

CAPInv. 2102: Panathenaistai

[DRAFT]

I. LOCATION

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

II. NAME

i. Full name (original language)	Παναθηναϊσταί
ii. Full name (transliterated)	<i>Panathenaistai</i>

III. DATE

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

ii. Name elements	Cultic:	Παναθηναϊσταί, <i>Panathenaistai</i> - The element Panathenaistai, as Blinkenberg notes (I.Lindos II, col. 797), derives from Panathenaia. There is evidence for a Panathenaia festival with competitions in Kamiros: Tit.Cam. nos. 106, l. 13; 110, l. 56; 159, l. 3.
	Theophoric:	
Note	The character of the association is greatly reminiscent of other associations described as κοινὸν, koinon, although the descriptive term has been omitted in this case.	

V. SOURCES

i. Source(s)	IG XII,1 159 IG XII,1 161 IG XII,1 962c Maiuri, NSER 43
Online Resources	IG XII,1 159 IG XII,1 161 IG XII,1 962c Maiuri, NSER 43 AGRW₁₂₅₃₄ AGRW 12537 AGRW₁₅₁₄₁ AGRW 14970
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedicatory-honourific inscriptions in Greek.
i.c. Physical format(s)	IG XII 1 159: A rectangular base of white marble. IG XII,1 161: A rectangular base of blue marble. IG XII,1 962: A rectangular funerary dedication, with two crowns. NSER 43: A rectangular base of white marble with an indentation for a stele.
ii. Source(s) provenance	IG XII 1 159: Found in the south-eastern necropolis. IG XII,1 161: Found in the City of Rhodes, near the stables of D. Ioannis (cf. Ross, Inscr. Graec. ined. Fasc § 282, IG XII,1 161). IG XII,1 962: Found in a garden wall near the road from Rhodes to Aphandou. NSER 43: Found on the slopes of the city.

X. ACTIVITIES

iv. Honours/Other activities	<p>The association was active in the bestowal of crowns, the individuals that were honoured are known on several occasions to be foreigners. At least one was locally residing (Μοσχίων Φασηλίτου, <i>Moschion Phaselitou</i>, NSER 43 ll. 2-3). On two instances we know of foliage crowns, θαλλίνωι, thallinoi and [θαλ]λοῦ στεφ[άνωι], [<i>thal</i>]lou steph[anoi] being given to individuals from Phaselis (IG XII,1 159 l. 4, and NSER 43 l. 6, cf. XI.ii interactions).</p> <p>On two occasions we know of crowns of unspecified materials. The first of which is impossible to identify (IG XII,1 962, c.1). The second crown could have been a golden crown, χρυσέωι στεφάνωι, chryseoi stephanoi, IG XII,1 161 l.4) since the <i>Panathenaic</i> association was mentioned alongside other associations that exclusively gave golden crowns.</p>
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XI. INTERACTION

i. Local interaction	<p>The association was likely based in the city of Rhodes, where it honoured several individuals. It was possibly an active participant in the rhodian Panathenaic festivals in Kameiros.</p> <p>The Παναθηναϊστᾶι, <i>Panathenaistai</i> and the Ἀφροδισιαστᾶι, <i>Aphrodisiastan</i> were mentioned together on two separate occasions. In one instance they were advertised in an inscription by the association to κοινὸν τὸ Σαμοθραικιαστᾶν, <i>to koinon to Samothraikiastan</i> for foliage crowns they had bestowed upon a benefactor of that association whose name was Μοσχίων, <i>Moschion</i> from Phaselis (NSER 43 l. 6, cf. Boyxen 2018, 128, and Thomsen, 00-00, ??). In another instance they were shown as honorands on a funerary inscription on Chalke Island near Rhodes, however not necessarily for honours given there (IG XII,1 962).</p>
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ii. Interaction abroad	<p>The Panathenaic cult was an extensive cult, attested several places on Rhodes and elsewhere. The association was one of two associations of the Panathenaic cult mentioned in IG XII,1 161, the other was stationed in Lindos.</p> <p>The association had contacts with several individuals from the city of Phaselis on the Lycian coast spanning a considerable period. In NSER 43 the association was mentioned as an honorand of <i>Moschion</i> from Phaselis in an inscription from BC i, and in IX XII,1 159 the association honoured Ἀφροδίσιος, <i>Aphrodisios</i> of Phaselis in an inscription from the imperial period. This is not uncommon, since we have references to some thirty individuals buried on Rhodes from Phaselis, many of which had honours bestowed upon them by Rhodian associations (see Boyxen 2018, 380).</p>
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XII. NOTES

i. Comments	<p>Blinkenberg saw a connection between the Rhodian Panathenaic associations and the Athenian Panathenaic festival based on the attic form of the name Παναθηναϊστᾶν <i>Panathenaistai</i> (Lindos II, col. 797). He interpreted the associations of the Panathenaistai Strateuomenoi/strateusamenoι as a sacred embassy (<i>theoria</i>). Yet there is plenty of evidence for a Panathenaic festival on Rhodes in Kameiros unconnected to the Athenian festival (Tit.Cam. nos. 106, l. 13; 110, l. 56; 159, l. 3). There is little reason to believe that the Panathenaistai and the Panathenaistai Strateuomenoi were a part of the same organization apart from their mutual participation in a Panathenaic festival (For more on the <i>Panathenaistai Strateuomenoi</i> see CAPInv. 248, CAPInv. 249 and CAPInv. 1064).</p> <p>There is some uncertainty regarding which honours the association gave in the inscription IG XII,1 161. The association is bracketed by two sets of καὶ ὑπὸ, <i>kai hypo</i> l. 2, which usually indicates the beginning and the ending of a reference to an association. Both the prior and the next association are mentioned to have given golden crowns. The confusion stems from the fact that the association bestowed foliage crowns for other honorands in IG XII,1 159 and NSER 43.</p>
ii. Poland concordance	B 270 and B 272
iii. Bibliography	<p>Cole, S.G. 1984: <i>Theoi Megaloi: the cult of the great gods at Samothrace</i>. Leiden: esp. pp. 85-6.</p> <p>C. Blinkenberg, <i>Trihemioia. Etude sur un type de navire rhodien</i>. <i>Lindiaka</i> 7 (Copenhagen, 1938), 50.</p> <p>Boyxen, B. (2018), <i>Fremde in der hellenistischen Polis Rhodos Zwischen Nähe und Distanz</i>, (<i>Klio Suppl.</i> 29), Berlin-Boston.</p>

XIII. EVALUATION

i. Private association	Certain
Note	The use of a cultic name element and the dedicatory-honourific context of the attested inscriptions make the private character of the association certain, although a descriptive term might be lacking.