

CAPInv. 739: **hoi therapeutai tou theou**

I. LOCATION

i. Geographical area	Thrace
ii. Region	Aegean Thrace
iii. Site	Maroneia

II. NAME

i. Full name (original language)	οἱ θεραπευταὶ τοῦ θεοῦ (I.Thrac.Aeg. E182, ll. 1-2, E183, l. 7-8)
ii. Full name (transliterated)	<i>hoi therapeutai tou theou</i>

III. DATE

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

i. Name in other forms	οἱ θεραπευταί, <i>hoi therapeutai</i> (I.Thrac.Aeg. E212, l. 4 and l.18-19, E213, l. 5)	
ii. Name elements	Cultic:	<i>therapeutai</i>
	Theophoric:	<i>theos</i>

V. SOURCES

i. Source(s)	I.Thrac.Aeg. E182 (s. ii BC) I.Thrac.Aeg. E183 (ii BC) I.Thrac.Aeg. E212 (ii - i BC) Possibly also I.Thrac.Aeg. E213 (i BC)
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Note	See also: I.Thrac.Aeg. E182: RICIS 114/0201 I.Thrac.Aeg. E183: RICIS 114/0203 I.Thrac.Aeg. E212: RICIS 114/0210; <i>AE</i> 2005: no. 1357; SEG 55: 745 I.Thrac.Aeg. E213: RICIS 114/0212
Online Resources	I.Thrac.Aeg. E182 and AGRW ID 14072 I.Thrac.Aeg. E183 and AGRW ID 14078 I.Thrac.Aeg. E212 and AGRW ID 14082 I.Thrac.Aeg. E213 and AGRW ID 14084
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	E182, E183: decrees issued by the <i>therapeutai</i> in honour of priests. E212: album of the association's members. E213: catalogue of names; but due to its fragmentary state of preservation, its precise nature remains unknown. All sources are in Greek.
i.c. Physical format(s)	E182: Marble stele, broken at its upper and lower part (0.23 x 0.27); two incised laurel wreaths above the text. E212: Rectangular marble stele, preserved in two joining pieces (1.23 x 0.48); lower part missing. E183: Marble stele, broken at its upper part (0.28 x 0.45). E213: Marble block, broken at all sides.
ii. Source(s) provenance	Maroneia. Inscriptions E183 and E212 were found at the site of Parathyra, while E182 at the nearby site of Kambana; inscription E213 has been found at the site of Haghios Charalambos, reused as building material at an important public structure of Roman times.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Most inscriptions pertaining to the cult of the Egyptian Gods, whether referring to the association or not (such as I.Thrac.Aeg. E199-E205) have been found at the site of Parathyra and this is a strong indication of the sanctuary's location, see Karadima 1995, 488; but no systematic excavations have as yet been conducted there.
ii. References to buildings/objects	<p>Buildings/spaces: τὸ ἱερόν τοῦ Σεράπιδος, <i>to hieron tou Serapidos</i> (E183, l. 24), usually referred to as τὸ ἱερόν, <i>to hieron</i> generally (E182, l. 6 and E183, l. 3, 16, 20). In E183, l. 3, the sanctuary's ἐπιφανέστατος τόπος, <i>epiphanestatos topos</i> is prescribed as the location for setting up the <i>eikon</i> of the honorand, while in E183, l. 22-23 the ἱερόν, <i>hieron</i>, in general is mentioned as the place for the erection of the stele commemorating his deeds. The sanctuary was also the place of the association's annual σύνοδοι, <i>synodoi</i> (E183, l. 5).</p> <p>Objects: An εἰκών, <i>eikon</i> (E183, l. 2, where the restoration [εἰκόνι χαλκῇ]ῃ vel [γραπτῇ]ῃ, [<i>eikoni chalk/jei vel /grapt/jei</i>, is suggested) and a χρυσὸς στέφανος (<i>chrysos stephanos</i>, E183, l. 1 and 5-6) were the honours offered to the priest Σωκλῆς Θεοξενίδου, <i>Sokles Theoxenidou</i>, and set up at the ἐπιφανέστατος τόπος τοῦ ἱεροῦ, <i>epiphanestatos topos tou hierou</i>.</p> <p>E183, l. 22: στήλη λευκοῦ λίθου, <i>stèle leukou lithou</i>. The honorary decree for Σωκλῆς Θεοξενίδου, <i>Sokles Theoxenidou</i> was to be inscribed on a stone stele and set up at the sanctuary.</p> <p>E212, l. 3-4: ἡ στήλη ἐν ᾗ ἐγγέγραπται τὰ ὀνόματα τῶν θεραπευτῶν (<i>he stèle en hei engegraptai ta onomata ton therapeuton</i>, E212, l. 3-4). The cost for the erection of this stele was covered by one of the <i>therapeutai</i> (l. 16-19: Διονύσιος Γλαύκου ἐχαρίσατο τὴν στήλην τοῖς τε θεοῖς καὶ θεραπευταῖς, <i>Dionysios Glaukou echarisato ten stelen tois te theois kai therapeutais</i>).</p> <p>At E182 the following restoration has been tentatively suggested for l. 5-6: τὸν τε κ[ίονα καὶ?] τὸ ἱερόν ..., <i>ton te k[ion a kai?] to hieron ...</i></p>

