

CAPInv. 426: hoi anabainontes eis Helikonion

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Samos
iii. Site	Heraion

II. NAME

i. Full name (original language)	οἱ ἀναβαίνοντες εἰς Ἑλικώνιον (IG XII 6.1 466; 467)
ii. Full name (transliterated)	hoi anabainontes eis Helikonion

III. DATE

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

ii. Name elements	<p>Cultic:</p> <p><i>hoi anabainontes eis Helikonion</i>: those going to the Helikonion, i.e. group performing a cult activity. Helikonios stands for a cult epithet of Poseidon, well attested in a number of Ionian cities (Robert 1935: 480 n. 1).</p> <p>Strabo (14.1.14) mentions that a sanctuary of Poseidon on Samos was located on the promontory to the right of the ancient city as one sailed there from coastal Asia Minor.</p> <p>As the name of the group suggests (<i>hoi anabainontes eis Helikonion</i>), the sanctuary would be a mountain peak sanctuary, conforming thus to Strabo's description, placing the sanctuary on a promontory outside the city of Samos (Robert (1935: 480; Dunst 1966).</p> <p>The <i>Helikonion</i> is attested in another Samian inscription (IG XII 6.1 168) in which provisions are taken for sacrifices to be held in the Helikonion.</p>
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V. SOURCES

i. Source(s)	IG XII 6.1 466 (i BC / i AD) IG XII 6.1 467 (i/ii AD)
	Online Resources IG XII 6.1 466 IG XII 6.1 467
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Two honorific inscriptions in Greek for unknown benefactors by those ascending/ going to the Helikonion. The text of both inscriptions is poorly preserved. The name of the honouring body is partly restored in both inscriptions, whereas the name of the honorands is not preserved at all.
i.c. Physical format(s)	IG XII 6.1 466: two joining fragments of a base of white marble, with moulding on top. H. 61 x W. 135 x Th. 32 cm.
	IG XII 6.1 467: statue base of grey marble broken on the left and right. H. 60 x 75 x Th. 75 cm.
ii. Source(s) provenance	IG XII 6.1 466: found in Kolonna (the area of the Heraion on Samos)
	IG XII 6.1 467: found on the south side of the Sacred Way in the Heraion on Samos.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The findspot of the inscribed bases suggests that the honorific statues were set up in the Heraion on Samos.
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X. ACTIVITIES

iii. Worship	As inferred by the name of the group, Poseidon Helikonios was the venerated deity.
iv. Honours/Other activities	Those ascending to the Helikonion honoured their benefactors with honorific statues set up in the Heraion (findspot of bases).

XII. NOTES

i. Comments	<p>The name <i>hoi anaibainontes eis Helikonion</i> is attested in one more inscription from Samos. It constitutes part of the name of one of the civic subdivisions in Samos: the chiliastys of the lesser of Epidaurians ascending to the Helikonion (IG XII 6.1 132). According to Robert (1935) and Dunst (1966) the chiliastys of Epidaurians was subdivided into two branches (the lesser and the bigger Epidaurians). IG XII 6.1 132 is a decree issued by the members of the the chiliastys of the lesser Epidaurians who went up to the Helikonion (Robert 1935: 481) in honour of Xenombrotos son of Philombrotos. Xenombrotos made an endowment to his fellow-chiliasteres ascending to the Helikonion. The donation would fund the sacrifices made at Xenombrotos' tomb.</p> <p>Although the name element would point to a possible connection between the Roman group honouring its benefactors and the Hellenistic chiliastys, it seems to me that by the Roman period the cult of Poseidon rather than the affiliation to a civic subdivision would constitute the bonding element for this group, which identified itself after an ongoing activity (note the present participle).</p>
iii. Bibliography	<p>Dunst, G. (1966), 'Zu einer samischen Inschrift', <i>Philologus</i> 110: 307-11.</p> <p>Robert, L. (1935), 'Inscriptions de Lesbos et de Samos', <i>BCH</i> 59: 471-88.</p>

XIII. EVALUATION

i. Private association

Possible

Note

A sense of collective identity can be discerned in the name of this group: 'those ascending to the Helikonion'. Their name reveals a common action, namely coming together for cult purposes. Although the name may reflect a temporary activity (note the present participle), the erection of two honorific statues in the major sanctuary of the island, the Heraion, would speak against an ad hoc group.