

CAPInv. 10: Haliadan kai Haliastan koinon

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Rhodes
iii. Site	City of Rhodes, Ialysos

II. NAME

i. Full name (original language)	Ἰαλιαδᾶν καὶ Ἰαλιαστᾶν κοινόν (IG XII.1 155 d I, ll. 14-16)
ii. Full name (transliterated)	<i>Haliadan kai Haliastan koinon</i>

III. DATE

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

i. Name in other forms	Ἰαλιασταὶ καὶ Ἰαλιάδαι (IG XII.1 155 a II, l. 40, c IV, l. 107-8; IG XII.1 156, l. 1)
ii. Name elements	Theophoric: Helios (god), Doric Halios
iii. Descriptive terms	κοινόν, <i>koinon</i> ἔρανος, <i>eranos</i>
Note	<i>koinon</i> : IG XII.1 155 d I, l. 14, 16, 31, 91; IG XII.1 156, l. 1 <i>eranos</i> : IG XII.1 155 c IV, l. 109; <i>ibid.</i> d I, l. 12

V. SOURCES

i. Source(s)	IG XII.1 155 c IV + d I-III (ii BC) IG XII.1 156 (ii BC)
Online Resources	IG XII.1 155 and IG XII.1 156se

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>IG XII.1 155 is a compendious inscription. 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 (<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>IG XII.1 156 is a dedicatory inscription mentioning the honours awarded by the <i>Haliadai kai Haliastai</i> to Stratonika <i>Halikarnassis</i>.</p>
i.c. Physical format(s)	<p>IG XII.1 155 is a large 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. The section with the summary concerning the <i>Dionysiastai</i> is headed by a laurel wreath, the section concerning the <i>Haliastai</i> and <i>Haliadai</i> by two juxtaposed wreaths, one of olive-leaves with bands, the other of laurel leaves without bands.</p> <p>IG XII.1 156: round, ornamented base that originally supported a statue of Stratonika <i>Halikarnassis</i>.</p>
ii. Source(s) provenance	<p>IG XII.1 155: city of Rhodes (now in Venice) IG XII.1 156: found in a field along the road that led from Rodini (Sübüllü in Turkish) to the village Koskinou (located ca. 6 km from the city of Rhodes); this area was part of the necropolis of the city of Rhodes.</p>

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>Tombs (τάφοι, <i>taphoi</i>: IG XII.1 155 d II, l. 68) within burial grounds, often called τόποι (<i>topoi</i>: <i>Paniastai koinon</i>, ibid. b III, l. 82). Tomb monument (μναμείον, <i>mnameion</i>) of Dionysodoros within the burial grounds: ibid. d II, l. 90.</p>
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VII. ORGANIZATION

ii. Leadership	<p>Ἀρχερανιστάς, <i>Archeranistas</i> The summary of a separate honorific decree (IG XII.1 155 c IV, ll. 105-115) informs that by that time Dionysodoros had been <i>archeranistas</i> of the <i>Haliadai and Haliastai koinon</i> for twenty-three years; the fully preserved decree (ibid. d I, ll. 4-5) informs that he had been a member for thirty-five years.</p>
iii. Members	<p>Referred to as τὸ πλῆθος, <i>to plethos</i> ('the multitude': IG XII.1 156, l. 5; IG XII.1 155 d I, l. 6) and as οἱ ἐρανισταί, <i>eranistai</i> (ibid. ll. 38, 94-5), while the fact of being a member is expressed with the phrase ὁ ἐρανίζων τοῦ κοινοῦ, <i>ho eranizon tou koinou</i> (l. 4). Moreover, ἰδιώται, <i>idiotai</i> (lit. 'private individuals', though here 'ordinary members') are distinguished from ἄρχοντες, <i>archontes</i> (ibid. ll. 97-8). Dionysodoros <i>Alexandros</i> had been a member of the association for thirty-five years (ibid. d I, ll. 4-5), and, according to c IV, l. 108, its <i>archeranistas</i> for twenty-three years. The various sections of this compendious inscription attest to Dionysodoros' (probably simultaneous) membership of at least two other associations (see also NS 46), in one of which (the <i>Paniastai</i>) he had been <i>archeranistas</i> for eighteen years.</p>
iv. Officials	<p>Officials are collectively called ἄρχοντες, <i>archontes</i> (IG XII.1 155 d I, ll. 20, 29-30, 99). Individual officials, additional to the <i>archeranistas</i>: γραμματεὺς, <i>grammateus</i> (secretary, ibid. l. 19), ἐπιστάτας, <i>epistatas</i> (steward, l. 30), ἱεροκάρυξ, <i>hierokaryx</i> (sacred herald, l. 31) and λογισταί, <i>logistai</i> (auditors, ibid. d.II, l. 54)</p>
Known practice of appointment	<p>Officials are elected by <i>hairesis</i> procedure (IG XII.1 155 d I, l. 21)</p>

