Isiac Cults, Civic Priesthood and Social Elite in Hellenistic Demetrias (Thessaly): Notes on RICIS 112/0703 and beyond

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Following the decline of the Macedonian power and the abandonment of the basileion of Demetrias by its royal masters in the early second century BC, a Roman garrison was appointed in the city of Demetrias in 197 BC and a community of Italians and Romans gradually formed and established itself in Eastern Thessaly. The shift from royal rulers to Romans encouraged the creation of the first Magnesian Koinon, as part of the generous policy of Flamininus towards Greek federal organization. However, this transitional phase of the first half of the second century BC instigated a turbulent period for local communities, which evidently suffered from internal tensions and contradictions. The fact that the Romans were not welcome by the entire population enabled the return of the Macedonians to Demetrias in 193 BC, for another twenty-five years; it was only

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after the battle of Pydna, in 168 BC, that Macedonians abandoned Demetrias and allowed the Romans and the second Magnesian Koinon to assume control over it. At that moment, the Romans most probably proceeded to distribute the former royal land to the Magnetes along with tax exemptions. Also, the Magnesian Koinon evidently instituted a large-scale administrative re-organisation covering the entire region of eastern coastal Thessaly; the presence of local independent communities named poleis and demes indicate the replacement of the concentric geopolitical model, which was previously imposed by the royal synoecism. Finally, a federal organization with common archons originating from all the poleis of the Koinon, who were appointed by a common assembly that most probably consisted of representatives of the cities-members of the Koinon and a synedrion, was likewise instituted and had Demetrias as its seat.

This revival of local independent communities, whose history can be traced back at least to the Archaic and Classical periods, was followed by the contemporaneous revival of local traditional poliadic cults – a fact that is suggestive of the

3. Intzesiloglou, "Συνοικισμός" (see n. 2) 101-107. Batziou-Efstathiou, Demetrias (see n. 1) 13-15.
6. IG IX 2, 1101, ll. 3-8 (Demetrias, 2nd cent. BC): προνοεῖοι θεία ὅπως συνελεύσθη τὰ ἱεροπόμονα τοὺς κοινῶς | ἄρεστα, τὰ δὲ ἄνωτα ἄνθρωπα δοῦναι τοὺς ταύτας, γράψας δὲ καὶ πρὸς τὰς πόλεις τὸ ἀντίγραφον | τοῦ άρχισμαρτών Σίμων τὸν γραμματέα ἔδωκεν τοῖς συνεδρίους ἐδώκει καὶ τῇ ἐκκλησίᾳ (my emphasis). On the administration of the Koinon, see Intzesiloglou, "Συνοικισμός" (see n. 2) 102-103.
need for displaying a continuity of traditional civic identities from the middle of the second century BC onwards. In particular, three traditional local divinities were now declared tutelary divinities of the Magnesian Κοίνων: these were the cult of old Artemis Iolkia – the poliadic deity of the Classical city of Iolkos – which had been introduced in the agora of royal Demetrias, as well as the extra-urban cults of Zeus Akraios and Apollo Koropaios, both of which were worshipped in the area from at least the Archaic period onwards. The Isiac cults were also adapted into this new cultic landscape and found home in second century BC Demetrias, following their initial introduction into royal Demetrias during the third century BC.

This reorganisation of the religious life of Demetrias would surely have needed new funding sources. The end of royal euergetism towards local affairs from the second quarter of the second century BC onwards was followed by an interest in the display of euergetic behaviour on behalf of the Romans, as well as Greek individuals who also started performing acts of euergetism towards cult matters of their own city; at the same time, the city and the Κοίνων demonstrated a related interest in the public display of honorific attitudes towards them.

The aim of this paper is to shed light on this new model of civic-based euergetism towards local cult matters. The phenomenon will be discussed in relation to Isiac cults, focusing on the ways these cults adapted and operated in the new political, civic and sacred space, as well as into the new social and cultural environment of the second-century community of Demetrias.


9. Kravaritou, “Synoecism” (see n. 7) 125-133.

Isiac cults: the introduction and their milieu (third century BC)

Early evidence on Isiac cults in Demetrias is provided by the mid third-century tombstone of Ouaphres, son of Horus, an Egyptian priest of Isis originating from Bousiris.\(^{11}\) It has been tentatively proposed that he could have been the founder of Isis’ cult in Demetrias through his own private initiative, since it was customary for Egyptian priests to follow merchants’ paths leading to Hellenistic cosmopolitan harbour cities.\(^{12}\)

Specifically, epigraphic evidence for third-century Isiac cults implying the construction of cult facilities is already attested in Delos, Eretria, Thessaloniki – another coastal royal foundation in Macedonia –, lately Rhamnous and Amphipolis, as well as Priene in Asia Minor.\(^{13}\) Furthermore, as in Demetrias, the earliest

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evidence for the cult of Isis in Delos and Eretria is associated with individuals of Egyptian origin, while at Piraeus Egyptian merchants had already received public permission to build a sanctuary devoted to Isis. In that perspective, the Isiac cults introduced at Thessaloniki, at approximately the end of the fourth/beginning of the third century BC, could provide a useful insight into contemporary maritime links with Alexandria of Egypt and some of the above mentioned harbours in Greece, like Delos. In that respect, although the conditions behind the emergence of Isis' cult in Demetrias remain obscure, the contemporary presence of Egyptians in Demetrias indicates that the first of a local cultic community most probably developed within the restricted framework of a cultic association; however, no material evidence arguing for the presence of cultic facilities is preserved on a local level.

Furthermore, it is also widely held that sacred space and the ritual landscape of these cults originated from Egypt eventually flourished within the mixed resident communities of the Hellenistic cosmopolitan harbour cities and were always open to foreign devotees. Thus, it has been proposed that the third-century cult of Isis in Demetrias would have also included Greeks, especially soldiers of the Macedonian

14. Cf. n. 13; Piraeus: IG II² 337 (IG II² 1, 337; RICIS 101/0101) (333/2 BC). Cf. Bricault, "Diffusion" (see n. 12) 548; id., Cultes isiaques (see n. 12) 170-180.
army who had served in Egypt. Furthermore, the onomastics on the grave stelai of Demetrias offer further signs of local linguistic and social interaction between Greeks and Egyptians that could give some insight into the presence of a local multicultural cultic community. In this perspective, Egyptians bearing Greek names are thought to belong to Hellenized Egyptian families of Demetrias, while it is already argued that Greek names of Egyptian inspiration reflect links between Greek families and Egyptians. Although the potential presence of bilingual individuals or intermarriages between Egyptians and Greeks and how these may have impacted upon the ethnic and cultural identity of both sides are issues open to question, the mutual interchange of cultural influences, which is reflected in the onomastics of the city, shows that Egyptian and Greek residents of Demetrias could be – by cultural interference – a quite unified and dynamically developed body of cult-participants in the local Isiac cults. Furthermore, the numerous epigraphically attested Phoenicians originating from Askalon, Sidon, Tyre, Arados, Kition, etc., who were properly settled in Demetrias, might have naturally grown accustomed to Isiac cults in their places of origin.

