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CAPInv. 1676: **ho thiasos ho [Si]mal[ion]os**

I. LOCATION

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

II. NAME

i. Full name (original language)	ὁ θίασος ὁ [Σι]μαλ[ίων]ος (BCH 4: 164, no. 21, ll. 2.1-4)
ii. Full name (transliterated)	<i>ho thiasos ho [Si]mal[ion]os</i>

III. DATE

i. Date(s)	172 - 150 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	"Of Simalion"
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : BCH 4: 164, no. 21, ll. 2.1-2	

V. SOURCES

i. Source(s)	BCH 4: 164, no. 21 (172 - 150 BC)
Note	See also: Boulay 2013: 269
Online Resources	BCH 4: 164, no. 21
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Funerary inscription, Greek
i.c. Physical format(s)	Marble block, with 9 crowns depicted
ii. Source(s) provenance	From a cemetery in Siğacık

VII. ORGANIZATION

ii. Leadership	The name suggests that the association was led by Simalion, who may also have been its founder.
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XI. INTERACTION

i. Local interaction	<i>BCH</i> 4: 164, no. 21 attests to a collaboration of 9 different groups. Of these, 2 are boards of magistrates, 5 may be legitimately labeled private associations, and 2 may be either, as their names are only fragmentarily preserved (οἱ σὺν ..., <i>hoi syn</i> ...).
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XII. NOTES

ii. Poland concordance	Poland B 340
iii. Bibliography	Boulay, Th. (2013), 'Les « groupes de référence » au sein du corps civique de Téos', in P. Fröhlich, and P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)</i>, Genève: 251-75. Pottier, E., and Hauvette-Besnault, A. (1880), 'Inscriptions d'Érythrées et de Téos', <i>BCH</i> 4: 153-82. Suys, V. (2005), 'Les associations culturelles dans la cité aux époques hellénistique et impériale', in V. Dasen, and M. Pierart (eds.), <i>Ἱδία καὶ δημοσία. Les cadres "privés" et "publics" de la religion grecque antique</i>, Liège: 203-18.

XIII. EVALUATION

i. Private association	Probable
Note	Nothing is known about this association beyond the mere name. In Teos, associations were more closely linked to the "société civique" than in most other cities (Suys 2005: 207; Boulay 2013). Cooperation with civic institutions was normal, as is the case in this inscription. The association may nevertheless have been essentially private (cf. the <i>thiasos</i> of Anaxipolis).
ii. Historical authenticity	Certain