VII. ORGANIZATION

ii. Leadership	<p>ἀρχιερεύς, <i>archiereus</i> (E212, l. 1-2 and l. 5).</p> <p>In E212, l. 1-2 Xenokritos son of Demetrios is mentioned as the eponymous <i>archiereus</i> of Serapis and Isis (ἐπὶ ἀρχιερέως Σεράπιδος καὶ Ἰσιδος Ξενοκρίτου τοῦ Δημητρίου, <i>epi archiereos Serapidos kai Isidos Xenokritou tou Demetriou</i>), his name being repeated in l. 5, first in the list of the <i>therapeutai</i> (ἀρχιερεὺς Ξενοκρίτος Δημητρίου, <i>archiereus Xenokritos Demetriou</i>). Thus it may be surmised that the <i>archiereus</i> was the leader and the eponymous official of the association. The restoration [ἱερητεύ- vel ἀρχιερητεύ]ων τὸ γ', [<i>hiereteu vel archiereteu</i>]on to 3, has also been suggested for E213, l.6-7.</p> <p>The two ἱερεῖς, <i>hiereis</i>, honoured in E182 and E183 and, in one case, explicitly designated as elected by the demos (E182, l. 2-5: Παράμονος Ἀ[τ]τάλου ... [α]ἱρεθεῖς ὑπὸ τοῦ δήμου ἱερεὺς [Σ]αράπ[ι]δος κα[ὶ] Ἰσιδος, <i>Paramonos A[t]talou ... h[a]iretheis hypo tou demou hiereus [S]arap[i]dos ka[i] Isidos</i>) may have been priests of the public cult and not necessarily of the association.</p> <p>Inscriptions offer no information on the practice of appointment of the ἀρχιερεύς, <i>archiereus</i>. The ἱερεὺς, <i>hiereus</i>, honoured by the association in E182 and explicitly designated as elected by the demos was the priest of the public cult and not necessarily of the association as well.</p> <p>Eponymous office</p> <p>ἀρχιερεύς, <i>archiereus</i> (E212, l. 1-2).</p>
iii. Members	θεραπευταί, <i>therapeutai</i>
iv. Officials	<p>E182, l. 7: νεώκορος, <i>neokoros</i>.</p> <p>E182, l. 12: ἐξεταστής, <i>exetastes</i>. As indicated in l. 10-12 (προνοεῖσθαι δὲ τῶν προγεγραμμένων τὸν αἰ γεινόμενον ἐξεταστήν, <i>pronoeisthai de ton progegrammenon ton aei ginomenon exetasten</i>) the person holding the office was to look after the application of the honours awarded in the decree. For <i>exetastai</i> in private associations, see Nigdelis 2006, 199.</p> <p>E212, l. 36: θύτης, <i>thytes</i>.</p> <p>E212, l. 49: ἱεροκῆρυξ ἔτει εἰκοστῷ, <i>hierokeryx etei eikosto</i>. According to the editors of I.Thrac.Aeg., this member has served as a sacred herald for twenty years.</p> <p>E213, l. 3: ἐπιμελητής, <i>epimeletes</i>.</p>
viii. Obligations	<p>That members carried a number of recurrent obligations is indicated by the fact that exemption from λειτουργίαι, <i>leitourgiai</i>, and εἰσφοραί, <i>eisphorai</i>, were among the honours awarded to benefactors (E183, l. 13-14: ἀλειτούργητον καὶ ἀνείσφορον πάσης εἰσφορᾶς, <i>aleitourgeton kai aneisphoron pases eisphoras</i>).</p>

