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CAPInv. 75: Arsi[noeion? kai] Aphro□ [isiastan - - -]eion k[o]jion

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Rhodes
iii. Site	Lindos

### II. NAME

i. Full name (original language)	Ἄρσι[νοείων? καὶ] Ἀφροδ[ισιαστᾶν - - -]είων κ[ο]ϊνόν
ii. Full name (transliterated)	Arsi[noeion? kai] Aphro□ [isiastan - - -]eion k[o]jion

### III. DATE

i. Date(s)	115 (?) BC
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### IV. NAME AND TERMINOLOGY

<b>ii. Name elements</b>	Personal:	<p>If, as seems probable, the restoration Ἀρσι[νοείων], <i>Arsi[noeion]</i> is correct, this element of the full name of the association would derive from the personal name Arsinoe. In that case, there are two possibilities: (1) either the reference is to the dynastic cult in Ptolemaic Egypt, i.e. Ptolemy II Philadelphus' deification of his sister-wife Arsinoe (and himself): G. Höbl, <i>A History of the Ptolemaic Empire</i> (London, 2001) 90-105; or (2) the reference is simply to the personal name Arsinoe, which is not uncommon in Rhodes and especially Lindos (see LGPN I, s.v). What makes the latter option attractive is the appearance of an Arsinoe (the wife of Philokrates and the daughter of Komanos) a few lines further up in the same inscription, i.e. I.Lindos II 252, l. 248. Cf. also the relationship of Timapolis to the <i>Athenaista[n] Timapoleion koinon</i>, see <a href="#">CAPInv. 45</a>, and to the <i>Timapoleioi koinon</i>, see <a href="#">CAPInv. 44</a>, in I.Lindos II 252, ll. 226-7, 250.</p> <p>In all probability the third and last element in the name of the association, which ends in <i>jeion</i>, also derived from a personal name.</p>
	Theophoric:	The goddess Aphrodite. See D. Morelli, 'I culti in Rodi ( <i>Pisa, 1959</i> ): 34-35, 117-18.
<b>iii. Descriptive terms</b>	κ[ο]ινόν, <i>k[o]inon</i>	

## V. SOURCES

<b>i. Source(s)</b>	I.Lindos II 252, ll. 256-7
<b>Online Resources</b>	<a href="#">I.Lindos II 252</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Subscription list in Greek
<b>i.c. Physical format(s)</b>	Large stele of Lartian marble, whose lower surface ends in a tenon to be inserted into a base. The inscription is almost completely preserved. It consists of an introductory heading followed by the list of subscribers arranged in three columns.
<b>ii. Source(s) provenance</b>	The acropolis of Lindos

## IX. MEMBERSHIP

<b>ii. Gender</b>	Women
<b>Note</b>	If the first element in the name of the association ( <i>Arsi[noeion?]</i> ) refers to the personal name Arsinoe, then the bearer of that name (perhaps the Arsinoe mentioned in l. 248 of I.Lindos II 252) was probably a member of the association, and possibly one of its founders.

**iv. Status**

If the Arsinoe mentioned in l. 248 of I.Lindos II 252 was a member (and possibly one of the founders) of this association, then her citizen status is evidenced by her membership of the deme *Brasioi*.

Also Timapolis, who appears to act in conjunction with the association, may have been a member. He is either one of the two or perhaps four persons with that name (all of them of the Lindian deme *Kamyndioi*) in the same document (I.Lindos II 252, ll. 34, 39, 86 and 89; see also Blinkenberg's comments ad loc).

## XI. INTERACTION

**i. Local interaction**

Our association appears together with one Timapolis as contributor to a subscription (*epidosis*) canvased by the Lindian assembly. The amount contributed is 10 drachmas. The total sum collected was to be used for paying for the golden wreaths that the Lindians dedicated to Athana Lindia, Zeus Polieus and Nike. The list of contributors includes individuals (all of them Lindian demesmen) and a number of associations. Six of these associations contribute together with Timapolis, while two of them carry his name: the Ἀθαναιστᾶ[ν] Τιμαπολείων κοινόν, *Athanaista[n] Timapoleion koinon*, see [CAPInv. 45](#) and the Τιμαπολείων κο[ιν]ον, *Timapoleion kofin]on*, see [CAPInv. 44](#) (ibid. ll. 226-27, 250).

## XIII. EVALUATION

**i. Private association**

Certain

**Note**

The personal and theophoric elements in the name of this association, and also its being called *koinon*, render it certain that it belonged to the private sphere.