

CAPInv. 126: [Sa]rapiasta[i]

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Lesbos
iii. Site	Methymna

II. NAME

i. Full name (original language)	[Σα]ραπιαστα[ῖ] (IG XII.2 511 a, l. 1)
ii. Full name (transliterated)	[Sa]rapiasta[i]

III. DATE

i. Date(s)	ii - i BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	Sarapis
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iii. Descriptive terms	σπείρα, <i>speira</i> ?
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Note

speira: IG XII.2 511 a, l. 3

σπείρα, *speira* (IG XII.2 511 a, l. 3) as restored by Wilhelm 1900: 53, no. 14; followed by Von Gaertringen 1939 in IG XII Suppl. p. 32 (cf. RICIS 205/0401). Note, however, the objections by Poland (1929: 1587) and Edson (1948: 156, 204). Both think it more likely that we should read a word in the accusative after εἰσενέγκαντες, *eisenengantes* (line 2) and not the dative τῇ σ]πείρα, *t[ei s]peirai* suggested by Wilhelm.

Poland's alternative suggestion εἰσενέγκαντες τῇ ἐ]ρά, *eisenengantes t[a hie]ra* (Poland 1929: 1587; cf. Fraser 1960: 51, no. 4) is not compatible with the letters ΠΕΙΡΑ, *PEIRA* at the start of line 3 (cf. Hodot 1976: 46; Edson 1984: 204). Edson tentatively put forward a reading of εἰσενέγκαντες τῇ π]είρα, *eisenengantes t[a pe]peira* or π[έ]πειρα, *p[e]peira*, meaning 'ripe fruits' (Edson 1984: 156).

The word σύνοδος, *synodos* appears in the text (IG XII.2 511 a, l. 3), but it seems used here in the meaning of 'gathering' (see, e.g., Labarre 1996: 59; RICIS 205/0401) rather than 'association' (Buchholz 1975: 53).

V. SOURCES

i. Source(s)	IG XII.2 511 with IG XII Suppl. p. 32 (a. 200 BC: Brun 1991: 105, n. 26)
Note	Other editions of IG XII.2 511 a, ll. 1-6: Fraser 1960: 51, no. 4 SIRIS 262 RICIS 205/0401
Online Resources	IG XII.2 511 (old ed.)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List in Greek of contributors to festival.
i.c. Physical format(s)	Fragment of a rectangular slab of marble, inscribed on the front (IG XII.2 511 a) and on the sides (b and c); the letters on the sides are smaller than those on the front.
ii. Source(s) provenance	Castle in Molyvos (Paton 1899 in IG XII.2 511); moved to the museum in Mytilene, Inv. 1036 (Von Gaertringen 1939 in IG XII Suppl. p. 32 and Charitonidis, Ἐπιγραφαί: p. 82).

IX. MEMBERSHIP

i. Number	The list of contributors contains at least 41 names (cf. Labarre 1996: 59).
ii. Gender	Men
Note	All names preserved on the list of contributing <i>Sarapiastai</i> are names of men.
iv. Status	Ktesiphon son of Antikrates, named in the list of contributors (IG XII.2 511 b, ll. 14-15), might be the same as the eponymous official of the <i>phyle</i> Aiolis in Methymna: IG XII.2 505, l. 1 (cf. Buchholz 1975: 157 (no. 533) and 187, H 135). The name and patronymic of the person listed in IG XII.2 511 c, ll. 8-9 (Teres son of Sadalas) have been identified as Thracian (Odryasian) (Wilhelm 1900: 53, no. 14; Von Gaertringen 1939 in IG XII Suppl. p. 32; Buchholz 1975: 192, H 189).

X. ACTIVITIES

ii. Meetings and events	σύνοδος, <i>synodos</i> (IG XII.2 511 a, l. 3) -- The word σύνοδος, <i>synodos</i> appears in the text (IG XII.2 511 a, l. 3), but it seems used here in the meaning of 'gathering' (see, e.g., Labarre 1996: 59; RICIS 205/0401) rather than 'association' (Buchholz 1975: 53).
iii. Worship	The listed <i>Sarapiastai</i> contributed to the σύνοδος (<i>synodos</i>) of the great <i>Sarapieia</i> , so that sacrifices (θυσίαι, <i>thysiai</i>) would be performed each year in perpetuity. These sacrifices were performed at a Nile festival (Νεῖ[λό]α, <i>Nei[loi]a</i>), if this widely accepted restoration and interpretation of the dative plural noun in IG XII.2 511 a, ll. 4-5 is correct (Wilhelm 1900: 53, no. 14; followed by Von Gaertringen 1939 in IG XII Suppl. p. 32; Fraser 1960: 51, no. 4; SIRIS 262; RICIS 205/0401. Alternative restorations in Rusch 1906: 68 and Salaç 1915: 51; cf. SIRIS 262. A more likely interpretation might be that sacrifices were offered to Nile gods).
Deities worshipped	Sarapis Nile gods ?

XII. NOTES

i. Comments	While Edson places IG XII.2 511 in e. i AD (Edson 1948: 156; cf. Shields 1917: 75), the text is most commonly dated to the Hellenistic or late Hellenistic period (Fraser 1960: 26, no. 2; SIRIS 262; RICIS 205/0401), more specifically after 200 BC (Pistorius 1913: 159-60; Brun 1991: 105, no. 26), in ii BC or perhaps i BC (Rusch 1906: 68; cf. Buchholz 1975: 53, no. 123).
ii. Poland concordance	Poland B *157 (SIRIS 262 = RICIS 205/0401)
iii. Bibliography	Brun, P. (1991), 'Les Lagides à Lesbos: essai de chronologie', <i>ZPE</i> 85: 99-113. Buchholz, H.-G. (1975), <i>Methymna: archäologische Beiträge zur Topographie und Geschichte von Nordlesbos</i>. Mainz. Edson, C. (1948), 'Cults of Thessalonica (Macedonica III)', <i>HThr</i> 41.3: 153-204. Fraser, P.M. (1960), 'Two studies on the cult of Sarapis in the Hellenistic world', <i>OAth</i> 3: 1-54. Hodot, R. (1976), 'Notes critiques sur le corpus épigraphique de Lesbos', <i>Études d'Archéologie Classique</i> 5: 17-81. Labarre, G. (1996), <i>Les cités de Lesbos aux époques hellénistique et impériale</i>. Paris. Pistorius, H. (1913), <i>Beiträge zur Geschichte von Lesbos im vierten Jahrhundert v. Chr.</i>. Bonn. Poland, F. (1929), 'Speira', <i>RE</i>² 3.2: 1586-92. Rusch, A. (1906), <i>De Serapide et Iside in Graecia cultis</i> (Dissertation. Friedrich-Wilhelms-Universität, Berlin). Salaç, A. (1915), <i>Isis, Sarapis a božstva sdružená</i>. Prague. Shields, E.L. (1917), <i>The cults of Lesbos</i>. (Dissertation. Johns Hopkins University). Wilhelm, A. (1900), 'Nachlese zu griechischen Inschriften', <i>JÖAI</i> 3: 40-62.

XIII. EVALUATION

i. Private association	Probable
Note	The use of a theophoric name (<i>Sarapiastai</i> , partly restored), together with the intended recurrence (each year) and durability (in perpetuity) of the sacrifices, makes it likely that the <i>Sarapiastai</i> formed a private association. If indeed the group is referred to as a <i>speira</i> , this would add further support. The restorations of the inscription, however, are not entirely satisfactory.