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CAPInv. 50: hoi Sarapiastai

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Keos
iii. Site	Ioulis

II. NAME

i. Full name (original language)	οἱ Σαραπιασταί (IG XII.5.1 606, ll. 1, 10)
ii. Full name (transliterated)	<i>hoi Sarapiastai</i>

III. DATE

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

ii. Name elements	Theophoric:	Sarapis
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : ll. 6, 13	

V. SOURCES

i. Source(s)	IG XII.5.1 606 (iii - ii BC)
Note	Other editions: <i>RICIS</i> no. 202/0801 <i>SIRIS</i> no. 158 <i>SEG</i> 25: 955
Online Resources	IG XII.5.1 606
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Honorific decree in Greek of the association for Epameinon, son of Somenes.
i.c. Physical format(s)	Marble stele (dimensions not given in IG) with a wreath in low relief carved in a recessed panel below the text.
ii. Source(s) provenance	Found in Ioulis in the ruins of the church of S. Matrona.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	ξύλωνία, <i>xylonia</i> (l. 6). θαλλὸς στέφανος, <i>thallos stephanos</i> (l. 14)
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Epameinon made an interest free loan (τὸ ἀργύριον ἄτοκον, <i>to argyriion atokon</i> l. 7) to the association for the purchase of wood.
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IX. MEMBERSHIP

iv. Status	Epameinon came from a well-off family of Keos. His father, Somenes, was among the five <i>dikastai</i> that were sent to Thera along with the Ptolemaic commander Apollodotos, to help settle disputes (IG XII.5, 1319; IG XII.3 320, l. 10).
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X. ACTIVITIES

iii. Worship	Εἰσίδεα, <i>Eisideia</i> (l. 16): the <i>Sarapiastai</i> held a festival in honour of Isis, during which they proclaimed the honours bestowed upon Epameinon.
Deities worshipped	Isis
iv. Honours/Other activities	The association honoured Epameinon, son of Somenes. He assisted financially the association with an interest-free loan for the purchase of wood in times of need. The honours included the following: - praise on account of his virtue and zeal towards the association - crowned with an olive-wreath - proclamation of the crown in the <i>Eisideia</i> .

XII. NOTES

ii. Poland concordance	B 210
iii. Bibliography	Bricault, J. (2005), <i>Recueil des inscriptions concernant les cultes isiaques</i> , vol. 1. Paris. Dunand, F. (1973), <i>Le culte d'Isis dans le bassin oriental de la Méditerranée. Le culte d'Isis en Grèce</i> . vol. II. Leiden: 115-6.

XIII. EVALUATION

i. Private association

Probable

Note

The group bears a theophoric name (*Sarapiastai*) and is referred to as *thiasos*, two features that undoubtedly suffice to designate the group as cultic. Although we know next to nothing about its internal organization, the fact that the *Sarapiastai* pass decrees, are the recipients of interest free loans, are involved in the organization of a festival, all this confirms their durable and formal nature. What, however, remains unclear is the private nature of the *Sarapiastai*. Similarly unclear is the nature of the cult (public or private festival of *Eisideia*).