vi. Laws and rules	<p>In addition to the ψάφισμα (<i>psaphisma</i>) in IG XII.1 155 d I, l. 26; d III, ll. 90, 96 (and further <i>psaphismata</i>, e.g. <i>ibid.</i> c IV, ll. 105-115), the <i>Haliadai kai Haliastai koinon</i> had (a) a 'current law' (ὁ νόμος ὡς κεῖται, <i>ho nomos hos keitai</i>, i.e. presumably one currently subject to changes: IG XII.1 155 d.III, l. 93:); and (b) an 'unmovable', i.e. unchangeable, law (ὁ νόμος ὁ ἀκίνητος, <i>ho nomos ho akinetos</i>) probably the association's founding statutes (<i>ibid.</i> ll. 103-4). One of these two law-sets prescribed the maximum value of the gold wreath that the association could award as the greatest honour (<i>ibid.</i> d I, l.18). It is to be noted that the <i>psaphisma</i> contains the condition-clause κυρωθεισῶν τᾶνδε τᾶν τιμᾶν, <i>kyrotheisan tande tan timan</i> (<i>ibid.</i> l. 15), which is also a feature of the decrees of the Rhodian state.</p>
vii. Judicial system	<p>Officials not complying with the orders of the decree in IG XII.1 155 are to be fined to pay 100 dr.; the offense is to be regarded as one committed against the association (<i>ibid.</i> ll. 91-4). Moreover, any member is allowed to bring an ἀπογραφή (<i>apographe</i>) against the debtor (i.e. to denounce him with a view to confiscating his property) for the amount of the fine, the ἐπιτίμιον (<i>epitimion</i>: <i>ibid.</i> ll. 94-5). Finally, the <i>psaphisma</i> prohibits any ordinary member (ἰδιώτης, <i>idiotes</i>) either to propose a motion (μήτε κινεῖν, <i>mete kinein</i>), or write down a decision (μήτε γνώμαν γράψασθαι, <i>mete gnoman grapsasthai</i>) that invalidates the honours awarded. Likewise, the officials are prohibited to put forth any proposal that has the same effect. In either case, the transgressor is to be fined 100 dr., his proposal will be null and void and he will be regarded as guilty (ἔνοχος, <i>enochos</i>) in accordance with the 'unmovable law' (ll. 96-104).</p>
viii. Obligations	<p>For purchasing the wreath with which to honour a co-member, each member has to pay three obols at each assembly (σύνοδος, <i>synodos</i>, <i>ibid.</i> ll. 22-3). That members carried a number of recurrent obligations is implied by the custom of the association to honour members with the grant of ἀτέλεια πάντων (<i>ateleia panton</i>), 'exemption from all dues (τέλη, <i>tele</i>)' (IG XII.1 155, c IV, l. 114).</p>
ix. Privileges	<p>It may be the case that all members are offered the possibility of being buried in the burial grounds of the association. (see VI.ii)</p>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	<p>In addition to the funds collected ad hoc for the purchase of the honorary wreath (IG XII.1 155 d I, ll. 22-23), it is implied (<i>ibid.</i> d II, ll. 59-66) that the association had its own funds for which the secretary (<i>grammateus</i>) kept a ledger (ἀπόλογοι, <i>apologoi</i>: l. 63); the fines payable in cases of transgression (see 'VII.vi. Law and rules' above) presumably went into this treasury.</p>
ii. Realty	<p>The tombs and monument (οἱ τάφοι, <i>hoi taphoi</i>, το μναμεῖον, <i>to mnameion</i>: see VI.ii) of the <i>Haliadai kai Haliastai koinon</i> were almost certainly their property.</p>
iii. Income	<p>According to the decree in IG XII.1 155 d I, the gold wreath with which Dionysodoros is to be honoured after his death (probably yearly) is being sold right after the crowning ceremony (ll. 57-9). The sum accruing from this sale (τὸ εὐρόν, <i>to euron</i>, l. 59), and which the secretary is instructed to write up in the ledger (ll. 62-3), must be regarded as a form of recurring income; since the operation was repeated, the incoming sum was probably re-used for purchasing the next-year's wreath. Fines paid by members form part of the association's income (IG XII.1 155 d. III, ll. 94-5). Finally, regular payment of 'dues' (τέλη, <i>tele</i>) by members, in cash and/or in kind, would have represented a form of income.</p>

