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CAPInv. 997: **hoi therapeutai hoi [hyp'au]ton tat[tomenoi]**

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ θεραπευταὶ οἱ ὑπ' αὐτὸν ταττόμενοι (IG XI 4, 1062 l. 5; 1215 ll. 4-5)
ii. Full name (transliterated)	<i>hoi therapeutai hoi [hyp'au]ton tat[tomenoi]</i>

III. DATE

i. Date(s)	m. iii - b. 166 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>therapeutai</i> : the term normally designates worshippers of Isis and Sarapis but it can also refer to devotees of other deities (e.g. Asklepios).
	Status-related:	<i>hoi hyp'auton tattomenoi</i> : the passive participle of the verb <i>τάττω</i> alludes to some sort of military or civic service (see LSJ ⁹ s.v. 'τάσσω' II)

V. SOURCES

i. Source(s)	IG XI.4 1062 (before 166 BC) IG XI.4 1215 (240/239? BC)
Note	IG XI.4 1062: CE 42; RICIS no. 202/0162 IG XI.4 1215: CE 41; RICIS no. 202/0161

Online Resources IG XI.4 1062 IG XI.4 1215	
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	IG XI.4 1062: fragmentary inscription referring to building works (l. 4: τὸν [ναὸν] καὶ τὸν π[ρόνα]ον? Σαρ[άπι?]: note that the architectural terms are heavily restored). IG XI.4 1215: dedicatory inscription to a king Ἀν[...] and a queen (ll. 1-2), perhaps in association with a Demetrios (l. 3). The identification of the king is a much disputed issue; the name can be restored as Antiochos, referring to one of the Seleucids or as Antigonos, referring to Antigonos Gonatas (Roussel 1915-16: 107). For the various suggestions about the identification of the king see RICIS 202/0162. Basel, on the other hand, is more assertive, identifying the kings with Antigonos Gonatas and his wife, Phila (Baslez 2013: 235). In Greek.
i.c. Physical format(s)	IG XI.4 1062: marble slab broken into three fragments. IG XI.4 1215: marble slab broken below and on the left side. H. 19 x W. 17 x Th. 3 cm.
ii. Source(s) provenance	IG XI.4 1062: fragment a and c were found west of the temple of Isis. IG XI.4 1215: Found in Sarapieion C.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Sarapieion C (GD 100) lies in the terrace of the foreign gods, south of the sanctuary of the Syrian Gods (GD 98; Roussel 1915-16: 47-69).
ii. References to buildings/objects	τὸν [ναὸν] καὶ τὸν π[ρόνα]ον?, <i>ton [nao]n kai ton p[rona]on</i> (IG XI.4 1062 l. 4) Bricault suggests the reading π[ρόπυλ]ον, <i>p[ropyl]on</i> in line 4 (RICIS 202/0162).

VII. ORGANIZATION

ii. Leadership	ὑπ'αὐτὸν ταττόμενοι, <i>hoi hyp'auton tattomenoi</i> (IG XI 4 1215 ll. 4-5; IG XI 4 1062 l. 5): the phrase indicates that the <i>therapeutai</i> were under the command of someone.
v. Other staff	ἐπιμέλεσθα[ι], <i>epimelesthai</i> (IG XI.4 1062 l. 6): the infinitive of the verb <i>epimeloumai</i> points to someone taking over certain duties. In IG XI.4 1062 the duties may have been related to building works, as indicated by the reference to a temple (<i>[nao]n</i>) and another edifice (<i>[p...]on</i>). If so, then [...]kleides's duties were of a temporary nature, supervising the building works as long as they lasted.

X. ACTIVITIES

iii. Worship	IG XI.4 1062 (4) records the construction/ repair of the <i>naos</i> (heavily restored) and the <i>pronaos? or propylon?</i> (heavily restored) to Sarapis. IG XI.4 1215 (L. 6) is a dedication to Sarapis, Isis and the <i>theoi entemenioi</i> (the gods of the enclosed precinct).
Deities worshipped	Sarapis Isis theoi en[temenoi]

XI. INTERACTION

ii. Interaction abroad	IG XI.4 1215 (ll. 1-3) is a dedication to a king and a queen and their son, either of the Seleucid or the Antigonid royal house (see RICIS 202/0161 for the various suggestions).
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XII. NOTES

i. Comments	These two inscriptions constitute the earliest attestations of <i>therapeutai</i> in Sarapieion C, dating to the period of the Delian Independence. The cult of the Egyptian Gods in Sarapieion C became public around 180 BC.
iii. Bibliography	Baslez, M.-F. (2013), 'Les associations à Délos: depuis les débuts de l'indépendance (fin du IV ^e siècle) à la période de la colonie athénienne (milieu du II ^e siècle)', in P. Frölich & P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (III^e siècle av. J.-C.-II^e siècle ap. J.-C.)</i> . Paris: 227-49. Roussel, P. (1915-16), <i>Les cultes égyptiens à Délos</i> . Paris.

XIII. EVALUATION

i. Private association	Probable
Note	The collective name <i>hoi therapeutai hoi hyp' auton tattomenoi</i> is attested in two inscriptions from Delos, both found in Sarapieion C and probably falling with the same timespan (second half of the third century BC). The second compound of the name <i>hoi hyp' auton tattomenoi</i> sets this group apart from other groups of <i>therapeutai</i> , alluding perhaps to a president or leader. In the light of this it can be suggested that the group enjoyed some sort of internal organization, though its durability remains uncertain.