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CAPInv. 452: [he Saloudeon k]ai Melokometon phratra

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Area of Dionysopolis

II. NAME

i. Full name (original language)	[ἡ Σαλουδέων κ]αὶ Μηλοκομήτων φράτρα (Ramsay, CB: 156, no. 64, l. 1)
ii. Full name (transliterated)	[he Saloudeon k]ai Melokometon phratra

III. DATE

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

ii. Name elements	Geographical:	Salouda and Melokome are villages on the territory of Dionysopolis.
	Kinship-related:	<i>phratra</i>
iii. Descriptive terms	φράτρα, <i>phratra</i>	
Note	<i>phratra</i> : Ramsay, CB: 156, no. 64, l. 1	

V. SOURCES

i. Source(s)	Ramsay, CB: 156, no. 64 (ii - iii AD)
Note	See also: AGRW
Online Resources	Ramsay, CB: 156, no. 64 AGRW ID# 12139

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedicatory/honorary inscription. Greek.
i.c. Physical format(s)	Large, fragmentary stele containing an image above the text (Cybele with lions) and standardized representations of the members of the <i>phratra</i> .
ii. Source(s) provenance	Kabalar

VII. ORGANIZATION

iv. Officials	In l. 3, someone who "cares" (for the erection of the stele?) is mentioned; Ramsay takes him to be a priest: [ἐ]πιμελησαμένου Ἀπολλονίδου τοῦ Ἀπολλονίδου τοῦ ἱερέως?, [<i>epimelesamenou Apollonidos son of Apollonidos to[u] hierews</i>].
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X. ACTIVITIES

iv. Honours/Other activities	The main activity commemorated by the stele is not totally clear. L. 1 has ἀνέθηκεν, <i>anetheken</i> , apparently without an object (thus referring to the stele); l. 2 has the "leaders of the Melokometai" honor someone (presumably the person mentioned before, who can hardly be regarded as the object of ἀνέθηκεν, <i>anetheken</i> , a possibility considered by Ramsay).
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XII. NOTES

ii. Poland concordance	Poland B *430
iii. Bibliography	Ramsay, W.M. (1895), <i>The Cities and Bishoprics of Phrygia</i> . Vol. I.1. London.

XIII. EVALUATION

i. Private association	Possible
Note	On the general problems generated by this sort of stele (and the term <i>phratra</i>), see CAPInv. 450 . In this case, representatives of two villages seem to have joined together to form a cult community. It is unclear whether or not this was a private initiative.
ii. Historical authenticity	Certain