CGRN 226

Sacrificial regulation for Aphrodite from the Rhodian Peraia

Date :

  1st-2nd century AD

Justification: lettering (Fraser - Bean: "Roman period").

Provenance

Near Tymnos ⧉ (https://pleiades.stoa.org/places/599718). The stone was found by G.E. Bean in 1948 at Kızılköy, east of the ancient site of Tymnos (Selimiye?). The inscription was found in "the ruins of an ancient building", on a terrace supported by a wall of Hellenistic masonry, which was located below the acropolis called Asarcık and to the east (see Fraser - Bean; *contra* Sokolowski, supposing that the stone was transported from Rhodes; this idea is rightly rejected by Bresson and Blümel). Current location unknown.

Support

Stone block. Left side of the stone broken. Exact type of support unknown. No dimensions given by Fraser - Bean.

Layout

Letters: 2.7-3.3 cm high.

Bibliography

Edition here based on Fraser - Bean 1954 (http://cgrn.ulg.ac.be/bibliography /#Fraser%20-%20Bean%201954): 43 no. 39. There are no textual problems.

Cf. also: SEG (http://cgrn.ulg.ac.be/abbreviations/#SEG) 14, 715; Sokolowski LSS (http://cgrn.ulg.ac.be/abbreviations/#LSS) 110; Bresson I.Pér.Rhod. (http://cgrn.ulg.ac.be/abbreviations/#I.P%C3%A9r.Rhod.) 65; Blümel I.Peraia (http://cgrn.ulg.ac.be/abbreviations/#I.Peraia) 292.

Further bibliography: Segre 1951 (http://cgrn.ulg.ac.be/bibliography/#Segre%201951); Badoud 2015 (http://cgrn.ulg.ac.be/bibliography/#Badoud%202015); Iversen 2017 (http://cgrn.ulg.ac.be/bibliography/#Iversen%202017); Carbon forthc. (http://cgrn.ulg.ac.be/bibliography/#Carbon%20forthc.)

Text

[Ἀφ]ροδίτας· Καρνείου
[ἰκά]δι ἄρνα ἢ ἔριφον καὶ
[Ἀγ]ριανίου ἕκται ἱσταμέ-
[νο]υ βοῦν καὶ ἐρίφους δύο.

Translation

(Altar?) of Aphrodite: on the 20th of Karneios, a lamb or a kid; and on the 6th of Agrianios, a bovine and two kids.

Traduction

(Autel ?) d'Aphrodite : le 20 Karneios, un agneau ou un chevreau; et le 6 Agrianios, un bovin et deux chevreaux.

Commentary

The text sets out the offerings to be made to Aphrodite on two specific occasions. The inscription is perhaps based on an extract from a sacrificial calendar: there are many such extracts to be found at different sites across the island of Rhodes, which were inscribed presumably as a reminder at the relevant cult-site; compare for example CGRN 62 (http://cgrn.ulg.ac.be/file/62) and CGRN 63 (http://cgrn.ulg.ac.be/file/63), both from Lindos (the earliest such examples from Rhodes), and CGRN 110 (http://cgrn.ulg.ac.be /file/110) from Kamiros (on these texts, see Segre and Carbon). In the reconstruction of the Rhodian sacrificial calendar refined by Badoud and generally adopted here, Karneios was the third month (October/November) and Agrianios the tenth (May/June; for different views, see Iversen).

Line 1: The genitive [Ἀφ]ροδίτας which begins the inscription probably designates the altar or cult place of the deity to be honoured (for similar inscriptions starting with a deity's name in the genitive, see e.g. CGRN 11 (http://cgrn.ulg.ac.be/file/11), Thalamai, CGRN 58 (http://cgrn.ulg.ac.be/file/58), Thera, and CGRN 153 (http://cgrn.ulg.ac.be/file/153), Kamiros). Regrettably, however, no further details about the block are known, and so any identification of the support must remain elusive. At any rate, the site on the terrace may have been a local sanctuary of the goddess in this area of the Rhodian Peraia, which was perhaps part of the territory of Tymnos (a deme of Kamiros, still in the Imperial period), though this remains

debated (see Blümel, placing Kızılköy as perhaps belonging to the place called Hydai or Hydas). Little can be said about the characteristics of Aphrodite who was worshipped here without an epithet (for Aphrodite in Asia Minor, cf. e.g. CGRN 233 (http://cgrn.ulg.ac.be/file/233), Aphrodisias; a sanctuary and priesthood of Aphrodite are also known in Rhodes, cf. NSER (http://cgrn.ulg.ac.be/abbreviations/#NSER) 12, etc.).

Lines 1-2: The sacrifice on the 20th of Karneios—a date otherwise unknown in the Rhodian calendar—allows for a choice between a lamb or a kid. This might suggest that, on this occasion, the emphasis lay on the young age of the sacrificial animal, rather than on its precise species. Sacrifices of goats to Aphrodite are common (see e.g. CGRN 83 (http://cgrn.ulg.ac.be/file/83), Miletupolis, line 6, CGRN 131 (http://cgrn.ulg.ac.be/file/131), Halasarna, line 3, and CGRN 146 (http://cgrn.ulg.ac.be/file/146), Phyxa, line 3). Sheep, however, are more rare: in our collection, this inscription is in fact the only occurrence of a sheep that could be sacrificed to Aphrodite.

Lines 3-4: The sacrifice on the 6th of Agrianios specifies an ox and two kids. The sacrifice of multiple animals—whether or not of the same species—to a single deity at a particular occasion is relatively frequent, but nonetheless points to an occasion of a certain magnitude. However, the date is otherwise unknown and the (local? Rhodian?) importance of this celebration for Aphrodite cannot be evaluated. The combination of animals from the bovine and the caprine species is also relatively rare: see CGRN 83 (http://cgrn.ulg.ac.be/file/83), line 11 (Apollo Karneios at Miletupolis); ID (http://cgrn.ulg.ac.be/abbreviations/#ID) 440, line 60 (Poseidon on Delos).

Publication

Authors

Jan-Mathieu Carbon

Julien Dechevez

Elie Piette

Zoé Pitz

Rebecca Van Hove