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## CAPInv. 41: hoi synelthontes threskeutai epi theou Dios Hypsistou

### I. LOCATION

i. Geographical area	Macedonia
ii. Region	Pieria
iii. Site	Pydna

### II. NAME

i. Full name (original language)	οἱ συνελθόντες θρησκευταὶ ἐπὶ θεοῦ Διὸς Ὑψίστου (SEG 46: 800, ll. 5-7)
ii. Full name (transliterated)	<i>hoi synelthontes threskeutai epi theou Dios Hypsistou</i>

### III. DATE

i. Date(s)	250 AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>threskeutai</i>
	Theophoric:	<i>epi theou Dios Hypsistou</i>
	Other:	<i>hoi synelthontes</i> (communal)

### V. SOURCES

i. Source(s)	SEG 46: 800 (AD 250, Daisios 18 [ca. May])
Note	See also: AGRW 45; GRA I 72
Online Resources	<a href="#">Cormack 1974: 51</a> and <a href="#">AGRW ID 163</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Commemorative stele set up by the association, in Greek.

i.c. Physical format(s)	Stele
ii. Source(s) provenance	<p>The stele was found at the modern village of Alonia (Cormack 1974: 54), about 4 km west of the site of ancient Pydna, explicitly referred to in the document (SEG 46: 800, l. 4: ἐν Πύδνῃ, <i>en Pydnei</i>).</p> <p>Pydna was perhaps incorporated to the territory of the Roman colony of Dion.</p>

## VII. ORGANIZATION

ii. Leadership	<p>ἀρχισυνάγωγος, <i>archisynagogos</i> (SEG 46: 800, ll. 12-14)</p> <p>Despite the cumbersome syntax of our only source (apparently mentioning two other officials serving as eponymous) and the existence of an <i>archon</i>, the fact that most associations of Zeus Hypsistos are led by an <i>archisynagogos</i> and the preposition ὑπό, <i>hypo</i>, which precedes his mention, make his leadership highly probable. The <i>archisynagogos</i> was also the ἐπιμελητής, <i>epimeletes</i>, responsible for setting up the stele, along with his brother, the secretary of the association (face b).</p>
iii. Members	θηρσκενταί, <i>theskeutai</i> (ll. 6 and 17-18)
iv. Officials	<p>A λογιστεύων, <i>logisteuon</i> (acting curator?) and an ἄρχων, <i>archon</i> serve as eponymous officials; this is probably not the case with the προστάτης, <i>prostates</i> (protector) and the γραμματεὺς, <i>grammateus</i> (secretary), whose mention in the genitive is probably influenced by the genitive of the <i>archisynagogos</i>' patronymic which precedes them. With the exception of the <i>archisynagogos</i>, all other offices are unattested in other associations of Zeus <i>Hypsistos</i> in Macedonia; the <i>logisteuon</i> is unattested in all other Macedonian associations.</p>
Eponymous officials	<p>λογιστεύων, <i>logisteuon</i> and ἄρχων, <i>archon</i> are used eponymously: λογιστεύοντος Οὐρ βανιανοῦ Βιλίστου,   ἄρχοντος Αὐρ(ηλίου) Νιγερ[ί]ωνος, <i>logisteuontos Ourbanianou Bilstou, archontos Aureliou Nigeronos</i> (ll. 9-12).</p>
v. Other staff	The <i>archisynagogos</i> also served, along with his brother, as the ἐπιμελητής, <i>epimeletes</i> responsible for setting up the stele, along with his brother, the secretary of the association (face b).

## IX. MEMBERSHIP

i. Number	34 members, including the 5 officials.
ii. Gender	Men Women
Note	Three members are women (ll. 25, 27, 41). All officials are men.
iv. Status	Two of the members are slaves (ll. 32-33), one explicitly (οἰκέτης, <i>oiketēs</i> ) and the other (οἰκονόμος, <i>oikonomos</i> ) implicitly, judging by the fact that he does not carry a Roman name (cf. BE 1976: no. 351). The fact that 20 members, including four out of the five officials, bear the <i>gentilicium</i> Aurelius suggests that the association's members predominantly belonged to families having acquired the Roman citizenship only after the <i>Constitutio Antoniniana</i> .
v. Relations	The leader of the association and its secretary are brothers.

## X. ACTIVITIES

ii. Meetings and events	The only recorded activity of the association is the devotees' gathering ἐπὶ θεοῦ Διὸς Ὑψίστου ( <i>epi theou Dios Hypsistou</i> , ll. 6-7). The meaning is unclear. Most probably, the phrase points to a sanctuary of the god (so Nigdelis 2006: 163-4). If, however, the preposition ἐπί, <i>epi</i> , is understood in its temporal sense, then the reference is to a specific occasion pertaining to the god's cult. The latter interpretation would explain the fact that the gathering is emphasized immediately after the preamble (l. 5: συνελθόντες, <i>synelthontes</i> ), even before the association's descriptive term. Such an occasion could be a festival of the god: Zeus <i>Hypsistos</i> is often associated in Lower Macedonia with the Mother of the Gods, for whose cult festivals are attested in the second half of Dios and on Daisios (see <i>I. Leukopetra</i> p. 24), as in this case.
iii. Worship	See X.ii: Meetings & Events, above.
Deities worshipped	<i>Zeus Hypsistos</i>

## XII. NOTES

iii. Bibliography	<p>Chrysostomou, P. (1989-1991), 'Η λατρεία του Δία ως καιρικού θεού στη Θεσσαλία και στη Μακεδονία', <i>AD</i> 44-46: 21-72, esp. 44-5.</p> <p>Cormack, J.M.R. (1974), 'Zeus Hypsistos à Pydna', in <i>Mélanges helléniques offerts à Georges Daux</i>, Paris: 51-5.</p> <p>Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i>. Thessaloniki.</p>
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## XIII. EVALUATION

i. Private association	Certain
Note	The group of worshipers of Zeus <i>Hypsistos</i> gathered at Pydna has all the attributes of a private cultic association, indeed, more so than is usually the case in the evidence from Macedonia. They have an identity mark ("worshippers of Zeus <i>Hypsistos</i> "), a structured and hierarchical organization, and a number of officials, some of whom on an annual basis.