Author: STELLA SKALTSA

CAPInv. 441: to koinon ton therapeuton

I. LOCATION

i.	**Geographical area**	Aegean Islands
ii.	**Region**	Delos
iii.	**Site**	Delos

II. NAME

i.	**Full name (original language)**	τὸ κοινὸν τῶν θεραπευτῶν (ID 1403 II ll. 46, 48, 49, 51, 53, 57, 61, 68, 69; ID 1416 A I ll. 27-8, 31, 62-3, 67; ID 1417 A II; B I ll. 27-8, 32; ID 1442 A ll. 28-9; ID 1452 A ll.1, 24-25, 44-45, 46-47)
ii.	**Full name (transliterated)**	*to koinon ton therapeuton*

III. DATE

i.	**Date(s)**	e. ii - 135 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic:	*therapeutai*: devotees usually, yet not exclusively, of oriental or Egyptian gods. See Robert 1975: 319 n. 41. For an overview of the *therapeutai* in Delos see Baslez 2013.
iii.	**Descriptive terms**	κοινόν, *koinon*	
	Note	*koinon*	

V. SOURCES

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i.	**Source(s)**	ID 1403 (shortly after 166 BC) ID 1412 (166-157/6 BC) ID 1416 (157/6 BC) ID 1417 (156/5 BC) ID 1434 (156/5-146/5 BC) ID 1442 (146/5-145/4 BC) ID 1452 (140-135 BC)
	Note	ID 1403: RICIS 202/0421 ID 1412: RICIS 202/0422 ID 1416: RICIS 202/0423 ID 1417: RICIS 202/0424 ID 1434: RICIS 202/0426 ID 1442 ID 1452: RICIS 202/0433
	Online Resources	ID 1403 ID 1412 ID 1416 ID 1417 ID 1434 ID 1442 ID 1452
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Inventories of Sarapieion C compiled by the hieropoioi who registered the valuables of the Delian sanctuaries, among which those from the Sarapieion. The compilation of the inventories with entries from the Sarapieion date from 166/165 BC to 140-135 BC, though the objects recorded can be much earlier in date. Among the dedicators appear the *koinon ton therapeuton*; their name was inscribed on the offerings. All in Greek.
i.c.	**Physical format(s)**	Marble slabs.
ii.	**Source(s) provenance**	Delos.

VI. BUILT AND VISUAL SPACE

i.	**Archaeological remains**	The inventories record dedications set up in the Sarapieion C. They are quite useful for reconstructing the topography of the sanctuary. Sometimes the location is specified as for instance when it is recorded that valuables were stored in the temple of Isis (ID 1417 B I l. 49) or on the dromos, καὶ τάδε ἐν τῶι δρόμωι (ID 1417 B I l. 20) In other instances the valuables were moved from the Sarapieion to the the temple of Artemis (e.g. ID 1417 A II l. 59: καὶ τάδε ἐκ τοῦ Σαραπιείου ἅ ἐστιν ἐν τῶι τῆς Ἀρτέμιδος ναῶι, *kai tade ek tou Sarapieion ha estin en toi tes Artemidos naoi*).
ii.	**References to buildings/objects**	The offerings are classified by material, for instance a number of vessels (*poteria*) made of silver (e.g. ID 1417 A II.1 ll. 67-68: καὶ τάδε ἀργυρᾶ, *kai tade argyra*). Moreover, their weight and accordingly their value is recorded. In those cases, in which the weight is found to be less than initially recorded, the hieropoioi specify the difference. The hieropoioi in office double-check the inventories of their predecessors and record any difference noticed in the weights of the objects. The offerings varied in type, form and material, ranging from vessels and incense burners to statuettes of deities. Among the silver offerings are the following: - a number of *poteria* (ID 1417 A II ll. 67 ff.) - ποτήριον ῥοδιακὸν, *poterion rhodiakon* (ID 1416 A I ll. 62-63) - φιάλην λείαν ὀμφαλὸν ἔχουσαν, *phialen leian omphalon echousan* (ID 1416 A I l. 64) - [ἄλλην λείαν], *[allen leian] (ID 1416 A I l. 66)* *Other offerings included the following:* *- ἄλλον ἀπολλωνίσκον ἐπὶ βάσεως κιθά[ρα]ν ἔχοντα καὶ θυμιατήριον ἐπὶ βάσεως,* allon apolloniskon epi baseos kitharan echonta kai thymiaterion epi baseos, *(ID 1417 B I. ll. 27-28)* *- κῶνον πρὸς τῶι τῆς Ἴσιδος ναῶι,* konon pros toi tes Isidos naoi *(ID 1417 B I ll. 32-3)*

X. ACTIVITIES

iv. Honours/Other activities	For dedications see: VI.ii.

