

## CAPInv. 445: to koinon ton therapeuton symbalomenon

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν θεραπειτῶν συμβαλομένων (ID 1417 A Col. II ll. 153-156)
ii. Full name (transliterated)	to koinon ton therapeuton symbalomenon

### III. DATE

i. Date(s)	b. 155 BC
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	<p>- οἱ συμβαλόμενοι θεραπειταί, <i>hoi symbalomenoi therapeutai</i> (ID 1417 A Col. II ll. 130-131)</p> <p>- οἱ συμβαλόμενοι, <i>hoi symbalomenoi</i> (ID 1403 B frg b II ll. 41-42; ID 1412 frg a ll. 47-48; ID 1417 A Col. II l. 61; IG XI 4, 1224 l. 2).</p> <p>In <a href="#">IG XI 4, 1343</a> the word <i>symbalomenoi</i> is fully restored.</p> <p>It seems that members of the <i>koinon ton therapeuton</i> raised funds for cultic needs. As indicated by the names recorded above the contributions are not specified. However, there are two instances where the purpose of the fundraising is defined: in one instance funds were raised for the construction or some other work concerning the altar (<a href="#">CAP Inv. 444</a>), while in another instance for libations and sacrifices (<a href="#">CAP Inv. 446</a>).</p> <p>These two instances are recorded as separate entries in the database in order to show the range of activities undertaken by subgroups within the <i>therapeutai</i>. These subgroups took the initiative of performing various tasks related to the cult. In the dedications they set up they felt that it was necessary to distinguish themselves from the broader group of devotees. This would explain the wide range of nomenclature within an otherwise unified group of worshippers (devotees of Sarapis and Isis).</p>
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ii. Name elements	Cultic:	<i>therapeutai</i> : for the term see <a href="#">CAPI Inv. 441</a> .
	Other:	<i>symbalomenoi</i> : the present participle denotes those raising funds themselves; in this context, i.e. sanctuary of Sarapis, the contributions were in all likelihood related to cultic needs. For subgroups contributing to a financial purpose, such as funding sacrifices, see the two constituent parties of the Salaminioi, Rhodes-Osborne 37, lines 24-27.

## V. SOURCES

i. Source(s)	ID 1403 (165-157/6 BC) ID 1412 (166-157/6 BC) ID 1417 (155/4 BC) IG XI 4, 1224 (early 2nd c. BC)
Note	For ID 1403 Bb II ll. 40-97 see RICIS no. 202/0421 For ID 1412 A ll. 47-70 and F ll. 17-23 see RICIS no. 202/0422 For ID 1417 A II ll. 59-165 and B I ll. 1-88 see RICIS 202/0424 For IG XI 4, 1224 see RICIS 202/0165
Online Resources	<a href="#">ID 1403</a> <a href="#">ID 1412</a> <a href="#">ID 1417</a> <a href="#">IG XI 4, 1224</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Inventory of Sarapieion C. Inventories of Sarapieion C compiled by the hieropoioi who registered the valuables of the Delian sanctuaries, among which those from the Sarapieion. The compilation of the inventories with entries from the Sarapieion date from 166/165 BC to 140-135 BC, though the objects recorded can be much earlier in date. In Greek.
i.c. Physical format(s)	ID 1403; 1412; 1417: Stelai IG XI 4, 1224: block of stone broken into three fragments
ii. Source(s) provenance	ID 1403, 1412, 1417: Sanctuary of Apollo, Delos. IG XI 4, 1224: Sarapieion C.

