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CAPInv. 450: phratra he peri Theodoton Diogeneianon kai Glykona Diodorou

I. LOCATION

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

II. NAME

i.	**Full name (original language)**	φράτρα ἡ περὶ Θεόδοτον Διογενειανὸν καὶ Γλύκωνα Διοδώρου (Ramsay, CB: 142, no. 30, l. 1)
ii.	**Full name (transliterated)**	*phratra he peri Theodoton Diogeneianon kai Glykona Diodorou*

III. DATE

i.	**Date(s)**	ii AD

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Kinship-related:	*phratra*
		Personal:	*peri Theodoton Diogeneianon kai Glykona Diodorou*
iii.	**Descriptive terms**	φράτρα, *phratra*	
	Note	*phratra*: Ramsay, CB: 142, no. 30, l. 1	

V. SOURCES

i.	**Source(s)**	Ramsay, CB: 142, no. 30 (ii AD)
	Online Resources	Ramsay, CB: 142, no. 30
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Honorific decree. Greek.
i.c. Physical format(s)	Large stele containing representations of divinities and cultic procedures above and below the text, as well as standardized representations of the members of the *phratra*.
ii. Source(s) provenance	Kodja-Gözler

VII. ORGANIZATION

ii. Leadership	Two leaders are mentioned in the official designation; one of them, Glykon son of Diodoros, is an *agonothetes*.

IX. MEMBERSHIP

i. Number	24
ii. Gender	Men

X. ACTIVITIES

iv. Honours/Other activities	The *phratra* receives honors from the *demos* of Thiunta. The only activity of the *phratra* itself is mentioned in l. 5: the members have distributed oil for eight days.

XI. INTERACTION

i. Local interaction	The distribution of oil, the feastal imagery below the text (musicians and a procession of oxen), the honors conveyed by the *demos* and the reference to a *pannychis* in a corresponding inscription (Ramsay, CB: 143, no. 31) all suggest that the group in question was responsible for the organization of a festival.

XII. NOTES

ii. Poland concordance	Poland B *432a
iii. Bibliography	Ramsay, W.M. (1895), *The Cities and Bishoprics of Phrygia*. Vol. I.1. Oxford. Ritti, T. (2002), 'Documenti epigrafici dalla regione di Hierapolis', *EA* 34: 41-70, esp. 48-51. Robert, L. (1983), 'Les dieux des Motaleis en Phrygie', *JS* 1983: 45-63. Ziebarth, E. (1900), 'Zu den griechischen Vereinsinschriften', *RhM* 55: 501-19, esp. 512-3.

XIII. EVALUATION

i. Private association	Possible
Note	The nature of the group is enigmatic. *Phratra* is attested as a designation for private associations, as is the use of *peri* followed by personal names. But both designations are also attested for official institutions. The organization of a festival for the whole village is not decisive. Robert 1983: 50 argues that *phratra* is to be understood along the lines of *synbiosis* and *hetaireia*, i.e. as a designation for an indigenous cult association. However, the same type of stele (with standardized images of the members) is attested several times in the region, and in some cases, the private nature of the group seems rather doubtful (cf. CAPInv. 453). It is probably best to regard these groups as semi-official institutions (with voluntary, rather expensive membership) that were responsible for representing their villages vis-à-vis the gods.
ii. Historical authenticity	Certain

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