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CAPInv. 1401: **ho thiasos ho Platanistenon**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Magnesia on the Maeander

II. NAME

i. Full name (original language)	ὁ θίασος ὁ Πλατανιστηνῶν (I.Magnesia 215 l. 34)
ii. Full name (transliterated)	<i>ho thiasos ho Platanistenon</i>

III. DATE

i. Date(s)	Hell. (?) - f. ii
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IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical:	Πλατανιστηναί, <i>platanistenai</i> , refers to a plane tree, presumably the one in which the image of Dionysos was found (cf. XII.i).
iii. Descriptive terms	θίασος, <i>thiasos</i>	

V. SOURCES

i. Source(s)	I.Magnesia 215
Note	Jaccottet 2003 no. 146; Harland 2014 no. 143 (both with a list of earlier editions)
Online Resources	I.Magnesia 215
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Oracle from Delphi, ostensibly from the Hellenistic period, inscribed as a dedication to Dionysos in the Hadrianic period. Greek.
i.c. Physical format(s)	Slab of marble and base, in which the <i>stèle</i> was inserted.
ii. Source(s) provenance	Magnesia, near the so-called 'Roman gymnasium'

VII. ORGANIZATION

i. Founder(s)	Κοσκώ, Kosko, a μαινάς ἐκ Θηβῶν, <i>mainas ek Thebon</i> , "a Maenad from Thebes"
Gender	Female
iii. Members	μύσται, <i>mystai</i>

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Cf. Jaccottet 2003: I 77-78 on the question of the gender of the members.
iii. Age	Adults Elders

X. ACTIVITIES

iii. Worship	The <i>thiasos</i> was obviously a religious association but no specific cultic activities are recorded. The inscription mentions <i>orgia</i> , "rites" and <i>nomima</i> , "(cultic) customs".
Deities worshipped	Dionysos Bacchos

XI. INTERACTION

i. Local interaction	The <i>thiasos</i> of the <i>Platanistai</i> is one of three Dionysiac societies in Magnesia introduced in consequence of an oracle (cf. XII.i). See also CAPIInv. 1402 , CAPIInv. 1403 .
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XII. NOTES

i. Comments	<p>Notified by the loud sound of the wind, the Magnesians found an image of Dionysos in a plane tree near the city. The Magnesians sent messengers to the oracle of Delphi to ask what the appearance of the god means.</p> <p>The oracle ordered the Magnesians to build a temple for Dionysos and appointed a priest. Furthermore, they should bring three maenads from Thebes to Magnesia who will give them good rites, <i>orgia</i>, and customs, <i>nomima</i>, and will consecrate Bacchic <i>thiasoi</i> in the city.</p> <p>According to the oracle, three maenads were brought from Thebes and each founded her <i>thiasos</i>: Kasko gathered the <i>thiasos</i> "of the plane tree", τῶν Πλατανιστηνῶν, <i>ton Platanistenon</i>, Baubo that "before the city", πρὸ πόλεως, <i>pro poleos</i>, and Thettale that of the <i>Kataibatai</i>, τῶν Καταιβατῶν, <i>ton Kataibatou</i>. See also CAPInv. 1402, CAPInv. 1403</p> <p>These events and the "old oracle" from Delphi were much later recorded in an inscription as a dedication to Dionysos by an "ancient initiate", ἀρχαῖος μύστης, <i>archaios mystes</i>, in the Roman imperial period.</p>
iii. Bibliography	<p>Harland, Ph. A. (2014), <i>Greco-Roman Associations: Texts, Translations, and Commentary</i>. Vol. II. North Coast of the Black Sea, Asia Minor. Berlin/Boston</p> <p>Henrichs, A. (1978), 'Greek maenadism from Olympias to Messalina', <i>HSPH</i> 82. 123-137.</p> <p>Jaccottet, A.-F. (2003), <i>Choirs Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i>. Kilchberg.</p>

XIII. EVALUATION

i. Private association	Certain
Note	The terminology (<i>thiasos</i>) and the religious character suggests a private association.