

CAPInv. 1668: **thiasos**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Pamphylia / Pisidia
iii. Site	Karain

II. NAME

i. Full name (original language)	θίασος (SEG 41: 1329, A l. 4.)
ii. Full name (transliterated)	<i>thiasos</i>

III. DATE

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

iii. Descriptive terms	θίασος, <i>thiasos</i>
Note	<i>thiasos</i> : SEG 41: 1329, A l. 4.

V. SOURCES

i. Source(s)	SEG 41: 1329 (i - iii AD)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication and subscription list. Greek.
i.c. Physical format(s)	Inscription carved in a niche located on the middle column just before the entrance of the cave.
ii. Source(s) provenance	Caves of Karain

VI. BUILT AND VISUAL SPACE

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| ii. References to buildings/objects | The <i>thiasos</i> is dedicating an ἀναλυτήριον, <i>anauliterion</i> (A l. 3) (stall?) |
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VII. ORGANIZATION

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| ii. Leadership | <p>ἀρχιθιασείτης, <i>archithiasēites</i> (A l. 6)</p> <p>The same Samos, son of Artemos, son of Samos, who appears as <i>archithiasēites</i> in this dedication is also referred to as ἀρχιμύστης, <i>archimystēs</i> (B l. 4) in another inscription carved right under the subscription list. Another worn out vow found at Karain (SEG 41: 1330, l. 2) probably records the position of μυστηριάρχης, <i>mysteriarchēs</i>. Apparently, all these names could be used to indicate leadership in the group (EBGR XVIII 211).</p> |
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VIII. PROPERTY AND POSSESSIONS

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| i. Treasury/Funds | <p>The inscription indicates that the object dedicated by the <i>thiasos</i> was prepared with their own funds: κ[ατε]σκεύασαν ἐκ τῶν ἰδίων, <i>k[ate]skeuasan ek ton idion</i> (A ll. 23-26).</p> <p>The subscription list attached to the dedication would therefore imply that the members of the association provided these funds.</p> |
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IX. MEMBERSHIP

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| i. Number | The subscription list records the names of at least 12 individuals. |
| ii. Gender | Men
Women |
| Note | While male members include patronymics, women are only referred to by their names. |
| iv. Status | Only one of the members, M. Cocceius Troilos, is a Roman citizen. |

X. ACTIVITIES

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| iii. Worship | <p>In the dedication, the group is recorded as θίασος αὐτῆς, <i>thiasos autes</i> (A ll. 4-5). The latter demonstrative pronoun is referred to the deity to which the object was dedicated. Consequently, the relation between the <i>thiasos</i> and her cult cannot be doubted.</p> <p>The name ἀρχιμύστης / μυστηριάρχης, <i>archimystēs</i> / <i>mysteriarchēs</i> bestowed upon the leader of the group would indicate the performance of some sort of mysteries in the caves.</p> |
| Deities worshipped | <p>Μήτηρ Ὀρεία, Meter <i>Oreia</i> (A ll. 1-2).</p> <p>She is referred to by the <i>thiasos</i> as a 'goddess who listens to prayers'. For other attestations of this deity in Asia Minor (see Petzl 2009: 92-4).</p> |

XII. NOTES

i. Comments	The presence of a M. Cocceius Troilos probably gives a <i>t.p.q.</i> in the 1st century AD. On the other hand, the absence of Aurelii in this area of Asia Minor normally implies a <i>t.a.q</i> in the 3rd century AD. The caves of Karain were visited by people inscribing vows to Meter <i>Oreia</i> and the activities of the <i>thiasos</i> should be placed in this cultic context.
iii. Bibliography	Petzl, G. (2009), 'Zwei bronzene Weihegaben', <i>ZPE</i> 169: 89-94. Şahin, S. (1991), 'Bemerkungen zu Lykischen und Pamphyliischen Inschriften', <i>EA</i> 17: 113-38.

XIII. EVALUATION

i. Private association	Certain
Note	The well-attested cultic activity at the caves of Karain and the capacity of the <i>thiasos</i> to dedicate objects to the goddess whom they worshipped confirm the existence and purpose of this association. Moreover, it had a certain internal hierarchy and members who contributed to its maintenance.