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CAPInv. 1774: **hoi porphyrobaphoi**

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Edonis
iii. Site	Philippi

II. NAME

i. Full name (original language)	οἱ πορφυροβάφοι (Philippi II 697/M580, ll. 1-2)
ii. Full name (transliterated)	<i>hoi porphyrobaphoi</i>

III. DATE

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

ii. Name elements	Professional:	πορφυροβάφοι, <i>porphyrobaphoi</i> (=purple-dyers).
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V. SOURCES

i. Source(s)	Philippi II 697/M580 (ii - iii AD)
Online Resources	TM 127006
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorary inscription set up by a <i>polis</i> (name not specified in the text) for a citizen of Thyateira.
i.c. Physical format(s)	Marble fragment (0.57 X 0.38)

ii. Source(s) provenance	Philippi, seen by Mertzides in 1892 reused in the walls of a recently ruined military camp (but see below, historical authenticity).
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VII. ORGANIZATION

ii. Leadership	The honorand is defined as πρώτος ἐκ τῶν πορφυροβάφων, <i>protos ek ton porphyrobaphon</i> .
iii. Members	Collectively designated as πορφυροβάφοι, <i>porphyrobaphoi</i> .

IX. MEMBERSHIP

iv. Status	The honorand was a citizen of Thyateira. For an association of purple-dyers attested at Thessaloniki and also mentioning a citizen of Thyateira, see CAPInv. 786 , with further comments.
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XII. NOTES

i. Comments	The word <i>purpurarii</i> is partially restituted in a fragmentarily preserved Latin inscription from Philippi, see Philippi II 646/L035.
iii. Bibliography	Pilhofer, P. (1995), <i>Philippi I. Die erste christliche Gemeinde Europas</i> . Tübingen: 177-182. Pilhofer, P. (2009), <i>Philippi, Band II: Katalog der Inschriften von Philippi</i> . 2nd edn. Tübingen. Robert, L. (1939), 'Hellenica V. Inscriptions de Philippes publiées par Mertzidès', <i>RPh</i> 13: 136-150 (=OMS II: 1289-1303).

XIII. EVALUATION

i. Private association	Certain
Note	If indeed authentic, this would be a private association of professionals.
ii. Historical authenticity	Robert 1939: 142 strongly questioned the text's authenticity on the grounds of Mertzidis' untrustworthiness. But other scholars accept its authenticity and Pilhofer (1995 and 2009) has drawn attention to the fact that the same stone has been seen and commented upon a few years after Mertzidis' publication by a second scholar (Lambakis).