IX. MEMBERSHIP

ii. Gender	<p>Men Women</p>
Note	<p>Male members (IG XII.1 155 c IV + d I-III); and if, as seems very probable, the Stratonika who is honoured in IG XII.1 156 was a member, female members as well.</p>
iii. Age	<p>Adults</p>
Note	<p>All members so far attested are adults.</p>

iv. Status	The proposer of the decree in IG XII.1 155 d I, l. 2 is Boulagoras <i>Rhodos</i> , almost certainly a Rhodian citizen (see Gabrielsen 1992: 66 no. 5); the honorand in the same decree, Dionysodoros, is a foreigner from Alexandria in Egypt. Stratonika, of IG XII.1 156 (accepting that she was a member), originated from Halikarnassos.
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X. ACTIVITIES

i. Assemblies	The association holds deliberative assemblies called σύλλογοι, sing. σύλλογος (<i>syllogoi</i> , <i>syllogos</i>) (IG XI.1 155 d I, l. 23, d II, l. 57, 61). Since <i>ibid.</i> d II, ll. 60-1, dates an event with reference to the <i>syllogos</i> held in a specific month, the inference is that there were more <i>syllogoi</i> in a year.
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ii. Meetings and events	The association seems to have held several recurrent meetings, which can be reconstructed as follows: (1) Σύνοδοι (sing. σύνοδος, <i>synodoi</i> , <i>synodos</i> : <i>ibid.</i> d I, l. 23) were gatherings that lasted for at least two days and were mostly devoted to religious rites and commemoration ceremonies: reference to the proclamation (ἀναγόρευσις, <i>anagoreusis</i>) of honours during the <i>synodoi</i> , 'on the second day of these gathering and right after <i>ta hiera</i> ', indicates that the first day of the <i>synodoi</i> was primarily used to hold a deliberative assembly (<i>syllogos</i>); furthermore, the expression ἐν τῷ συλλόγῳ ἐν τῷ ἐχομένῳ μηνὶ τῶν συνόδων, <i>en toi syllogoi en toi echomenoi meni tan synodon</i> (<i>ibid.</i> d II, ll. 60-1) implies that there were more <i>syllogoi</i> in a year (perhaps one every month) than there were <i>synodoi</i> . The second day of these gathering was devoted to sacrifices and commemorative rites at the tombs of deceased members (<i>ibid.</i> d II, ll. 57- 8). (2) Every year, in the Rhodian month of Hyakinthios (roughly August), a special commemorative ceremony took place at the burial grounds of the association, during which proclamations of honours for deceased members and the placement of wreaths on their tomb monuments took place (<i>ibid.</i> d II, ll. 66-9, III, ll. 87-9). That this ceremony was an event separate from the others is indicated partly by the fact that the wreath to be used for crowing the tomb of a deceased member was purchased through a special collection of money, partly by the fact that the association's officials were instructed to spend the amount collected in its entirety (<i>katachreisthon</i> , d III, l. 86).
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iii. Worship	τὰ ἱερά (<i>ta hiera</i>), mentioned <i>ibid.</i> d I, l. 28 in connection with the <i>synodoi</i> , must refer to (or must have included) sacrifices. For further details, see 'X.ii. Meetings & Events' above. From the dedication made by Dionysodoros, mentioned at <i>ibid.</i> c IV, l. 115, it appears that the association worshipped Dionysos Bakcheios.
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Deities worshipped

