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CAPInv. 1043: Thyiades

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Phokis
iii. Site	Delphi

II. NAME

i. Full name (original language)	Θυιάδες
ii. Full name (transliterated)	<i>Thyiades</i>

III. DATE

i. Date(s)	v (?) BC - iii AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	All forms are poetic Βάκχαις, <i>Bakchais</i> (Aesch. <i>Eum.</i> 25; Eur. <i>Ion</i> 717; Ar. <i>Nub.</i> 605; Nonnus, <i>Dion.</i> 9.287) Κωρύκλαι Νύμφαι, <i>Korykiai Nymphai</i> (Soph. <i>Ant.</i> 1126; cf. Aristonous, cf. Powell, <i>Coll. Alex.</i> 1. 33-37) Νύμφαι Βακχίδες, <i>Nymphai Bakchides</i> (Soph. <i>Ant.</i> 1127) Δελφίσιν κόραις, <i>Delphisin korais</i> (Philodamus, cf. Powell, <i>Coll. Alex.</i> 22)	
ii. Name elements	Cultic:	θύω, <i>Thyo</i> =sacrifice, raving, fall in ecstasy (Preisendanz 1936: 684; Villanueva-Puig 1996: 45-6)
	Heroic:	Θυία, <i>Thyia</i> , the first priestess of Dionysos, daughter of the Delphian Kastalios (Paus. 10.6.4)

V. SOURCES

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Five sculptures of Thyiades in the west pediment of the 4th c. BC temple of Apollo (Croissant 2003: 51-60, 87-93, 122-7, 153-7, nos. 34-48, pl. 42-57, 83-6) The dancers in the acanthus column in Delphi have been interpreted as Thyiades (Corso 2004: 162).
ii. References to buildings/objects	Temple of Apollo in Delphi (Plut. <i>Mor.</i> 365a; Paus. 10.19.4) Temenos and altar of Thyie (Hdt. 7.178) Charila's doll (Plut. <i>Mor.</i> 293e)

VII. ORGANIZATION

i. Founder(s)	Mythical: Thyia daughter of the Delphian Kastalios. She became the first priestess of Dionysos and organized the orgies (Paus. 10.6.4).
ii. Leadership	ἀρχή, <i>archeis</i> . In Roman times members of the Delphic elite (Plut. <i>Mor.</i> 364e; Jacquemin, Mulliez and Rougemont 2012: no. 226-7; Homolle 1896: 719; F.Delphes III.6 2; Jannoray 1946: 257-9; La Coste-Messelière 1925: 83-5, no. 11).

VIII. PROPERTY AND POSSESSIONS

iii. Income	<i>Dekate</i> is mentioned (Empereur 1984: 344-5, no. 8.1)
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IX. MEMBERSHIP

ii. Gender	Women
iii. Age	Adults
iv. Status	Probably free women of Delphic families

X. ACTIVITIES

iii. Worship	Jacquemin, Mulliez and Rougemont 2012: no. 226: Cult of Herois with mystic and public rites. Only the Thyiades were aware of the first ones. The public rites had similarities to Semele's cult (Plut. <i>Mor.</i> 293d). Empereur 1984: 344-5, no. 8.1: Enneateric festival of Charila associated with the harvest and storage of agricultural products, as well as to the alignment of the lunar and solar calendar. During the rite, the king distributed grains and legumes to foreigners and citizens, then stroke with his sandal the effigy of Charila and handed it over to the Thyiades, who took the doll to a ravine. Thyiades, the worshipers of Dionysos, who supplied Delphi with agricultural products ensured that everyone, especially the most unprotected, like the mythic Charila, would share the prosperity of the city, and restored the social order (Plut. <i>Mor.</i> 293d-e; McInerney 1997: 273-5) Jacquemin, Mulliez and Rougemont 2012: no. 227: Trieteric festival of Dionysos <i>Liknites</i>. <i>Hosioi</i> (an important cast in Delphi) offered a secret sacrifice in the sanctuary of Apollo when the Thyiades awakened Dionysos <i>Liknites</i>. The festival was possibly associated with the agricultural cycle and the role of Thyiades was different from the <i>Oribasia</i> held for wild Dionysos in the mountains. Dionysos <i>Liknites</i> was the god of the cultivation, and the celebration took place in the sanctuary. Homolle 1896: 719, no. 2: Celebration of Dionysos <i>Bacchos</i>. It included <i>Oribasia</i> in Parnassos, meeting and dancing with the Athenian Thyiades in Panopeus and escorting Dionysos in his triumphant entry into Apollo's sanctuary (Plut. <i>Mor</i> 953d; Paus. 10.4.3; 10.32; McInerney 1997: 276-83).
Deities worshipped	Dionysos, Apollo, Herois
iv. Honours/Other activities	<i>Archeis</i> has the privilege of <i>proedria</i> in the Theater of Delphi (F.Delphes III.6 2) P. Memmius Stasimus erected in the sanctuary of Apollo the statue of his benefactor <i>archeis</i> Memmia Loupa, daughter of the priest P. Memmios Soterios, with the agreement of the Council (Jacquemin, Mulliez and Rougemont 2012: no. 226).