Isiac cults: civic patronage and private associations (second century BC)

In the late second century BC, epigraphic evidence provides further information about the local cult of the Isiac divinities which became now an official polis cult in Demetrias. An honorific inscription dated around 117 BC preserves the proposal and resolution issued by a local religious association – the koinon of the hypostoloi –, with the aim of granting honours to a local benefactor, Kriton son of Kriton, the civic priest in the cult of Sarapis (ll. 3-5: Κρίτων Κρίτωνος κατασταθεὶς ὑπὸ τῆς...)

18. Dunand, Cult (see n. 16) 49-50; Decourt and Tziafas, “Cultes” (see n. 11) 337. Stamatopoulou, “Ouaphres” (see n. 11) 254.
πόλεως | ἱερεὺς τοῦ ... 31, Paris 2005) 127.

21. IG IX 2, 1107b (RICIS 112/0703) (Demetrias, c. 117 BC); cf. Decourt and Tziafalias "Cultes" (see n. 11) 349-350, fig. 10. Translation adapted from L. Bricault, Recueil des inscriptions concernant les cultes isiaques (RICIS) (Mémoires de l'Académie des Inscriptions et Belles-Lettres 31, Paris 2005) 127.
Trans. “The hypostoloi proposed: since Kriton, son of Kriton, priest of Sarapis appointed by the city, acted towards all matters concerning the Gods in a manner worthy of both his personal excellence and that of his city, without neglecting anything in order to show his eagerness and philotimia; and since, with respect to the therapeutai, he has not ceased to act with magnificence and willingness; and, in his desire to make his good intentions memorable, he granted, for both the Gods and the koinon of the hypostoloi, from his personal resources, a thousand silver drachmas intended, during the annual meeting of the hypostoloi, by spending the product of the interest (of this account of money), to embellish even more the honours bestowed upon the Gods and allow the hypostoloi to enjoy for ever the appropriate benevolence; for these reasons, it seemed appropriate to the hypostoloi, to crown Kriton, son of Kriton, with a golden crown and (honour him with) a painted portrait and allow him to share for his entire life the benefits granted to those disposed with benevolence towards the hypostoloi, while his crowning will take place perpetually in all meetings of the hypostoloi in the sanctuary; and (it also seemed appropriate) to erect this decree and (set) the crown in the most prominent place of the Sarapieion, where also his portrait must be placed, with the following inscription: ‘the hypostoloi (honour) Kriton, son of Kriton, for his virtuousness and goodwill towards themselves and for his piety to the divinity’.

Private groups associated with the local Isiac cults
Line 3: οἱ ὑπόστολοι. Lines 12-13: τὸ κοινὸν τῶν ὑποστόλων. The decree constitutes the first testimony for the presence of a group of hypostoloi in both Demetrias and the whole of Thessaly. The koinon of the hypostoloi associated with the Sarapieion of Demetrias is the proposing body and issuing authority of this honorific decree bestowing honours (lines 19-20: the setting of a crown and a painted portrait) upon the civic priest of Sarapis, as well as of the honorific inscription accompanying them in the Sarapieion, which is originally prefigured, in lines 28-30. This unusual opening, which indicates the ability of the group to bring forward a proposal and ratify it, is attested twice in third century Demetrias: for Iolkos, one of the most important synoecized communities, and for the astynomoi of Demetrias.22 It hints at the considerable size and importance of the group of hypostoloi within the local

socio-political context and also at the wide acceptance of Kriton’s beneficence. The
association obviously displayed organized corporate activity which had common
affairs to be administered since, apart from the fact that they decided as a collective
authority to grant honours to a civic official, they were also holding regular
annual meetings (lines 14-15: τοῦ γίνομένης κατ' ἐνιαυτὸν τῆς τῶν ὑποστόλων συνόδου) in
the civic Sarapion. Always consecrated to the ritual performance of the Isiac cults,
associations of hypostoloi are well known in other Hellenistic cities. They are usually
known to have honoured civic priests or other members of religious personnel for
euergetic acts towards them and the Isiac cults. For example, in first-century BC
Amphipolis, the local hypostoloi along with the priest Apollodoros crowned the
trierarchos Aulos, a member of the cult personnel in the cultic activities devoted to
Isis. Also, earlier, in third-century BC Eretria, the local koinon of hypostoloi, along
with that of melanephori, crowned ‘priest Phanias, son of Jason, the hereditary
priest in the Isiac cults, according to the divine oracle’. The koinon of hypostoloi,
or simply melanephori, is also widely attested on Delos and was also exercising
organized group activity within the frame of the local Isiac cults; they displayed
honourific attitudes towards civic priests that were similar to those of the hypostoloi
and equally held communal meetings (synodoi). Following the thesis originally
defended by F. Poland and eventually accepted by Françoise Dunand and M.-F.
Baslez, it is now generally believed that the melanephori were among several
associations of priestly personnel involved in the organization and performance of

cf. Veymiers, “Amphipolis” (see n. 13) 485-486, fig. 8. Eretria: IG XII Suppl. 571 (RICIS 104/0103)
(early 3rd cent. BC): τὸ κοινὸν τῶν μελανηφόρων καὶ ὑποστόλων στεφανοῖ ΙΦΑΙΝΑΙ
τὸν ἱερητεύσαντα ἐγένους κατὰ τὴν μαντείαν τοῦ θεοῦ Ἰσίδωρος ζακορος.
Cf. the dubious case in Philippi related to Thea Almopia:
24. For example, IG XI 4, 1226 cr. 2, II. 2-4 (RICIS 202/0135) (Delos, Sarapieion B, early 2nd
cent. BC): τὸ κοινὸν τῶν μελανηφόρων. Dedication by Kineas, son of Agorallos to Sarapis,
Isis, Anoubis; also, ID 2076, l. 1 (RICIS 202/0266) (Delos, Sarapieion C, 123/2 BC): οἱ μελα
νηφόροι. Honorary inscription for Neon, son of Hermokrates of Leukoneon; dedication to
Sarapis, Isis, Anoubis and Harpocrates.
Honorary inscription for the priest Dionysios, son of Dionysios, of Sphetos; dedication to
Sarapis, Isis, Anoubis and Harpocrates. ID 2075, l. 1 (RICIS 202/0257) (Delos, Sarapieion C,
124/3 BC): οἱ θεραπευταί τῶν μελανηφόρων. Honorary inscription for the priest Demetrios, son
of Hermesion of Marathon; dedication to Sarapis, Isis, Anoubis.
cult activities in the sanctuaries devoted to Isiac divinities.26 Judging from their name, which is etymologically related to the colour black, L. Bricault identified them as an association of devotees charged with the ritual representation of the mourning of Isis for the loss of Osiris during religious processions.27 In contrast, the hypostoloi were originally considered by Ph. Bruneau to refer to those members of the priestly personnel attached to the Isiac cults, who wore a long white loin cloth of Egyptian type – similar to the priestly personnel of Isiac cults depicted in the frescoes of Herculaneum, which represent Isiac ceremonies in front of a temple.28 Currently, this has become the prevailing opinion on the ritual identity of the hypostoloi.29

