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## CAPInv. 2004: to koinon to Dionysiastan

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινὸν τὸ Διονυσιαστᾶν (IG XII.1 155, a II, line 43)
ii. Full name (transliterated)	<i>to koinon to Dionysiastan</i>

### III. DATE

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

ii. Name elements	Theophoric:	The association took its name from the god Dionysus, whose cults are well attested in Rhodes: Morelli 1959: 37-42. More generally, Jaccottet 2003, II: 260-66, nos. 156-159.
iii. Descriptive terms	τὸ κοινὸν, <i>to koinon</i> (IG XII.1 155, a II, line 43)  ἔρανος, <i>eranos</i>	
Note	<i>eranos</i> is indicated by the term συνερανισταί, <i>syneranistai</i> , used of the membership (ibid. 46-7).	

### V. SOURCES

i. Source(s)	IG XII.1 155 Maiuri, NSER 46 A-B
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Online Resources	<a href="#">NSER 46</a> <a href="#">AGRW no. 1726</a> <a href="#">IG XII.1 155</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>IG XII.1 155 is a compendious inscription--the characterisation 'funerary altar' (Jaccottet 2003, II: 260, no. 156 ['autel funéraire']) is incorrect. It consists: (I) partly of summaries of the honours awarded to Dionysodoros <i>Alexandreus</i> by (a) the <i>Dionysiastai koinon</i> (ibid. a II, ll. 40-51), (b) the <i>Paniastai koinon</i> (ibid. b III, ll. 74-84), (c) the <i>Haliadai kai Haliastai koinon</i> (ibid. c IV, ll. 105-115) and (d) an unnamed <i>koinon</i> (ibid. e IV, ll. 116-22); and (II) partly of the fully preserved decree of the <i>Haliadai kai Haliastai koinon</i> (ibid. d I, ll. 1-39, d II, ll. 52-73 and d III, ll. 85-104), which honours Dionysodoros <i>Alexandreus</i>. Since (c) mentions the award of honours (e.g. <i>ateleia panton</i>) that are absent from the decree, it must summarize the contents of a different (earlier?) honorific decree issued by the <i>Haliadai kai Haliastai koinon</i>.</p> <p>Maiuri, NSER 46 A-B is an altar whose face A announces that it belongs to Dionysodoros from Alexandria, but whose face B attributes the ownership jointly to Dionysodoros and Iakchos (probably Dionysodoros' brother), both from Alexandria. The two individuals mentioned at the end of the inscription are probably members of the same family. See Guarducci 1942: 23; Gabrielsen 1994: 148.</p>
i.c. Physical format(s)	<p>IG XII.1 155 is a sizeable, rectangular stele of greyish marble, now in the Museo del Seminario Patriarchale in Venice: description with photos in Guarducci 1942: 16-29, no. III. All four faces of the stele are inscribed. In their upper part, three of the faces are decorated with wreaths.</p> <p>Maiuri, NSER 46 is a rectangular altar of Lartian marble with a cornice on its top. Face A carries a shorter inscription at its bottom part and is decorated with four wreaths, placed side-by-side and separated from each other by vertical bands. Its face B contains the longer inscription, while its top part is decorated with four smaller wreaths, which too are separated by vertical bands, photos in Maiuri, NSER pp. 55-56.</p>
ii. Source(s) provenance	<p>IG XII.1 155 is reported to be from the city of Rhodes; now it is in the Museo del Seminario Patriarchale in Velice.</p> <p>Maiuri NSER 46 is reported to be from the necropolis of the city of Rhodes.</p>

## VII. ORGANIZATION

viii. Obligations	From the fact that the <i>Dionysiastai</i> grant tax exemption to a co-member (IG XII.1 155 a II, ll. 45-6, ἀτελείαι πάντων, <i>ateleiai panton</i> , and Maiuri, NSER 46, l.10, ἀτελείαι πάντων διὰ βίου, <i>ateleiai panton dia biou</i> ) it can be inferred that the association regularly imposed on the membership certain obligations that came under the broader category of <i>tele</i> (taxes, dues).
ix. Privileges	The <i>Dionysiastai</i> granted to those members who had distinguished themselves the privilege of exemption from all taxes/dues (see above); in one instance the grant is specified as being valid 'for lifetime' (διὰ βίου, <i>dia biou</i> ).