XI. INTERACTION

i. Local interaction	The awakening of Dionysos <i>Liknites</i> by the Thyiades is associated to the sacrifice offered by <i>Hosioi</i> (Plut. <i>Mor.</i> 365a).
ii. Interaction abroad	They share a common rite with the Athenian Thyiades in Panopeus (Paus. 10.4.3).

XII. NOTES

iii. Bibliography	Bourguet, E. (1905), <i>De rebus delphicis imperatoriae aetatis</i>. Paris: 13. Bousquet, J. (1966), 'Inscriptions de Delphes', <i>BCH</i> 90: 428-6. Corso, A. (2004), <i>The Art of Praxiteles</i>. 1 vol. Rome: 162. de La Coste-Messelière, P. (1925), 'Inscriptions de Delphes', <i>BCH</i> 49: 61-103. Croissant, Fr. (2003), <i>Les Frontons du temple du IVe siècle</i>. Athens. Empereur, J.-Y. (1984), 'Inscriptions: L'Antre corycien II', <i>BCH</i> Suppl. 9: 339-46. Homolle, Th. (1896), 'Le temple de Delphes, son histoire, sa ruine', <i>BCH</i> 20: 702-32. Jacquemin A. (1999), 'Offrandes monumentales à Delphes', <i>BEFAR</i> 304. Jacquemin, A., Mulliez, D., and Rougemont, G. (2012), <i>Choix d'inscriptions de Delphes, traduites et commentées. Etudes épigraphiques V</i>. Athens: 411-2, no. 226. Jannoray, J. (1946), 'Inscriptions delphiques d'époque tardive. Inscriptions de Lébadée', <i>BCH</i> 70: 247-62. Keramopoulos, A.D. (1911), 'Δελφική λατύπη', <i>AEph</i>: 159-68. McInerney, J. (1997), 'Parnassus, Delphi, and the Thyiades', <i>GRBS</i> 38: 263-83. Pappadakis, N. (1920/21), 'Β□ Αρχαιολογική Περιφέρεια ΔΔ 6: 139-53, esp. 143-4. Pomtow, H. (1912), 'Die Kultstätten der 'anderen Götter' von Delphi', <i>Philologus</i> 71: 30-99, esp. 91-3. Preisendanz, K. (1936), 'Thyiaden', <i>RE</i> 6.1: 684-91. Ustinova, Y. (2005), 'Lege et consuetudine : Voluntary cult associations in the Greek law', <i>Kernos</i> Suppl. 5: 177-90. Villanueva-Puig, M.C. (1986), 'À propos des Thyiades de Delphes', in <i>L'Association Dionysiaque dans les sociétés anciennes</i>, Roma: 31-51.
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XIII. EVALUATION

i. Private association	Possible
Note	Bibliography argues for an association and not just for a cultic group. Also, it has been suggested that it obtained a regular and organized form in the age of Plutarch and Pausanias (Villanueva-Puig 1996: 46). According to Ustinova (2005), Thyiades could be considered as a voluntary private cult association.
ii. Historical authenticity	The name of the association is mentioned only in literary sources. However, the combination of Plut. <i>Mor.</i> 364e with the inscriptions mentioning the leader of Thyiades makes the existence of the association unquestioned.