Another interpretation that identifies them as assisting personnel (hypo-) helping with the dressing (stolos) of the divine statue, a ritual at which a stolistes or an archistolos would have presided, seems quite tentative and is actually outdated.30

Line 9: θεραπευτάς. The decree constitutes also the first proof for the presence of a group of therapeu tais in both Demetrias and the entire Thessaly. It denotes the existence of groups of worshippers forming a society devoted to the daily service of the Sarapieion, while also assisting the priesthood during cult festivities.31 Groups of therapeutai are also present in many parts of the Hellenistic world. In Delos, the therapeutai in the local Isiac cults are also favoured with the euergetic acts of the local priesthood along with other groups of devotees, such as the local melanephoroi or the Sarapiastai.32 In this respect, there is epigraphic evidence attesting to their favourable responses to benevolent civic priests, in which they


30. Ibid. 304-309, with detailed bibliography.

31. Baslez, “Associations” (see n. 26) 244-247.

32. For example, ID 2039, Il. 2-3 (RIOCS 202/0352) (Delos, Sarapieion C, c. 93/2 BC): καὶ μελανηφόροις καὶ θεραπευταις. Dedication by the priest Dikaios, son of Dikaios of Ionidai.

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display publicly an eventual honorific attitude towards them. Similar honorific attitudes were also displayed by the local therapeutai in Maroneia, in Northern Greece. In addition, Delian therapeutai demonstrated an energetic stance, occasionally along with the Isiac priests, by contributing money for the construction or renovation of public – usually cultic – buildings, as well as by erecting votive monuments to the gods, unaccompanied or together with other cultic associations. Furthermore, besides Isiac cults, groups of therapeutai are also attested in relation to Asklepios’ cult in Athens, oriental cults on Delos, as well as various cults in Asia Minor. The Delian therapeutai use the self-descriptive term “koinon” in their records of honorific or votive inscriptions, in which they usually act in co-operation with other cultic groups; yet, they do not seem to be in possession of an administrative mechanism capable of supporting further associative life. As a result, therapeutai was identified by Vidman as a term describing “a loose association”. However, new evidence challenges his interpretation, since the therapeutai from Maroneia display a structured associative life, without making use of the self-descriptive term of koinon. In addition to issuing honorific decrees for Isiac civic priests, they held regular meetings (synodoi) that were presided over

33. [ID 2077, ll. 1-2 (RICIS 202/0269) (Delos, 119/8 BC or a little later): οἱ ἱερεῖς θεσποντιῶν. Honorary inscription for the priest Dionysios, son of Menios of Patania; dedication to Sarapis, Isis, Anoubis and Harpocrates.]

34. [IThracAeg 182, ll. 1-2 (RICIS Suppl. II 114/0201) (Maroneia, early 2nd cent. BC): τοῖς θεραπευταῖς τοῦ θεοῦ. Honorary decree for the priest Paramonos, son of Attalos.]

35. [ID 2617a, ll. 3-4 (Delos, 100-75 BC): τοὺς συνβεβλημένους τῶν θεραπευτῶν. The priest and the therapeutai contribute for the reconstruction of the hydreion.]

36. [IG XI 4, 1226 cr. 1, ll. 2-4 (RICIS 202/0135) (Delos, Sarapieion B, early 2nd cent. BC): τὸ κοινὸν τῶν θεραπευτῶν. Dedication by Kineas to Sarapis, Isis, Anoubis; honorific inscriptions for Kineas issued by the koina of therapeutai and melanephoroi, as well as the thiasos of Sarapiastai.]

37. [For example, SEG 39 (1989) 229, ll. 1-5 (Athens, 1st cent. AD): Ἰσιδορία γαία καὶ Ἡγίασία | οἱ θεραπευται . . . . . . | ἡ γυναίκα ἡ διά θεοῦ | Προκλῆτις . . . . . . . | Πατρίς . . . . . . . . | Παλλακίας . . . . . . . . | ἐρεύνης . . . . . . . | Θεόπολις . . . . . . . | Αἰγίας . . . . . . . | Ξενοπολίας . . . . . . . | Σάμπλιας VII 1, 22, l. 1 (Sardis, c. 100 BC): οἱ τοῦ Διὸς θεραπευται.]


39. [IThracAeg 183, ll. 7-8 (RICIS Suppl. 114/0203) (Maroneia, 2nd cent. BC): οἱ θεραπευταῖ τοῦ θεοῦ; ibid., l. 7: [ὦ] ἱερεῖς θεσποντιῶν, ibid., l. 12: ἐξετασθῆναι.]
by their own appointed officials.40 Therefore, as I. Arnaoutoglou proposes in a forthcoming publication, “in the current state of evidence it is impossible to present a coherent account about the different groups of therapeutai” and therefore “therapeutai cannot be treated in a uniform manner”.41 Returning to Demetrias, the honorific inscription issued by the association of the hypostoloi offers, as Arnaoutoglou points out, “a clear cut distinction between them and therapeutai”.42 It should be also noted that, in this particular case, the members of the local koinon of the hypostoloi put themselves in charge of the honours displayed towards the civic priest of Sarapis for his benevolent attitude (line 29: εὔος[ιας]), both towards them and the local therapeutai. The latter are simply mentioned (line 9: θεραπευτας), but – unlike the evidence from Delos and Maroneia – they do not participate actively in the corporate act of displaying gratitude to civic magistrates publicly.43 In this light, and in the absence of other local evidence from Demetrias or the entire Thessalian region attesting further corporate organization, the therapeutai frequenting the Sarapieion of Demetrias seem to fit the definition of “parishioners” – a term recently proposed by Bricault, in order to describe those devotees attached to sanctuaries in a permanent way, who did not have any especially appointed role in the ritual performance of the local Isiac cults.44

In regard to the ethnic and cultural origin of the people who joined those second century BC groups or frequented the sanctuaries related to the Isiac cults, apart from the Egyptians and the Greeks from mainland Greece, epigraphical evidence from Delos refers, for example, to local melanephori originating from the cities of the Seleucid Empire, such as Antioch and Seleucia.45 Their presence confirms the multicultural background and the ecumenical character of the ideology and ritual performance of the Isiac cults.

40. Ibid., l. 5: [ἐν τα] κοινο[ις].
42. Arnaoutoglou, “Koinon” (see n. 41).
43. Cf. nn. 32-35.
44. RICIS (see n. 21) 203.
Specifically, with regard to the origin of the devotees of the Isiac cults in the Sarapieion of second century Demetrias, local inscriptions do not provide evidence on the ethnic and cultural background of the local therapeutai and hypostoloi; however, taking into consideration the evidence from other cities, it can be inferred that members of the Hellenized Egyptian families of Demetrias, members of the local Greek families who developed family ties with Egyptians through intermarriages, as well as the numerous individuals originating from the cities of the Seleucid Empire whose presence is attested in Demetrias, provide the best candidates for the composition of these local private associative groups. In addition, the presence of local Isiac groups would surely highlight those among the Greeks – citizens of Demetrias or other Greek cities – who by this period had become accustomed to and turned to such divinities for comfort and salvation in everyday life and the afterlife, as well as foreign individuals – merchants, soldiers, sailors, etc. – passing by or making short stays in Demetrias. Egyptian Isis, protector of sailors and of nautical activities, along with the also locally attested – Phoenician Atargatis, were both usually worshipped in maritime areas and would have been perfectly adapted to the natural landscape of Demetrias’ port-city. Egyptians, but also Phoenicians, would usually address themselves to those syncretic deities expressing cross-cultural features.

