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CAPInv. 1238: U-WAM-021

I. LOCATION

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

II. NAME

i.	Association with unknown name	U-WAM-021

III. DATE

i.	**Date(s)**	276 / 275 BC

IV. NAME AND TERMINOLOGY

iii.	**Descriptive terms**	θίασος, *thiasos*
	Note	Milet VI.3 1222

V. SOURCES

i.	**Source(s)**	Milet VI.3 1222
	Note	Sokolowski, LSAM 48
	Online Resources	Sokolowski, LSAM CGRN 138
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	*Diagraphe* for the sale of the priesthood of Dionysos
i.c.	**Physical format(s)**	Three fragments of two copies of the text: A) Two joining blocks of white marble from an *anta* B) Fragment of a column of white marble, broken on all sides but below.

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ii. Source(s) provenance	A) Found in resp. near the Sacred Way B) Found in the *apsis* of the church of St. Michael

VII. ORGANIZATION

i. Founder(s)	According to the interpretation of Henrichs (1969: 237-238), every woman was allowed to found their own *thiasos*.
Gender	Female
viii. Obligations	A woman who introduces other women to the cult of Dionysos Bakchios and is therefore founding her own thiasos has to pay a fee of 1 stater for every two year period to the priestess of the city.
ix. Privileges	The priests and priestesses of the private *thiasoi* partake together with the priest and priestess of the city in the procession at the festival of the *Katagogia*.

IX. MEMBERSHIP

ii. Gender	Women

X. ACTIVITIES

iii. Worship	The *thiasoi* are making sacrifices to Dionysos and are involved in the festivities for the god.
Deities worshipped	Dionysos (Bakchios)

XII. NOTES

i. Comments	The only document mentioning the *thiasoi* in Miletus is a *diagraphe* detailing the conditions for the sale of the city's priesthood. According to ll. 1-4 of the text, the city's priestess heads a Dionysiac *thiasos* of women, specified as δημόσιος, *demosios*, "public". This public *thiasos* takes precedence over all other *thiasoi*. This implies the existence of several 'private' Dionysiac *thiasoi*. According to ll. 18-20, every women is allowed to introduce another into the cult of Dionysos, paying a fee to the city's priestess. This probably means that every woman is allowed to found her own 'private' *thiasos*. These 'private' *thiasoi* are assigned a specific role within the procession at the festival of the *Katagogia*. Many aspects of the interpretation of the document remain uncertain.
iii. Bibliography	Henrichs, A. (1969), 'Die Maenaden von Milet', *ZPE* 4: 223-241.

XIII. EVALUATION

i. Private association	Certain
Note	The term Βακχεῖον, Bakcheion, points to a Dionysiac cult association.

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