

CAPInv. 844: **he phratia ton Darroniston**

## I. LOCATION

|                      |                    |
|----------------------|--------------------|
| i. Geographical area | Western Asia Minor |
| ii. Region           | Caria              |
| iii. Site            | Mylasa             |

## II. NAME

|                                  |  |
|----------------------------------|--|
| i. Full name (original language) | ἡ φρατρία τῶν Δαρρωνιστῶν (Blümel 2004: 15, no. 20 line 1) |
| ii. Full name (transliterated)   | <i>he phratia ton Darroniston</i>                          |

## III. DATE

|            |              |
|------------|--------------|
| i. Date(s) | 325 - 300 BC |
|------------|--------------|

## IV. NAME AND TERMINOLOGY

|                   |                  |   |
|-------------------|------------------|---|
| ii. Name elements | Cultic:          | Δαρρωνισταί, <i>Darronistai</i><br>The element Darronistai refers to the Macedonian healing hero/god Darron; see below X.iii.   |
|                   | Kinship-related: | φρατρία, <i>phratia</i><br>Phratry is not a civic subdivision at Mylasa. It designates a private group originally external to Mylasa. Phratry might literally refer to a male "brotherhood". Against this interpretation, however, is the fact that a woman is honoured in the text. A kinship group of some sort remains possible. |

## V. SOURCES

|   |  |
|---|--|
| i. Source(s)                                | Blümel 2004: 15, no. 20.   |
| Note  | For the interpretation given here, cf. Carbon 2005.<br>Cf. also <i>SEG</i> 54, 1117. |
| i.a. Source type(s)                         | Epigraphic source(s)   |
| i.b. Document(s) typology & language/script | Dedication, Greek.   |
| i.c. Physical format(s)                     | Inscription near the top rim of a small cylindrical marble altar.                    |
| ii. Source(s) provenance                    | Milas.   |

## IX. MEMBERSHIP

|            |  |
|------------|--|
| ii. Gender | Men<br>Women   |
| Note       | The worship of the <i>Daimon</i> of Demokrite, see below X.iii, suggests that women may also have been members or involved in the group.   |
| iv. Status | Darron is Macedonian in origin (see below X.iii). It is probable that much of the constituency of the group (including the honorand, Demokrite) was originally from that general area. Macedonian and other foreigners are fairly well-attested at Mylasa in the early Hellenistic period. |

## X. ACTIVITIES

|                    |   |
|--------------------|---|
| iii. Worship       | The inscription is a dedication of a small altar, which beyond the name of the group, testifies to its cultic activities.   |
| Deities worshipped | The dedication of an altar is made to the <i>Daimon</i> of a woman called Demokrite. For the cult of the <i>Daimon Agathos</i> of individuals in Caria see Carbon, and here <a href="#">CAPIInv. 830</a> and <a href="#">CAPIInv. 835</a> .<br><br>Darron is a Macedonian deity, perhaps connected with healing (see e.g. the dedication <i>SEG</i> 44, 546, from Pella). |

## XII. NOTES

|                   |   |
|-------------------|---|
| iii. Bibliography | Blümel, W. (2004) 'Neue Inschriften aus Karien II: Mylasa und Umgebung', <i>EA</i> 37: 1-42.<br>Carbon, J.-M. (2005) 'Δαρρων and δαίμων: A New Inscription from Mylasa', <i>EA</i> 38: 1-5. |
|-------------------|---|

## XIII. EVALUATION

|                        |   |
|------------------------|---|
| i. Private association | Certain   |
| Note                   | Given the worship of a foreign god (Darron) and the circumscribed cultic activities, the private character of the phratry of the <i>Darronistai</i> as an association is uncontroversial. |