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## CAPInv. 842: to koinon ton diakonon

### I. LOCATION

i. Geographical area	Western Greece with the Ionian Islands
ii. Region	Epirus (Thesprotia)
iii. Site	Ambrakia

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν διακόνων (RICIS 111/0102, l. 1)
ii. Full name (transliterated)	<i>to koinon ton diakonon</i>

### III. DATE

i. Date(s)	i BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>diakonoí</i> : The association consists of "servants" of the cult of the Egyptian Gods.
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : RICIS 111/0102, l. 1	

### V. SOURCES

i. Source(s)	RICIS 111/0102 (i BC)
Note	Other publications: CIG II 1800, SIRIS 90
Online Resources	<a href="#">AGRW ID 23778</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedication in Greek
i.c. Physical format(s)	Unknown
ii. Source(s) provenance	Found in a church in Arta (modern toponym).

## VII. ORGANIZATION

ii. Leadership	The ἱερεὺς, <i>hiereus</i> , 'priest' of the cult appears to have been a member of the association, given that he is listed first among the (other) <i>diakonoī</i> , and thus presumably led the association.
iii. Members	The members are called δῖκονοι, <i>diakonoi</i> , 'servants'. The term is rarely used for minor sanctuary or cult officials in pre-Christian contexts.

## IX. MEMBERSHIP

i. Number	Ten members are listed in the surviving fragment of the catalogue, including the priest.
ii. Gender	Men
Note	All listed members are men.

## X. ACTIVITIES

iii. Worship	As in other cases pertaining to the cult of the Egyptian cult, the association probably included the liturgical personnel and/or initiates of a higher order of the cult. Given the dedication to Serapis, Isis, Anubis, and Harpokrates, worship by the group can be supposed.
Deities worshipped	Serapis, Isis, Anubis, Harpokrates

## XII. NOTES

ii. Poland concordance	Poland B 54
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## XIII. EVALUATION

i. Private association	Probable
Note	If the pattern attested in Macedonia (see <a href="#">CAPInv. 709</a> , XIII.i) and other parts of the Greek world is followed, the liturgical association of the cult of the Egyptian Gods may have been independent from the civic authorities.