

Author: VINCENT GABRIELSEN

## CAPInv. 81: Adoniasta[i]

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Rhodes
iii. Site	Lartos, territory of Lindos

### II. NAME

i. Full name (original language)	Ἀδωνιαστα[ί]
ii. Full name (transliterated)	<i>Adoniasta[i]</i>

### III. DATE

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

ii. Name elements	Theophoric:	From Adonis, whose cult is well attested in Rhodes: H. van Gelder <i>Geschichte der alten Rhodier</i> (The Hague, 1900) 337; Poland 1909, 216; D. Morelli, <i>I culti in Rodi</i> . SCO 8 (Pisa, 1959) 1, 79-80. The festival <i>Adonia</i> is so far attested in the context of a private association, the <i>Adoniazontes</i> (Ἀδωνιάζοντες): <i>ASAA</i> n.s. 1-2 (1939-40), 147, no. 1.
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iii. Descriptive terms

### V. SOURCES

i. Source(s)	I.Lindos II 656
Online Resources	<a href="#">I.Lindos II 656</a>

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedicatory-honorary statue base in Greek
i.c. Physical format(s)	Fragmentary statue base of Lartian marble. Originally it was furnished with an entablature on which the first (and now not extant) part of the inscription was carved, and which supported the statues of two persons. C. Blinkenberg (I. Lindos II 656, commentary ad loc.) considers it probable that the the two statues were of a man and his wife.
ii. Source(s) provenance	It was discovered in a site south of the village Lartos, Lindos, close by the sea.

## VII. ORGANIZATION

iii. Members	Those portrayed by the statues supported by this base were almost certainly members of the association.
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## IX. MEMBERSHIP

ii. Gender	Men Women
Note	If C. Blinkenberg's view about the individuals to whom the monument belonged is correct (see above), then a man and his wife were among the members of this association.
iii. Age	Adults
iv. Status	The persons honoured are called <i>χρηστοί</i> ( <i>chrestoî</i> ). If, as has been argued, this indicates non-citizen status, i.e. foreigners and especially slaves (L. Robert, <i>Etudes Anatoliennes</i> , (Paris, 1937) 369; P.M. Fraser, <i>Rhodian Funerary Monuments</i> (Oxford 1977), then I.Lindos II 656 would concern non-Rhodians. However, this theory is still in need of formal proof.

## X. ACTIVITIES

iv. Honours/Other activities	The honour awarded by the <i>Adoniastai</i> to each of the persons concerned is not specified, but it might have consisted of a gold wreath ( <i>χρυσέωι στεφάνωι</i> , <i>chryseoi stephanoi</i> ). The association is listed together with four other bodies, of which at least two -- the <i>Sarapiast[ai]</i> ( <i>Σαραπιαστ[αί]</i> ) and the <i>Hermaistai</i> ( <i>Ἑρμαιοσταί</i> ) -- were private associations.
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## XII. NOTES

i. Comments	A probable restoration of I.Lindos 656, l. 5 is: ὑπὸ Ἀδωνιαστᾶ[ν χρυσέωι στεφάνωι]. If so, the name of this association would consist of a single element and therefore this association ought to be distinguished from those which use <i>Adoniastai</i> in composite names, e.g.: Bresson, <i>Recueil Pérée</i> nos. 57 and 126 (= I.Rhod.Per. 156), both from the Rhodian Peraia. The connection made between all these names by Blinkenberg (I.Lindos II, commentary on no. 656) and Pugliese Carratelli ( <i>ASAA</i> n.s. 1-2 (1939-1942) 176) is unsupported.
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### XIII. EVALUATION

**i. Private association**

Certain

**Note**

The theophoric name makes it certain that this is a private association.