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CAPInv. 355: hoi kataloustikoi

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lydia
iii. Site	Kollyda and the area between Gölde, Menye and the Hermos river.

II. NAME

i. Full name (original language)	οἱ καταλουστικοί (TAM V.1 490, ll. 2, 8; TAM V.1 351, l. 1)
ii. Full name (transliterated)	<i>hoi kataloustikoi</i>

III. DATE

i. Date(s)	159 - 162 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	The term is related to a cult ritual for the gods Men and Meter (see X.iii Worship.)
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V. SOURCES

i. Source(s)	TAM V.1 490 (159/160 AD) TAM V.1 351 (161/162 AD)
Note	See also: CMRDM I. 13 CMRDM I. A3 CMRDM I. 34 LBW 678 Keil and Premerstein 1911: no. 183
Online Resources	TAM V.1 490 TAM V.1 351

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	TAM V.1 490: honorific inscription TAM V.1 351: dedication of a statue Greek.
i.c. Physical format(s)	TAM V.1 490: a stele TAM V.1 351: a statue of Dionysos; only the basement with the inscription is preserved.
ii. Source(s) provenance	TAM V.1 490: area between Gölde, Menye and the Hermos river TAM V.1 351: Kollyda

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	TAM V.1 351: reference to a statue of Dionysos
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VII. ORGANIZATION

iii. Members	TAM V.1 351: list of 43 members, men and women
iv. Officials	The priestess mentioned in TAM V.1 490 could be a member of the association, but it is not sure.
v. Other staff	TAM V.1 490, l. 7: a <i>grammateus</i>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	TAM V.1 490: the association erects the honorific statue with its own funds (ἐκ τῶν ἰδίων, <i>ek ton idion</i> , l. 9).
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IX. MEMBERSHIP

i. Number	TAM V.1 351: list of 43 members, men and women
ii. Gender	Men Women

X. ACTIVITIES

iii. Worship	The name of the association is probably related to a purifications ritual that is attested for the cult of <i>Men Tyrannos</i> in Attica (CMRDM I. 13). Cf. the verb καταλούομαι (<i>katalouomai</i> "purification bath or washing") in TAM V.1 217, 467 and 326, this last one a confession inscription of somebody who didn't follow the command of the goddess Anaitis and κατελούσето (<i>katelouseto</i> , "did the ritual purification bath"). Cf. also Petzl, Beichtinschriften 36, where another person was punished by the god for going up the stage (in the temple?) ἀκατάλουστος (<i>akataloustos</i> , "without having performed the purification bath or washing").
Deities worshipped	Men <i>Axiottenos</i> (TAM V.1 490) Meter (Theou?), Men <i>Tiamu</i> and Men <i>Petraeites</i> (TAM V.1 351); probably also Anaitis (cf. TAM V.1 326), whose purification rituals with water are attested.
iv. Honours/Other activities	TAM V.1 351: a priestess of Men <i>Axiottenos</i> is honoured for her pious behavior towards the gods, her desire to do well to all people, dedicating all her life to the god without the desire of gain.

XI. INTERACTION

i. Local interaction	The cults of Men and Anaitis are very well attested in the area. This association was surely a well known and important association in relation to these gods. See the high number of members attested.
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XII. NOTES

i. Comments	The associations mentioned in both inscriptions may be two different branches of the same association, though the places of provenance are not far from each other, so that it could be the same association or associations branch.
iii. Bibliography	Herrmann, P., and Polatkan, K.Z. (1969), <i>Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa</i> . Vienna: 12. de Hoz, M.-P. (1999), <i>Die Lydischen Kulte im Lichte der griechischen Inschriften</i> . Bonn: no. 39.35. and no. 15.17. Keil, J., and von Premerstein, A. (1911), <i>Bericht über eine zweite Reise in Lydien ausgeführt 1908</i> , (Denkschriften Akad. Wien Band 54.2). Vienna. Robert, J., and Robert, L. (1970), 'Bulletin Épigraphique', <i>REG</i> : 443-4, no. 524. Zingerle, J. (1926), 'Heiliges Recht', <i>JOAI</i> 23: 5-72, esp. 24-6.

XIII. EVALUATION

i. Private association	Certain
Note	The descriptive term and the wellknown character and activity of this association guarantees its private status.