Author: STELLA SKALTSA

CAPInv. 218: to koinon ton dekadiston kai dekadistrion hon synegagen Ariston

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Delos
iii. Site	Delos

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν δεκαδιστῶν καὶ δεκαδιστριῶν ὧν συνήγαγεν Ἀρίστων (IG XI.4 1227 ll. 1-3)
ii. Full name (transliterated)	*to koinon ton dekadiston kai dekadistrion hon synegagen Ariston*

III. DATE

i. Date(s)	iii / ii BC

IV. NAME AND TERMINOLOGY

ii. Name elements

Cultic:	*dekadistai*, *dekadistriai*: 1. those who celebrate on the tenth day of the month (LSJ[9] s.v.). Basel (2013: 239 n. 59) endorses this interpretation drawing on Egyptian associations who held celebrations on the 10th day of the month. 2. Bricault (2013: 293), following Roussel (1915-16: 100) suggests that the term can also denote those dedicating a tithe of their revenues (*dekate*) to the deity. This suggestion is based on the practice attested in Delos, where dedications to the Egyptian gods were set up as a tithe (*dekate*). Bricault, however, stresses that the first explanation is much more likely. For an association of *enatistai kai dekatistai* centered around the Egyptian cults on Kos see CAP Inv. 1868.
Personal:	*hon synegagen Ariston* - see VII.i

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iii.	**Descriptive terms**	κοινόν, *koinon*

V. SOURCES

i.	**Source(s)**	IG XI.4 1227 (l. iii/ e. ii BC)
	Note	CE no. 25 RICIS no. 202/0139 (before 166 BC) Bricault 2013: no. 93c
	Online Resources	IG XI.4 1227 AGRW ID 7451
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Dedication to Sarapis, Isis and Anubis in Greek by the *koinon of the dekadistai and dekadistriai.*
i.c.	**Physical format(s)**	Marble base.
ii.	**Source(s) provenance**	Found in Sarapieion B.

VI. BUILT AND VISUAL SPACE

i.	**Archaeological remains**	Sarapieion B (GD 96) lies in the Inopos river valley, on a terrace west of the Sanctuary of the Oriental Gods. It was probably constructed at the end of the 3rd or the beginning of the 2nd c. BC, as suggested by a dedication that dates to 196 BC (CAP Inv. 222). It seems to have fallen out of use sometime in the period of the Second Athenian Occupation. Sarapieion B may not have operated as a sanctuary of Sarapis but rather as a meeting place of associations centered around the cult of the Egyptian gods, appropriately equipped with dining facilities for banquets.

VII. ORGANIZATION

i.	**Founder(s)**	The phrase ὧν συνήγαγεν Ἀρίστων (*hon synegagen Ariston*, ll. 1-2) indicates that he was probably the founder or leader of the association.
	Gender	Male
ii.	**Leadership**	See above VII.i.

IX. MEMBERSHIP

i.	**Number**	Sixteen members as inferred by the number of names inscribed on the base.
ii.	**Gender**	Men Women
	Note	Nine men (Iatrokles, Apollodoros, Dorion, Glaukias, Neon, Theophilos, Herakleides, Menippos ston of Iatrokles, Herakleides). Note that the name of Ariston does not feature among the names. Seven women (Kallo, Eutuchis, Phila, Klea, Dianoia, Syneton, Philokrite).

v. Relations	All names are Greek. Patronymics are absent, but one name, that of Menippos son of Iatrokles (ll. 6-7). The name Iatrokles appears among the donors (l. 5) and he may perhaps be the father of Menippos (l. 6). An Iatrokles son of Menippos Mylaseus set up a dedication to Sarapis, Isis and Anubis out of the tithe (IG XI.4 1243; RICIS no. 202/0142). Part of the name Iatr[okles] is inscribed on a couch dedicated by him (ID 2055; RICIS no. 202/0276) and later reused and reinscribed in Sarapieion C. Glaukias (l. 5) may be identified with Glaukias son of Kalliphanes Amorgios, whose name is included among the contributors of couches in Sarapieion A (IG XI.4 1216 l. 14; RICIS no. 202/0114) and who dedicated a couch to Sarapis, Isis and ANoubis in Sarapieion A (RICIS no 202/0118; IG XI.4 1220). Ariston (l. 3) may be identified with Ariston, a member of the *koinon ton enatiston* (IG XI.4 1228 l. 5; 1229 l. 5) and possibly contributor in Sarapieion C (RICIS 202/0191, ll. 23-4). Apollodoros (l. 5) may be identified with Apollodoros, one of the eranistai in IG XI.4 1223 l. 7.

X. ACTIVITIES

iii. Worship	Dedication to Sarapis, Isis and Anubis, who are designated as *sunnaoi theoi* (l. 4)
Deities worshipped	Sarapis Isis Anubis

XII. NOTES

i. Comments	Bricault (2013: 210) suggests that the phrase *hous synegagen* refers to the convenor of the reunion of the group unlike Poland who speaks of the founder of the group. Sarapieion B has yielded a number of inscriptions attesting to six associations, active within its premises (CAP Inv. 215; CAP Inv. 216; CAP Inv. 217; CAP Inv. 218; CAP Inv. 219; CAP Inv. 222). All inscriptions date to the first half of the 2nd c. BC. A certain degree of connectivity is to be noted among the various associations on the basis of individuals who were members of more than one association (see esp. CAP Inv. 218).
iii. Bibliography	Baslez, M.-F. (2013), 'Les associations à Délos: depuis les débuts de l'indépendance (fin du IVe siècle) à la période de la colonie athénienne (milieu du IIe siècle)', in P. Frölich & P. Hamon (eds.), Groupes et associations dans les cités grecques (IIIe siècle av. J.-C.-IIe siècle ap. J.-C). Paris: 227-49. Bricault, L., (2013), *Les cultes isiaques dans le monde gréco-romain. Documents réunis, traduits et commentés*. Paris.

XIII. EVALUATION

i. Private association	Certain
Note	The name (*koinon ton dekadiston kai dekadistrion*) suggests that this is a private association.

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