## IX. MEMBERSHIP

ii. Gender  Note	Men Women  In addition to the three males mentioned in the relevant inscriptions (Dionysodoros, Iakchos and Dionysios), a woman, Ithake from Soli, is mentioned in Maiuri, NSER 46 B. Probably, she, too, was a member of the association.
iii. Age	Adults
iv. Status	The three males mentioned in the two inscriptions were all foreigners from Alexandria in Egypt. The woman named Ithake was also a foreigner from Soli.

## v. Relations

Dionysodoros and Iakchos, certainly both of them members of the *Dionysiastai*, were probably related as brothers.

Dionysios *Alexandreus* and Ithake *Solis*, who are also mentioned on the altar Maiuri, NSER 46, may too have been members of the same family as the two brothers; perhaps they were Dionysodoros' son and wife: Guarducci 1942: 23.

# X. ACTIVITIES

## ii. Meetings and events

In IG XII.1 155 a II, ll. 46-51, the occasion on which the *Dionysiastai* honoured Dionysodoros with the award of two gold wreaths is said to be a biennial (i.e. trieteric) festival, which was called, or whose principal celebration was called, ἡ τῶν Βακχείων ὑποδοχά, *ha ton Bakcheion hypodocha*. In favour of the second possibility speaks the formulation ἐν ταῖς τῶν Βακχείων ὑποδοχαῖς κατὰ τριετηρίδα ('at the reception of the *Baccheia* that occurs every other year', where τριετηρίς, *trieteris*, seems to be the description used here of the larger event/the festival). Further support for this possibility comes from what Dionysodoros is said to have done right after he had received the two gold wreaths: ἀνέθηκε τριετηρίσιν καὶ τῷ κοινῷ ('he dedicated (viz. the wreaths) to the *trieteris* (now apparently a kind of personification of the religious event/festival) and to the *koinon*).

Most scholars classify this *koinon* of *Dionysiastai* (as all others with the same name on Rhodes) among the associations of initiates, *mystai* (Mystenvereine), and hold that the religious event in question was a *synodos* celebrating Dionysos Bakcheios; *ypodocha*, is believed to mean the reception of the god, a *theoxenia* of a sort: van Gelder 1900: 325; Poland 1909: 260 with n. 3, cf. 268; Morelli 1959: 125; Jaccottet 2003, II: 263 (who speculates further that new members were admitted on that occasion). Moreover, whereas Foucart (1873: 111) interpreted the event celebrated as 'the reception of the remains of Bakchos', Pugliese Carratelli (1939-40: 196, n. 6) proposed an Orphic myth context. However, none of the above views can be confirmed. The only piece of evidence that *might* be adduced in support of the view that this and other Dionysiac associations on Rhodes consisted of *mystai* is I.Lindos II 449 (ca. 100 BC), ll. 12-13: ἱερατεύσαντα τῶν μυστηρίων τοῦ Βάκχου Διονύσου. That reference, however, is specifically to a public cult of Lindos.

Our Rhodian *Dionysiastai* constitute also part of the evidence, which according to some scholars indicates the central role played by associations in state cult. Thus, on this view, ἡ τῶν Βακχείων ὑποδοχά of the trieteric celebration mentioned in IG XII.1 155 would be the official and public celebration of the cult of Dionysos *Bakcheios*: van Gelder 1900: 325; Jaccottet 2003, II: 266, and more generally I: 202-3.

While that possibility cannot be excluded, it does not receive support from the available evidence. In Rhodes, Dionysos had, indeed, his own official, public cults (each with its own priesthood), both in the individual cities (so far, only those in Kamiros and Lindos are indisputably attested: e.g. TitCam 26 (ca. 254 BC), l. 5, and I.Lindos II 134 (ca. 215 BC) and in the capital city of Rhodes (BSAAlex 34 (1940): 29, no. VII, from shortly after 221 BC; IG XII.1 68, 3rd cent. BC): the testimonia for the worship of Dionysos on Rhodes and his sanctuary are assembled in Morelli 1959: 39-40, for the sanctuary: Konstantinopoulos 1994-1995: 78-9. However, the only secure attestation of specifically the cult of Dionysos *Bakcheios* as a *public* cult in Hellenistic times comes only from Lindos (I.Lindos II 449, ca. 100 BC, ll. 12-13), while with regard to the federal state of Rhodes the earliest attestation of the (public) priesthood and the festival dates from the beginning of the 3rd. cent. AD: REG 7 (1904): 204, l. 2: τὸν ἱερέα τοῦ Βακχ[ίου?] or Βακχ[είου?], and II.21.-22: ὁ (...) βακχεῖα (in the singular, since it shares the definite article with πατρις, *contra* Jaccottet 2003, II: 266); probably, ὁ βακχεῖα here it refers to the festival.

