

CAPInv. 1682: **hoi Diastai**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Teos

II. NAME

i. Full name (original language)	οἱ Διασταί (SEG 2: 609, l. 3)
ii. Full name (transliterated)	<i>hoi Diastai</i>

III. DATE

i. Date(s)	300 (?) - 30 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	Zeus
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V. SOURCES

i. Source(s)	SEG 2: 609 (300 (?) - 30 (?) BC)
Note	See also: Boulay 2013: 259
Online Resources	SEG 2: 609
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscription, adorned with three crowns, Greek.
ii. Source(s) provenance	From a private house in Sığacık

X. ACTIVITIES

iii. Worship	Associations for Zeus are rare; Poland 1909: 177 could still note that not a single attestation for Διασταί, <i>Diastai</i> as the name of an association was known. Demangel and Laumonier 1922: 342 note the exceptionality and argue that it may be explained through the strong tradition of associational life in Teos and the existence of a festival for Zeus (the <i>Dia</i>).
Deities worshipped	Zeus
iv. Honours/Other activities	The association commemorates several members, including a woman, of one family.

XII. NOTES

iii. Bibliography	<p>Boulay, Th. (2013), 'Les « groupes de référence » au sein du corps civique de Téos', in P. Fröhlich, and P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)</i>, Genève: 251-75.</p> <p>Demangel, R., and Laumonier, A. (1922), 'Inscriptions d'Ionie', <i>BCH</i> 46: 307-55.</p> <p>Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i>. Leipzig.</p> <p>Suys, V. (2005), 'Les associations culturelles dans la cité aux époques hellénistique et impériale', in V. Dasen, and M. Pierart (eds.), <i>Ἰδία καὶ δημοσία. Les cadres "privés" et "publics" de la religion grecque antique</i>, Liège: 203-18.</p>
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XIII. EVALUATION

i. Private association	Probable
Note	Nothing is known about this association beyond the mere name. In Teos, associations were more closely linked to the "société civique" than in most other cities (Suys 2005: 207; Boulay 2013). In this case, however, nothing suggests that the association was not a private one.
ii. Historical authenticity	Certain