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CAPInv. 170: **he ergasia he thremmatike**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Hierapolis

II. NAME

i. Full name (original language)	ἡ ἐργασία ἡ θρεμματική (Altertümer von Hierapolis 227, ll. b7-8)
ii. Full name (transliterated)	<i>he ergasia he thremmatike</i>

III. DATE

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

ii. Name elements	Professional:	θρεμματικός, <i>thremmatikos</i> : "related to cattle" (see discussion below).
iii. Descriptive terms	ἐργασία, <i>ergasia</i>	
Note	<i>ergasia</i> : Altertümer von Hierapolis 227, l. b7	

V. SOURCES

i. Source(s)	Altertümer von Hierapolis 227b (ii - iii AD)
Note	See also: Dittmann-Schöne V.5.11 Ritti 1995: 70 mentions another inscription referring to this association: It was the recipient of a plumb-worker's funerary endowment. The text has not been published yet.
Online Resources	Altertümer von Hierapolis 227

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Epitaph with regulations for a funerary endowment. Greek.
i.c. Physical format(s)	Sarcophagus
ii. Source(s) provenance	Northern necropolis of Hierapolis

VIII. PROPERTY AND POSSESSIONS

iv. Endowments	The association is the second recipient of a funerary endowment: If the purple-dyers do not fulfill their obligation (burning the <i>παποὶ</i> [?], <i>papoî</i> on a certain day), the endowment is transferred to the <i>ἐργασία θρεμματική</i> , <i>ergasia thremmatike</i> . The large amount of 3000 denarii indicates the whole sum (generating interest) rather than the sum used for distributions, as in most other inscriptions of this sort from Hierapolis.
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XII. NOTES

i. Comments	<p>This association caused much debate at the turn of the 19th to the 20th century. Early commentators, including Ramsay 1895: 118-9, thought that <i>thremmatike</i> indicated a Christian group ("sheep" in the sense of followers of Jesus). The phrasing <i>ἐργασία θρεμματική</i>, <i>ergasia thremmatike</i>, with an adjective rather than a genitive plural qualifying the <i>ergasia</i>, is unparalleled in Hierapolis, as is the rite called <i>ἀποκαυσμὸς τῶν παπῶν</i>, <i>apokaustos ton papon</i> (l. b3), "burning of the <i>papoî</i>". However, a burnt offering is not in itself a Christian rite, as was underlined by Judeich. A number of interpreters referred <i>thremmatike</i> to <i>θρέπτοι</i>, <i>threptoî</i>; the association was thus argued to either consist of adopted slaves (related to the <i>porphyrobaphoi</i>?) or take care of "foundlings", poor children <i>vel sim.</i>: The <i>ergasia</i> would then be a sort of benevolent society (Waltzing 1895: 184-5, 307; Kornemann 1900: 403; van Nijf 1997: 61, n. 152).</p> <p>But <i>ergasia</i> certainly points to a professional association. Cichorius (Altertümer von Hierapolis, p. 48), followed by Poland 1909: 119, thought that the group in question was simply "die Genossenschaft der Herdenbesitzer"; this view is also taken by Ritti 1995: 73 ("allevatori di bestiame") and Dittmann-Schöne 2010: 241-2. The question remains why the designation of this association does not follow the pattern of the others in Hierapolis. Dittmann-Schöne wants to understand ll. 7-8 as <i>τῆς ἐργασίας τῆς θρεμματικῆς</i>, <i>ergasias tes thremmatikes</i> (τέχνης, <i>technes vel. sim.</i>), pointing to SEG 29: 1183 (Saittai) as a parallel. But in that inscription, the term <i>synodos</i> is used (which may be qualified: the <i>synodos</i> of the <i>ergasia/technē</i>), while in our case, "the <i>ergasia</i> of the <i>technē</i>" seems somewhat odd.</p>
ii. Poland concordance	Poland Z 68b
iii. Bibliography	<p>Dittmann-Schöne, I. (2010), <i>Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien</i>. 2nd. ed. Regensburg: 241-2.</p> <p>Kornemann, E. (1901), 'collegium', <i>RE</i> 4.1: 380-480.</p> <p>Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig.</p> <p>Ramsay, W.M. (1895), <i>The Cities and Bishoprics of Phrygia</i>. Vol. 1.1. Oxford.</p> <p>Ritti, T. (1995), 'Associazioni di mestiere a Hierapolis di Frigia', in B. Maria Giannattasio (ed.), <i>Viaggi e commerci nell'antichità. Atti VII Giornata Archeologia</i>, Genova: 65-84.</p> <p>Van Nijf, O. (1997), <i>The Civic World of Professional Associations in the Roman East</i>. Leiden.</p> <p>Waltzing, J.-P. (1895), <i>Étude historique sur les corporations professionnelles chez les Romains depuis les origines jusqu'à la chute de l'Empire d'Occident</i>. Vol. I. Bruxelles.</p>

XIII. EVALUATION

i. Private association	Probable
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Note	Professional associations in the 2nd/3rd century were often very close to the official civic institutions, but they probably remained essentially private associations.
ii. Historical authenticity	Certain