

CAPInv. 1806: hoi hypostoloi

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Eastern Thessaly. Region of Magnesia.
iii. Site	Demetrias

II. NAME

i. Full name (original language)	οἱ ὑπόστολοι (IG IX.2 1107b, ll. 3, 28)
ii. Full name (transliterated)	<i>hoi hypostoloi</i>

III. DATE

i. Date(s)	117 BC
------------	--------

IV. NAME AND TERMINOLOGY

i. Name in other forms	το κοι νὸν τῶν ὑποστόλων, <i>to koi non ton hypostolon</i> (IG IX.2 1107b, ll. 12-13) τῆς τῶν ὑποστόλων συνόδου, <i>tes ton hypostolon synodou</i> (IG IX.2 1107b, ll. 14-15, 24)	
ii. Name elements	Cultic:	Groups of <i>hypostoloi</i> concentrated around the ritual performance of the Isiac cults are well known from many Hellenistic cities, like Amphipolis (SEG 36: 583 = RICIS Suppl. II 113/0908) and Eretria (IG XII Suppl. 571 = RICIS 104/0103). Cf. CAPInv. 87 ; CAPInv. 819 ; CAPInv. 823 . The term <i>hypostoloi</i> was originally considered to refer to those members of the priestly personnel attached to the Isiac cults who wore a long white loincloth of Egyptian type (Bruneau 1975: 73-5, 112-4; Malaise 2007: 301-22).
iii. Descriptive terms	κοινὸν, <i>koinon</i>	
Note	<i>koinon</i> : IG IX.2 1107b, ll. 12-13	

V. SOURCES

i. Source(s)	IG IX.2 1107b (c. 117 BC)
Note	See also: Kravaritou 2013/14: 203-33 RICIS 112/0703
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Honorific inscription by the <i>hypostoloi</i> for Kriton, son of Kriton, civic priest of Sarapis in Demetrias (Il. 3-5: ἐπειδὴ Κρι[ίτων Κρί]τωνος κατασταθεὶς ὑπὸ τῆς π[όλεως] ἱερεὺς τοῦ Σαράπιδος, <i>epeide Kr[iton Kri]tonos katastatheis hypo tes p[oleos] hierews tou Sarapidos</i>).
i.c. Physical format(s)	Stone stele witch also contains on the top part of a later manumission record in two lines (IG IX.2 1107a).
ii. Source(s) provenance	It was found reused in the church of Panagia at Makrynitsa, on the western slopes of Mount Pelion, several km from the site of Ancient Demetrias.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The original second-century BC cult site of the Sarapieion of Demetrias remains unidentified and is yet to be located. Remains of the stone foundations of a large <i>intra-muros</i> building with a <i>peribolos</i> and many stone pedestals, along with a stone stele with traces of Harpocrates' name and a marble statuette of Isis (?) holding Harpocrates (?) or Horus (?) were discovered on the southern edges of the city of Demetrias inside the fortification walls, on the northern flank of the hill of Prophet Elias (Sarapieion?) (Arvanitopoulos 1915: 130-200).
---------------------------	--

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>koinon</i> received a thousand silver drachmas from the personal resources of the civic priest of Sarapis, intended for the embellishment of the Isiac ceremonies, by spending the product of the interest.
-------------------	--

X. ACTIVITIES

i. Assemblies	
ii. Meetings and events	The <i>hypostoloi</i> were holding regular annual meetings, <i>synodoi</i> (Il. 14-15, 24)
iii. Worship	The name of the association indicates that the gods worshipped were the Isiac deities.
iv. Honours/Other activities	The <i>hypostoloi</i> erected the decree in honour of the civic priest of Sarapis, Kriton, son of Kriton; also, they crowned him with a golden crown and honoured him with a painted portrait placed in the most prominent place of the Sarapieion in Demetrias.

XI. INTERACTION

i. Local interaction

The *hypostoloi* paid honours to the civic priest of Sarapis also for acting with magnificence (*spoude*) and willingness (*philotimia*) towards the local *therapeutai*.

XII. NOTES

ii. Poland concordance

Poland B 50

iii. Bibliography

Arnaoutoglou, I. (forthcoming). 'Koinon Isiastan Sarapiastan. Isiac cult associations in the eastern Mediterranean', in V. Gasparini and R. Veymiers (eds.), *The Agents of the Isiac Cults. Proceedings of the Vth International Conference of Isis Studies (Erfurt, May 6-8 2013 - Liege, September 23-24 2013)*, Leiden, Boston.

Arvanitopoulos, A. (1915) 'Ανασκαφαί και έρευναι εν Θεσσαλία', *PAE*: 130-200.

Bruneau, Ph. (1975). *Le sanctuaire et les cultes des divinités égyptiennes à Érétrie*. Leiden.

Decourt, J.-Cl., and Tziafalias A. (2007), 'Cultes et divinités isiaques en Thessalie: identité et urbanisation', in L. Bricault, M.J. Versluys and P.G.P. Meyboom (eds.), *Nile into Tiber. Egypt in the Roman World. Proceedings of the IIIrd International Conference of Isis Studies. Faculty of Archaeology, Leiden University, May 11-14 2005*, Leiden: 329-63.

Kravaritou S. (2013/14). 'Isiac Cults, Civic priesthood and Social Elite in Hellenistic Demetrias (Thessaly): Notes on IG IX2, 1107 (RICIS 112/0703) and beyond', *Tekmeria* 12: 203-33.

Malaise, M. (2007). 'Les hypostoles. Un titre isiaque, sa signification et sa traduction iconographique', *CE* 82: 302-22.

XIII. EVALUATION

i. Private association

Certain

Note

The term *koinon* and the name of the group (*hypostoloi*) testify the presence of a cultic association; it displays corporate activity (meetings, reception of funds).