IX. MEMBERSHIP	
i. Number	<p>70 persons mentioned in the two catalogues E212 and E213 (but the lower part of E212 is missing and E213 is fragmentarily preserved).</p> <p>The two priests honoured in E182 and E183 may have been priests of the public cult and not necessarily members of the association.</p>
ii. Gender	Men Women
Note	Only one female member out of 70 (E212, l.7: Euboula daughter of Theoxenos, sister of the two male members of l. 9-10).
iv. Status	A foreign origin, or at least ties with other regions of the ancient Greek and Roman world, may be suggested for some of the <i>therapeutai</i> of E212 on the evidence of personal names; thus for persons bearing names of ethnic origin (such as Karystios son of Karystios of l. 46) or rare <i>nomina</i> indicating an Italian origin (such as Volumnius and Apidius).
v. Relations	The three persons of E212, l.6-8 (Mykeneus, Euboula and Amyndandros son of Theoxenos) were siblings; possibly so for the two persons mentioned in E212, l. 58-59: Bion son of Parmenion and Parmenion son of Parme[nion?]; E212, l. 15 (Anaxippos son of Philoxenos) could have been related to E213, l.6: Teim[-] son of Anaxippos).

X. ACTIVITIES

ii. Meetings and events	<p>σύνοδος, <i>synodos</i> (E183, l. 5). The fact that the honours awarded were to be renewed κατ'ἐνιαυτὸν [ἐν ταῖς συνόδοις πάσαις, <i>kat' eniauton [en ta]is synodois pasais</i>, indicate more than one <i>synodos</i> per year. The decrees issued by the <i>therapeutai</i> (E182, E183) could have been voted during these <i>synodoi</i>.</p> <p>The term ἱερονείκης, <i>hieronikes</i> at E212, l. 51 indicates, according to Chaniotis (SEG), not a victor at local contests in honor of the Egyptian gods but, more likely, a victor in ἱεροὶ ἀγῶνες, <i>hieroi agones</i>.</p>
iii. Worship	<p>Members are referred to as θεραπευταί (<i>therapeutai</i>, E212, E213) or as θεραπευτὰ τοῦ θεοῦ (<i>therapeutai tou theou</i>, E182, E183); when a reference to the deity worshipped occurs, then this is either to Serapis alone (E183, l.24: ἐν τῷ ἱερῷ τοῦ Σεράπιδος, <i>en toi hieroi tou Serapidos</i>), to Serapis and Isis (E212, l. 1-2: ἐπὶ ἀρχιερέως τοῦ Σεράπιδος καὶ τῆς Εἰσίδος, <i>epi archiereos tou Serapidos kai tes Eisidos</i>) or to the θεοί, <i>theoi</i>, in general (E212, l. 17-18: τοῖς θεοῖς, <i>tois theois</i>). Inscriptions connected to the sanctuary (though not necessarily to the association, such as I.Thrac.Aeg. E199, E200, E201, E203) mention Serapis, Isis, Anoubis and Harpocrates.</p> <p>Deities worshipped</p> <p>Serapis, Isis, (Egyptian) gods</p>
iv. Honours/Other activities	<p>The honours awarded by the <i>therapeutai</i> to Sokles son of Theoxenis for the successful completion of his priesthood (l. 9-10: [ἱε]ρητεύσαντα κα[λῶς] καὶ φιλαγάθως, [<i>hie]reteusanta ka[los] kai philagathos</i>) are indeed impressive:</p> <p>(a) an εἰκών, <i>eikon</i> (l. 2: [εἰκόνι χαλκ]ῇ vel [γραπτ]ῇ, [<i>eikoni chalk]ei vel [grap]tei</i>) of the honorand is to be set up at the most conspicuous part of the sanctuary;</p> <p>(b) a στεφάνωσις, <i>stephanosis</i> (crowning) of the honorand with a gold wreath is to take place κατ' ἐνιαυτὸν [ἐν ταῖς συνόδοις πάσαις (<i>kat' eniauton [en ta]is synodois pasais</i>, l. 4-6);</p> <p>(c) an ἀναγγελία, <i>anangelia</i>, reminding the reasons behind these honours, is to be made by the <i>neokoros</i> at these same gatherings;</p> <p>(d) exemption from λειτουργίαι, <i>leitourgiai</i>, and εἰσφοραί, <i>eisphorai</i>, while having the right to participate in all the sanctuary's common activities (l. 12-15) and, finally,</p> <p>(e) ἀναγραφή, <i>anagraphe</i> of the decree on a stone stele and ἀνάθεσις, <i>anathesis</i> in the sanctuary of Serapis (l. 21-23).</p>

