

## CAPInv. 1615: Sarapiastai hoi en Kamiroi

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Rhodes
iii. Site	Kamiros

### II. NAME

i. Full name (original language)	Σαραπιασταί οἱ ἐν Καμίρῳι
ii. Full name (transliterated)	<i>Sarapiastai hoi en Kamiroi</i>

### III. DATE

i. Date(s)	a. 167 - m. i (?) BC
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	Σεραπι[αστᾶν κοινὸν τῶν] ἐν Καμείρῳι, <i>Serapi[astan koinon ton] en Kameiroi</i> (Tit.Cam. 78, l. 10). Σαρα[πι]αστᾶν τῶν ἐγ Κα[μίρῳι] κοινόν, <i>Sara[pi]astan ton eg Ka[miroi] koinon</i> , Tit.Cam.Suppl. 220, no. 157b III, ll. 11-13.	
ii. Name elements	Theophoric:	From the Egyptian god Sarapis/Serapis, whose cult is richly attested in Kamiros and Lindos, in a few instances together with that of Isis: D. Morelli, <i>I culti in Rodi</i> . SCO 8 (Pisa, 1959), 67-9, 174-75.
	Topographical:	The element οἱ ἐν Καμίρῳι, <i>hoi en Kamiroi</i> (those in Kamiros), indicates the place where the association was based, here one of the three old cities of Rhodes. It is paralleled by several other instances (e.g. Κουραισταί οἱ ἐν Κυτήλῳι, <i>Kouraistai hoi en Kyteloi</i> , Tit.Cam. 84, l. 16). One of the purposes it served was to distinguish between associations with the same core element (e.g. <i>Asklapiastai</i> ) in their name.

iii. Descriptive terms	[κοινόν], [ <i>koinon</i> ]
Note	The term is restored in Tit.Cam. 78, l. 10. The supplement may receive some justification from another, probable supplement in ll. 11-12 of the same inscription: Πυργαλιδῶν κοι[νοῦ], <i>Pyrgalidon koi[nou]</i> , which suggests that in this inscription the term <i>koinon</i> probably was part of an association's name. However, Tit.Cam.Suppl. 220, no. 157b III, ll. 11-13, confirms that <i>koinon</i> was part of our association's name.

## V. SOURCES

i. Source(s)	Tit.Cam. 78, l. 10 (i cent. BC?), which now replaces IG XII 1, 701. Tit.Cam. 84, l. 14 (after 167 BC), cf. ASAA 22 (1939/40), no. 3. Tit.Cam.Suppl. 220, no. 157b III, ll. 11-13 ( c. 140 BC, see Tit.Cam. 3, Ed, l. 4, with LGPN I, s.v. Eukleitos, no. 12).
Online Resources	<a href="#">Tit.Cam. 84.</a> <a href="#">Tit.Cam. 78.</a> <a href="#">Tit.Cam.Suppl. 220, no. 157b III</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Tit.Cam. 78: honorary-dedicatory Tit.Cam. 84: honorary-dedicatory Tit.Cam.Suppl. 220, no. 157b: subscription-list. Greek.
i.c. Physical format(s)	Tit.Cam. 78: Round shield of white marble, whose left part is missing. The inscribed text is formatted according to the shape of the shield: see P. Jacobsthal, <i>Diskoi</i> , Berlin 1933, 24, no. 2. Tit.Cam. 84: statue base of Lartian marble placed on another rectangular slab, Tit.Cam. p. 221, Fig. 67. The upper right-hand corner of the inscribed base is broken. Tit.Cam.Suppl. 220, no. 157b: Stele of Lartian marble supported on a peduncle or stalk-like base; top and right-hand sides are broken. The extant text is on the front and left-hand faces.
ii. Source(s) provenance	Tit.Cam. 78: Kamiros Tit.Cam. 84: Kamiros Tit.Cam.Suppl. 220, no. 157b: Provenance unknown.

## VII. ORGANIZATION

iii. Members	Aristombrotidas Aristombrotida (of the Kamiran deme Arioi), who is honoured by the association in Tit.Cam. 84, is known as a very prominent person in the public and religious life of Kamiros (LGPN I, s.v. no. 12). Since in Tit.Cam.Suppl. 220, no. 157b III, l. 8-10, he is listed as contributing to a public subscription together with the association, he probably was a member of it. The same can be said of Eukleitos Euk[leu]s (of the Kamiran deme Plarioi), who is also listed as a contributor to the subscription together with the association. In Tit.Cam. 78, the association is listed among the public bodies and private associations which honoured one [- -]krates Polyainetou (of the Kamiran deme Silyrioi), an individual who had held several prominent political, religious and military offices: among them are naval service on aphract ships and <i>strategos</i> over the territory of the island of Rhodes. However, his membership of the association, even though possible, cannot be ascertained.
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## IX. MEMBERSHIP

ii. Gender	Men
iii. Age	Adults

iv. Status	The two probable members of the association (Aristombrotidas and Eukleitos) were Rhodian citizens from the city of Kamiros.
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## X. ACTIVITIES

iii. Worship	The theophoric element of the association's name indicates that the membership was devoted to the worship of Sarapis.
Deities worshipped	Sarapis
iv. Honours/Other activities	In Tit.Cam. 84, the association awards Aristombrotidas Aristombrotida Arios a gold wreath. In Tit.Cam. 78, the association awards [- -]krates Polyainetou Plarios a gold wreath.