In conclusion, the Sarapieion of Demetrias was in all probability frequented by a large and culturally diverse milieu of devotees, who participated in the organization and the performance of the multiple and sumptuous ritual activities performed for the Isiac divinities.

48. See, for example, the bilingual Greek-Phoenician dedication to Aphrodite Pontia Astarte “for the sake of all sailors”, in SEG 55 (2005) 936 (IG XII 4, 546) (Kos, last quarter of the 4th cent. BC). Cf. Stéphanie Paul, Cultes et sanctuaires de l’île de Cos (Kernos Suppl. 28, Liège 2013) 91-92; ID 2132 (RICIS 202/0365) (Delos, Sarapieion, 115/4 BC after ID; 2nd-1st cent. BC following RICIS): Votive of a Sidonian to “Isis Soteira Astarte Aphrodite Euploia”.
The Sarapieion

The original second-century BC cult site of the Sarapieion of Demetrias remains unidentified and is yet to be located. Remains of the stone foundations of a large scale intra-muros building with a peribolos and many stone pedestals, along with a stone stele with traces of Harpokrates’ name and a marble statuette of Isis (?) holding Harpokrates (?) or Horus (?) were discovered at the beginning of the twentieth century on the southern edges of the city inside the fortification walls, on the northern flank of the hill of Prophet Elias, and were tentatively attributed by the excavator, A. Arvanitopoulos, to a cult of Harpokrates (fig. 2). At the same time, Arvanitopoulos had already identified with the Sarapieion of Demetrias the important ruins he excavated on the hill of the site he had named “Kato Akropolis”, a complex building which later turned out to be the Macedonian Anaktoron of Demetrias. The findspot of the building located nearby Prophet Elias’ hill – intra-muros and towards the edge of the urban space – might fit with the usual location of the Isiac cult places, while the neighbouring stream of Aligarorema could have provided the cult with water facilities and a virtual Nilotic landscape, the par excellence element of its original sacred space. Although detailed publication of the excavated material is still missing, those details could support an eventual identification with the public sanctuary of the Sarapieion or with a second cult place – a private one? – devoted to the Isiac cults. It is evident that the history of the site requires further investigation.

It seems that the local cult of the Isiac divinities, from the mid third century BC onwards, gained much importance over time, thus its premises had outgrown their original designated space – a phenomenon that finds parallels in many other second-century BC communities.


50. Hill of Prophet Elias: A. Arvanitopoulos, “Ἀνασκαφαί και έρευναι εν Θεσσαλίᾳ”, Prakt (1915) 130-200, especially 160-161; cf. Decourt and Tziafalias, “Cultes” (see n. 11) 349. Hill of the Anaktoron: A. Arvanitopoulos, Γραπταί Στήλαι Δημητρίας-Παγασών (Athens 1928) 92, fig. 102 (‘Σ’).

51. On Nilotic landscapes: Apul. Met. 11.20; cf. Bruneau, Recherches (see n. 13) 457-480; Mylonopoulos, “Dynamics” (see n. 17) 64.

52. Bricault, “Diffusion” (see n. 12) 548-556.
the second century BC priestly office was held by a Greek points to the adaptation of the cult by the indigenous people – a cult that was originally filtered through the Ptolemaic ideology and developed along with the ecumenical needs of the Greek cosmopolitan harbour cities with mixed-resident communities.53 The official cult seat, with which the local, presumably multicultural, koine of hypostoloi and the therapeuta were associated, argues in favour of the adoption of the Isiac cults by a dynamically growing local body of devotees who actively participated in the local Isiac cults displaying corporate activities – participation in the ritual, honorific attitudes – towards the Isiac divinities and their priests. In fact, the resolution of the hypostoloi indicates that this cult building served also as an area of public display of inscribed collective decisions or honorific monuments erected on behalf of private associations of religious nature. Unfortunately, apart from this decree which attests to the presence of a civic priest and of associative groups of devotees of low or higher corporal intensity, no other document is known to-date that could inform us about the daily running of the sanctuary.

Who was/were the divinity(-ies) honoured in the public Sarapieion of Demetrias? Although the name of the sanctuary points to Sarapis, the reference to theoi – in plural form (ll. 5–6: τοῖς περὶ τοὺς θεούς ημῶν τιμήν) – hints at the presence of many Isiac cult receptors. This hypothesis could be supported by some other finds located in Demetrias, such as a Hellenistic drinking cup bearing the graffito ΙΣΙΔΙ, a late Hellenistic votive inscription to Isis, Serapis and Anubis and a contemporary or later one dedicated to Sarapis and Isis.54 Of course, there could have been more than one sanctuaries devoted to Isiac divinities, but it seems that the Sarapieion was of primary importance to the social but also political life of the city.

53. Dunand, Culte (see n. 16) 77-78.
Contemporary epigraphic evidence reveals it to have been one of the civic sanctuaries – besides those of the three tutelary divinities – that officially served in the publication of the decrees emanating from the federal administration of the local Magnesian Koinon. This is indicated, for example, by a second-century decree that was issued jointly by the federal Council and the common Assembly of the Koinon.\footnote{IG IX 2, 1101, ll. 1-3 (RICIS 112/0702) (Demetrias, 2nd cent. BC): ἀνατεθῆναι δὲ τὴν στήλην ἐν Δημη̣τριάδι ἐν τῶι ἱερῶι τοῦ Σαράπιδος, καὶ ἀναγραφῆναι τά τοῦ ψήφισμα. Ibid., ll. 8-9: ἔδοξεν τοῖς συνέδροις· vacat ἔδοξεν καὶ τῆι ἐκκλησίαι; cf. Arvanitopoulos, “Θεσσαλικαί Επιγραφαί” (see n. 22) 28, 419.}

Consequently, the second century BC Sarapieion, which was instituted by the polis of Demetrias, constituted a shared place for displaying corporate religious, euergetic and eventually honorific activity between diverse levels of social and political organization of both public and private order – civic and federal –, as well as associative respectively. These attitudes transformed the sanctuary from a simple cult space to a symbol of high social and political prestige within the civic and sacred space of Demetrias.

**Civic Sarapieion, private donations and the construction of social prestige**

The local private association of hypostoloi, participating actively in the performance of the Isiac cult activities, praised the civic priest Kriton for his benefactions towards cult matters of the local Isiac cults. According to their resolution, Kriton donated the considerable amount of “one thousand drachmas destined to embellish even more the cult ceremonies in honour of the Gods” (II. 12-16: ἐπέδωκεν ἀργ̣υρίου δραχ̣μὰς χιλίας ... ἄναπλασίαν) and “allow the hypostoloi to enjoy for ever the appropriate benevolence” (II. 17-18: τοὺς ὑποστόλους ἐκ τῆς καθηκούσης μετέχειν φιλανθρωπίας).