## VI. BUILT AND VISUAL SPACE

i. Archaeological remains	For Sarapieion C see <a href="#">CAP Inv. 444</a> .
ii. References to buildings/objects	<p>The dedications were moved from the Sarapieion to the temple of Artemis (e.g. ID 1417 A II ll. 59):</p> <ul style="list-style-type: none"> <li>- the <i>symbalomenoi</i> in the priesthood of Aristonomos dedicated a gold wreath with olive leaves in a box (ID 1403 B frg b II ll. 41-43; ID 1412 frg a ll. 47-48; ID 1417 A II ll. 61-63).</li> <li>- the <i>symbalomenoi therapeutai</i> dedicated a silver small oinochoe (οἰνοχόϊδον, <i>oinochoidion</i>) (ID 1417 A II ll. 130-131).</li> </ul> <p>A dedication was stored in the temple (ID 1417 A II ll. 145):</p> <ul style="list-style-type: none"> <li>- the <i>koinon ton therapeuton symbalomenon</i> dedicated a basket (κάδος, <i>kados</i>) fixed on a wooden three-legged stand (τρίποδαβᾶκιον, <i>tripodabakion</i>) (ID 1417 A II ll. 153-154)</li> </ul>

## X. ACTIVITIES

### iv. Honours/Other activities

For dedications see VI.ii.

## XII. NOTES

### i. Comments

IG XI 4 1290 (RICIS 202/0121) constitutes a dedication to Nike made by Apollonios and οἱ συμβαλόμενοι τῶν θεραπειτῶν, *hoi symbalomenoi ton therapeuton*. The partitive genitive, *ton therapeuton*, suggests that only part of the devotees made a contribution together with the priest. The inscribed block of stone was found in Sarapieion A which has been identified as a private cult place for Sarapis in Delos. According to the aretology (IG XI 4, 1299; RICIS 202/0101), Apollonios I from Memphis introduced the cult of Sarapis to Delos directly from Egypt. IG XI 4 1290 attests to a private dedication set up by Apollonios II (grandson of Apollonios I, the first priest of Sarapis in Delos) and some of the *therapeutai* in the late 3rd/ early 2nd c. BC. It is perhaps a thankoffering to the god for the successful outcome of the lawsuit against Apollonios II. Given the context of the inscription, the *therapeutai* centered around a private cult with a hereditary priesthood. It seems that this group of devotees should be distinguished from those organized as a *koinon* with Sarapieion C as its sacred space, a public sanctuary of Sarapis from around 190-180 BC onwards.

Groups of contributors to the needs of the cult of the Egyptian gods are also attested in subscription lists from the Sarapieion C in the late decades of the 2nd c. BC and in early 1st c. BC ([ID 2617](#) and [ID 2618](#)). There they are designated as the *symbeblemenoi ton therapeuton*, devotees contributing to cultic needs (in this case repair works). They do not bear the descriptive name *koinon*. It seems to me that by the late 2nd c. BC the collective name *therapeutai* stands to describe the entire congregation. For this reason it was felt necessary to determine who among the larger group of devotees were contributing to communal endeavours (subscription lists). As concerns the contributors to the late 2nd and 1st c. BC subscription lists from Sarapieion C, Migeotte (2013: 120-1) talks about 'confréries' (p. 120) and 'association' (p. 121).

### iii. Bibliography

Migeotte, L. (2013) 'Les souscriptions dans les associations privées', in P. Fröhlich & P. Hamon (eds.), *Groupes et associations dans les cités grecques (IIIe siècle a. J.-C. - IIe siècle apr. J.-C.)*, *Actes de la table ronde de Paris, INHA, 19-20 juin 2009*. Geneva: 113-27.

## XIII. EVALUATION

### i. Private association

Possible

#### Note

The financial contribution to cultic needs related to the cult of Sarapis and Isis features prominently in the name of this group. It seems that that some devotees of the *koinon ton therapeuton*, active in Sarapieion C in Delos, were mobilized and contributed financially to cultic needs. In the epigraphic record they set themselves apart from the remaining devotees (see [CAP Inv. 441](#)). Although they claim belonging to the main group of devotees, at the same time, they build their identity upon their financial initiative for the enhancement of the cult. As their name indicates (present participle: *symbalomenoi*) their activities were short-lived and for this reason they can hardly qualify as a private association with some longevity or durability.