## XI. INTERACTION

i. Local interaction	<p>The association interacted locally mainly in five ways.</p> <p>(1) By awarding honours to Aristombrotidas, a prominent person in Kamiros, who had held the priesthood of Athana Polias and Zeus Polieus and the office of <i>damiourgos</i> in Kamiros (LGPN I, s.v. no. 12). Probably, Aristombrotidas had also served as 'Superintendent of the Foreigners' (ἐπιμελητής τῶν ξένων, <i>epimeletes ton xenon</i>).</p> <p>2. By doing so jointly with (i) family members of the person honoured, (ii) the citizens of Kamiros, and (iii) four other private bodies: the Ἀσκληπιασταί οἱ ἐν Καμίρῳ (<i>Asklapiastai hoi en Kamiroi</i>), the Ἑρμαισταί οἱ ἐν Καμίρῳ (<i>Hermaistai hoi en Kamiroi</i>), the Κουριασταί οἱ ἐν Κυτήλῳ (<i>Kouristai hoi en Kyteloi</i>), and the Τρίκτοινοι οἱ ἐν Λέλῳ (<i>Triktoinoi hoi en Leloi</i>).</p> <p>(3) By awarding honours to [- -]krates Polyainetou Plarios, another prominent citizen of Kamiros, who had held several high-ranking religious, political and military posts: among these were naval service on aphract warships and <i>strategos</i> over the territory of the island of Rhodes.</p> <p>(4) By honouring [- -]krates together with (i) high-standing Kamiran officials (the <i>mastroi</i>) and public bodies (the <i>boule</i>) and (ii) several other private associations: the Ἀσκληπιασταί καὶ Πυθιασταί καὶ Ἑρμαῖσταί (<i>Askla[piastai kai P]ythaistai kai Hermaistai</i>), the Πυργαλίδαι κοι[νόν] (<i>Pyrgalidai koi[non]</i>), the [— —] οἱ ἐν Λέλῳ (<i>[- -] hoi en Leloi</i>) and the Νακόρειοι [κοινόν] (<i>Nakoreioi [koinon]</i>).</p> <p>(5) By participating, along with many individuals (all Kamiran citizens), in a public subscription, the purpose of which is unknown. The total amount contributed is 30 drachmas.</p>
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## XII. NOTES

**i. Comments**

In the subscription-list Tit.Cam.Suppl. 220, no. 157b III, ll. 8-13, the relevant entry reads: Ἀριστομβροτίδας | [Ἀ]ριστομβροτίδα Ἄ[ρι] | [ο]ς Εὐκλείτος Εὐκ[λε] | [ὁ]ς Πλάριος καὶ Σαρα | [πι]αστῶν τῶν ἐγ Κα | [μί]ρωι κοινὸν λ', *Aristombrotidas aristombrotida arios eukleitos eukleus plarios kai sarapistan ton eg kamiroi koinon* l.(30 drachmas).

One interpretation of the appearance of two individuals as joint contributors with the association may be based on the traditional view, that associations did not have juristic personality and therefore in financial and legal matters had to be represented by one or more individuals: see Ustinova 2005, 177-190. There are other such occurrences, particularly in subscription-lists (for instance, I.Lindos II, 252, ll. 250-58), though none of the preserved instances provides evidence to exclude the alternative interpretation, that one or more individuals contribute with an association on an equal footing, rather than as the representatives of the latter. Usually, payments made 'on behalf of somebody' are marked with the word *hyper*. It is to be noted, furthermore, that in the grand subscription-list from Lindos, I.Lindos II, 252 (c. 115 BC), a particular association, the Ἀθηναιστῶν Τιμαπολείων κοινόν (*Athenaistan Timapoleion koinon*), appears as one of the contributors of a total of 20 drachmas; its co-contributors are two individuals (Agathostratos and Nikostratos), an *archierothytas* and a group of *hiereis* and *hierothytai*. It is highly unlikely that all these were representing the association. On the issue of juristic personality, see the discussion in Arnaoutoglou 2003, 119-44.

**iii. Bibliography**

Arnaoutoglou, I., *Thusias heneka kai sunousias. Private Religious Associations in Hellenistic Athens*. Academy of Athens: Yearbook of the Research Centre for the History of Greek Law 37, 4. Athens, 2003: Academy of Athens.

Ustinova, Y. 'Lege et consuetudine: Voluntary cult associations in the Greek law', in V. Dasen and M. Piérart (eds.), *Ἱδίᾳ καὶ δημοσίᾳ. Les cadres 'privés' et 'publics' de la religion grecque. Actes du IXe colloque du Centre international d'Étude de la religion grecque antique (CIERGA), tenu à Fribourg 8 au 10 Septembre 2003*. Centre international d'étude de la religion grecque antique. Kernos Suppl. 15. Liège, 2005: Centre International d'Étude de la Religion Grecque Antique, pp. 177-190.

### XIII. EVALUATION

**i. Private association**

Certain

**Note**

The elements in the name of this group, as well as the word *koinon* make it certain that it was a private association.