

## CAPInv. 2107: to koinon to Paniastan

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινόν τὸ Πανιαστᾶν (IG XII.1 155 b III, l. 75)
ii. Full name (transliterated)	<i>to koinon to Paniastan</i>

### III. DATE

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

ii. Name elements	Theophoric:	Πανιασταί, <i>Paniastai</i> -From the god Pan: D. Morrelli, <i>I culti in Rodi</i> , Pisa, 1959: 63, 167.
iii. Descriptive terms	τὸ κοινόν, <i>to koinon</i> (IG XII.1 b III.75) ἔρανος, <i>eranos</i> (ibid. b III.84)	

### V. SOURCES

i. Source(s)	IG XII,1 155  Maiuri, NSER 46 A-B
Note	The inclusion of Maiouri, NSER 46 is here justified with reference to the likelihood (not certainty) that τὸ κοινόν ( <i>to koinon</i> ) mentioned in B.2 is that of the <i>Paniastai</i> : Guarducci 1942: 23-24; Fraser 1977: 67 and n. 382, <i>contra</i> Hiller von Gaertringen 1900: 109, who identified the unnamed <i>koinon</i> with the <i>Haliadai kai Haliastai</i> , cf. Gabrielsen 1994: 150-54.

Online Resources	<a href="#">IG XII.1 155</a> <a href="#">Maiuri, NSER 46</a> <a href="#">AGRW no. 1723</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 funeraire']) is incorrect. It consists: (I) partly of summaries of the honours awarded to Dionysodoros <i>Alexandros</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>Alexandros</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 Patriarcale 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: city of Rhodes (now in Venice).</p> <p>Maiuri, NSER 46 is reported to be from the necropolis of the city of Rhodos.</p>

## VII. ORGANIZATION

iv. Officials	Dionysodoros <i>Alexandros</i> , the person honoured in IG XII. 1 155, had been President, ἀρχεραμιστάς, <i>archeranistas</i> (i.e. Chief- <i>eranistes</i> ) of the <i>Paniastai</i> for eighteen years. He had held the same position in the <i>Haliadai kai Haliastai koinon</i> for twenty-three years (ibid. c IV.107-8).
viii. Obligations	From the fact that the association honoured distinguished members with tax exemption ἀτέλεια, <i>ateleia</i> , it can be inferred that it imposed on the membership obligations that came under the category of τέλη, <i>tele</i> (taxes or dues).
ix. Privileges	<p>Distinguished members were thanked by the association with the award of the privilege of tax exemption, ἀτέλεια, <i>ateleia</i>. In our case, Dionysodoros had received twice the privilege of tax exemption from all taxes or dues: ἀτελείαις δυσὶ πάντων, <i>ateleiais dysi panton</i> (IG XII.1 155 b III.80-81).</p> <p>If, as has been proposed, the <i>koinon</i> mentioned in Maiuri, NSER 46 B.2, is that of the <i>Paniastai</i> (see note to V above), then then privilege it awards there is called ἀτέλεια πάντων διὰ βίου, <i>ateleiai panton dia biou</i> (exemption from all taxes/dues for lifetime).</p>

## VIII. PROPERTY AND POSSESSIONS

ii. Realty	<p>IG XII. 1 155 b III.82 mentions the tomb complex (τόποι, <i>topoi</i>), i.e. the cemetery of the <i>koinon</i>, which presumably was situated in the necropolis of Rhodos.</p> <p>The altar Maiuri, NSER 46 likely stood in the burial grounds owned by the <i>Paniastai</i>.</p>
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## IX. MEMBERSHIP

<b>ii. Gender</b>	Men Women
<b>Note</b>	In addition to Dionysodoros, Maiuri, NSER 46 mentions two men (Iakchos and Dionysios) and a woman (Ithake from Soli). It is just possible that they, too, were members of the association.
<b>iii. Age</b>	Adults
<b>iv. Status</b>	Dionysodoros was a foreigner from Alexandria in Egypt.  If the altar Maiuri, NSER 46 stood in the property of the <i>Paniastai</i> , and if it was shared also by the remaining persons mentioned there (Iakchos <i>Alexandrus</i> , Dionysios <i>Alexandrus</i> and Ithake <i>Solis</i> ) then these, too, may be considered as members with the status of non-Rhodians.
<b>v. Relations</b>	Dionysodoros and Iakchos were probably related as brothers, but it is not certain whether Iakchos was a member of the <i>Paniastai</i> .  Dionysios <i>Alexandrus</i> and Ithake <i>Solis</i> , 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

