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CAPInv. 761: *hoi peri ton Heroa*

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ περὶ τὸν Ἡρώα (IG X.2.1 821, ll. 4-5)
ii. Full name (transliterated)	<i>hoi peri ton Heroa</i>

III. DATE

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

ii. Name elements	Theophoric:	The association is named after the Hero worshiped. It is noteworthy that the formula οἱ περὶ τὸν, <i>hoi peri ton</i> , usually refers to the association's leader, not to the deity worshiped.
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V. SOURCES

i. Source(s)	IG X.2.1 821 (ii-iii AD)
Online Resources	IG X.2.1 821
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek funerary inscription
i.c. Physical format(s)	Altar

VII. ORGANIZATION

ix. Privileges	The association paid in part for the funerary monument of one of its members; the rest of the cost was covered by a relative of the deceased.
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XII. NOTES

iii. Bibliography	Nigdelis, P.M. (2010), 'Voluntary Associations in Roman Thessalonike: in Search of Identity and Support in a Cosmopolitan Society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), <i>From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology</i> . Cambridge Mass., London: 13-47, esp. 18 and no. 22.
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XIII. EVALUATION

i. Private association	Probable
Note	As is often the case in Roman Macedonia, a leader and a vague collective term are the only elements that may point to a private cultic association.