

CAPInv. 2051: Dios Xeiniastan Dionysiastan G[.]ION[EI]ON koinon

[DRAFT]

I. LOCATION

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

II. NAME

i. Full name (original language)	Διὸς Ξεινιαστᾶν Διονυσιαστᾶν Γ[.]ιον[ΕΙ]ων κοινὸν
ii. Full name (transliterated)	<i>Dios Xeiniastan Dionysiastan G[.]ION[EI]ON koinon</i>

III. DATE

i. Date(s)	iii - Imp.
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	Γ[.]ιον[ΕΙ]ων κοινὸν - This is likely a compound name in honour of a benefactor or a founder of the association. The name has been reconstructed as Γ[να]ιον[ΕΙ]ων, <i>G[na]ion[ei]on</i> and Χ[αιρεμ]ιον[ΕΙ]ων <i>X[airem]on[ei]on</i> , other reconstructions are likewise possible (cf. comments).
	Theophoric:	Διὸς Ξεινιασταί, <i>Dios Xeiniastai</i> - From Zeus, specifically containing the epithet Ξένιος, <i>Xenios</i> (Morelli, <i>I culti in Rodi</i> [Pisa, 1959] 46-52, 136-147). Διονυσιασταί, <i>Dionysiastai</i> - From the god Dionysos (Morelli, <i>I culti in Rodi</i> [Pisa, 1959] 37-42, 122-126).

iii. Descriptive terms

κοινὸν, *koinon*

V. SOURCES

i. Source(s)	IG XII(1) 161
Online Resources	IG XII(1) 161 AGRW no. 12537
i.a. Source type(s)	Epigraphic source(s)
i.c. Physical format(s)	A rectangular base of blue marble (IG XII,1 161).
ii. Source(s) provenance	Found in the City of Rhodes, near the stables of D. Ioannis (cf. Ross, Inscr. Graec. ined. Fasc § 282, IG XII,1 161).

X. ACTIVITIES

iii. Worship	The theophoric name of the association indicates a special devotion to the deities Zeus Xenios and Dionysos.
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XI. INTERACTION

i. Local interaction	The devotion to Zeus Xenios may imply a special sort of interaction locally and abroad. The connection with the deity of Zeus Xenios makes it likely that the association had connections to foreigners, since this epithet of Zeus honoured the god for his role in protecting these (cf. Nilsson 1941 v. 1 p. 392, Foucart 1873 p. 102.). A similar association dedicated to Zeus Xenios in Athens in the first century B.C. consisted of sailors and merchants - ναύκληροι καὶ ἔμποροι, <i>naukleroi kai emporoi</i> (IG II2 1012 ll. 14-6 cf. CAPInv. 290). Similar associations have also been attested elsewhere (cf. Poland 1909 p. 177, Farell 2010 p. 74, see also CAPInv. 837).
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XII. NOTES

i. Comments	There have been several attempts at explaining the third naming element of the association. Poland and Ziebarth restored the name as <i>G[na]ion[ei]on</i> , while Wescher, Lüders and Foucart restored the name as <i>[xairem]on[ei]on</i> , a name that is repeated further down the inscription (IG XII,1 161 l. 6. Foucart 1893 p. 230 n. 48, and Lüders 1873 p.168 n.58 from Wescher 1864 p 472). Neither interpretation have been able to conclusively resolve the issue. Most modern scholars leave the first set of brackets empty, while restoring the second set as [ei]. If the second bracket is properly restored, then it bears strong resemblance to frequently attested personal name elements. A compound of a personal name with -εῖοι, -εῖοι have been interpreted as having a gentilical ring, with a connection to eponymous individuals, typically benefactors or founders (Thomsen forthcoming 102 n.356, Gabrielsen 1997 p. 126-7, Poland 1909 p. 73-6, Maiuri 1916 p. 141).
ii. Poland concordance	B 272

iii. Bibliography

- Carratelli G.P. (1942) "Per la Storia delle Associazioni in Rodi antica," Annuario della R. Scuola Archeologica de Atene, vol. I-II, Nuova Serie pp. 147-200.
- Farnell, L. R. (2010) The Cults of the Greek States. Cambridge: Cambridge University Press.
- Foucart, P. (1873) Des associations religieuses chez les Grecs: Thiasés, éranes, orgéons, avec le texte des inscriptions relatives à ces associations. Paris: Klincksieck.
- Lüders, O. (1873) Die Dionysischen Künstler. Berlin: Weidmann.
- Nilsson, M.P., (1941) Geschichte der griechischen Religion, München: C. H. Beck.
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- Ziebarth, E.G.L. (1896) Das griechisches Vereinswesen. Stuttgart: S. Hirzel. Repr. Wiesbaden: Martin Sändig oHG

XIII. EVALUATION

i. Private association

Certain

Note

The descriptive term *koinon* (κοινὸν), used together with theophoric name elements and a personal name element, guarantees the private character of the association.