

CAPInv. 1656: [ho --- B]akchiou Klearch[ou ---]oniou thiasos

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lycia
iii. Site	Unknown, territory of Akarassos (Bozhüyük, Elmalı)

II. NAME

i. Full name (original language)	[ό? --- Β]ακχίου Κλεάρχ[ου --- .]ωνίου θιάσος (Iplikçioğlu-Schuler 2012, lines 0-2)
ii. Full name (transliterated)	[ho --- B]akchiou Klearch[ou ---]oniou thiasos

III. DATE

i. Date(s)	100 (?) - 212 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	θιάσος, <i>thiasos</i> The activities of the group, see below VII and X.iii, make it highly likely that the term is used in a cultic sense.
	Personal:	Β]ακχίου Κλεάρχ[ου --- .]ωνίου, <i>B]akchiou Klearch[ou ---]oniou</i> This appears to perhaps be a single personal, presumably that of the founder of the <i>thiasos</i> ; see also below VII.i.

V. SOURCES

i. Source(s)	Iplikçioğlu-Schuler 2012: 40 (ca. 100-212 AD?), with detailed commentary.
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Record of consecration and perhaps a membership list. Greek.
i.c. Physical format(s)	Limestone block.
ii. Source(s) provenance	Bozhüyük, Elmalı (territory of Akarassos).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>ναός, <i>naos</i> ἀφιδρύματα, <i>aphidrumata</i> ἀγάλματα, <i>agalmata</i> (lines 3-4)</p> <p>The inscription refers to the construction and erection (κατ[ε]σκεύασεν, line 2) of these structures by the <i>thiasos</i> and its members. A <i>naos</i> can denote a small or large temple chamber, housing statues or statuettes of the gods (the distinction between <i>aphidrumata</i> and <i>agalmata</i> in this case is not completely clear; see Iplikçioğlu-Schuler 2012: 43-46 for extensive discussion). No further details can be gleaned from the text. See below X.iii for the cults involved.</p>
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VII. ORGANIZATION

i. Founder(s)	<p>If a single name, it seems probable that the individual mentioned in lines 1-2 of the inscription [---B]ακχίος Κλεάρχ[ου ---]ιονίου, was the founder of the group. The hypothesis remains to be confirmed; see Iplikçioğlu-Schuler 2012: 40-43 for various ways of restoring the passage and further discussion. For the appellation of a <i>thiasos</i> which includes the name of the founder, cf. e.g. CAP Inv. 1646, from this general region (Kaunos).</p>
Gender	Male
iii. Members	<p>οἱ συννέμοντες Ἀ[---] θιασεῖται, <i>hoi sunnemontes L[---] thiasetai</i> (lines 6-7)</p> <p>The members of the group listed in lines 7-11 are introduced by this designation. The term <i>thiasetai</i> clearly refers to the ranks of members in this or another <i>thiasos</i>. The participle <i>sunnemontes</i> might indicate that these <i>thiasetai</i> 'collaborated' with 'it' (i.e. the <i>thiasos</i> in question here), or the passage could still be restored differently; see Iplikçioğlu-Schuler 2012: 50-51 for some possibilities. Were these then other <i>thiasetai</i> who collaborated with our group? The participle from συννέμω may instead be seen to emphasise that the <i>thiasetai</i> listed below the inscription have 'collaborated' and themselves taken part in the venture of the <i>thiasos</i> as a whole, namely to construct the <i>naos</i> and the cultic statues.</p>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	See below VIII.ii.
ii. Realty	See above VI.ii for the property constructed by the group. It seems likely that the <i>thiasos</i> had sizeable operating funds and/or endowments to fund this construction.
iv. Endowments	See above VIII.ii.

IX. MEMBERSHIP

i. Number	4 firmly attested, several other fragmentary names are possible.
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ii. Gender	Men
Note	All the attested members are male.
iv. Status	Since the list of names is so badly preserved, it seems difficult to make a judgement about the character of the names preserved (e.g. about the presence or absence of father's names). Three of the names are Greek, one is local or Anatolian: Osaeis.

X. ACTIVITIES

iii. Worship	Worship seems to be a primary concern of the group, given its consecration of a temple and cultic statues; see again above VI.ii.
Deities worshipped	Dioskouroi, Helen as <i>megistoi theoi</i> See Iplikçioğlu-Schuler 2012: 46-50 for extensive discussion of the cult of the Dioskouroi and its place in the region of Lycia.

XII. NOTES

iii. Bibliography	B. Iplikçioğlu and C. Schuler (2012), 'Ein Tempel für die Dioskuren und Helena: Eine neue Bauinschrift aus Bozhüyük bei Elmalı im lykischen Hochland', 39-59 in: <i>Anzeiger der philosophisch-historischen Klasse der Österreichischen Akademie der Wissenschaften</i> , 146,1, Veröffentlichungen der Kleinasiatischen Kommission, Nr. 31, Vienna.
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XIII. EVALUATION

i. Private association	Certain
Note	Given the consecration of a temple and other cultic equipment recorded in the inscription, along with a circumscribed group of members, it seems certain that this <i>thiasos</i> was a private cultic association.