

Author: STELLA SKALTSA

CAPInv. 219: to koinon ton enatiston

I. LOCATION

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

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν ἐνατιστῶν (IG XI.4 1228 l. 2; IG XI.4 1229, l. 2)
ii. Full name (transliterated)	<i>to koinon ton enatiston</i>

III. DATE

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

i. Name in other forms	τὸ κοινὸν τῶν θιασιτῶν, <i>to koinon ton thiasiton</i> (IG XI.4 1228, cr 1, ll. 12-13, cr 1, ll. 21-23)
ii. Name elements	Cultic: <i>enatistai</i> : those meeting and holding celebrations on the 9th day of each month.

V. SOURCES

i. Source(s)	IG XI.4 1228 (e. ii BC) IG XI.4 1229 (e. ii BC)
Note	RICIS 202/0140 (CE no. 26; Bricault 2013: no. 93a) RICIS 202/0141 (CE no. 27)
Online Resources	IG XI.4 1228 IG XI.4 1229

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Two identical honorary inscriptions in Greek (identical except of line 1) for Dionysios, <i>archithiasites</i> and Apollonios, <i>grammateus</i> .
i.c. Physical format(s)	IG XI.4 1228: base of white marble IG XI.4 1229: base of white marble
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.
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VII. ORGANIZATION

ii. Leadership	ἀρχιθιασίτης, <i>archithiasites</i> (IG XI.4 1228, ll. 2, 15)
iii. Members	θιασῖται, <i>thiasitai</i> (IG XI.4 1228, l. 20; 1229 l. 20)
iv. Officials	γραμματεὺς, <i>grammateus</i> (IG XI.4 1228, ll. 3, 24; 1229, ll. 3, 24)

IX. MEMBERSHIP

i. Number	26 members (including the two officials)
ii. Gender	Men
iv. Status	Apollonios, the secretary, was <i>melanephoros</i> (IG XI.4 1228, ll. 4, 26-27) The association was of a diverse make up. The <i>archithiasites</i>, Dionysios son of Noumenios, was from Kassandria in Macedonia. The name Baliton is of Phoenician origin (Bal) (RICIS no. 202/0140; Baslez).
v. Relations	Dionysios son of Noumenios <i>Kassandreus</i> (IG XI.4 1228 ll. 3, 14; 1229 ll. 3, 14) is also attested in a contributors' list from Sarapieion A (IG XI.4 1216 l. 9). Apollonios, secretary and melanephoros, is also attested as an <i>eranistes</i> in IG XI.4 1223 l. 5. Apollonios is also known by the Delian inventories of Sarapieion C, where he is attested as the donor of a <i>poterion</i> (RICIS 202/0421 bB II l. 71 = 202/0422 a l. 60 = 202/0424 A II l. 97). Aischrion is also attested as an <i>eranistes</i> in IG XI.4 1223 l. 9. Ariston may be identified with the founder/ leader of the <i>koinon ton dekadiston kai dekadistrion</i> (IG XI.4 1227 l. 3).

X. ACTIVITIES

iii. Worship	The <i>koinon</i> made a dedication to Sarapis, Isis and Anubis (IG XI.4 1228, l. 1) and another one to Isis only (IG XI.4 1229, l. 1).
Deities worshipped	Sarapis Isis Anubis
iv. Honours/Other activities	The association honoured and crowned two officials, the <i>archithiasites</i> and the <i>grammateus</i> . The <i>archithiasites</i> was honoured on account of his piety (<i>eusebeia</i>) towards the gods and his zeal (<i>philotimia</i>) towards the <i>thiasitai</i> (IG XI.4 1228, ll. 15-20; 1229, ll. 15-20).

XII. NOTES

i. Comments	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). It is to be noted that the name of the honouring body in the crowns of the two inscriptions (<i>koinon ton thiasiton</i>) is different from that of the honorific text (<i>koinon ton enatiston</i>). Both names stand for the same association, though one wonders whether the different form alludes to different degrees of membership.
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XIII. EVALUATION

i. Private association	Certain
Note	The terminology used (<i>koinon</i>) and the internal organisation (<i>archithiasites</i> , <i>grammateus</i>) make it certain that we have here a private association.