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CAPInv. 194: hoi parephedreuontes en Hermou polei xenoi Apolloniatai

i.	Geographical area	Egypt
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11.	Nome	Hermopolites (U15)
iii.	Site	Hermopolis Magna

i.	Full name (original language)	οί παρεφεδρεύοντες ἐν Ἑρμοῦ πόλει ξένοι Ἀπολλωνιᾶται (Ι.Hermoupolis 6, Il. 3, with P.Giss. 99, Il. 23-25)
ii.	Full name (transliterated)	hoi parephedreuontes en Hermou polei xenoi Apolloniatai

i. Date(s)	79 BC - iii AD

ii. Name elements	Ethnic:	Apolloniatai, from Apollonia in Palestine (or theophoric of Apollo?)
	Geographical:	en Hermou polei
	Status-related:	xenoi
	Theophoric:	Apolloniatai, theophoric of Apollo (or ethnic from Apollonia in Palestine?)

i. Source(s)	I.Hermoupolis 5 (79/8 BC) I.Hermoupolis 6 (16 Tybi = 25 January 78 BC) P.Giss. 99 (ii-iii AD)

		Other editions of I.Hermoupolis 5: OGIS 182, I.Milne 9296, SB I 4206, JIGRE 155 (partially). Other editions of I.Hermoupolis 6: SB V 8066, JIGRE 156 (partially).
	Online Resources	I.Hermoupolis 5; TM 7099 I.Hermoupolis 6; TM 6298 P.Giss. 99; TM 27877
i.a.	Source type(s)	Epigraphic source(s) Papyrological source(s)
i.b.	Document(s) typology & language/script	The two Greek inscriptions I.Hermoupolis 5-6 are the double-dedication of the sanctuary by the <i>Apolloniatai</i> and <i>synpoliteuomenoi ktistai</i> , followed by the list of members. P.Giss. 99 preserves a fragment of the proceedings in Greek of a trial against the association and records a fragmentary copy of the text of the inscriptions.
i.c.	Physical format(s)	I.Hermoupolis 5-6 are pedimental limestone stelai with acroteria in the corners (only preserved in I.Hermoupolis 5). P.Giss. 99 is a papyrus.
ii.	Source(s) provenance	I.Hermoupolis 5 was found in November 1895 at Hermopolis Magna, ca 350 m south-east of the temple of Seti II in the western part of the ancient city, with rests of a limestone base or altar. I.Hermoupolis 6 was found in 1932 in a place ca 1.1 km east-southeast from the finding spot of I.Hermoupolis 5, with limestone blocks which once formed a big wall: the blocks had been moved there from somewhere else (cf. Zucker 1938: 3). No exact provenance within Hermopolis Magna is given for P.Giss. 99.

VI BUILT AND VISUAL SPACE

ii. References to buildings/objects

Dedication of τὸ ἱερὸν καὶ τὸν περίβολον καὶ τὰ συνκύροντα πάντα, to hieron kai ton peribolon kai ta synkyronta panta (I.Hermoupolis 5, Il. 3-4; I.Hermoupolis 6, I. 5). Mention of ἐ]ν στή[λαι]ν δυοῖν | [ἔ]μπροσθεν ἱδρυμέ[ν]αιν τοῦ | [ν]εώ, δν ἤγειραν ἐκε[ῖν]οι τῷι Ά|[πό]λλωνι, en stelain dyoin emprosthen hidrymenain tou neo hon egeiran ekeinoi toi Apolloni, in P.Giss. 99, Il. 15-18.

iii. Members	The association was originally made up of <i>hoi parephedreuontes en Hermou polei xenoi Apolloniatai</i> (I.Hermoupolis 5, l. 2; I.Hermoupolis 6, ll. 2-3; P.Giss. 99, ll. 23-25), that is to say the military contingent stationed in the garrison at Hermopolis Magna. Besides the regular members, supporting members called οἱ συνπολιτευόμενοι κτίσται, <i>hoi synpoliteuomenoi kistai</i> (I.Hermoupolis 5, ll. 2-3; I.Hermoupolis 6, l. 3) also took part in the activities and decisions of the association. On the term <i>synpoliteuomenoi</i> indicating non-military members (associated to a <i>politeuma</i> of some sort or military group), cf. Thompson Crawford 1984 and Thompson 2012: 94. In the lists of names there is no evident distinction between the <i>Apolloniatai</i> proper and the <i>synpoliteuomenoi</i> . How the membership changed over the centuries and what its make-up might have looked like in ii-iii AD, at the time of P.Giss. 99, is difficult to say: a military connection can no longer be supposed in Roman times.
iv. Officials	In 79/8 BC the group had an ἀρχιερεύς, <i>archiereus</i> , called Hermolaos, son of Apollonios (I.Hermoupolis 6, 1. 76b'). Cf. PP II no. 3362 and PP III no. 5386. A ἱεραύλης, <i>hieraules</i> (I.Hermoupolis 5, 1. 166) and a ἱεροψάλτης, <i>hieropsaltes</i> (I.Hermoupolis 6, 1. 40), are also mentioned and were, no doubts, employed in the religious rites and ceremonies of the association, which are still attested centuries later in P.Giss. 99, Il. 8-13 (namely, hymns in foreign tongue and sacrifices).

VIII. PROPERTY AND POSSESSIONS

ii. Realty

The group probably possessed τὸ ἱερὸν καὶ τὸν περίβολον καὶ τὰ συνκύροντα πάντα, to hieron kai ton peribolon kai ta synkyronta panta (I.Hermoupolis 5, Il. 3-4; I.Hermoupolis 6, I. 5) which they dedicated in 79/8 BC (cf. also P.Giss. 99, Il. 15-18). Given the presence of the two inscriptions, the expenses for the building (?) and dedication of the sanctuary were covered in two instalments, spread over the six units of soldiers stationed at Hermopolis Magna and their synpoliteuomenoi: cf. Launey 1949-50: II 976.





