

CAPInv. 842: to koinon ton diakonon

I. LOCATION

i. Geographical area	Western Greece with the Ionian Islands
ii. Region	Epirus (Thesprotia)
iii. Site	Ambrakia

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν διακόνων (RICIS 111/0102, l. 1)
ii. Full name (transliterated)	<i>to koinon ton diakonon</i>

III. DATE

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

ii. Name elements	Cultic:	<i>diakonoi</i> : The association consists of "servants" of the cult of the Egyptian Gods.
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : RICIS 111/0102, l. 1	

V. SOURCES

i. Source(s)	RICIS 111/0102 (i BC)
Note	Other publications: CIG II 1800, SIRIS 90
Online Resources	AGRW ID 23778
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedication in Greek
i.c. Physical format(s)	Unknown
ii. Source(s) provenance	Found in a church in Arta (modern toponym).

VII. ORGANIZATION

ii. Leadership	The ἱερεὺς, <i>hierous</i> , 'priest' of the cult appears to have been a member of the association, given that he is listed first among the (other) <i>diakonoi</i> , and thus presumably led the association.
iii. Members	The members are called δῖακονοι, <i>diakonoi</i> , 'servants'. The term is rarely used for minor sanctuary or cult officials in pre-Christian contexts.

IX. MEMBERSHIP

i. Number	Ten members are listed in the surviving fragment of the catalogue, including the priest.
ii. Gender	Men
Note	All listed members are men.

X. ACTIVITIES

iii. Worship	As in other cases pertaining to the cult of the Egyptian cult, the association probably included the liturgical personnel and/or initiates of a higher order of the cult. Given the dedication to Serapis, Isis, Anubis, and Harpocrates, worship by the group can be supposed.
Deities worshipped	Serapis, Isis, Anubis, Harpocrates

XII. NOTES

ii. Poland concordance	Poland B 54
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XIII. EVALUATION

i. Private association	Probable
Note	If the pattern attested in Macedonia (see CAPInv. 709 , XIII.i) and other parts of the Greek world is followed, the liturgical association of the cult of the Egyptian Gods may have been independent from the civic authorities.