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CAPInv. 52: koinon Soteriaston

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Paros
iii. Site	Paroikia

II. NAME

i. Full name (original language)	κοινὸν Σωτηριαστῶν (SEG 54: 794, l. 2)
ii. Full name (transliterated)	<i>koinon Soteriaston</i>

III. DATE

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

ii. Name elements	Cultic:	<i>Soter</i> or <i>Sotera</i> : cult epithet, often for Zeus or Artemis.
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	l. 2	

V. SOURCES

i. Source(s)	SEG 54: 794 (late iii BC)
Note	ADelt 1999: 790-1
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Boundary stone and deed of sale in Greek. The first line is inscribed in larger letters (ὄρος χωρίου), followed by the names of the buyers in lines 2 and 3. The son of Krinagores (the name in the nominative is not preserved) and the <i>koinon</i> bought together a <i>chorion</i> (plot of land: χωρίον ἐν Ἑλετι τῷ κάτω, <i>chorion en Eleti toi kato</i> , l. 4). The area of the <i>chorion</i> is well defined in the deed of sale.
i.c. Physical format(s)	Marble stele (H. 130 x W. 53 x Th. 26 cm).
ii. Source(s) provenance	Found at Paroikia on Paros.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The deed of sale contains several topographical features. The plot (<i>chorion</i>) has been demarcated with reference to standing boundary stones in the area. The plot was located outside the city (τῆς ὁδοῦ [ἐκ πόλεως φερούσης, ll. 6-7) and was adjacent to the <i>oikia</i> (building) and the existing <i>taphoi</i> (graves) (ll. 7-8 ἐπὶ τὴν οἰκίαν καὶ τῶν τάφων τ[ῶν] ὑπαρχόντων). The <i>oikia</i> and the <i>taphoi</i> were probably property of the <i>koinon</i> .
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VII. ORGANIZATION

i. Founder(s)	Hagnotheos was probably the founder or leader of the <i>koinon</i> . He brought together the <i>koinon</i> (ὁὐς συνήγαγεν Ἀγνόθεος, <i>hous synegagen Hagnotheos</i> , l. 3). According to Poland (Poland 1909: 271, 272*) the verb συνάγω refers to the foundation of an association.
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>koinon</i> is engaged in financial transactions (purchase of an estate) and this piece of information can be considered positive evidence that it had some sort of funds. <i>περιήγητα δραχμῶν HHH, periegeta drachmon HHH</i> (l. 11): the term <i>periegeta</i> has been so far unattested. Velissaropoulos-Karakostas draws parallels with the term <i>mamphourion</i> , attested in third century papyrus from Alexandria and she reaches the conclusion that the term stands for documents that could ascertain ownership of the property. Thus, the <i>koinon</i> had to pay 300 drachmas to the vendor in exchange for the documents that would prove the boundaries of the plot of land it purchased (Velissaropoulos-Karakostas 2012: 277-8). However, this interpretation of the term <i>periegeta</i> has been contested by Dreher (2012: 286-7) who proposes instead two interpretations: 1. <i>periegeta</i> standing for the total price of the plot paid by the buyer to the seller; 2. <i>periegeta</i> designating a levy or tax that the buyer had to pay. He mentions that the amount of 300 drachmas, albeit quite small, is not unprecedented (Dreher 2012: 286 n. 11).
ii. Realty	The <i>koinon</i> and the son of Krinagores shared ownership of a plot of land (χωρίον, <i>chorion</i> , ll. 4, 11). The <i>oikia</i> and <i>taphoi</i> mentioned in ll. 7-8 may have been property of the <i>koinon</i> .

IX. MEMBERSHIP

ii. Gender	Men
Note	The founder was a man.

XI. INTERACTION

i. Local interaction

The *koinon* was engaged in financial transactions overseen by representatives of the city. The *koinon* together with an individual purchased a plot of land. The sale took place in the presence of *μναμόνες* (*mnamones*, l. 12), i.e. registrars of titles, and of *μάρτυρες* (*martyres*, l. 13), i.e. witnesses. The inscription is dated after the eponymous of the city (ἐπὶ Ἰσηγορίδου Ἰσοκλέους), *epi Isegoridou Isokl[eous?]*, l. 2).

XII. NOTES

i. Comments

The son of Krinagores (the name in the nominative is not preserved) and the *koinon* bought together a *chorion* (plot of land: χωρίον ἐν Ἑλετι τῷ κάτω, *chorion en Eleti toi kato*, l. 4). Chaniotis in SEG 54: 794 thinks plausible that the individual who bought the plot together with the *koinon* was Agnotheos, the founder of the *koinon*.

Velissaropoulos-Karakostas (2012) discusses at length the legal aspects of the documents. She explains the meaning of *ὀνή*, *one* (l. 6) as standing first and foremost for the title deed and less for the sales contract (Velissaropoulos-Karakostas 2012: 268-9), an interpretation, however, questioned by Dreher (2012: 283-4) who reaffirms its meaning as purchase. The term *συνπωλητής*, *sympoletes* (l. 15) should be understood as a guarantor in case that third parties would disclaim the purchase.

iii. Bibliography

Dreher, M. (2012), 'Ein Kauf-Horos aus Paros. Antwort auf J. Velissaropoulos-Karakostas', *Symposion 2011: etudes d'histoire du droit grec et hellenistique (Paris, 7-10 septembre 2011)* = *Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Paris, 7.-10. September 2011)*. (Akten der Gesellschaft für griechische und hellenistische Rechtsgeschichte, Bd 23). Wien: 283-91.
Velissaropoulos-Karakostas, J. (2012), 'Périégèta: un nouveau terme de la vente grecque', in B. Legras and G. Thür (eds.), *Symposion 2011: etudes d'histoire du droit grec et hellenistique (Paris, 7-10 septembre 2011)* = *Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Paris, 7.-10. September 2011)*. (Akten der Gesellschaft für griechische und hellenistische Rechtsgeschichte, Bd 23). Wien: 267-82.

XIII. EVALUATION

i. Private association

Certain

Note

The term *koinon* together with the theophoric name (*Soteriastai*) are indicative of a private association.