The upshot of all this is that the religious event celebrated by our *Dionysiastai*—despite its synonymity with an official cult/festival at the local level in Hellenistic Lindos and with another such cult/festival at the federal level in late imperial times—may well have been a private event established independently in the religious calendar of this peculiar association. At least, this seems to be the case with the σύνοδοι, *synodoi*, which according to the same inscription (IG XII.1 155, d l.i, ll. 23, 58, 62) were held by the association of *Haliadai kai Haliastai*.

## iii. Worship

### Deities worshipped

The association worshipped Dionysos *Bakcheios* (see above)

Dionysos *Bakcheios*

#### iv. Honours/Other activities

IG XII.1 155 a II, ll. 42-51, lists the following honours as awarded to Dionysodoros by the *Dionysiastai*, who are collectively also called 'the recipients of Dionysodoros' benefactions' (οἱ εὐεργετηθέντες ὑπ' αὐτοῦ, *hoi euergetethentes hyp' autou*):

- (i) ἔπαινος (*epainos*), praise
- (ii) εὐεργεσία (*euergesia*), meaning the award of the title of *euergetas* (Benefactor)
- (iii) ἀτέλεια πάντων (*ateleia panton*), exemption from all taxes/dues imposed by the association
- (iv) χρυσεοὶ στεφάνοις δυοῖ (*chryseois stephanois dyoi*), two gold wreaths, which Dionysodoros subsequently dedicated to the 'trieteris' (see X.ii above).

The honours mentioned in Maiuri, NSER 46 B are:

- (i) εὐεργεσία (*euergesia*), i.e. the title of Benefactor
- (ii) ἀτέλεια πάντων διὰ βίου (*ateleia panton dia biou*), tax exemption, which now is specified to be valid for lifetime
- (iii) ἔπαινος (*epainos*), praise
- (iv) χρυσεῖοι στεφάνοι (*chryseoi stephanoi*), one gold wreath

Both inscriptions specify that the awards were given to Dionysodoros on account of his arete (ἐπ' ἀρετῇ).

## XI. INTERACTION

#### i. Local interaction

It is assumed that the biennial (i.e. trieteric) religious event called ἡ τῶν Βακχείων ὑποδοχά (*ha ton Bakcheion hypodocha*) celebrated by the association was an official event, presumably held at the federal polis of Rhodes. However, this is far from certain. For details, see X.ii above.

## XII. NOTES

#### ii. Poland concordance

267a-c

#### iii. Bibliography

Gabrielsen 1994: V. Gabrielsen, 'The Rhodian Associations honouring Dionysodoros from Alexandria', *C&M* 45 (1994): 137-160.

Foucart 1873: P. Foucart, *Des associations religieuses chez les grecs: thiasés, éranes, orgéons*, Paris 1873.

Guarducci 1942: M. Guarducci, 'Le iscrizioni di Venecia', *Rivista dell'Istituto nazionale di archeologia e storia dell'Arte* 9 (1942): 7-53.

Jaccotet 2003: A.-F. Jaccotet, *Choisir Dionysos: Les associations dionysiaques, ou la face cachée du dionysisme*. Acanthus crescens 6. 2 vols., Zürich 2003.

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Morelli 1959: D. Morelli, *I culti in Rodi*, SCO 8, Pisa 1959.

Van Gelder 1900: H. van Gelder, *Geschichte der alten Rhodier*, Der Haag, 1900.

## XIII. EVALUATION

#### i. Private association

Certain

##### Note

The descriptive terms *koinon* and *eranos*, combined with the cultic name of the association, make it certain that it is a private association.