

CAPInv. 2124: Soteriastan Dios Xeniastan [Pan]athanaistan Lindiastan ton [s]yn Gai<o>I koinon

[DRAFT]

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Rhodes
iii. Site	Rhodos or Lindos

II. NAME

i. Full name (original language)	Σωτηριαστᾶν Διὸς Ξενιαστᾶν [Παν]αθαναῖστᾶν Λινδιαστᾶν τῶν [σ]ὺν Γαί<ο>ι κοινόν
ii. Full name (transliterated)	Soteriastan Dios Xeniastan [Pan]athanaistan Lindiastan ton [s]yn Gai<o>I koinon

III. DATE

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

ii. Name elements	Cultic:	<p>Παναθηναῖσται, <i>Panathenaistai</i> - The element Panathenaistai, as Blinkenberg notes (I.Lindos II, col. 797), derives from the cultic festival of the Panathenaia. There is evidence for a Panathenaia festival with competitions in Kamiros (Tit.Cam. nos. 106, l. 13; 110, l. 56; 159, l. 3. For the cults of Athena on Rhodes see Morrelli, <i>I culti in Rodi</i> [Pisa, 1959] 2-13, 80-89).</p> <p>Λινδιασταί, <i>Lindiaistai</i> probably refers to a special veneration of for the cult of Athana Lindia.</p>
	Personal:	<p>τῶν σὺν Γαίῳι, <i>ton syn Gaiōi</i> - From the Greek personal name Γάιος, <i>Gaios</i> (LGPN s.v. no. 60). The phrase, 'those who are with Gaios' likely refers to a leader of the group.</p>
	Theophoric:	<p>Σωτηριασταί, <i>Soteriastai</i> - From Zeus, specifically the epithet Σωτηρ, <i>Soter</i> (Morelli, <i>ibid.</i> 46-52, 136-147).</p> <p>Διὸς Ξενιασταί, <i>Dios Xeniaistai</i> - From another epithet of Zeus (Morelli, <i>ibid.</i> 46-52, 136-147).</p>

## V. SOURCES

i. Source(s)	IG XII,1 161
Online Resources	<a href="#">IG XII,1 161</a> <a href="#">AGRW no. 12537</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary honourific-dedicatory inscription in Greek..
i.c. Physical format(s)	A rectangular base of blue marble.
ii. Source(s) provenance	Found in the City of Rhodes, near the stables of D. Ioannis (cf. Ross, <i>Inscr. Graec. ined. Fasc</i> § 282, IG XII,1 161).

## XI. INTERACTION

i. Local interaction	<p>The devotion to Zeus Xenios may imply a special sort of interaction locally and abroad. The connection with the deity of Zeus Xenios makes it likely that the association had a connection to foreigners, since this epithet of Zeus honoured the god for his role in protecting these (cf. Nilsson 1941 v. 1 p. 392, Foucart 1873 p. 102.). A similar association dedicated to Zeus Xenios in Athens in the first century B.C. consisted of sailors and merchants - ναύκληροι καὶ ἔμποροι οἱ φέροντες τὴν σύνοδον τοῦ Διὸς τοῦ Ξενίου, <i>naukleroi kai emporoi hoi pherontes ten synodon tou Dios tou Xeniou</i> (IG II2 1012 ll. 14-6 cf. <a href="#">CAPInv. 290</a>). Similar associations have been attested elsewhere too (cf. Poland 1909 p. 177, Farrell 2010 p. 74, see also <a href="#">CAPInv. 837</a>).</p> <p>The association had a special devotion to Zeus Xenios/Soter and to the panathanaic cult in Lindos (Morrelli, <i>I culti in Rodi</i> [Pisa, 1959], 39, IG XII,1 155 and IG XII,1 161).</p>
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## XII. NOTES

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| ii. Poland concordance | B 272 |
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## XIII. EVALUATION

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| i. Private association | Certain  |
| Note                   | The descriptive term <i>koinon</i> (κοινόν), used together with theophoric name elements and a personal name element, guarantees the private character of the association. |