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CAPInv. 660: cultores dei Mifseni

I. LOCATION

i. Geographical area	The Near East and Beyond
ii. Region	Phoenicia (Beqaa)
iii. Site	Hosn Niha

II. NAME

i. Full name (original language)	<i>cultores dei Mifseni</i> (IGLS VI 2946, ll. 2-3)
ii. Full name (transliterated)	<i>cultores dei Mifseni</i>

III. DATE

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

ii. Name elements	Cultic:	<i>cultores</i>
	Geographical:	Mifsenus (?)
	Theophoric:	<i>deus Mifsenus</i>

V. SOURCES

i. Source(s)	IGLS VI 2946 (i - iii AD)
Online Resources	IGLS VI 2946
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Building inscription in Latin

i.c. Physical format(s)	Prismatic base made of chalk
ii. Source(s) provenance	Found in the temple of Hosn Niha

IX. MEMBERSHIP

iv. Status	Rey-Coquais 1988: 400 argues from the names (5 Semitic, 4 Roman) that the <i>cultores</i> are "des gens modestes". However, it is not clear that the persons introduced with <i>sub cura</i> are <i>cultores</i> ; they could also be representatives of the sanctuary or of the <i>vicus</i> .
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XII. NOTES

i. Comments	The god Mifsenus is not known otherwise. Rey-Coquais 1967: 211 sees it as a toponym (from a village Mispeh).
iii. Bibliography	Aliquot, J. (2009), <i>La vie religieuse au Liban sous l'empire romain</i> . Beyrouth. Rey-Coquais, J.-P. (1967), <i>Inscriptions grecques et latines de la Syrie VI: Baalbek et Beqa'</i> . Paris. Rey-Coquais, J.-P. (1988), 'Sur une comparaison entre le clergé phénicien et le clergé "africain"', in A. Mastino (ed.), <i>L'Africa romana. Atti del V convegno di studio Sassari, 11-13 dicembre 1987</i> , Sassari: 397-402.

XIII. EVALUATION

i. Private association	Possible
Note	Aliquot 2009: 116-7 thinks that this was "une association de fidèles spécialement chargés de l'aménagement du sanctuaire". The <i>cultores</i> are one of two financial sources for the erection of a monument, the other being the income from <i>obligata dei Mifseni et vici</i> . This does not necessarily speak against their organization as a private association.