Y ACTIVITIES

iii. Worship

In 79/8 BC the Apolloniatai dedicated the sanctuary to Apollo, Zeus, and the companion gods: Απόλλωνι καὶ Διὶ καὶ τοῖς συνεστίοις θεοῖς, Apolloni kai Dii kai tois synestiois theois (I.Hermoupolis 5, 1. 3; I.Hermoupolis 6, Il. 3-4) – P.Giss. 99, Il. 25-26 leaves out Zeus: Ἀπόλλωνι κα[ὶ | τοῖς συνεσ]τίοις θεοῖς, Apolloni kai tois synestiois theois (similarly in Il. 15-18: ἐ]ν στή[λαι]ν δυοῖν | [ἔ]μπροσθεν ἱδρυμέ[ν]αιν τοῦ | [ν]εώ, δν ἤγειραν ἐκε[ῖν]οι τῷι Ἀ[[πό]λλωνι, en stelain dyoin emprosthen hidrymenain tou neo hon egeiran ekeinoi toi Apolloni). For over three centuries (and as late as ii-iii AD) the association gathered and chanted hymns in foreign tongue and held sacrifices of sheep and goats – no doubts, performed by the association's religious officials, such as the hieraules (I.Hermoupolis 5, 1. 166) and hieropsaltes (I.Hermoupolis 6, l. 40); this is indicated as being not-Egyptian religious practice: ὕμνοι μὲν ἄι|[δονται] γλώττη ξενικῆ ὡς | [.....] [Α]ἶγνπτίους ἡμᾶς, | [δίων δὲ κ]αὶ αἰγ[ῶ]ν θυσίαι τε|[λοῦνται] ἐπιχωρίοις ἱε|[ροῖς ἐνα]ντιώ[τ]ατα, hymnoi men aidontai glotte xenike hos ... Aigyptious hemas, oion de kai aigon thysiai telountai epichoriois hierois enantiotata (P.Giss. 99, Il. 8-13).

Deities worshipped

Apollo Zeus Synestioi theoi

iv. Honours/Other activities

The dedication of the sanctuary by the *Apolloniatai* in 79/8 BC is made on behalf of the Royal House, thus showing the loyalty of the association to the Ptolemies: ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας τῆς καὶ Τρυφαίνης, θεῶν Φιλοπατόρων καὶ Φιλαδέλφων, *hyper basileos Ptolemaiou kai basilisses Kleopatras tes kai Tryphaines, theon Philopatoron kai Philadelphon* (I.Hermoupolis 5-6, ll. 1-2).

XII. NOTES

i. Comments

On the date of I.Hermoupolis 5 to the third year of reign of Ptolemy XII Auletes and Cleopatra Tryphaina, cf. BL VI 43 (on P.Giss. 99, 1. 28).

The name Apolloniatai is restored by Zucker 1938: 6 (comment on 1. 3) on the basis of the space in the lacuna and of P.Giss. 99, 1. 25 where one reads $[A\pi o\lambda \lambda \omega vi] \hat{\alpha} \tau \alpha i$, [Apolloni]atai. It would refer to the geographical origin of these men, from the coastal city of Apollonia in Palestine (where Idumaean groups would have migrated in VI century BC: cf. also Zucker 1938: 18-20). Rapaport 1969: 75-77, on the other hand, rejects the name and origin of the group and suggests to restore Apolloniastai (he purports that the space in the lacuna could allow this restoration, given that there are two iotas in the name, which do not take up much space; furthermore, the testimony of P.Giss. 99 would not be of too much importance: the texts does not reproduce the text of the inscription with absolute fidelity and anyway the scribe could even have erroneously left out the sigma). The name would therefore be a theophoric of Apollo, who was the Greek equivalent of the main Idumaean deity Qos. On the basis of onomastics, he believes that the Idumaean Apolloniastai came from Marissa in Idumea. Leaving aside discussions of the geographical origin of the group (if indeed at all possible and legitimate), even if the name of the association is Apolloniatai, a theophoric nature of the name does not seem to be excluded.

The term *ktistai* in the name of the *synpoliteuomenoi* should refer to the funders of a cult in a particular shrine: it is uncertain whether all the *synpoliteuomenoi* were in fact *ktistai* or they simply retained the name they had at the beginning of their life when they originally set up the cult together with the *Apolloniatai*.

There is no strong proof to identify the *Apolloniatai* (or their primeval group) in the late second-century BC fragmentary list of names I.Hermoupolis 4, recording soldiers garrisoned at Hermopolis Magna (the onomastics are plainly hellenic and not typically Idumaean: cf. Fraser 2007, *pace* Launey 1949-50: II 976).

The Apolloniatai may be compared with the Idumaean to koinon ton ktiston (CAPInv. 181) and to politeuma kai hoi apo tes poleos Idoumaioi (CAPInv. 163), both from Memphis.

ii. Poland concordance

Poland B *463 (for I.Hermoupolis 5)

iii. Bibliography

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XIII FVALUATION

i. Private association

Certain

Note

The *Apolloniatai* had a communal proper name, a durable intent and life, and an original well-defined identity as sub-group within the local military community of the garrison at Hermopolis Magna; they had some form of internal organisation and possessed religious officials and ritual personnel (an *archiereus*, a *hieraules* and a *hieropsaltes*); they most probably owned property. All this proves with some degree of certainty that, despite the absence of a proper term for 'association', they were a private association, originally (by 79/8 BC) made up of Idumaean soldiers and their families and fellow-expatriates.

