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

### I. LOCATION

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

### II. NAME

i. Full name (original language)	Ἑρμαιοστᾶν Ἀθανα[ι]στᾶν Ἄλι[αδᾶν] Ἄλιαστᾶν [.....]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

<b>ii. Name elements</b>	<b>Theophoric:</b>	<p>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: <i>ibid.</i> 2-13, 80-89. Finally, the couplet <i>Haliadai Haliastai</i> is associated to the supreme god in Rhodes, Helios, Doric Halios: <i>ibid.</i> 15-20, 94-99.</p>
	<b>Other:</b>	<p>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 [...]. (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 <i>-αι</i> (e.g. Ἀριστοβουλιασταί) or in <i>-οι</i> (e.g. Μηνωδῶρειοι).</p>
<b>iii. Descriptive terms</b>	The association is called κοινόν ( <i>koīnon</i> ) twice: ASAA 22 (1939/40) 151, no. 6, ll. 21, 23.	

## V. SOURCES

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

## VII. ORGANIZATION

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

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