XII. NOTES

i. Comments	<p>Based on lettershapes, the editors of I.Thrac.Aeg. E212 (p. 392) suggested different phases of engraving, lines 1-56 being engraved first (52 members), followed by the second column of l. 39 and 50-54 (5 members) and the second column of l.11-13, 24-26 and 45-47 (3 additional ones). The interval between these three phases may not have been substantial.</p> <p>Inscriptions E182, E183 and E212 certainly refer to one and the same association, as indicated both by their text and by their finding-place at the site of Parathyra and of nearby Kambana (by the ancient theatre of Maroneia). Inscription E213 has been found at Haghios Charalambos (by the ancient port), where it was transferred in Roman times to be used as building material; thus it is only the presence of the word θεραπευτῶν, <i>therapeuton</i>, in l. 5 that suggests its connection to the rest of the group.</p> <p>All four inscriptions are dated on the evidence of letter forms. The earliest inscription seems to have been E182, dated at the beginning of the 2nd cent. BC, and the latest E213, dated at the 1st cent. BC.</p>
iii. Bibliography	<p>Grandjean, Y. (1975), <i>Une nouvelle Arétologie d'Isis à Maronée</i>. Leiden: 119.</p> <p>Karadima, C. (2005), 'Αρχαιολογικές εργασίες στη Μαρώνεια και τη Σαμοθράκη το 1995', <i>AEMΘ</i> 9: 487-8.</p> <p>Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i>. Thessaloniki.</p> <p>Tacheva-Hitova, M. (1983), <i>Eastern Cults in Moesia Inferior and Thracia (5th Century B.C. – 4th Century A.D.)</i>. Leiden: 28-29, no. 49 and 31, no. 51.</p>

XIII. EVALUATION

i. Private association	Certain
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Note

The associative nature is ascertained by the existence of *synodoi* and the issuing of decrees. What seems more difficult to define at this stage is the degree of interaction with Maroneia's public cult of the Egyptian Gods. Although still unexplored archaeologically, the sanctuary at Parathyra seems to have been a public one and, actually, one of the most important of Maroneia during the Hellenistic period, as indicated by the number and the importance of the texts found there. That the *therapeutai* used this sanctuary as their meeting place is further indicated by the fact that most inscriptions referring to them have been found in this same place. More importantly, the priest honoured in E182 is explicitly mentioned as elected by the *demos* and all the phraseology of the text indicate the close control that the *therapeutai* had over the sanctuary. An even closer connection between the public cult and the *therapeutai* would have resulted if the priests honoured at E182 and E183 were also the priests of the association or if the *archiereus*, mentioned as the eponymous official of the association in E212 was also the *archiereus* of the public cult.