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CAPInv. 272: **Diastai**

I. LOCATION

i.	**Geographical area**	Western Asia Minor
ii.	**Region**	Lydia
iii.	**Site**	Parsa

II. NAME

i.	**Full name (original language)**	Διασταί (de Hoz 1999: no. 61.5a, l. 7)
ii.	**Full name (transliterated)**	*Diastai*

III. DATE

i.	**Date(s)**	Hell.

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic:	The name is theophoric derived from Zeus.
iii.	**Descriptive terms**	σύνοδος, *synodos*	
	Note	*synodos*: de Hoz 1999: no. 61.5a, l. 6, cf. ll. 5 and 14	

V. SOURCES

i.	**Source(s)**	de Hoz 1999: no. 61.5a (hellenistic)
	Note	See also: Wilhelm 1989-1909: 193-5, 378, no. 167 Körte 1902: 6-8, no. 5 Robert and Robert 1948: 115, no. 47
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Honorific decree by the association to a member of it.
ii. Source(s) provenance	Parsa

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	If the restitution of l. 3 by Wilhelm is correct, it may mean that the association was related to a gymnasion, since the honored member has provided the gymnasion with oil for one hour every day.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association must have funds in order to erect honorific decrees such as the one attested.

IX. MEMBERSHIP

ii. Gender	Men
Note	The decree is erected for the salvation of the *Diastai* and their wives and children, so that it is presumable that only men were members of it.

X. ACTIVITIES

i. Assemblies	If line 14 is properly restituted the association had *synodoi* ("assemblies").
iii. Worship	Reference to celebration of sacrifices (θυσία, *thysia*, l. 13) and to sacred celebrations (τὰ ἱερά, *ta hiera*, l. 15)
Deities worshipped	Zeus
iv. Honours/Other activities	Following kinds of honours are awarded: (1) ἔπαινος, *epainos* to Menedemos Kokion (l. 11, restituted) (2) στεφάνωσις (*stephanosis*, crowning) of the honorand during the sacrifice (ll. 13-14) (3) invitation to the honorand to the sacral ceremonies (τὰ ἱερά, *ta hiera*), the same as it is done with other benefactors. The honours are justified with reference to: (1) the honorand's provision of oil daily from 8 to 9. (l. 3, partly restituted) (2) the honorand always contributing to the convenience of the association (3) the honorand always promising to be philotimos and to contribute to the ἐπαύξησις (*epauxesis*, the increase of the grandeur) of the common things (τὰ κοινά, *ta koina*) of the association (ll 5-6, partly restituted). (4) the honorand's *megalomereia* (l. 12) (5) The association's wish to make it apparent to all (a) that it honours those who choose to be good men, and (b) that it reciprocates their benefactions with gratitude of equal worth (καταξίας τιμάς, *kataxias timas*, ll. 7-9).

XII. NOTES

i. Comments	Associations in relation to Zeus are very scarce. Cf. Robert and Robert 1948: 115 for other evidences.
iii. Bibliography	de Hoz, M.P. (1999), *Die lydischen Kulte im Lichte der griechischen Inschriften*. Bonn: no. 61.5a. Körte, A. (1902), 'Inscriptiones Bureschianae. Greifswald: 6-8, no. 5. Robert, J., and Robert, L. (1948), *Hellenica, Recueil d'épigraphie, de numismatique et d'antiquités grecques*. 6 vols. Paris: 115, no. 47. Wilhelm, A. (1989), *Beiträge zur griechischen Inschriftenkunde*. Hildesheim: 193-5, 378, no. 167.

XIII. EVALUATION

i. Private association	Probable
Note	The theophoric name of the association make it probable that it is a private association, though the structure and content of the decree follow the model of public institutions.

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