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## CAPInv. 1760: cultores deorum Serapis et Isidis

### I. LOCATION

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

### II. NAME

i. Full name (original language)	<i>cultores deorum Serapis et Isidis</i> (Bélaz 2014: no. 134, ll. 6-8)
ii. Full name (transliterated)	<i>cultores deorum Serapis et Isidis</i>

### III. DATE

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

i. Name in other forms	Brélaz 2014: no. 54, ll. 5-6 : οἱ θρησκευτὲ τοῦ Σέραπι, <i>hoi threskeute tou Serapi</i> . Brélaz 2014: no. 55, ll. 8-9: οἱ θρησκευτὲ, <i>hoi threskeute</i> .	
ii. Name elements	Cultic:	<i>cultores, threskeutai</i>
	Theophoric:	<i>deorum Serapis et Isidis</i>

### V. SOURCES

i. Source(s)	Brélaz 2014: no. 54 (iii AD) Brélaz 2014: no. 55 (iii AD) Brélaz 2014: no. 134 (ii - iii AD)
Note	See also: Brélaz 2014: no. 54: Philippi II 307/G410; RICIS 113/1009. Brélaz 2014: no. 55: Philippi II 311/G411; RICIS 113/1010. Brélaz 2014: no. 134: Philippi II 252/L467; RICIS 113/1008.

<b>Online Resources</b>	Brélaz 2014: no. 54: <a href="#">Lemerle 1935: 140</a> and <a href="#">AGRW ID 23828</a> and <a href="#">TM126839</a> Brélaz 2014: no. 55: <a href="#">Lemerle 1935: 141</a> and <a href="#">AGRW ID 23831</a> and <a href="#">TM 126842</a> Brélaz 2014: no. 134: <a href="#">AGRW ID 15734</a> and <a href="#">TM 120939</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Honorary Inscriptions. Brélaz 2014: no. 54 and 55 in Greek; Brélaz 2014: no. 134 in Latin.
<b>i.c. Physical format(s)</b>	Brélaz 2014: no. 134: Marble base (1.10 X 0.95 X 0.53). Brélaz 2014: no. 54: Marble base (1.61 X 0.85 X 0.83). Brélaz 2014: no. 55: Marble base (1.01 X 0.44 X 0.43).
<b>ii. Source(s) provenance</b>	All three inscriptions seem to have been set up in a central area close to the <i>forum</i> of Philippi. The first was seen in 1935 in the area of the <i>macellum</i> ; the other two were found reused in the area of Basilica B.

## VII. ORGANIZATION

<b>iv. Officials</b>	<p>γυμνασίαρχος, <i>gymnasiarchos</i> (Brélaz 2014: no. 55, l. 5-6)  ἀρχιερεύς <i>archiereus</i> (Brélaz 2014: no. 55, l.7)  ἀγωνοθέτης, <i>agonothetes</i> (Brélaz 2014: no. 55, ll. 9-12: τὸν ἴδιον ἀγωνοθέτην τῶν μεγάλων Ἀσκληπέων, <i>ton idion agonotheten ton megalon Asklepeion</i>).</p> <p>It is not clear whether these titles should be interpreted in the realm of the colony's institutions or of those of the association. Lemerle (1935: 144-5) considered that Hermadion was the γυμνασίαρχος, <i>gymnasiarchos</i>, of the association but the ἀρχιερεύς, <i>archiereus</i> of the imperial cult; but Collart 1937: 453 and Brélaz 2014: 171 consider that these two titles should not be dissociated and that both refer to the association. The title ἀρχιερεύς, <i>archiereus</i>, is now attested in an association of devotees of the Egyptian Gods from Maroneia, see <a href="#">CAPInv. 739</a>. For the ἀγωνοθέτης, <i>agonothetes</i>, to be clearly differentiated from the title of <i>munerarius</i> occurring in the <i>cursus honorum</i> of the third honorand, see Collart 1937: 453 and Brélaz 2014: 171-2.</p>
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## IX. MEMBERSHIP

<b>iv. Status</b>	For the status of the honorands, who may have been members of the association, see section XI.i.
<b>v. Relations</b>	The two honorands of Brélaz 2014: no. 54 and Brélaz 2014: no. 55 –who may also have been members of the association– were father and son.

## XI. INTERACTION

<b>i. Local interaction</b>	<p>All three honorands seem to have been prominent figures of Philippi's society. Lucius Valerius Priscus (Brélaz 2014: no. 134) held many positions in the colony's municipal life and he is also mentioned as <i>munerarius</i>. His link with the <i>cultores</i> is not specified in the text; he may have been a member and a benefactor. Collart 1937: 429 suggests the restitution of the phrase: <i>[l(oco) a(signato) dec(reto) dec(urionum)]</i> at the end of the text, while Brélaz (2014: p. 289) suggests <i>[patrono b(ene) m(erenti) f(aciendum) c(uraverunt)]</i>.</p> <p>The honorand of Brélaz 2014: no. 54, Q. Flavius Hermadion, may have been a member of the equestrian order, as indicated by the titles ἀξιολογώτατος, <i>axiologotatos</i>, and κράτιστος, <i>kratistos</i>.</p>
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## XII. NOTES

<b>i. Comments</b>	A certain chronological distance among the three inscriptions has been postulated on the evidence of language (Latin <i>versus</i> Greek) and of letter forms; thus, a date at the end of the second century AD or the very beginning of the third century AD has been suggested for the Latin inscription Brélaz 2014: no. 134, while of the two inscriptions in Greek, Brélaz 2014: no. 54 seem earlier than Brélaz 2014: no. 55; both these texts are dated in the course of the third century AD.
<b>iii. Bibliography</b>	<p>Brélaz, C. (2014), <i>Corpus des inscriptions grecques et latines de Philippi, Tome II: La colonie romaine, Partie I: La vie publique de la colonie</i>. Paris.</p> <p>Collart, P. (1929), 'Le sanctuaire des dieux égyptiens à Philippi', <i>BCH</i> 53: 70-100.</p> <p>Collart, P. (1937), <i>Philippes, ville de Macédoine, depuis ses origines jusqu'à la fin de l'époque romaine</i>. Paris.</p> <p>Collart, P. (1938), 'Inscriptions de Philippi', <i>BCH</i> 62: 409-32, esp. 428-31, no. 10, fig. 5 (for Brélaz 2014: no. 134).</p> <p>Lemerle, P. (1935), 'Inscriptions latines et grecques de Philippi', <i>BCH</i> 59: 126-64, esp. 140-147, no 40, fig. 4.</p> <p>Pilhofer, P. (2009), <i>Philippi, Band II: Katalog der Inschriften von Philippi</i>. 2nd edn. Tübingen.</p> <p>Tsochos, C. (2002), 'Το ιερό των Αιγυπτίων Θεών και η λατρεία τους στους Φιλίππους μέσα από το επιγραφικό υλικό. Πρώτες παρατηρήσεις', <i>AEMΘ</i> 16: 83-94.</p>

## XIII. EVALUATION

<b>i. Private association</b>	Certain
<b>Note</b>	On the evidence of the group's distinctive name, collective action and durability.