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CAPInv. 223: ha (l. he) synodos ha (l. he) ton Asklapiastan (l. Asklepiaston) ton en Panakeia

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Argolid
iii. Site	Epidauros

II. NAME

i. Full name (original language)	ἁ (l. ἡ) σύνοδος ἁ (l. ἡ) τῶν Ἀσκλαπιαστᾶν (l. Ἀσκληπιαστῶν) τῶν ἐν Πανακείᾳ (IG IV^2.1 679, ll. 1-3)
ii. Full name (transliterated)	*ha (l. he) synodos ha (l. he) ton Asklapiastan (l. Asklepiaston) ton en Panakeia*

III. DATE

i. Date(s)	i AD

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	*Asklapiastai* (l. *Asklepiastai*): worshippers of Asklepios.
	Topographical:	*en Panakeia* (?), see VI.ii: References to buildings, below.
iii. Descriptive terms	σύνοδος, *synodos*	
Note	*synodos*: IG IV^2.1 679, l. 1	

V. SOURCES

i. Source(s)	IG IV^2.1 679 (i AD)
Online Resources	IG IV^2.1 679

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i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	An honorary inscription in Greek on a monument erected by the *synodos* of *Asklapiastai hoi en Panakeia* in honour of T. Statilius Lamprias, son of Teimokrates
i.c. Physical format(s)	A quadrangular statue base of limestone
ii. Source(s) provenance	Epidauros, sanctuary of Asklepios

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	It seems that the phrase τῶν ἐν Παανακείᾳ (*ton en Panakeiai*, ll. 2-3) defines a place connected with the activity of the group of *Asklapiastai*. There is further a possibility that we are dealing with a mistake of the stone-cutter: Thrämer (1897-1902: 1487-8) suggests the reading ΠΑΝΑΚΕΙΑΣ, *PANAKEIAS*; the editor of IG IV, M. Fraenkel, in his commentary of IG IV 1450, suggested the emendation EN ΠΑΝΑΚΕΙΩΙ, *EN PANAKEIOI*. The latter is accepted by Poland (1909: 86): "Das Heiligtum wird auch in Epidauros als eine Stätte von Asklepiasten genannt, offenbar zum Unterschiede von zahlreichen ähnlichen Kollegien im Mittelpunkte dieses Epidauros beherrschenden Kultus"; and p. 209 "Bedeutsam ist es, daß auch dort, wo der Asklepioskult den Mittelpunkt des Staatskultus bildet, noch kleinere Kreise den Gott ihrerseits verehren. So hat es vermutlich in Epidauros eine ganze Anzahl solcher Genossenschaften gegeben, da bei einer von ihnen eine lokale Bestimmung zur Unterscheidung beigefügt ist". We have however no idea which specific place within the sanctuary of Epidauros the *Panakeion* or *Panakeia* was. Brown Stewart (2009: 175-6) suggests that the so-called *skana* "resembles a class of buildings that are suited to the particular needs of small, associative groups". However, she does not attribute *skana* to an organized association, as she believes the *Asklapiastai* were, but inclines to the view that the building "...may have been used by a less formally organized group, in this case, the cultic personnel" (p. 176). For the worship of Panakeia cf. IG IV^{2}.1 388.

X. ACTIVITIES

iv. Honours/Other activities	The *synodos* honours T. Statilius Lamprias, son of Teimokrates

XI. INTERACTION

i. Local interaction	The fact that the *Asklapiastai* honour one of the most important personalities of public life with connections also with Sparta and Athens (see XII.i: Comments), shows that they had some important relations within the local community.

XII. NOTES

i. Comments	For Ti. Statilius Lamprias son of Teimoktares see Rizakis, Zoumbaki and Kantirea 2001: ARG 245.
ii. Poland concordance	Poland B 6

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iii. Bibliography	Brown Stewart, D.E. (2009), *Οἱ περὶ τὸ ἱερόν. A Study of Sacerdotal Housing at Ancient Greek Sanctuaries*. Dissertation. Bryn Mawr College. Poland, F. (1909), *Geschichte des griechische Vereinswesens*, Leipzig: 58, 65, 86, 160, 209, 531. Rizakis, A.D, Zoumbaki, S. and Kantirea, M. (2001), *Roman Peloponnese I. Roman Personal Names in their Social Context (Achaia, Arcadia, Argolis, Corinthia and Eleia)*. Athens. Thrämer, E. (1884-1937), 'Panakeia (Kulstätten)' in W.H. Roscher (ed.), *Ausführliches Lexikon der griechischen und römischen Mythologie*, Leipzig: 1482-91.

XIII. EVALUATION

i. Private association	Certain
Note	It seems that the *Asklapiastai* are an association which is connected with a civic cult, but it is a specific group of worshippers designated by the place where they used to gather. Although no further information regarding their organization is preserved, their closer specification as a sub-group, their concrete place of reference and the fact that they collectively honour an important person of public life indicate that they were an organized association.
ii. Historical authenticity	The epigraphic evidence renders the historical authenticity of the association indisputable.

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