XII. NOTES

i. Comments	The dedications are dated after the official priest of Sarapis in the following instances: - ἐφ' ἱερέως Ἀρκέ<ο>ντος, *eph hiereos Arken<o>tos* (ID 1403, Bb, Col. II, ll. 46-47; ID 1417, A, col. II, l. 67-8) - ἐφ' ἱερέως Σωτέλου, *eph hiereos Sotelou* (ID 1403, Bb, Col. II, ll. 48-9) - ἐφ' ἱερέως Τέλλιδος, *eph hiereos Tellidos* (ID 1403, Bb, Col. II, ll.49-50; ID 1417, A, col. II, l. 70-1) - ἐφ' ἱερέως Οἴκωνος, *eph hiereos Oikonos* (ID 1403 Bb II ll. 51-52; ID 1417 A II ll. 72-54) - ἐφ' ἱερέως Ἀριστοβούλου τοῦ Ἀριστοβούλου, *eph hiereos Aristoboulou tou Aristoboulou* (ID 1403 Bb II ll. 56-57, 68-69; ID 1417 A II ll. 79-81, 93-95) - ἐφ' ἱερέως Ἀριστονόμου, *eph hiereos Aristonomou* (ID 1403, Bb, Col. II, ll. 61-62; ID 1417, A, col. II, ll. 84-86) - <ἐφ' ἱερέως> Ἀρχία τοῦ Ἐμμενίδου, <eph hiereos> Archia tou Emmenidou *(ID 1403 Bb II ll. 69-70; ID 1412a ll. 59-60; ID 1417 A II ll. 95-96)* - *ἐφ' ἱερέως Σατύρου,* eph hiereos Satyrou *(ID 1412a ll. 50-51; ID 1417 A II ll. 69-70)* - *ἐφ' ἱερέως Σωτίωνος τοῦ Σωτίωνος,* eph hiereos Sotionos tou Sotionos *(ID 1403 Bb II ll. 53-64; ID 1412a ll. 52-3; ID 1417 A II ll.75-76)* - *ἐφ' ἱερέως Κτησίππου Ἀνακαιέως,* eph hiereos Ktesippou Anakaieos *(ID 1416 A I ll. 63-64; ID 1417 B I ll. 66-68)* - *ἐφ' ἱερέως Ἀμμωνίου,* eph hiereos Ammoniou *(ID 1416 A I ll. 65-6; ID 1417 B I ll. 68-69)* - *ἐφ' ἱερέως Φιλοκράτου,* eph hiereos Philokratou *(ID 1417 B I ll. 71-72)* - *ἐφ' ἱερέως Διονυ[σ---],* eph hiereos Diony[s---] (ID 1434 I ll. 13-15) The term *therapeutai* is not exclusively used for the devotees of Egyptian cults in Delos. The same term describes the devotees of the Oriental Gods on Delos, their sanctuary lying on the same terrace with Sarapieion C. Both groups are confined within these two sanctuaries; they are epigraphically visible only within the premises of these two sanctuaries respectively (and by extension in Sarapieion A and Sarapieion B). Scholars have long been tantalized with issues of terminology and definitions. Did the *therapeutai* form a private association or does the term indicate a community of worshippers (i.e. a congregation)? It seem to be a general consensus that in the period of the Second Athenian Occupation, the *therapeutai*, epigraphically manifested in Sarapieion C, constituted a community of worshippers. Whereas in the inventories that date before 150s/140s BC they usually appear as a *koinon ton therapeuton*, in subscription lists and dedications in the late 2nd and 1st c. BC they normally appear in the epigraphic record bearing the collective name *therapeutai*. For the most up-to-date overview of the issue see Baslez 2013 with earlier bibliography.
iii. Bibliography	Baslez, M.-F. (2013), 'Les associations à Délos: depuis les débuts de l'indépendance (fin du IVe siècle) à la période de la colonie athénienne (milieu du IIe siècle)', in P. Frölich & P. Hamon (eds.), Groupes et associations dans les cités grecques (IIIe siècle av. J.-C.-IIe siècle ap. J.-C). Paris: 227-49. Robert, L. (1975) 'Une nouvelle inscription grecque de Sardes: Règlement de l'autorité perse relatif à un culte de Zeus',*CRAI* 109: 306-30.

XIII. EVALUATION

i. Private association	Possible
Note	The composite name of the group points to a private association; the descriptive term *koinon* can indicate an organized group. What remains open to question is the private character of the collectivity. The collectivity centered around the official cult of Sarapis. It is visible exclusively within the premises of the sanctuary (Sarapieion C). Although its cultic character is beyond any doubt, its private character is far from conclusive.

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