Dionysos Bakcheios

iv. Honours/Other activities	The <i>Haliadai kai Haliastai</i> are attested to have awarded the following kinds of honours (τίμια, <i>timia</i> , <i>ibid.</i> d II, l. 24): (1) The title of εὐεργέτας τοῦ κοινοῦ (<i>euergetas tou koinou</i> , Benefactor of the association) to Dionysodoros <i>Alexandros</i> (<i>ibid.</i> d I, l. 3-4); and the title εὐεργετις τοῦ κοινοῦ (<i>euergetis tou koinou</i> , Benefactress of the association) to Stratonika <i>Halikarnassis</i> (IG XII, l 156, l. 3). (2) ἔπαινος (<i>epainos</i> , praise: c IV, l. 110, d II, ll. 15-16) to Dionysodoros. (3) στεφάνωσις (<i>stephanosis</i> , crowning) of the honorand with an olive wreath (θαλλοῦ στέφανος, <i>thallou stephanos</i>); awarded to both Dionysodoros and Stratonika (IG XII.1 155 c IV, l. 111; IG XII.1 156, l. 2); Dionysodoros, moreover, was the first member ever to be so honoured (<i>ibid.</i> c IV, l. 111). (4) στεφάνωσις (<i>stephanosis</i> , crowning) of the honorand with a gold wreath; in Dionysodoros' case, 'the largest [i.e. the costliest] one allowed by the law' of the association (<i>ibid.</i> d II, l. 18). (5) Specification that whatever honours (τά τίμια, <i>ta timia</i>) awarded will be valid for perpetuity, i.e. they are to continue to be valid after the honorand's death (καὶ μεταλάξαντι τὸν βίον, <i>kai metalaxanti ton bion</i> , d. II, ll. 24-5; IG XII.1 156, ll. 2-3); in which case, the <i>stephanosis</i> and other honours take place at the deceased member's tomb monument (<i>mnameion</i>). (6) ἀναγόρευσις (<i>anagoreusis</i>), i.e., the recurrent proclamation of whatever honours are granted during the formal gatherings of the membership (IG XII.1 155 d I, ll. 30-8), including those at their burial grounds (<i>ibid.</i> d II, ll. 66-7). (7) ἀτέλεια πάντων (<i>ateleia panton</i>): exemption from all dues, IG XII.1 155 c IV, l. 114).
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The honours are justified with reference to:

- (1) the honorand's contribution to the ἐπαύξησης (*epauxesis*, the increase of the grandeur) of the association (*ibid.* c IV, ll. 108-9).
- (2) The honorand's being continuously an ἀγαθὸς ἀνὴρ (*agathos aner*) towards the membership, providing many and great services to the *koinon* (*ibid.* d II, ll. 5-8) and performing benefactions towards it (εὐεργετῆν τὸν ἔρανον, *euergetein ton eranon*, d II, l. 12).
- (3) The honorand's εὐνοία (*eunoia*) and φιλοτιμία (*philotimia*) towards the membership (πλήθος, *plethos*) (IG XII.1 156, ll. 3-4).
- (4) The association's wish to make it apparent to all (a) that it honours those who choose to be its benefactors, and (b) that it reciprocates their benefactions with gratitude of equal worth (καταξίας χάριτας, *kataxias charitas*, d II, ll. 10-11).

XII. NOTES

i. Comments	For the unlikelihood that the <i>Haliastai</i> , in <i>NS</i> no. 46 B, l. 5, is an abbreviation of the full name (so Hiller von Gaertringen 1900; Fraser 1977: 66-7 with nn. 354, 359, 379-82), see Gabrielsen 1994: 148-50.
ii. Poland concordance	Poland B 267a (IG XII.1 155) Poland B* 267c (IG XII.1 156)
iii. Bibliography	Fraser, P.M. (1977), <i>Rhodian Funerary Monuments</i> . Oxford. Gabrielsen, V. (1992), 'The Status of Rhodioi in Hellenistic Rhodes', <i>C&M</i> 43: 43-69. Gabrielsen, V. (1994), 'The Rhodian Associations Honouring Dionysodoros from Alexandria', <i>C&M</i> 45: 137-60. Guarducci, M. (1942), 'Le iscrizioni di Venezia', <i>RIA</i> 9: 7-53. Hiller von Gaertringen, F., and Saridakis, S. (1900), 'Inscripfen aus Rhodos', <i>MDAI(A)</i> 25: 107-10.

XIII. EVALUATION

i. Private association	Certain
Note	The use of the terms ἔρανος, ἐρανισταί (<i>eranos</i> , <i>eraniatai</i> , etc.) to describe this <i>koinon</i> confirms that it was a private association.
ii. Historical authenticity	Both of the relevant inscriptions (IG XII.1 155 and 156) render the historical authenticity of this association indisputable.