<b>ii. Meetings and events</b>	Regularly held meetings of the membership at the burial grounds of the <i>koinon</i> are indicated by the instruction given in IG XII.1 155 b III.81-82, to the effect that the honours be proclaimed at the association's tomb complex: καὶ ἀναγορεύσει τῶν τιμῶν ἐπὶ τῶν τόπων, <i>kai anagoreusei tan timan epi ton topon</i> . The specification to follow--εἰς τὸν αἰὲν χρόνον, <i>eis to aei chronon</i> ('in perpetuity')--reveals that the ritual and the gatherings at which it occurred were expected to go on for ever.
<b>iii. Worship</b> <b>Deities worshipped</b>	The members of the association apparently worshiped the god Pan.  the god Pan.
<b>iv. Honours/Other activities</b>	IG XII.1 155 b III.74-84 gives, in summary form, the honours awarded to Dionysodoros <i>Alexandrus</i> by the <i>Paniastai</i> :  (i) he was crowned with an olive branch wreath (στεφανοθεῖς θαλλοῦ στεφάνοι, <i>stephanotheis thallou stephanoi</i> );  (ii) he was crowned with a gold wreath consisting of ten gold pieces (χρυσέοι στεφάνοι χρυσῶν δέκα, <i>chryseoi stephanoi chryson deka</i> )--adding that the award was on account of his <i>arete</i> (ἐπ' ἀρεταῖ, <i>ep' aretai</i> );  (iii) he was crowned as 'the first' with a wreath of white poplar (στεφανοθεῖς πρῶτος λευκαίας στεφάνοι ( <i>stephanotheis pratos leukaias stephanoi</i> );  (iv) he was honoured with the title Benefactor (εὐεργεσία, <i>euergesiai</i> );  (v) he was granted twice exemption from all taxes/dues for lifetime (ἀτελείαις δυσὶ πάντων, <i>ateleiais dysi panton</i> );  (vi) proclamation of the honours in the <i>koinon</i> 's tomb complex in perpetuity (ἀναγορεύσει τῶν τιμῶν ἐπὶ τῶν τόπων εἰς τὸν αἰὲν χρόνον, <i>anagoreusei tan timan epi ton topon eis ton aei chronon</i> ).  It should be noted that the meaning of πρῶτος ( <i>pratos</i> ) in (iii) is probably similar to that carried by the word when it is used of prizes to victors in competitions: e.g. IG XII.1 841; SEG 39:762; Suppl.Epig.Rhodio 66; TitCam 110. In short, it expresses the fact that a person was crowned because he had come first/had won the first prize in a competition.  As a justification for the award of honours, the <i>Paniastai</i> mention the fact that during his eighteen-years long tenure as President ( <i>archeranistas</i> ), Dionysodoros had made the association great (ἐπαύξησε τὸν ἔρανον, <i>epauxese ton eranon</i> : IG XII.1 155 b III.84)

## XII. NOTES

<b>i. Comments</b>	<p>It is generally agreed that Dionysodoros <i>Alexandrus</i> in IG XII.1 155 and in Maiuri, NSER 46, is one and the same person (see works cited below).</p> <p>In IG XII.1 155 Dionydoros is honoured by the following three associations: the <i>Haliadai kai Haliastai</i>, the <i>Dionysiastai</i> and the <i>Paniastai</i>. Several specifics confirm that he was a member of all three associations.</p> <p>The inscription on the altar Maiuri, NSER 46 B-A, lists honours awarded by three <i>koina</i>: (1) an unnamed one in B.2; (2) the <i>Haliastai</i> (which must be distinguished from the <i>Haliadai kai Haliastai</i>, Gabrielsen 1994: 1248-50); and (iii) the <i>Dionysiastai</i>.</p> <p>If the unnamed <i>koinon</i> in B.2, which is mentioned first, is one of the three <i>koina</i> mentioned in IG XII.1 155, then <i>Paniastai</i> becomes the only possibility: this is the view of Guarducci (1942: 23-2) and Fraser (1977: 67 and n. 382). However, while that identification seems likely, we cannot exclude the possibility that the unnamed <i>koinon</i> is a different one from those attested in IG XII.1 155: see Gabrielsen 1994: 150-54.</p> <p>A higher degree of certainty seems to be enjoyed by Fraser's identification of the unnamed <i>koinon</i> with the owner of the tomb complex within which the altar originally stood (ibid.). For as Fraser correctly points out, not only is that association the first to be mentioned on the altar, but its appearance as simply τὸ κοινόν can be most adequately explained, if the altar and its inscription stood within its precinct.</p>
<b>ii. Poland concordance</b>	267a-b
<b>iii. Bibliography</b>	<p>Gabrielsen 1994: V. Gabrielsen, 'The Rhodian Associations honouring Dionysodoros from Alexandria', <i>C&amp;M</i> 45 (1994): 137-160.</p> <p>Guarducci 1942: M. Guarducci, 'Le iscrizioni di Venecia', <i>Rivista dell'Istituto nazionale di archeologia e storia dell'Arte</i> 9 (1942): 7-53.</p> <p>Hiller von Gaertringen 1900: F. Hiller von Gaertringen (and S. Saridakis), 'Inschriften aus Rhodos', <i>MDAI(A)</i> 25 (1900): 108-109, no. 107.</p> <p>Jaccotet 2003: A.-F. Jaccotet, <i>Choisir Dionysos: Les associations dionysiaques, ou la face cachée du dionysisme</i>. Akanthus crescens 6. 2 vols., Zürich 2003.</p> <p>Morelli 1959: D. Morelli, <i>I culti in Rodi</i>, SCO 8, Pisa 1959.</p>

## XIII. EVALUATION

<b>i. Private association</b>	Certain
<b>Note</b>	The descriptive terms κοινόν ( <i>koinon</i> ) and ἔρανος ( <i>eranos</i> ) render it certain that the <i>Paniastai</i> was a private association.