The signifier used to describe the act of Kriton’s donation is the verb *epedoken*. This verb was originally involved in the procedure of public subscriptions (*epidoseis*) developed in the public life of Greek cities from the Classical period onwards.\footnote{L. Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec 1992); cf. recently, A. Chaniotis, “Public Subscriptions and Loans as Social Capital in the Hellenistic City: Reciprocity, Performance, Commemoration”, in Paraskevi Martzavou and N. Papazarkadas (eds.), (see n. 5) 89-106, esp. 90-91.}

The *epidosis* originally constituted a technically voluntary contribution to state revenues, or sometimes a compulsory tax applied particularly in times of political and social crisis – for example in war – that usually followed an initial appeal for funds on...
behalf of the city. The establishment of procedures completely open to the public, the administrative body of the polis, on special occasions, used to appeal, discuss, encourage, approve or reject and finally receive contributions of money on behalf of wealthy citizens. This money was destined to communal purposes, such as the purchase of grain for the local population, the erection of defensive constructions during a time of war, or later, in the Hellenistic period, the construction of public buildings, the raising of money for cult purposes, etc. The verb *epedoken*, apart from describing the act of a citizen contributing money to an *epidosis*, was also used to describe an oral promise by someone to realize a contribution during the common assembly discussing the *epidosis*, regardless of the eventual achievement or failure of the original promise. In the case of Kriton, it seems that he had already contributed the money, for which he received the honours on behalf of the *hypostoloi*. However, the text provides no evidence that could argue for the organization of a public subscription in Demetrias, with the aim to pursue material support for the Isiac cults, in which Kriton could have made his contribution.

Furthermore, the money coming from Kriton’s donation was not to be spent right away for the purposes of the cult. The capital of the donation ought to be lent out on interest and the interest would have been eventually used to the embellishment of the Isiac ceremonies (ll. 15–16: καὶ τῶν τόκων δὲ ἀλισκομένων τὰς τέ τῶν θεῶν τιμὰς ἐπὶ πλεῖον αὐξάνειν). In other terms, there was a lending at interest (αγδανεισμός) of the money that was originally planned in Kriton’s donation. Therefore, the actual practice of the cult would cost nothing to the

58. Chaniotis, "Public Subscriptions" (see n. 56) 91-95.
59. Ibid. 89-93.
lawful beneficiary/-ies of the donated capital, as it would have come from the interest. The lending of capital on a certain interest in reality constitutes one of the most common ways to provide the money needed for fulfilling the purpose of many private donations in Hellenistic cities, widely known as “foundations” or “trust funds” foundation.\(^{62}\) In such cases, there were normally public resolutions describing the deeds of the donation, accepting the donation on behalf of the beneficiary – normally the city, a sanctuary or even a private association – and providing instructions for the exact conditions and the public officers or the especially appointed officials (epimeletai) responsible for the administration (epimeleia) of the capital.\(^{63}\) In contrast, the resolution of the hypostoloi mentioning Kriton’s donation provides no information on the deeds of the donation, the office holders in charge of the administration of the capital, the penalty clauses in the case of failed administration – a fact that leaves a series of important questions open regarding the nature and the character of the economic transactions related to the Sarapieion; these would have been obviously parts of another/other regulation/(s).

Who was the beneficiary of the money donated? The city of Demetrias who held the official administration of the civic Sarapieion or the private association of the hypostoloi who actively participated in the cult ceremonies? Were they equally responsible for the administration of the money donated by Kriton for cult purposes? Furthermore, by whom was the egdaneismos of the money to be carried out? By the regular or the especially appointed officials of the public administration? By the officials of the hypostoloi themselves? Did they have in reality such corporate organization? And if they did, were they authorized by the state to be involved in the economic transactions of a public cult building?

The ability of the hypostoloi to bring forward and ratify a proposal in order to honour the official priest of Sarapis for his euergetism indicates the importance of the group within the local community and hints at their direct involvement in the administration of the donation. Although the text provides no further information on elected officials belonging to the association, there is evidence from other cities, for example Maroneia, about office holders belonging to the administration

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62. Harter-Uibopuu, “Money” (see n. 57) 119-139, esp. 124. Arnaoutoglou, “Cultural Transfer” (see n. 61) 205-224.
of associations related to Isiac cults. However, there is no evidence that they were involved in the administration of funds entrusted to the local Sarapieion. On the contrary, an inscription from Tanagra (88-85 BC), which attests to the victory list of the local Sarapieia is followed by the apologiai of the members of the commission charged with the administration of a private fund. In this case, the agon of the Sarapieia was paid for from the interest generated by the fund. Since there is no reference to public magistrates, A. Schachter argued that those officials belong to the corporation, who ran the cult and at the same time had undertaken the administration of private donations. The *hypostoloi* of Demetrias could have acted in the same manner.

Moreover, the evidence from the Delian public Sarapieion indicates the accumulation of money from donations made in the sanctuary and we may think of its eventual exploitation by the authorities responsible for it. It is widely known that Delos was famous in the Hellenistic period for the banking transactions, also under private initiative, taking place in the sanctuary of Delian Apollo. Regarding the role of the associations related to the Delian Isiac cults, one cannot fail but notice the presence of their wealthy members who jointly contributed significant amounts of money in cult purposes. Noteworthy is also that one Delian *synodos* of *melanephoroi* honoured an Athenian civic priest in the Isiac cults for being ‘their own benefactor’.

All the aforementioned evidence hints to the subtle and also vital role that private associations played in the economic affairs of the Hellenistic civic Sarapieia.

64. *IThra Αeg* 183, ll. 7-8 (RICIS Suppl. 114/0203) (Maroneia, 2nd cent. BC): οἱ θεραπευταὶ τοῦ θεοῦ; ibid., l. 7: [τοῦ νεωκόρου; ibid., l. 12: ἐξετάσθη.


69. *ID* 2075, ll. 1-3 (RICIS 202/0257) (Delos, 124/3 BC): ὡς σύνοδος οὖν τῶν μελανεφόρων τὸν ἑαυτῆς εὐεργέτην Δημήτριον Ἑρμησίων Μαραθώνιον, ἱερέα | γενόμενον ...
This is supported by the case of the Sarapieion in Demetrias, where the local hypostoloi are “allowed to enjoy for ever the appropriate benevolence” (ll. 17-18) – in every way that it might be – of Kriton’s material benefaction to the sanctuary. It is also proposed by recent studies on private associations that have already pointed out interactions established between private associations and the public administration of the Hellenistic poleis.70 In such cases, shared administration could surely highlight the social prestige of both civic benefactors and private associations.

