric:	<i>patrioi theoi</i> : the ancestral gods refer to the Syrian gods, Hadad and Atargatis (Baslez 1999: 231). The specification of the ancestral gods strengthens the cultic element in the name of the association, which at the same time highlights the ethnic origin of the cult (Baslez 1986: 295-96 n. 50; 2001: 236).
iii. Descriptive terms	κοινὸν, <i>koinon</i> (l. 3) θίασος, <i>thiasos</i> (l. 3)	
Note	The term <i>koinon</i> appears again as part of the name in line 8.	

V. SOURCES

i. Source(s)	IG XII.3 178 + IG XII.3 Suppl. p. 278 (iii/ii BC)
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Note	Other editions: SGDI 3473
Online Resources	IG XII.3 178
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific decree in Greek for Ophelion son of Enation by Atargatis and the <i>koinon tou thiasou ton patrion theon</i> .
i.c. Physical format(s)	Marble stele, moulded on top, broken below, wreath in relief above the inscription.
ii. Source(s) provenance	Found built into the church of Archistrategos (above the doorway) that lies on the way between Livadia and the church of S. Basil.

VII. ORGANIZATION

iv. Officials	- ἱερεὺς (<i>hiereus</i> , l. 1) - ἐπιστατεύων (<i>epistateuon</i> , ll. 1-2) - the office of <i>epistates</i> is well attested in Rhodian associations, e.g. in the <i>Haliadan kai Haliastan koinon</i> , CAP Inv. 10 (see also Poland 1909: 367).
Eponymous officials	The <i>hiereus</i> is the eponymous official of the association as the decree is dated after him and the <i>epistateuon</i> . The <i>epistateuon</i> is also the eponymous official of the association as the decree is dated after him and the <i>hiereus</i> .
Known practice of appointment	Ophelion was approved (ἀποδειχθεὶς) priest of the <i>patrioi theoi</i> by the goddess by lot (διὰ κλήρου) (ll. 4-5). According to Baslez (2001: 242) this is in accordance with a Syrian practice in the way in which the priest is selected by the deity.

IX. MEMBERSHIP

iv. Status	According to Baslez (2001: 236) the name Syros is indicative of a servile status and foreign origin. However the personal name is followed by a patronymic, and the family seems to be relatively well attested in Astypalaia (see below IX.v.).
v. Relations	The officials of the <i>koinon</i> were probably relatives. Syros son of Viettos was probably nephew of Ophelion son of Enation (i.e. Ophelion and Syros' father were brothers). Viettos son of Enation made a dedication to Dionysos (IG XII.3 191).

X. ACTIVITIES

iii. Worship	The <i>koinon</i> was centered around the cult of Atargatis, who was involved in the passing of the decree. The <i>koinon</i> was also centered around the cult of the <i>patrioi theoi</i> : the <i>koinon</i> had a priest of the <i>patrioi theoi</i> (l. 5).
Deities worshipped	Atargatis patrioi theoi
iv. Honours/Other activities	Enation, son of Ophelion, was honoured by Atargatis and the <i>koinon</i> because he was a good man and showed all his zeal (<i>pasan spoudan</i> l. 6) and glory (<i>philodoxia</i> ll. 6-7) towards the priesthood of the gods (<i>hierateian</i> , l. 7) and the <i>koinon</i> . The decree was passed in the year Ophelion was priest.

XII. NOTES

i. Comments	<p>This is the earliest attestation in the Aegean of an ethnic community of Syrians devoted to the cult of Atargatis (Baslez 2001: 237). In the second century BC Syrians devoted to the cult of Atargatis are well attested in Delos (e.g. CAP Inv. 438; CAP Inv. 439).</p> <p>Despite their Syrian origin, the text of the inscription is fashioned in proper Greek, following the honorific formula of Hellenistic decrees. What sets it apart, however, from a fully-fledged Hellenistic decree, is that the goddess is involved in the decision-making process.</p>
ii. Poland concordance	Poland B 227
iii. Bibliography	<p>Baslez, M.-F. (1986), 'Cultes et dévotions de Phéniciens en Grèce: Les divinités marines', in C. Bonnet et al. (eds.), <i>Religion Phoenicia. Acta colloquii Namurcensis habiti diebus 14 et 15 mensis Decembris anni 1984</i>, (Studia Phoenicia 4), Namur: 289-306.</p> <p>Baslez, M.-F. (1999), 'Le culte de la déesse syrienne dans le monde hellénistique', in C. Bonnet & A. Motte (eds.), <i>Les syncrétismes religieux dans le monde méditerranéen antique</i>. Brussels. 229-48.</p> <p>Baslez, M.-F. (2001), 'Entre traditions nationales et intégration: les associations sémitiques du monde grec', in S. Ribichini et al. (eds.), <i>La questione delle influenze vicino-orientali sulla religione greca: stato degli studi e prospettive della ricerca. Atti del colloquio internazionale, Roma, 20-22 maggio 1999</i>. Rome: 235-47.</p>

XIII. EVALUATION

i. Private association	Certain
Note	The name of the group together with its internal organization suggest that this is a private association.