

Author: PASCHALIS PASCHIDIS

## CAPInv. 41: hoi synelthontes threskeutai epi theou Dios Hypsistou

### I. LOCATION

|                      |           |
|----------------------|-----------|
| i. Geographical area | Macedonia |
| ii. Region           | Pieria    |
| iii. Site            | Pydna     |

### II. NAME

|                                  |  |
|----------------------------------|--|
| i. Full name (original language) | οἱ συνελθόντες θρησκευταὶ ἐπὶ θεοῦ Διὸς Ὑψίστου (SEG 46: 800, ll. 5-7) |
| ii. Full name (transliterated)   | <i>hoi synelthontes threskeutai epi theou Dios Hypsistou</i>           |

### III. DATE

|            |        |
|------------|--------|
| i. Date(s) | 250 AD |
|------------|--------|

### IV. NAME AND TERMINOLOGY

|                   |             |                                    |
|-------------------|-------------|------------------------------------|
| ii. Name elements | Cultic:     | <i>threskeutai</i>                 |
|                   | Theophoric: | <i>epi theou Dios Hypsistou</i>    |
|                   | Other:      | <i>hoi synelthontes</i> (communal) |

### V. SOURCES

|   |  |
|---|--|
| i. Source(s)                                | SEG 46: 800 (AD 250, Daisios 18 [ca. May])                       |
| Note  | See also: AGRW 45; GRA I 72                                      |
| Online Resources                            | <a href="#">Cormack 1974: 51</a> and <a href="#">AGRW ID 163</a> |
| i.a. Source type(s)                         | Epigraphic source(s)   |
| i.b. Document(s) typology & language/script | Commemorative stele set up by the association, in Greek.         |

|                          |  |
|--------------------------|--|
| i.c. Physical format(s)  | Stele  |
| ii. Source(s) provenance | <p>The stele was found at the modern village of Alonia (Cormack 1974: 54), about 4 km west of the site of ancient Pydna, explicitly referred to in the document (SEG 46: 800, l. 4: ἐν Πύδνῃ, <i>en Pydnei</i>).</p> <p>Pydna was perhaps incorporated to the territory of the Roman colony of Dion.</p> |

## VII. ORGANIZATION

|                     |  |
|---------------------|--|
| ii. Leadership      | <p>ἀρχισυνάγωγος, <i>archisynagogos</i> (SEG 46: 800, ll. 12-14)</p> <p>Despite the cumbersome syntax of our only source (apparently mentioning two other officials serving as eponymous) and the existence of an <i>archon</i>, the fact that most associations of Zeus Hypsistos are led by an <i>archisynagogos</i> and the preposition ὑπό, <i>hypo</i>, which precedes his mention, make his leadership highly probable. The <i>archisynagogos</i> was also the ἐπιμελητής, <i>epimeletes</i>, responsible for setting up the stele, along with his brother, the secretary of the association (face b).</p> |
| iii. Members        | θρησκευταί, <i>theskeutai</i> (ll. 6 and 17-18)  |
| iv. Officials       | <p>A λογιστεύων, <i>logisteuon</i> (acting curator?) and an ἄρχων, <i>archon</i> serve as eponymous officials; this is probably not the case with the προστάτης, <i>prostates</i> (protector) and the γραμματεὺς, <i>grammateus</i> (secretary), whose mention in the genitive is probably influenced by the genitive of the <i>archisynagogos</i>' patronymic which precedes them. With the exception of the <i>archisynagogos</i>, all other offices are unattested in other associations of Zeus <i>Hypsistos</i> in Macedonia; the <i>logisteuon</i> is unattested in all other Macedonian associations.</p> |
| Eponymous officials | <p>λογιστεύων, <i>logisteuon</i> and ἄρχων, <i>archon</i> are used eponymously: λογιστεύοντος Οὐρ βανιανοῦ Βιλίστου,   ἄρχοντος Αὐρ(ηλίου) Νιγερ[ί]ωνος, <i>logisteuontos Ourbanianou Bilstou, archontos Aureliou Nigeronos</i> (ll. 9-12).</p>  |
| v. Other staff      | The <i>archisynagogos</i> also served, along with his brother, as the ἐπιμελητής, <i>epimeletes</i> responsible for setting up the stele, along with his brother, the secretary of the association (face b).   |

## IX. MEMBERSHIP

|              |   |
|--------------|---|
| i. Number    | 34 members, including the 5 officials.  |
| ii. Gender   | Men<br>Women  |
| Note         | Three members are women (ll. 25, 27, 41). All officials are men.  |
| iv. Status   | Two of the members are slaves (ll. 32-33), one explicitly (οἰκέτης, <i>oiketēs</i> ) and the other (οἰκονόμος, <i>oikonomos</i> ) implicitly, judging by the fact that he does not carry a Roman name (cf. BE 1976: no. 351). The fact that 20 members, including four out of the five officials, bear the <i>gentilicium</i> Aurelius suggests that the association's members predominantly belonged to families having acquired the Roman citizenship only after the <i>Constitutio Antoniniana</i> . |
| v. Relations | The leader of the association and its secretary are brothers.   |

## X. ACTIVITIES

|                         |   |
|-------------------------|---|
| ii. Meetings and events | The only recorded activity of the association is the devotees' gathering ἐπὶ θεοῦ Διὸς Ὑψίστου ( <i>epi theou Dios Hypsistou</i> , ll. 6-7). The meaning is unclear. Most probably, the phrase points to a sanctuary of the god (so Nigdelis 2006: 163-4). If, however, the preposition ἐπί, <i>epi</i> , is understood in its temporal sense, then the reference is to a specific occasion pertaining to the god's cult. The latter interpretation would explain the fact that the gathering is emphasized immediately after the preamble (l. 5: συνελθόντες, <i>synelthontes</i> ), even before the association's descriptive term. Such an occasion could be a festival of the god: Zeus <i>Hypsistos</i> is often associated in Lower Macedonia with the Mother of the Gods, for whose cult festivals are attested in the second half of Dios and on Daisios (see <i>I. Leukopetra</i> p. 24), as in this case. |
| iii. Worship            | See X.ii: Meetings & Events, above.   |
| Deities worshipped      | Zeus <i>Hypsistos</i>   |

## XII. NOTES

|                   |  |
|-------------------|--|
| iii. Bibliography | <p>Chrysostomou, P. (1989-1991), 'Η λατρεία του Δία ως καιρικού θεού στη Θεσσαλία και στη Μακεδονία', <i>AD</i> 44-46: 21-72, esp. 44-5.</p> <p>Cormack, J.M.R. (1974), 'Zeus Hypsistos à Pydna', in <i>Mélanges helléniques offerts à Georges Daux</i>, Paris: 51-5.</p> <p>Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i>. Thessaloniki.</p> |
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## XIII. EVALUATION

|                        |   |
|------------------------|---|
| i. Private association | Certain   |
| Note                   | The group of worshipers of Zeus <i>Hypsistos</i> gathered at Pydna has all the attributes of a private cultic association, indeed, more so than is usually the case in the evidence from Macedonia. They have an identity mark ("worshippers of Zeus <i>Hypsistos</i> "), a structured and hierarchical organization, and a number of officials, some of whom on an annual basis. |