The civic priest: Kriton, son of Kriton
Kriton, son of Kriton, as priest of Sarapis and benefactor of the Isiac cults in Demetrias, besides the honours he received from the Isiac association of hypostoloi, was contemporaneously honoured also by the polis of Demetrias, “because of his virtue (arete) and benevolence (eunoia) towards the city”.71 This honorific inscription was engraved on a stone base that most probably supported an honorific statue erected in his honour, which would have been prominently displayed in a public space of the city. At the same time and in a similar manner, a Kriton, son of Kriton, was equally honoured by the federal members of the Magnesian Koinon “for having served as common strategos of the Magnetes, because of his virtue (arete) and benevolence (eunoia) towards them”.72 There is almost no doubt that the text adorned another honorific statue erected for the same person in the civic space of Demetrias. The two aforementioned statue bases – both today considered lost – were not found in situ, as they were used as building material in the fortification


71. IG IX 2, 1133 (RICIS 112/0704) (Demetrias, c. 117 BC): Ἡ πόλις ἡ Δημητριέων Κρίτωνα Κρίτωνος ἱερητεύσαντα Σαράπιδος ἐς εἰς ἑαυτούς.

72. IG IX 2, 1132 (Demetrias, 2nd cent. BC): ὁ κοινὸς τῶν Μαγνήτων Ἰσιαδόρου Κρίτωνος Δημητρίων, στρατηγός τῶν Μαγνήτων ἔκτης ἑως ἀνωτέρως τῆς εἰς ἑαυτούς.
walls of the nearby site of Palaia/Kastro of Volos, thus their original positioning cannot be reconstructed. Still it is reasonable to assume that they would have originally been set as free-standing monuments in the agora or other public areas of the second-century BC city of Demetrias.73 Furthermore, supplementary evidence for Kriton, son of Kriton, is offered by an almost contemporary federal decree, which is dated after his official appointment as strategos of the Magnesian Koinon.74

The last two inscriptions provide the ethnic of Kriton, thus we learn that he is a citizen of Demetrias, the most prominent among the communities of the Magnesian Koinon. Situated on the bay of the biggest Thessalian natural port, second century BC Demetrias hosted the administration of the Koinon.75 Also, they bear evidence of the fact that, apart from the appointment of Kriton to the civic priesthood of Sarapis in Demetrias, he is in every probability the same person who had held the office of strategos – the most prominent position in the official federal administration of the Magnesian cities.

Following this reasoning, a citizen of Demetrias and civic priest of the cult of Sarapis, which had its seat in his mother city – a city renowned for its cosmopolitan character due to its mixed-resident community –, and a local benefactor with a considerable record of donations in the local Isiac cults and benevolent attitude towards the local private associations, as well as prominent federal office, Kriton, son of Kriton, surely was an eminent member of the local wealthy Greek elite. His public actions, supporting both private and public interests within the local civic and federal context, as well as his religious and civic duties, made him an exemplary citizen of Demetrias and a distinguished member in the eyes of the local multicultural society.

A further question concerns us how the full profile of such a prominent member of the local society and wealthy benefactor was represented. According to the reasoning of the hypostoloi’s decree, Kriton, the civic priest of Sarapis – apart from the act of contributing to Isiac cult affairs – is also being honoured by the hypostoloi for his “eagerness”, “philotimia”, “magnificence”, “willingness”, as well as for his “virtuous” and “benevolent character” towards the Isiac association and his “piety” towards the Gods. At the same time, the polis of Demetrias and the local

74. IG IX 2, 1105 II, II. 1-3 (Demetrias, 2nd cent. BC): στρατηγοῦντος Κρίτωνος μηνὸς Ἀφροδισιῶνος {Ι} Κρίτων Κρίτωνος Δημητρίου ὁ στρατηγὸς καὶ Θηβαγένης Ἀπολλωνίου ὁ ἱερεὺς τοῦ Διὸς τοῦ Ἀκραίου ...
75. Intzesiloglou, “Συνοικισμός” (see n. 2).
federal Κοίνων honoured him for his “virtue” and “benevolence” towards them. In general, the qualities of “virtue” and “benevolence” were widely employed in the praising of all kind of Hellenistic benefactors and, as A. Chaniotis recently demonstrated, emotional qualities related to pure mind, such as virtue, were given a central role in the religious doctrines of the Hellenistic societies.76 This is also indicated by contemporary eschatological beliefs praising the pious individuals who had likewise the right to gain the eternal life by entering the “chambers of Persephone”.77

The idea of eternity played equally a central role in the Hellenistic honorific habit. The decree of the ἕπιστολαι in Demetrias quotes Kriton’s “desire to make his good intentions memorable” (ll. 10-11: θυμόιμος ὑπέαρχειν ζητεῖται, while another private foundation from Gytheion illustrates the donor’s desire to make his donation “memorable to eternity (athanaton)”.78 These attitudes perfectly illustrate contemporary trends in the dynamics of honorific self-presentation and the construction of eternal fame in a Hellenistic city, in which are jointly implicated private wealthy individuals, private associations and public administration. These trends are also reflected in contemporary visual culture – for example, the great interest that was developed in the erection of honorific statues of the wealthy benefactors in prominent places of both civic and sacred nature in the Hellenistic poleis.79 More specifically, in the case of the Hellenistic Sarapieia, the presence of private benefactors is perfectly sanctioned by the nature of the cult devoted to the Isiac deities. Sarapis and Isis, healing deities of the human body and soul, saviours and benefactors of humanity themselves, had gained a prominent place in the religious and ideological beliefs of the mixed-resident cosmopolitan communities of the Hellenistic oecumene.80

Finally, regarding the familial background of a wealthy benefactor of the Isiac cults in Demetrias, a recently discovered part of a large-scale stone monument, in

77. For example, Th. Arvanitopoulos, “Ἰώδεια Θεολογικά ἐπιγράμματα ανέκδοτα”, Polemon 2 (1934-1940) 38, 3, II. 1-6 (Demetrias, early 3rd cent. BC): εἴ τι καί εἴν Αἰδών ζητεῖ | σεβάσθαι καίτερα μέτρον | ἀποφθάμενας | κατέχοις | ἄμιμον | Φιλίππου | …: “If in a way exists, in the House of Hades, before Persephone, a measure of piety for the deceased, you could cover, light earth, Ammonios, the son of Philip…”.
78. IG V 1, 1208, II. 11-12 (SEG 13 [1956] 258) (Gytheion, 41/2 AD): τις ἢ μεῖς χάριτος καὶ δωρικής άθανατὰ προσοχήν τις κέρδη.
80. Bricault, Cultes isiaques (see n. 12) 96-101.
the form of an exedra, which was also located – in third use – at Palaia/Kastro of Volos, bears two fragmentary votive inscriptions that can be dated, on the basis of the letter forms, to the second century BC. The stone also bears – on second use – a fragmentary manumission record dated to the Imperial period. Although fragmentary, one of the votive inscriptions mentions the name of the dedicator, “Kriton”, whereas only part of the patronymic is visible in the second one, which could be reconstructed as “son of Kriton”. Also, both dedications were made for members of the family of the dedicator(-s), a fact that also indicates this was a family monument. The shape of the stone, as well as the presence of the post-dated manumission record, remind us of the large exedra that was found in second use in the basilica of Damokratia, near the agora of Roman Demetrias. Although this is a tentative suggestion, since the stone is actually under examination pending its publication, it seems almost certain that the second-century inscription mentioning a certain Kriton belongs originally to Hellenistic Demetrias. It should be noted that the site of Palaia/Kastro of Volos, which is tentatively identified with Classical Iolkos, has not yielded so far local public monuments dated to the Hellenistic period. It is therefore quite probable, judging also by the letters’ date, that the newly discovered dedicant(-s), named Kriton, could be identified with the civic priest of Sarapis and strategos of the Magnesian Koinon and/or a member of his family (father or son). In addition, according to the inscriptions the dedicated statues depicted members – among them a woman (priestess?) – belonging to the same family. Therefore, this family monument – obviously constructed under private initiative – originally promoted the social position of one of the wealthiest and more prominent families resident in second-

century BC Demetrias. The fact that a member of such a family held the priesthood at the civic Sarapieion, and not in another poliadic sanctuary, indicated how integrated were the Isiac cults in second-century Demetrias.

