

CAPInv. 1216: *therapeutai hoi meta Andreou tou Menestratou*

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Kyzikos

II. NAME

i. Full name (original language)	θεραπεῦται οἱ μετὰ Ἀνδρέου τοῦ Μενεστράτου (IMT 1542 l. 1)
ii. Full name (transliterated)	<i>therapeutai hoi meta Andreou tou Menestratou</i>

III. DATE

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

ii. Name elements	Cultic:	<i>therapeutai</i> : the term normally designates worshippers of Isis and Sarapis but it can also refer to devotees of other deities.
	Personal:	<i>hoi meta Andreou tou Menestratou</i>

V. SOURCES

i. Source(s)	IMT 1542 (i BC/ i AD?)
Note	Ed.pr. Mordtmann 1879: 258-9 Drexler 1889: p. 50 b RICIS 301/0401 (i BC) SIRIS 318 AGRW II 109

Online Resources	IMT Kyz Kapu Dağ 1542 AGRW 109 ID 535
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication in Greek to Sarapis and Isis by the <i>therapeutai hoi meta Andreou tou Menestratou</i> . The names of the <i>therapeutai</i> are inscribed in two columns, except line 1.
i.c. Physical format(s)	Marble slab. H. 60 x W. 16 cm.
ii. Source(s) provenance	Kyzikos (Mordmann 1879 does not provide any further information about the provenance of the stone). Now in the Kerstner Museum in Hannover (inv. no. 1871).

VII. ORGANIZATION

i. Founder(s)	The formula <i>hoi meta Andreou tou Menestratou</i> suggests that Andreas son of Menestratos was the founder or leader of the <i>therapeutai</i> .
Gender	Male
iii. Members	θεραπευταί, <i>therapeutai</i> (l. 1)

IX. MEMBERSHIP

i. Number	The names of fourteen <i>therapeutai</i> are recorded in the stele.
ii. Gender	Men
Note	All names recorded in the stele are male.
iv. Status	All names are Greek, followed by the patronymic.
v. Relations	Personal relations can hesitantly be discerned among the <i>therapeutai</i> . Menophilos son of Theodotos (right column l. 5) is perhaps the brother of Theodotos son of Theodotos (right column l. 6)

X. ACTIVITIES

iii. Worship	The dedication is addressed to Sarapis and Isis.
Deities worshipped	Sarapis Isis

XII. NOTES

i. Comments	Kyzikos has yielded another inscription that bears witness to another group of worshippers that were led by an individual and made a dedication to Sarapis and Isis (CAP Inv. 1333).
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iii. Bibliography

Drexler, W. (1889), 'Der Isis- und Sarapis-Cultus in Kleinasien', *NZ* 21: 1-234.
Mordtmann, A. (1879), 'Monuments relatifs au culte d'Isis à Cyzique', *RA*: 257-62.

XIII. EVALUATION

i. Private association

Possible

Note

The name is suggestive of a group of worshipers, who came together on the initiative of an individual. They, thus, set themselves aside from other groups of worshipers. However, it remains uncertain whether the *therapeutai* formed a formal and durable group or whether they formed an *ad hoc* group with the aim to making a dedication to Sarapis and Isis.