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CAPInv. 324: *he neotera phratra* tou Asklepiou

I. LOCATION

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

II. NAME

i. Full name (original language)	ἡ νεωτέρα φράτρα τοῦ Ἀσκληπιοῦ (TAM V.1 451, ll. 1-3)
ii. Full name (transliterated)	<i>he neotera phratra</i> tou Asklepiou

III. DATE

i. Date(s)	28 / 29 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	Asklepios
iii. Descriptive terms	νεωτέρα φράτρα, <i>neotera phratra</i>	
Note	<i>neotera phratra</i> : TAM V.1 451, ll. 1-2	

V. SOURCES

i. Source(s)	TAM V.1 451 (28 / 29 AD)
Online Resources	TAM V.1 451
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of a statue of Hygieia by the association. Greek.

i.c. Physical format(s)	The inscription is engraved on the statue of Hygieia.
ii. Source(s) provenance	Found in the territory between Gölde, Menye and the Hermos river. Now in Museum Manisa (inv. 337)

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The inscription is the dedication of a statue of Hygieia written in the statue itself. The goddess was probably worshiped in the same sanctuary together with Asklepios.
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association must have funds in order to make and dedicate a statue.
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IX. MEMBERSHIP

ii. Gender	Men
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X. ACTIVITIES

iii. Worship	The association dedicates a statue of Hygieia.
Deities worshipped	Asklepios, and probably also Hygieia as <i>synnaos</i> of the god.

XI. INTERACTION

i. Local interaction	There is enough evidence in the territory for the cult of Asklepios to belief that he was an important divinity. A <i>phyle</i> called Asklepias is known from topoi-inscriptions in the stadion of Saittai (TAM V.1 74; SEG 40: 1063). A priest of the god is also attested in this city (TAM V.1 148); for other evidences of his worship in the near villages of Tabala, Kula and Kollyda cf. TAM V.1 203, 245, 336. There is nevertheless no information about local interaction of the association with other institutions related to the Asklepios cult in the region.
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XII. NOTES

i. Comments	For the meaning of <i>neotera</i> as a "younger, maybe reformed association" (in opposition to the older epichoric name <i>hieros doumos</i>) cf. Poland 1931: 1078, and parallel evidences in Ibid. 1908: 171f. Cf. the similar interpretation of Herrmann 1962: 43 as meaning "ein jüngerer, späten gegründeter Verein". For similar qualifications in Lydia cf. TAM V.1 92, ll. 2-3: ἡ σύνοδος τῶν νεῶν ποδαρίων (<i>he synodos ton neon podarion</i>); TAM V.1 451, ll. 1-3: ἡ νεωτέρα φράτρα τοῦ Ἀσκληπιοῦ (<i>he neotera phratra tou Asklepiou</i>); TAM V.1 537, l. 1: ἱερὰ συμβίωσις καὶ νεωτέρα (<i>hiera symbiosis kai neotera</i>); TAM V.3 1556, l. 3: νέοι φιλάνπελοι (<i>neoi philanpeloi</i>). The <i>phratra</i> is an association originally kinship-related (cf. Buresch 1898: 13), though some cultic or professional associations seems to be called <i>phratra</i> in Roman imperial Lydia. On the possible sense of <i>phratra</i> as <i>symbiosis</i> in Asia Minor cf. Herrmann 1962: 42f. and n. 157, with reference to Artemidoros Daldianos (IV 44 and V 82).
iii. Bibliography	Buresch, K. (1898), <i>Aus Lydien: epigraphisch-geographische Reise Früchte</i>. Leipzig: 13. Herrmann, P. (1962), <i>Ergebnisse einer Reise in Nordostlydien</i>. Vienna: 35, Taf. X 4. de Hoz, M.-P. (1999), <i>Die lydischen Kulte im Lichte der griechischen Inschriften</i>. Bonn: no. 8.18. Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig: 171f. Poland, F. (1931), 'Symbiosis', <i>RE</i>² 4.1: 1075-89, esp. 1078.

XIII. EVALUATION

i. Private association	Probable
Note	It is probable that the association is a private one if the association is cultic, as indicated by the name. Although, in the near Saittai, one of the official <i>phylai</i> had the same theophoric name.