Author: FABIENNE MARCHAND

CAPInv. 988: ty Arist[i]aste (l. hoi Aristiastai)

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Boiotia
iii. Site	Tanagra

II. NAME

i. Full name (original language)	τὺ Ἀριστ[ι]αστὴ (SEG 26: 614, ll. 3-4)
ii. Full name (transliterated)	*ty Arist[i]aste* (l. *hoi Aristiastai*)

III. DATE

i. Date(s)	ii BC

IV. NAME AND TERMINOLOGY

ii. Name elements

Cultic:	Aristeia (Marchand 2015)
Personal:	*Aristion* or *Ariston* (or personal name with same derivation) (Roesch 1982: 124)
Professional:	*Ariston*, breakfast, midday meal (Schachter 1976: 251-4)
Theophoric:	*Aristaios* (Lloyd-Jones 1977: 135-6; Fraser 1977: 170, *addendum* to n. 333) *Ariste* (Herkenrath 1906: 435-6; Pfohl 1966: 24; Fossey 1971: 244-5).

V. SOURCES

i. Source(s)	SEG 26: 614 (ii BC)

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Note	See also: Roesch 1982: 122-5, no. 3 SEG 31: 499
Online Resources	SEG 26: 614 SEG 31: 499
i.a. Source type(s)	Epigraphic source(s)

IX. MEMBERSHIP

ii. Gender	Men
Note	The two deceased buried by the *Aristiastai* are men (Euklidas and Sotadas).

X. ACTIVITIES

iv. Honours/Other activities	Burial of their members

XI. INTERACTION

i. Local interaction	In SEG 26: 614 the *Aristiastai* join the *Aphrodisiastai* (see CAPInv. 934) and the archers (see CAPInv. 932) to bury their common member Euklidas.

XII. NOTES

i. Comments	The identity of the *Aristiastai* remains uncertain. Higgins 1986: fig. 55 (unpublished) offers an additional document to the dossier: another funerary stele set up by the *Aristiastai* for a male member confirming the restoration of an iota in SEG 26: 614. This rules out *Aristaios* as the eponymous for the association. Herkenrath (1906) and Fossey (1971) showed a preference for the goddess *Ariste*, or *Ariste* as an epithed for Demeter or Artemis. Schachter (1976) suggested the *Aristiastai* were called after *ariston*, a breakfast or midday meal. Roesch 1982: 124 suggested that the eponymous was a founder called Aristion, or Ariston. All these interpretations are well summarised by Pirenne-Delforge 1994: 288-9. Marchand (2015) explores the possibility that they derive their name from *Aristeia*. The absence of definite article between the *Aristiastai* and the *Aphrodisiastai* in SEG 26: 614 could perhaps indicate that they may have been one association. However, in the stele illustrated in Higgin's book they clearly bury one of their members by themselves. See Marchand (2015) for a discussion of this issue.
iii. Bibliography	Fossey, J.M. (1971), 'A Propos of an Inscription of Vathy', *AAA* 4: 240-5. Fraser, P. (1977), *Rhodian Funerary Monuments*. Oxford: 149, n. 333 with addendum 170. Herkenrath, E. (1906), 'Inschrift aus Vathy', *MDAI(A)* 31: 434-6. Higgins, R.A. (1986), *Tanagra and the Figurines*. London. Lloyd-Jones, H. (1977), 'Aristaios in Boeotia?', *ZPE* 25: 135-6. Marchand, F. (2015), 'The Associations of Tanagra: Epigraphic Practice and Regional Context', *Chiron* 45: 239-66. Pfohl, G. (1966), *Griechische Inschriften als Zeugnisse des privaten und öffentlichen Lebens: Griechisch-deutsch*. Munich. Pirenne-Delforge, V. (1994), *L'Aphrodite grecque*. Liège. Roesch, P. (1982), *Etudes béotiennes*. Paris. Roller, D. (1989), *Sources and Documents on Tanagra in Boiotia*. Amsterdam. Schachter, A. (1976) 'Aristiastai: an Inscription from Vathy (Boiotia) Reconsidered', *ZPE* 23: 251-4.

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XIII. EVALUATION

i. Private association	Certain
Note	In SEG 26: 614 The *Aristiastai* join another private association, the *Aphrodisiastai*, to bury a common member, indicating that they were an organised body. Besides, the funerary formulae are those used by associations at Tanagra.

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