**Magnesian Koinon and social elite: the dynamics of euergetism in second-century Demetrias**

Although the presence of local and very active elites of the Imperial period in the cities of the Eastern provinces has long been in the forefront of scientific debate, there have been no equal efforts to present evidence on the rise of members of the local elite, who after the decline of the royal power, eloquently pursued euergetic behaviour towards cult and other public matters in Hellenistic cities of mainland Greece. For example, it has been already demonstrated that in cities like Athens and those of Boeotia, prominent members of these communities held one or sometimes more priestly or other eponymous offices within a sole city. It comes as no surprise that these individuals were often honoured by civic or religious bodies in recognition of their euergetism towards local communities.84

In Demetrias, apart from Kriton, son of Kriton, who was honoured by private and public initiatives for his benefactions towards the Isiac cults and his virtue and benevolence towards the local Isiac associations as well as the polis of Demetrias and the Magnesian Koinon, contemporary epigraphic evidence brings forward other prominent members of the local society, who also held one or more of the official magistracies and equally pursued euergetic behaviour towards public matters. For example, many of the resolutions and honorific decrees of the Magnesian Koinon paid likewise honours to its own high officials. Some of the individuals who received these honours were appointed both to political and religious offices and obviously belonged to the local political and economic elite. Such is the case, for example, of Hermogenes, son of Adymos, the secretary of the Koinon, who was honoured (130-126 BC) by the federal corporation of the Magnesians “for his virtue and benevolence towards them”.85 The honorific resolution also quotes the presence of Adaios, son of Adymos, who held contemporaneously the eponymous office of

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85. For example, *IG IX 2, 1103, ll. 1-4* (Demetrias, 130-126 BC): Μάγνητες Ἑρμογένης Ἀδύμου | Δημητριῆ τὸν γραμματέα | συνέδρων ἀρετῆς ἑνέκεις εὐνοίας τῆς εἰς αὑτούς.
Zeus Akraios, one of the three tutelary deities of the Koinon. The shared patronymic between Hermogenes and Adaio is a potential indication of them being brothers or they could belong to the same prominent family of Demetrias, whose members held official magistrates. Furthermore, according to the same inscription, Thebagenes, son of Apollonios, held the office most probably of the nomophylax in Demetrias, while another contemporary second century BC decree quotes his presence as holder of the eponymous priesthood of Zeus Akraios in the Koinon.

Also, during the period 130-126 BC, the citizen of Demetrias Lysias, son of Epiteles, was appointed strategos of the Magnesian Koinon and was therefore honoured by the local demos of Spalauthra “for his virtuous character and benevolent attitude towards the demos”; in addition, Lysias is also mentioned in a contemporary decree, this time as holder of the eponymous priesthood of Zeus Akraios.

Moreover, during also the period 130-126 BC, Demetrios, son of Aitolion, was a member of the board of magistrates (synarchia) who proposed in Demetrias the bestowal of honours upon the local strategoi and nomophylakes. In addition, Demetrios held also the prestigious office of the strategos of the Koinon who, in another second century BC federal resolution, decided to pay honours to him for his benevolent attitude towards ethnic disputes. Finally, according to a new resolution issued by the Koinon and dated to the last two decades of the second century BC, the office of strategos is held this time by Aitolion, son of Demetrios, who was in all probability the son of the above-mentioned strategos. If this identification is correct, then the federal office of the strategos was twice held by two members of the same family and most importantly a father and a son.

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86. Ibid., II, 7-8: Ἀδαιος Ἁδύμου ὁ ιερεὺς τοῦ Διὸς τοῦ Ἀκραίου.  
87. Ibid., I, 8: Θηβαγένης Ἀπολλωνίου; cf. IG IX 2, 1105 II, 2-3 (Demetrias, 130-126 BC): Θηβαγένης Ἀπολλωνίου ὁ ιερεὺς τοῦ Διὸς τοῦ Ἀκραίου.  
88. IG IX 2, 1111, I, 1-4 (Spalauthra, 130-126 BC): Ὁ Θήμιος ὁ Σπαλαυθρῶν Νικηφόρος Ἐπιτέλους Δημήτριο Ἰστιαίου.  
89. IG IX 2, 1108, I, 6 (Demetrias, c. 130-126 BC): Θηβαγένης Ἀπολλωνίου ὁ ιερεὺς τοῦ Διὸς τοῦ Ἀκραίου.  
90. IG IX 2, 1108, II, 7-10 (Demetrias, c. 130-126 BC): καὶ ἐν τῇ συνεκκολήθῳ τῇ Σπαλαυθρῇ Ἐπιτέλους Δημήτριος Ἰστιαίου, Θηβαγένης Ἀπολλωνίου, Αρχιστράτης Ιστιαίου, Φιλόπτερος Ιστιαίου, Ἀριστοκράτος Ἀριστοκράτου, Ἀστυπάτωρ Παυσανίου, Δημήτριος Ἀριστοκράτου, Ἐπιμένης Νικηφόρος Ἐπιτέλους.  
91. IG IX 2, 1100a, II, 6-7 (Demetrias, 2nd cent. BC): ἐπὶ Δημήτριος Ἀλίππωνος Δημητριεὺς γενόμενος κοινὸς στρατηγός.  
would bear evidence for the hereditary character of many supreme public offices – including priestly duties – shared among members of the same family in Hellenistic Demetrias.

Under this light, local honorific attitude was equally displayed through private initiative, and more particularly by family members when dedicating statues in honour of close relatives who held priestly offices in the local traditional poliadic cults which revived in second century Demetrias (Artemis Pagasitis, Aphrodite Neleia, etc.).

To sum up, it is obvious that the prestigious civic and religious offices in the region were conjointly held and shared by members of some prominent and probably wealthy families – a fact that created hereditary public offices, which were obviously based on wealth and its public display through euergetic acts towards the local communities.

