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CAPInv. 715: *threskeutai kai sekobatai theou Hermanoubidos*

## I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Thessalonike

## II. NAME

i. Full name (original language)	θηρσκειται καὶ σηκοβάται θεοῦ Ἑρμανούβιδος (IG X.2.1 220)
ii. Full name (transliterated)	<i>threskeutai kai sekobatai theou Hermanoubidos</i>

## III. DATE

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

ii. Name elements	Cultic:	<i>threskeutai</i> , devotees <i>sekobatai</i> , liturgical personnel, ‘those with access to the sacred precinct of the god’
	Theophoric:	<i>Hermanoubis</i>

## V. SOURCES

i. Source(s)	IG X.2.1 220 (iii AD)
Note	See also: <i>RICIS</i> 113/0576
Online Resources	<a href="#">IG X.2.1 220</a> and <a href="#">AGRW ID 23825</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Honorific inscription in Greek
i.c. Physical format(s)	Statuette (?) base
ii. Source(s) provenance	Thessaloniki

## VII. ORGANIZATION

ii. Leadership	The term προστάτες <i>prostates</i> , 1. προστάται, <i>prostatai</i> (l. 2) may refer either to a patron and benefactor or to the leader of the association (see Nigdelis 2010: 34). In the latter case, the association is led by two brothers, Pomponios Helenos and Pomponios Kassios
iv. Officials	The <i>archinakoros</i> , ἀρχινακορῶν, <i>archinakoron</i> (l. 6), mentioned for dating purposes in the last line of IG X.2.1 220 is most likely not an official of the association but the chief superintendent of the sanctuary of the Egyptian Gods. As in other similar cases (see IG X.2.1 259, ll. 28-30), the permission of the chief officials of the sanctuary were required for the erection within the compounds of the sanctuary of a monument dedicated by a peripheral association.

## IX. MEMBERSHIP

iv. Status	<p>The very poor quality of the monument and the convoluted syntax, which does not even allow us to understand the text properly, seem to point to dedicants belonging to the lower classes (see Edson 1948: 187). Steimle 2008: 189-90 objects to this view, pointing out that the <i>sekobates</i> mentioned in SEG 56: 744 belongs to the other end of the social spectrum. The <i>sekobatai</i> of the small association of Hermanoubis, however, should not <i>a priori</i> be put on a par with the <i>sekobatai</i> of the core cult of the Egyptian Gods.</p> <p>The onomastic formulas also point to lower social strata. One of the <i>prostatai</i> of the association uses a <i>nomen</i> as <i>cognomen</i> (Kassios), an honorand uses a <i>praenomen</i> as <i>cognomen</i> (Gaios), and another honorand uses an <i>agnomen</i> in a formula (ὁ καὶ Πίερης, <i>ho kai Pieris</i>) often used for persons who had only recently acquired the Roman citizenship.</p>
v. Relations	The two honorands (or dedicants; for the syntax, see XII.i: Comments, below) and <i>prostatai</i> are brothers, while the father of the other honorand has provided some unspecified favour to the dedicants or the association.

## X. ACTIVITIES

iii. Worship	On the basis of the name, the association gathered all devotees and liturgical personnel of the cult of Hermanoubis. On this rare hybrid god, see Bricault 2011.
Deities worshipped	Hermanoubis
iv. Honours/Other activities	Honours for some members are the sole activity of the association known to us.

## XII. NOTES

i. Comments	<p>The awkward syntax and the grammatical and engraving mistakes do not facilitate the understanding of the text. According to Edson's very probable interpretation, the text should be thus understood:</p> <p>Πονπώνιοι Ἑλενος καὶ Κάσσιος, προστάτες θρησκευτῶν καὶ τῶν σηκοβατῶν θεοῦ Ἑρμανούβιδος, Κλαύδιον Αὔξιμον τὸν καὶ Πιέριν, διὰ τὴν πρὸς τὸν πατέρα Κλαύδιον Γάϊον τιμὴν, ἀρχινακοροῦντος etc., <i>Ponponioi Helenos kai Kassios, prostates threskeuton kai ton sekobaton theou Hermanoubidos, Klaudion Auximon ton kai Pierin, dia ten pros ton patera Klaudion Gaion timen, archinakorountos etc.</i></p>
iii. Bibliography	<p>Bricault, L. (2011), 'Une statuette d'Hermanubis pour Arès' in L. Bricault and R. Veymiers (eds.), <i>Bibliotheca Isiaca</i> II, Bordeaux 2011: 131-5.</p> <p>Edson, C. (1948), 'Cults of Thessalonica (Macedonica III)', <i>HThR</i> 41: 153-204, esp. 187.</p> <p>Paschidis, P. (forthcoming), 'Civic cults and (other) religious associations: in search of collective identities in Roman Macedonia' in A. Cazemier and S. Skaltsa (eds.), <i>Associations in Context: rethinking associations and religion in the post-classical polis</i>. Copenhagen.</p> <p>Steimle, C. (2008), <i>Religion im römischen Thessaloniki. Sakraltopographie, Kult und Gesellschaft, 168 v. Chr. – 324 n. Chr.</i> Tübingen, esp. 130, 187, 189-90.</p>

### XIII. EVALUATION

i. Private association	Certain
Note	<p>The private character of the association is surmised by the peripheral character of the cult of Hermanoubis, who does not belong to the main deities worshiped in the sanctuary of the Egyptian Gods. On this connection between core cults of the sanctuary and religious associations for related deities, see Paschidis, forthcoming.</p>