

CAPInv. 1176: to koinon

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Troas
iii. Site	Alexandria Troas

II. NAME

i. Full name (original language)	τὸ κοινὸν (I.Alexandria Troas 9 l. 3)
ii. Full name (transliterated)	to koinon

III. DATE

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

iii. Descriptive terms	κοινόν, koinon
Note	l. 3

V. SOURCES

i. Source(s)	I.Alexandria Troas 9 (late Hellenistic)
Note	Ed.pr. Schwertheim 1996: 103-5 no. 4. SEG 46, 1547
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Sale of the lifelong priesthood of Asklepios by the koinon in Greek.
i.c. Physical format(s)	Marble slab with moulding above, broken on all sides except on right. H. 29 x W. 23 x Th. 23 cm.

ii. **Source(s) provenance** Seen at Akköym brought from the place called Kaleyerleri Mevkii 1.5 km north of the village.

VI. BUILT AND VISUAL SPACE

ii. **References to buildings/objects** χωρίον, *chorion* l. 7

VII. ORGANIZATION

iii. **Members** οἱ ἱερεῖς [?] *hoi hierē[is?]* (l. 11) - the plural nominative *hoi hierēis* may perhaps refer to members of the *koinon*.

iv. **Officials** [ἱερα]τεύσει διὰ βίου, *hierateusei dia biou*, l. 5
The priesthood of Asklepios is for life to whom he buys the priesthood ([ὁ πριάμενος], [*ho priamenos*]).
ἱερεύς, *hierēus* (l. 10)
The office of the secretary is largely restored in line 2 and the reading should thus be accepted with some reservation: [?γραμματεύ]γτος, [*grammateuo*]ntos

VIII. PROPERTY AND POSSESSIONS

ii. **Realty** εἰς τὸ χωρίον, *eis to chorion*, l. 7: it probably refers to the cult place in the countryside (SEG 46: 1547).

XII. NOTES

i. **Comments** The term *koinon* is attested in line 3. Riel (1997: 48 no. 9) restores this term in line 1 too, claiming, with some reservation though, that this decree emanates from a *koinon* of Asklepios worshippers ([? ἔδοξε τῷ κοινῷ] τοῦ Ἀσκληπιοῦ, [*edoxe to koino*] *tou Asklepiou*). However, the first editor, Schwertheim (1996), was in favour of restoring the title of a magistrate in line 1, whereas the editor of the entry in SEG 46: 1547 (Pleket) wonders whether the formula *koinon* + name of the deity in genitive is common at all.
Whereas Schwertheim (1996) identifies the *koinon* in line 3 with the Ilian *koinon*, Riel suggests that it refers to the issuing body of the decree and it is a *koinon* of Asklepios worshippers which sells the priesthood of Asklepios.
Although the text is partly preserved, it clearly regulates the sale of Asklepios priesthood by *to koinon*.

iii. **Bibliography** Riel, M. (1997), *The inscriptions of Alexandria Troas*. (IK 53). Bonn.
Schwertheim, E. (1996), 'Neue Inschriften aus Alexandria Troas, Antandros, Skepsis und Kebren', in E. Schwertheim & H. Wiegartz (eds.), *Die Troas. Neue Forschungen zu Neandria und Alexandria Troas II*. (AMS 22), Bonn: 99-124.

XIII. EVALUATION

i. **Private association** Certain

Note

Despite the text's fragmentary state of preservation, the sale of the priesthood by the *koinon* can be considered sufficient evidence for a private association, especially if one considers that this sort of documents (sale of priesthood) was common among private association (e.g. sale of the *eponymia* of Sarapis by the Sarapiastai on Thasos, [CAP Inv.17](#)).