

CAPInv. 1227: [to koinon ton A]zoriaston

## I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis
iii. Site	City of Larisa.

## II. NAME

i. Full name (original language)	[τὸ κοινὸν τῶν Ἀ]ζωριαστῶν (RICIS 102/0501, l. 2)
ii. Full name (transliterated)	[to koinon ton A]zoriaston

## III. DATE

i. Date(s)	ii BC
------------	-------

## IV. NAME AND TERMINOLOGY

i. Name in other forms	<p>The name of the group in RICIS 102/0501, l. 2 has also been reconstructed as:</p> <p>[τὸ κοινὸν? τῶν] ὠριαστῶν, [to koinon? ton] oriaston - 'adepts of Horus' (Salac 1915: 18-19)</p> <p>[τὸ κοινὸν? τῶν] Ζωριαστῶν, [to koinon? to]n Zoriaston - with unknown meaning (IG IX.2 589)</p> <p>[τὸ κοινὸν? τῶν Συν]ωριαστῶν, [to koinon? ton Syn]oriaston - 'charioteers' (Dunand 1973: 51, n. 4)</p>	
ii. Name elements	Topographical:	The term <i>Azoriastai</i> indicates a group of citizens originating from the city of Azoros in Perrhaibia (RICIS 123; Lucas 1997: 38; Darnezin and Tziafalias 2007: 28).
iii. Descriptive terms	[κοινόν], [koinon]	
Note	(koinon): RICIS 112/0501, l. 2 (reconstructed term)	

## V. SOURCES

<b>i. Source(s)</b>	RICIS 112/0501 (ii BC)
<b>Note</b>	See also: IG IX.2 589 Lucas 1997: 38 Heinz 1998: 438, cat. no A 130 SEG 47: 669
<b>Online Resources</b>	<a href="#">IG IX.2 589</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	This is the honorific inscription accompanying a votive statue of an unknown man, son of Aristokles, founder and benefactor of the group in question, dedicated by the group to Horus, Anubis and -after reconstruction- to Sarapis and Isis.
<b>i.c. Physical format(s)</b>	Stone base of a statue. Tenons for fixing the feet of a statue on the upper part (RICIS 122; Heinz 1998: 438, cat. no A 130; Decourt and Tziafalias 2007: 357, fig. 14).
<b>ii. Source(s) provenance</b>	Ancient city of Larisa. Now in the Museum of Larisa, Inv. no 84/86.

## VI. BUILT AND VISUAL SPACE

<b>i. Archaeological remains</b>	Ancient Larisa has delivered some more inscriptions dedicated to the Isiac divinities (Decourt and Tziafalias 2007).
----------------------------------	--

## VII. ORGANIZATION

<b>i. Founder(s)</b>	Following the reconstruction of the term <i>ktistes</i> (l. 4), the inscription delivers the name of the founder of the group (l. 3): only the patronymic is readable ( <i>Aristokleous</i> ).
<b>Gender</b>	Male

## VIII. PROPERTY AND POSSESSIONS

<b>iii. Income</b>	The inscription names the son of Aristokles as benefactor, indicating in every probability donations of money on his behalf.
--------------------	--

## X. ACTIVITIES

<b>iii. Worship</b>	The group dedicates the statue of its founder and benefactor to the Gods.
<b>Deities worshipped</b>	Isiac deities (Sarapis, Isis, Horus, Anubis).
<b>iv. Honours/Other activities</b>	The group dedicates an honorific statue of its founder and benefactor.

## XI. INTERACTION

ii. Interaction abroad	The group originating from the Perrhaibian city of Azoros dedicated a statue of its founder to the Isiac divinities in the city of Larisa, in Pelasgiotis.
------------------------	--

## XII. NOTES

iii. Bibliography	<p>Darmezin, L., and Tziafalias, A. (2007), 'The Twelve Tribes of Atrax: a Lexical Study', in E. Matthews (ed.), <i>Old and New Worlds in Greek Onomastics</i>, Oxford: 21-8.</p> <p>Decourt, J.-Cl., and Tziafalias, A. (2007), 'Cultes et divinités isiaques en Thessalie', in L. Bricault et al. (eds.), <i>Nile into Tiber. Egypt in the Roman World</i>, Leiden: 329-63.</p> <p>Dunand, Fr. (1973), <i>Le culte d'Isis dans le bassin oriental de la Méditerranée</i>. Leiden.</p> <p>Heinz, M. (1998), <i>Thessalische Votivstelen</i>, PhD. Bochum.</p> <p>Lucas, G. (1997), <i>Les cités antiques de la haute vallée du Titarèse</i>. Lyon.</p> <p>Mili, M. (2015). Religion and Society in Ancient Thessaly. <i>Oxford</i>: 349-50.</p> <p>Salac, A. (1915), <i>Isis, Sérapis et les sunnaoi theoi</i>, PhD.</p>
-------------------	---

## XIII. EVALUATION

i. Private association	Possible
Note	The use of a collective name, the presence of a benefactor and the terms <i>koinon</i> and <i>ktistes</i> -if properly reconstructed- all indicate a group with a corporate character. However, this is only a possibility, since we could equally have a public institution of the city of Azoros.