These large-scale euergetism procedures must surely have taken place alongside the significant reorganization of the urban and sacred landscape of Demetrias that took place from the last quarter of the second century BC onwards. Archaeological evidence indicates a major destruction of the urban settlement of Demetrias around 120 BC, ascribed to natural causes. This occasioned the abandonment of the whole area adjacent to the ex-Macedonian royal residence, along with the “sacred agora”, as well as the eventual shift of the occupation of the city towards the northern sector, close to the harbour. Obviously, this reorganization of urban space eventually led to the redefinition of local sacred space, including the relocation of older cults – for example, Artemis Iolkia abandoned its original seat in the Hellenistic “sacred agora” and was relocated elsewhere in Demetrias. At the end of the second/beginning of the first century BC, a decree by the Konon instructing the restoration of the extra-urban oracle of Apollo Koropaios equally points to cult renovation obviously related to the local socio-political texture. The preamble states the reasons for the desired eukosmia (the piety of the polis towards the divinity, the venerable age of the oracle which was itself held in high esteem by the polis’ ancestors as well as the great number of its foreign visitors, xeni) confirm both the

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95. IG IX 2, 1109, ll. 1-94 (Korope, end of 2nd cent./beginning of the 1st cent. BC).
continuous respect for ancestral heritage and the adaptation of sacred space to present needs. Prohibition against violation of sacred property is prescribed for the citizens (politai), other residents (metoikountes), and passing foreigners (endemountes xenoi), which illustrates the wide and diversified range of visitors. Among them we should also include the individuals with Greek names originating from Italy and the Roman officials, soldiers and private individuals, who were added to the socio-political frame of Thessaly already from the second century BC.

Some of these foreign individuals would have surely contributed to the development of Demetrias’ new urban and sacred space and then become subjects of local honorific attitude. For example, towards the end of the second century BC, the Magnesian Koinon honours a Roman individual for benevolent attitude towards the city. Later on, during the first century BC, epigraphic material conveys evidence on members of the local Greek elite in Demetrias, honouring Roman officials as benefactors. For example, a stone base, which was not found in situ, belongs to the honorific statue of Gnaeus Pompeius (probably erected on his passage during the war against the pirates). Also another stone base, which originates from the northern sector of Demetrias, belongs to the bronze statue erected for C. Caelius Rufus, identified as a political senatorial adversary of Julius Caesar. On top of voting public honours, the Magnesians – along with the Thessalians – also

96. IG IX 2, 1109 I, ll. 13-17 (Korope, end of 2nd century/beginning of the 1st century BC):
… δίκαιον δέ ἐστιν καὶ καλῶς ἔχον τοῦ ἀρχαίου τοῦ μαντείου καὶ προτετιμημένου διὰ προγόνων, παραγινομένων δὲ καὶ ξένων πλειόνων ἐπὶ τὸ χρηστὸ ριον, ποιήσασθαί τινα πρόνοιαν ἐπιμελεστέραν τὴν πόλιν περὶ τῆς κατὰ τὸ μαντῆον εὐκοσμίας …

97. IG IX 2, 1109 II, ll. 79-81 (Korope, end of 2nd cent./beginning of the 1st cent. BC):
[πᾶσι τοῖς ἐκ παραγκωνούσις εἰς τὸ <ἱερὸν τὸ μηθενὶ> ἐξεῖναι τῶν πολιτῶν μηδὲ τῶν μετ(?) οικούντων μηδὲ τῶν ἐνδημούντων ξένων [θέλθα κόπτειν ἐν τω<ί διαπαροιμένως> τόπωι …

98. Helly, “Italiens” (see n. 1) 361.

99. IG IX 2, 1105 III (Demetrias, end of 2nd cent. BC).


101. IG IX 2, 1134 (Demetrias, 66-62 BC): οἱ θείαι τοὺς Πομπηίους Γαιοῦν τοὺς τρίτον αὐτοκράτοραν, ἀποδεδειγμένον δὲ καὶ δήμαρχον· τὸν ἑατῶν εὐεργέτην· ἀρετῆς ἕνεκεν τῆς εἰς ἑατούς.

102. A. Arvanitopoulos, “Ἀνδριάντες Γαΐου Καιλίου Ρούφου καὶ Γαΐου Ιουλίου Καίσαρος εν Δημητρίας”, Poletim 1 (1929-1930) 201-206, 424, figs. 26-27 (Demetrias, 52/1 BC): Δημητριεῖς Γαίον Καιλίου Γαίου υἱοῦ Ρούφου, πρεσβευ|τὴν καὶ ἀντιστράτηγον, ἀποδεδειγμένον θε καὶ θήραρχον τὸν ἑατῶν εὐεργέτην· ἀρετῆς ἑκείνην | τῆς εἰς ἑατούς.
provided support to the Roman expeditions and civil wars.\[103\] Magnesian support, Roman benefactions and Magnesian repayment of honours by the local elite are illustrated in the actions of euergetism and show the dynamic development of benefaction towards the end of the Hellenistic period.\[104\]

In that particular moment, the rising and dynamic development of actions underlining the social prestige of the local socio-political elite marked the period after the dawn of royal euergetism – directed also towards cult matters – in Demetrias in 168 BC, a period that points to the transformation of local society and may be seen in anticipation of the upcoming Roman imperial benefactors.\[105\] From the late second century BC onwards, the coexistence of honorific monuments dedicated to both Roman and Greek local benefactors in the city’s civic space illustrates the changes that local society underwent and the need of the powerful elites to promote both themselves and their Roman “saviours” in public. Therefore, beyond the sector of the ex-basileion of royal Demetrias, members of the local elite – e.g. civic priests, eponymous archons of the Koinon, etc. – as well as foreign benefactors were acting and eventually honoured along with traditional deities of the region, updated Isia and other Anatolian divinities, within a newly formed urban, political, sacred and eventually social landscape that led the way to the transformation of Demetrias from a Hellenistic royal basileion to a city of the Roman East.\[106\] Into this context, the particular devotion to the Isiac cults and their administration made a key factor for the integration of the latter in second century BC Demetrias and the dynamic development of the local socio-political agents.\[107\]

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103. Helly, “Thessalie” (see n. 1) 48.
104. Cf. Kantirea, Dieux (see n. 100) 25.
105. Cf. Kravaritou, "Imperial Cult” (see n. 2).
106. IG IX 2, 1128 (Demetrias, Imperial period): Άυρ(ήλιος) Τειμασίθεος | Κεντάυριος ὁ ἱερ | ὑς τῷ Ἀθηναίῳ Δ[\[\].
In second century BC, following the decline of the Macedonian power and the abandonment of Demetrias by its royal masters, many significant socio-political changes took place in the region of eastern coastal Thessaly, such as the arrival of the Romans, the revival of local independent communities following the creation of the Magnesian Koinon, as well as the reconstruction of the civic and sacred space of Demetrias. Also, royal euergetism towards the city and its public affairs was eventually replaced by benevolent and wealthy individuals who pursued local benefactions. The paper aims to shed light on the socio-political strategies, which emerged within this new model of civic-based euergetism that was related primarily to local cult matters. In particular, the phenomenon will be discussed in relation to Isiac cults. I will seek to examine the ways Isiac cults adapted and operated in the new political, civic and sacred space, as well as into the new social and cultural environment of the second-century community in Demetrias.
Fig. 1. The decree of the hypostoloi from Demetrias (IG IX 2, 1107b = RICIS 112/0703; c. 117 BC) in the Byzantine Church of Panagia at Makrýntitsa (Photo: author, after written permission by the 13th Ephorate of Prehistoric and Classical Antiquities).
Fig. 2. Plan of ancient Demetrias with indication of the area of Arvanitopoulos excavation on the northern flank of the hill of Prophet Elias (adapted from S.C. Bakhuizen et al., Demetrias V, plan 1).